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THE CANADA PRESBYTERIAN.

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No. 21.

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Notes of the Week.

FROM a statistical table recently published it appears that the highest salary paid in the English Presbyterian Church is \$7,000. There are two ministers in receipt of that rather handsome income. There are fourteen who receive \$2,500; twenty, \$1,750; sixteen, \$1,500; twenty, \$1,250. The largest number, seventy-five, receive \$1,000. The lowest salary returned is one at \$665. Eighty-eight of our English Presbyterian ministerial brethren have manses provided for them.

THE Rev. Joseph Yair, M.A., of Eckford, Roxburghshire, died recently in his ninety-fourth year. Educated in Glasgow, and licensed by that Presbytery in 1824, he was within a fortnight of completing the sixty-third year of his incumbency. He figured some months ago in certain Presbyterial proceedings concerning the appointment of an ordained assistant in view of his great age. Imposing in appearance and dignified in manner, he was a notable figure in the Border district.

THE Rev. Dr. Macdonald, retired minister of Inverness first charge, died recently in his eightieth year. Born in Inverness and educated at Aberdeen, he was ordained in 1842, succeeding his father-in-law. He declined a chair in Aberdeen University, and also, owing to failing health, the Moderatorship of Assembly. A man of learning, he was also an excellent preacher, and was held in high honour in the Highland capital, in whose town hall his marble bust now stands alongside that of Dr. Carruthers.

PRINCIPAL RAINY, speaking at a Christian conference at Forres, at which Principal Mackichan, Rev. Dr. Black and Rev. Mr. Lee were present, admitted that the Church had often failed in its duty to the young. Ministers ought to take a course of practical training at the Normal school. The Sabbath school teaching had been a blessing, but it was unequal. The independence of young men and women must be respected, and the object to be aimed at in dealing with them ought to be not their acceptance of particular views but their making of Christ a reality.

AT the semi-jubilee celebration of Rev. James M. Kinloch, of West Linton United Presbyterian Church, ex-Bailie Lewis, of Edinburgh, remarked on the very interesting fact that four ministers there met on the platform, all above thirty years' standing, who have in turn been ministers of the congregation during the past forty-four years—Rev. Messrs. J. A. Johnston, of Springburn, Arch. Cross, of Edinburgh, formerly pastor of Erskine Church, Jagersoll, and also for a short time pastor of the Presbyterian Church, Newcastle, Ont., Robert Laurie, of Dundee, and Mr. Kinloch.

MR. TRAILL asserts that not one in twenty even of the cultured classes ever read poetry. Mr. James Payn thinks one in fifty would be nearer the mark, although a much larger proportion say they read it, and many have read it in their school days perforce in extracts and selections. They never liked it, and they don't like it now. "It is useless to argue upon the matter," adds Mr. Payn, "or to attempt to inculcate a taste for it in those who have none. You might as well try to teach them to play the fiddle. Under these circumstances the idiocy of our public

system, which endeavours to cultivate a taste for Greek and Latin verse in the average schoolboy, is indeed amazing."

THE Queen's College, Belfast, grows in importance as an educational centre in Ulster. The Rev. Dr. Hamilton, its president, strives to keep it in every sense well abreast of the needs of the times. The fine science theatre and lecture rooms, recently sanctioned by Government, are beginning to show their tasteful proportions as they advance towards completion. And now the president has taken another improvement in hand, which he wishes the old alumni to carry out at their own cost, not at that of the Government. This is a "Union" similar to that at Oxford, at Cambridge, at Edinburgh, and at Glasgow. He is being well-backed, and it is likely that his desire is practically as good as accomplished. He has enlisted the sympathy and support of the Marquis of Londonderry, Mr. Thomas Sinclair, M. A., and the ex-Mayor, Mr. C. C. Connor, M.A.

IT is a common impression that the art of public reading and speaking is too much over-looked in Scotland. That some are becoming alive to its importance will be seen from the following: A motion by Mr. Gavin W. Ralston, advocate, in Glasgow University council, that a chair of public reading and speaking be instituted, has been rejected by twelve to five. He attributes much of the non-churchgoing to the inability of preachers to speak so as to command attention. Rev. Mr. Houston, of Auchterderran, moved a direct negative, which was supported by Rev. G. M. Smith, of Stirling, who maintained that no man with a message to deliver had ever yet failed for want of elocution, and that all the art in the world would never make him effective if he had nothing to say. To this the reply will readily occur that if a man has a message to deliver he will do it all the more effectively if he has learned how to do it.

THE English Presbyterian Synod at Birmingham, under the Moderatorship of Rev. Dr. George Johnstone, received a deputation from the Irish Presbyterian Assembly, and Dr. Wylie, in addressing the House, delivered an anti-Home Rule speech, which called forth loud protests against the introduction of politics. Deputations also attended from the Local Peace Society and the Temperance Union of Birmingham. The Synod was asked to declare total abstinence to be the platform of its Temperance Committee. The amendment was, however, withdrawn, the Committee, without departing from its dual platform, having decided to also recognize a newly-formed Ministers' and Office-bearers' Total Abstinence Association. It was resolved to petition in favour of Sunday Closing. The Synod passed a resolution expressing deep pain at the persecution of the Stundists in Russia, and their sympathy with the persecuted. A resolution of sympathy with the suffering Russian Jews was also adopted.

COMMENTING on the Behring Sea arbitration, the *Christian Leader* remarks: Arbitration is to win in the Behring affair. The Salisbury agreement has been ratified by the Senate, and till 1893, by which time the award will be given, the United States are to take a limited number of seals only, while no other nation is to take any. This is the memorandum which had been already presented to Congress when President Harrison's message appeared breathing threatenings and slaughter against the British. Indeed, it had been previously accepted by the President, who, however, could not resist the chance of letting off a little stage thunder for the purposes of the ensuing Presidential campaign. Nothing pays among the lower class of American voters of the baser sort than an attempt on the part of those in power "to twist the British lion's tail." But the great spirit of Christianity and a common origin makes it impossible that we can ever seriously contemplate fighting our brothers.

THE *British Weekly* says: The two leading Presbyterian congregations in London—Marylebone and

Regent Square—have had a severe disappointment. The ministers of their choice, both called enthusiastically and unanimously, have not seen their way to comply with the invitation. Dr. Stalker, who was called to Marylebone, is clearly marked out for a professorship. But we should like to have seen Mr. Macdonald, a Celt of vigorous originality, a student and a man of accomplishment in "streaming London's central roar." Mr. Macdonald confessed that he was drawn strongly by the prospect of being at the centre of things and having a hand in moulding them; but the effective urgency of his large and important congregation in Scotland has kept him in their service. It is much to be desired that London Presbyterians should find one or two men of outstanding eminence, and the field is so important that neither Scotland nor Ireland should grudge their very best.

WHILE Cooke's grand new church in Toronto has just been completed and dedicated to the worship of God, it is interesting to learn that, according to the Belfast correspondent of the *British Weekly*, the magnificent new church built as a memorial of the late Dr. Cooke, and called "The Cooke Centenary Church," was opened recently by the Rev. Dr. Matheson, of St. Bernards, Edinburgh. Enormous congregations gathered to hear the celebrated preacher at both morning and evening services. That everybody was delighted goes without saying. The doctor seemed to have struck the proper key-note for Belfast, both in his sermons and in his after remarks as to Dr. Cooke and the city. In the latter he said he hoped "they would not be angry if he stated that first and foremost his motive for coming had been his attachment to the people of Ireland, and his attachment specially to the people of Belfast. His associations with that town, and his memories of its people should be to the latest hour the greenest and dearest spots in his memory. And then he had come, too, he had a strange association with that distinguished man, that great preacher of whom that magnificent edifice was a memorial. When he was a child he used to play the minister; he used to construct an imaginary pulpit by means of chairs, and preach purely imaginary sermons; and the name he thought of in the far-off city of Glasgow, and in the far-off days, was the name of Dr. Cooke—a name which clung to him for many a year." Altogether the dedication services were a success.

AT the English Presbyterian Synod, Principal Dykes gave in the final report of the Confession Committee. Objection was taken to certain clauses in the Appendix to the Articles of the Faith. It was moved by Rev. J. H. Thomson to omit from the clause on the Lord's Day, "Whatever respect some may pay to other days of commemoration, yet do these lack Scriptural authority, and may not be enforced as binding on the Christian conscience." Dr. Morison also thought the clause gave a quasi-approval to other days of commemoration. Dr. Dykes said that there were many who might feel it desirable to worship God on certain days that other Christians had thought fit to set apart for commemoration, and therefore the committee thought the clause in question would meet the case. On a vote being taken, the recommendation of the committee was adopted. A clause was adopted for insertion in the formula for the ordination of ministers and elders and the licensing of students, recognizing the Articles of the Faith as embodying the doctrine set forth in the Confession of Faith. It was decided to take steps to modify a clause in the model trust deed, leaving the Church at liberty in respect of her doctrinal standards in view of the adoption of the new Articles. Principal Dykes, Convener of the committee which drew up the Articles, received the thanks of the Synod for the intellectual ability and gracious spirit with which he had conducted the work. The thanks were conveyed by the Moderator, the members of Synod standing as an expression of their esteem for the Principal. In discharging the committee at the end of its nine years' labour, the members and the secretary, Rev. W. Dale, were also thanked.

Our Contributors.

WHAT MAKES THE DIFFERENCE IN MEETINGS?

BY KNOXONIAN.

We mean of course meetings of the same or similar bodies. You attend a Presbytery meeting, and everything goes off well. Business is put through in good time, the members are in good humour, everybody takes part and contributes his quota to the pleasant result, and everybody goes home well pleased.

You attend another meeting in the same place and composed mainly of the same members, but it is as different as possible. Business drags. Everybody seems out of sorts. Everything seems taken by the wrong end. The court strikes a snag every five or ten minutes. There is little done, and that little is not done well. You go home thankful that Presbytery meetings come only once in two or three months, sorrowful because you worse than lost a day on which you might have read a book, or written a sermon, or visited a dozen families, and wondering whether there is not some better way of managing Church business than by Presbyteries.

Now what made the difference between these two meetings? It is perhaps impossible to name *all* the factors that make the difference in any given case. Can you name all the points of difference between a pleasant and an unpleasant man and account for them in a philosophic way? Can you say exactly why most people are much more pleasant at some times than at other times? It is easy to say that they are in a different *mood*. That is simply stating a fact, not giving an explanation. May it not be that meetings have moods just as well as men?

It may be well to say here that we are now viewing meetings from a purely human standpoint. The influence of a higher power over bodies of men is not the matter to be discussed at present.

Everybody knows that between meetings of the same Session, or the same Presbytery, or the same Synod, or the same committee, or the same anything. There is often a world of difference. The meetings of the General Assembly could easily be classified according to their tone. Once upon a time we left one before it closed, inwardly resolving that it was our last. In the lobby we ran against two or three members who were taking up their grip-sacks and muttering about that being enough for them. At the station we met one of the most prominent and influential members of the court, and he was out of sorts too. He said the meeting was the grimest thing he had ever seen. It was "grind, grind, rasp, rasp, rasp," all the way through. Some meetings of Assembly are a tonic while you attend and a pleasant memory for the rest of your life. The same is true of Synod meetings, in fact of meetings of every kind. In our day and in our Church no small part of the time of an active Church worker is spent at meetings of one kind and another, and it is therefore a matter of no small importance that meetings should be made as pleasant and useful as possible. If we *must* spend part of our lives in that way, and it seems as though we must, we should aim at spending that part as well as circumstances permit. We make but one journey through life, and if we have to stop every day or two and attend a meeting of some kind, it is a matter of some importance that the meetings should be good ones.

What are some of the factors that seem to make meetings pleasant and useful or mar them?

The surroundings have much to do with the problem. A nice room, comfortable seats, good light, proper temperature, and, above all things, pure air, help a meeting mightily. Did you ever notice how irritable most men get when they have sat for a few hours in a badly-ventilated room? The irritation is caused mainly by breathing air three or four times that their Maker intended to be used only once. For the last two hours they have been defiantly breaking one of God's natural laws. They may have prayed for grace to help them to keep their tempers, but they had no business to do that without letting in some pure air. Their prayer was fanaticism as long as they kept the windows down. If people must spend a considerable part of their lives at meetings, it is a matter of prime importance that meetings of all kinds be held in as comfortable and healthful a place as possible. Economy at the expense of health is often the worst kind of extravagance. A little elegance added to the healthfulness and comfort of a room is not a bad thing.

The people who make up a meeting are not nearly as important a factor as the *mood* they happen to be in. The same people sometimes make a very pleasant and sometimes a very unpleasant meeting. Much more depends on mood than on personality. A good deal depends on the chairman and secretary, and a good deal more on the temper of those who take a prominent part in the business. If the people who are speaking and moving and seconding are irritable, or angry, or ugly in any way, the meeting is almost sure to go wrong. On the other hand, if the principal actors are wise and conciliatory, and can keep themselves under control, any ordinary meeting is sure to go right. The British practice of putting in an occasional hearty laugh at meetings that are not devotional helps immensely to relieve tension and make a meeting run smoothly. The strained, anxious, half-irritated atmosphere that pervades most Canadian ecclesi-

astical meetings forbids the British style. Our friends across the ocean do not worry and strain half as much as we do, but they get on with their work quite as well. They don't need to be everlastingly standing with a club grimly defending "the dignity of this court." The dignity is old enough to take care of itself.

The nature of the business to be transacted has much to do with the pleasantness or the reverse of a meeting. Important questions are nearly always handled pleasantly, partly because large questions are mainly discussed by large men who have learned to control themselves and respect the rights and feelings of others. Little, nagging, irritating, half-personal issues are always the worst, politics and popery of course always excepted.

Some people take a particular delight in raising questions at meetings that are likely to turn the meeting into a bear-garden. Stern duty may sometimes require service of that kind, but for once that it is done at the call of duty it is probably done ten times at the call of something else.

A few men with voluble tongues, brassy cheeks and unenlightened consciences can spoil any meeting. The most unreasonable despot on earth is the man with an unenlightened conscience.

A few vain, ambitious men who use a meeting simply as a pedestal to exhibit themselves on are sure to spoil it if the sensible portion do not put an end to the exhibition. Time's up.

DIOTREPHESES.

BY WARFLECK.

PART I.

Dr. William Smith's Bible Dictionary, probably the best extant, has this brief article on Diotrephe: "A Christian mentioned in 3 John ix., but of whom nothing is known." Nothing known of this man? Why here is his portrait at full length; here is his history in a nutshell. Word-painting resembles profile drawing. An artist like Bengough only needs to dash off half a dozen lines with a bit of chalk or crayon, and an audience will exclaim: "That's Sir John Macdonald!" or "That's Mr. Blake!" or "That's some well-known local celebrity." So the pen of inspiration, in half a dozen words, gives the character and history of old-time saints and sinners. Nothing known of this man? There is enough known about him to consign him to everlasting infamy. So much that he has hung in irons for more than eighteen centuries, and stands to-day as the prototype of the greatest disturbers of the Church and the world in the age that is passing over us!

Let us briefly note what we know about this man. First, he loved to "have the pre-eminence"; in other words, he loved to be first. Well, what harm is there in that? There is a love of being first which is of the very essence of a laudable and worthy ambition. First at the post of duty, first in skill and excellence, first in all manner of noble achievement. But such things as these were foreign to this man's nature. He loved to be first in honour and power, in place and distinction. If even an apostle stood in his way he must be swept aside. His ambition was like the car of Juggernaut, bound to roll on to its destination, no matter who was crushed in its onward progress.

Second, we not only know what was the controlling aim and motive of this man's life, but we know how he acted. See verse ten. The Apostle John was, in some respects, the most eminent of the apostolic band. Christ had a very special regard for him, based not on mere favouritism, but upon the substantial excellence of his character. This man, however, had no perception either of the virtues or the claims of others. Enough that the Apostle John was in his way, he must "step down and out," no matter what means are necessary to get rid of him. "Prating with malicious words" against so good and exemplary a fellow-saint as John: what a revelation this is of the man's character! It raises the doubt, whether, in the true sense of the term, he was a Christian at all. One may be a Christian and speak hastily, thoughtlessly, foolishly, but to "prate with malicious words," how can a man or woman do that, and yet be a Christian? Surely only on the principle of a certain definition of a Christian said to have been given by one of the old divines: "A person with a little grace and a great deal of devil." We must accept this definition as in some sense correct, or extinguish at one fell swoop, the claims of all who are like Diotrephe, and there are indeed many of them. "Prating with malicious words," what more common disturbance than this of the Church's peace, what worse hindrance to its prosperity and usefulness?

Let us now consider for a little the teachings of reason and Scripture about this love of being first. Mankind, irrespective of the precepts of religion, profess to believe in the duty of modesty. It is theologically held to be a virtuous and beautiful thing for people to be modest, to entertain humble views of themselves, to be of a retiring disposition, and instead of rushing to the most distinguished places of honour, to be content with less conspicuous positions. Especially is this virtue of modesty professedly regarded as peculiarly appropriate for young persons, and ornamental to them. I am speaking now of the theological side of life, for it must be owned that this kind of adornment has very much gone out of fashion.

When we come to Bible teaching on this subject, we find Christian obligation set forth in such passages as these: "In honour, preferring one another"; "In lowliness of mind let

each esteem others better than themselves"; "Likewise, ye younger, submit yourselves unto the elder, yea, all of you, be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace unto the humble." When Jesus was on earth, disputes arose among His disciples who should be greatest in the kingdom of heaven. On one of these occasions, Jesus took a little child and set him in the midst of them and said, "Except ye be converted and become as little children, ye shall in no case enter into the kingdom of heaven." Once the mother of Zebedee's children came to Christ asking for her two sons that one might sit on their Lord's right hand and the other on His left in His kingdom. How impressively He rebuked this desire to be first, on that occasion. "Can ye drink of the cup I drink of, and be baptized with the baptism I am baptized with? They say unto Him we can." He replied: "Ye shall indeed drink of My cup, and be baptized with My baptism, but to sit on My right hand and on My left is not Mine to give, but shall be given to those whom it is prepared of My Father." Honours in the kingdom of heaven are distributed on changeless principles of eternal rectitude. There is no favouritism or partiality shown in that Divine realm.

In the light of these passages and others that might be cited, we see plainly that Diotrephe, whatever he might have been in other respects, was in this feature of his character, the very antipodes of the Bible ideal of a Christian. He was "carnal" and "walked as men." His, in this particular, was the spirit of the natural, the unrenewed man. He was exemplifying one of the worst features of human depravity. How thoroughly opposite was his spirit to that of the Lord Jesus, "who, though He was in the form of God, and thought it not robbery to be equal with God, yet made Himself of no reputation, and took upon Him the form of a servant. Being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross." From that scene of self-sacrifice, humiliation, and suffering, amid which Jesus cried, "It is finished," and gave up the ghost, there issues a voice to all those who call Him Master and Lord: "Let this mind be in you which was also in Christ Jesus."

It may be well for us to pause here and look around us at the many displays to be seen of that love of pre-eminence which gave Diotrephe his bad distinction in the olden time. What trouble is thus caused in the family, husbands and wives contending for supremacy; brothers and sisters trying to get the upper hand of each other; relatives and neighbours moving heaven and earth to outrival one another. The desire to be first, what endless disturbance and strife grow out of it.

It is the same in communities: people trying to get ahead of each other in houses, furniture, equipage and style of living generally. What neighbourhood quarrels, what petty jealousies and even serious contentions, are engendered by this spirit.

In the scramble for municipal honours and places, we behold the same evil disposition showing itself. Often, when there is no pecuniary gain to be made, men move heaven and earth to get some little paltry office. It is simply a craze to be first which influences them.

The unscrupulous rivalry of business men is generally for the purpose of making money, but often it is prompted by the Diotrephean spirit. Firms or individuals aspire to be the "leading house" in a particular line, and often advertise themselves to be such when all they proclaim to the public is the fact that they covet the distinction of being first. What a disgrace to our civilization, not to say to our Christianity, are some of the advertisements that disfigure our newspapers. Palpable falsehoods are printed in huge letters, and many merchants literally "glory in their shame."

This craze to be first, to get and keep the upper hand, is the great blemish and curse of our politics. Party is, to a great extent, not so much representative of principles as of a determination and effort to get and keep office and power. The most ingenious devices, the most disreputable trickeries, are practised with this end in view. All arts are considered justifiable to accomplish party objects. Slander and detraction of others, the very weapons wielded by Diotrephe of old, are made use of to pull down rivals, and exalt "WE, US, and CO." This makes really good men averse to politics. No wonder. He who goes into the political arena, puts his character in jeopardy. His real faults are exaggerated, and fictitious ones are invented, to bring him into disrepute. What devils incarnate our leading politicians are if we credit their stories about one another! "Prating with malicious words" is the mode of warfare pursued, now as anciently. The Gospel of peace and good will is ignored in politics. There we are the veriest heathen, nay, worse; the enginery of hell is brought into play to demolish the citadel of the opposing party. No pencil, though dipped in the gloom of the pit, is black enough to depict the injurious results of following this man's mischievous example.

But we have more particularly to do with the Church. Here, too, the spirit of Diotrephe largely prevails. The strife is not so much to be holiest and best as to be greatest and first. What rivalry there often is, to be the leading man, the leading woman, or the leading family in a not overly numerous band of professed disciples of the meek and lowly Jesus. In how many cases, is there some one man, who, like Diotrephe, loves to be first in a church, and is bound to be, whatever happens, or whoever objects, and regardless of all consequences. He sits on the ecclesiastical throne, and nothing dare be done but what is according to his direction

and approval. Everything in the congregation and Sunday school must be run through his hopper and ground by his mill. Perhaps he was the founder of the Church. At any rate, he has always ruled it, and always will or cause an earthquake. If he cannot have the "pre-eminence," he won't care anything, and if he can't rule he will ruin. The majority does not decide matters, but a minority of one dictates to all from minister to beadle. He is the infallible pope in a small way, who never makes any mistakes; but the Church made a huge mistake when he was elected to office.

Alas! for it, the same disposition is rife among ministers. There is often great wire-pulling for the first and best places. In every denomination, there are ruling spirits who love to be first, with the consequent cliques, rings and factions that even of the Diotrephean stamp always collect around them. When ability and character give men the lead no reasonable fault can be found, but, in the majority of cases, it is personal ambition rather than merit that wins the ascendancy in religious bodies.

The strife among denominations is largely of the same character. There is a constant effort to rope in wealthy and influential people, to get and keep the lead, to out do others, to be short, to be first, not in love and good works, not in brotherly kindness and charity, not in faith and general excellence, but in power, numbers, wealth and influence. Tell me not of the holy emulation of sects, there is no holiness about it, it is "of the earth, earthy," nay, worse, it is "earthly, sensual, devilish." All this rivalry of sects is ruled out by the Divine command, "Let nothing be done through strife or vain-glory."

How to cast out the Diotrephean spirit, must be reserved for another article.

MONASTERY AT FORT FRONTENAC.

BY BEDE JUNIOR.

(A new translation from the Latin.)

In the long ago times in the early settlement of the region now known as Upper Canada a monastery was founded at Fort Frontenac at the head of the River St. Lawrence. The Abbot at the head of it was always a Presbyter. When it first came under our notice the name of the Abbot in charge was Kleroseirbe. He exercised jurisdiction over all the bishops and other missionaries that were sent out from the establishment of which he was the head. The territory under him extended west to Detroit and round the shore of Lake Huron on, across to the Ottawa River on the North. Among the monks there were always twelve who were called Seniors and Elders, and in these with the Abbot as chairman the care of the institution as well as the teaching that was done were vested. The names and characters of some of the Seniors have been handed down. The following were somewhat conspicuous. One of the oldest and most venerable was called Gellimus. He had been in hard service in the outlying regions for many years, but at the time when we knew it he was honourably retired and was held in respect because of his age and experience. Some thousand years before there had lived in the far East a famous savaan, named Hookem, and this Senior monk regarded him with great reverence. There was a much younger monk named Lightoon who affected priestly modes and doctrines very strongly. So devoted was he on this line that he wore a garb all his own so far as the Fort was concerned, of a very antique pattern. It is said that he was in great favour with the Abbot. There were also lay brethren, some of whom were greatly esteemed and made much of by the Seniors. The most prominent of these was a miles named Mayan. He had been a centurion, and still held rank as such, though engaged in teaching young men how to construct military fortifications. He affected to be an adept in Patriotics, and like a certain king of former times he was ambitious of the title, "Defender of the Faith." It was wonderful what that lay monk thought he knew of Church Antiquities. Another lay brother was named Fitz. In his unregenerate days he had been a great traveller. On one of his pilgrim ages he was so long without any word coming from him that it was generally believed he was dead. It is supposed that he had been captured by brigands in either Greece or Libya and held for ransom, but none came and the robbers did not care to kill him and were unwilling to feed him, after a time he was let go. Because of his travels he had a conceit that his wisdom was very uncommon, but others did not share in that fancy.

Many youths resorted to the monastery at Fort Frontenac for education, and a large number were willing to go out as missionaries. When it came to their being designated to service there arose a difficulty about their ordination or consecration. It was held by some authorities that none but a bishop could ordain in the canonical way, although there were some who were quite positive that in primitive times Elders had done such work frequently. As the Abbot was one of those who were greatly under the influence of the traditions of the Ancients, he was extremely reluctant to do what might be supposed to be contrary to the Canonical Constitutions. After a time he lighted on a certain Scot who some time and place had been consecrated a bishop in *antibus*. Indeed it was reported by some profane fellows, that this is a scandal on him, that at one time he had turned his coat. His name so far as we can ascertain was Joco. The Abbot prevailed on the bishop to take up his abode in the monastery and to convey prelatial grace to the young

men by tactual magical rites. A cell was set apart for him, and here was brought from time to time a kist of oatmeal, and hot water was sent him from the refectory. Certain robes were provided for him with a peculiar kind of muslin sleeves, and other perquisites were granted him. In addition to these it was agreed that out of the Easter offerings each season ten pieces of silver be paid the bishop. He was to be ready whenever required by the Abbot and Seniors to lay hands on the young men and so give them the needed authorization. It is said that at times he undertook to consecrate a bishop, an action that in civilized lands would have been regarded as very irregular, but in these remote parts it was overlooked. He claimed to be lineally descended from a bishop that was in Jerusalem, Antioch, Edessa, Alexandria, Rome or some other place of the early times. As in no other respect than the tactual business was he of any great account, it is difficult to discern the man or even to know his name, we are not sure whether Joco was his right appellation or whether it was a nickname given by the unregenerate of that time.

When the Abbot secured the bishop as an inmate of the monastery he was greatly satisfied, for a completeness such as it had not before was given to the staff. It is reported that he accommodated the words of an old book to the case in the following way. "Now I know that I will get good, for I have a bishop of the ancient descent to be my chaplain."

In process of time however Joco began to show signs of discontentment with his state and condition. Being a man of great energy and of considerable ability he found such a life irksome in the extreme. He was born to lead, not to serve. He rusted in having so little to do. He became sullen and discontented; there was often a scowl seen on his face. His demeanour was very far from what was becoming a man in a religious house. Unable to bear the repression any longer he broke off from the monastery, went west and at Fort York set up an establishment of his own and kept the control of it in his own hands. He became one of the most influential and stirring characters of his day and was famed far and wide. He became so great that some parasites were fond of addressing him as "My Lord Bishop." This was a great advance from the time when he was a sort of junior clerk in the monastery of Fort Frontenac.

DANGER OF SABBATH DESECRATION.

MR. EDITOR,—There is no promise or guarantee yet given that the Columbia Exposition is to be kept closed on the Lord's Day. Petitions are already being forwarded to those in authority, praying that every thing possible be done to prevent Sabbath desecration. Are these likely to have the desired effect? We hope they may, but it is a well-known fact that petitions are frequently thrown into the waste basket. If those bearing on this subject should receive similar treatment, can any other method be adopted to secure the desired end? Could not the Christian people of the United States and Canada resolve, and take action through their respective Church courts, that if the Exposition is to be kept open on Sabbath that they will neither by their presence nor in any other way, patronize it. If this step were taken the directors will soon discover that the organized Christian influence of North America cannot be thrown into a waste basket. Are the Christian people prepared to make such a sacrifice rather than allow the Lord's Day to be openly violated? If we have not sufficient love for God and His Day to make us willing to do all this, and more, there must be something morally wrong. Is it to be admitted that the Church of God must submit to a world lying in wickedness. We trust not, for we firmly believe that the people of God have sufficient influence, if properly exercised, easily to obtain all that is desired in this matter. Many, no doubt, of the directors are already in favour of what is right; and all of them are intelligent men who know very well that if the Christian people of America will not aid them in their work the World's Exposition will be a complete failure.

Wingham.

H. MCQUARRIE.

THE REALITY OF ANOTHER LIFE.

MR. EDITOR,—We who are Christians whilst surrounded by and mixing with the business troubles and pleasures of our earthly life, seldom fully realize how near to us is another life. Too many of us, whilst professing to be Christians, are practically heathens. That is, we are apparently living only for the life of this world. We all know that in life, amidst all its pleasures, we are in the midst of death, and ought to be more cognizant of things of another existence. I don't mean by this that we should carry long faces, have sorrow on our countenances, nor be morose or complaining of the things of life. On the contrary, of all men and women Christians should be the most joyous and contented, with smiling faces and grateful hearts. They should be ready at all times to say as Job did: "The Lord hath given and the Lord hath taken away, blessed be the name of the Lord." Such language betokens a placid, contented spirit—one willing to put up with the ills of life and to partake of its innocent pleasures. There are thousands of beautiful things in life and thousands of joys amidst it, but we are sorry to say mingled with many sorrows and the saddest sights. I don't know a better thing to do than to take the

advice of that great and good man—the wisest and best man, perhaps, that ever lived—who wrote the words in this twelfth chapter of 2nd Corinthians. In another place he has told us: "Let us therefore rejoice with them that rejoice and weep with them that weep." How near, how real is eternal life to us! Are these words in the twelfth chapter of Corinthians true? Did Paul really see into another state of existence? Did he hear unspeakable words which it is not lawful to speak to men in the flesh? Is this the man who was struck down on his way to Damascus whilst a bitter enemy persecuting Christ, by the effulgent glorious vision of Jesus Himself, and did he hear the words of that blessed Jesus. "Saul, Saul, why persecutest thou Me?" Yes, he is the same man, yet how changed? Or was it all a dream, and both scenes dreams? Who is prepared to say so? No one but a fool and an enemy of the truth could do so. To pretend that Paul was untruthful—a mere dreamer—is to belie the greatest scholar of his age, the holiest of men and wisest of all men of his age, as well as the brightest in intellect and deepest in the power of reasoning. Then let us say with this man there is another life, there is a great Spirit called God, there is a Jesus risen, whose words are so joyful and full of hope, and who is near us at all times, by whom were all things created, who is the first and the last—the blessed image of the great Creator. It was into this glorious world where blessed and happy spirits live that Paul the divine had the privilege to look! Oh, my Christian friends, did any of you ever feel a touch of the divine spirit in your souls? Sometimes I have thought so. Especially is this so when dear friends—wife, husband, child, a kind mother or father, or a loved pastor—pass away. It is a feeling that does not come from earth—is not earthly, but spiritual—as it were from a distant home, although it may be near to us all. It is like the coal from the altar of God which touched the Spirit of Isaiah, when he cried out. "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts. Then flew one of the seraphim unto me, having a live coal in his hand which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is purged."—Isaiah vi. 5, 6, 7.

Or as Job says, after all his discourses about his self-righteousness with his friends: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes."—Job xlii. 5-6.

We must remember the appearance of God in the "burning bush" in the wilderness to Moses. How awful was the voice of God to Moses then, as also afterwards on Mount Sinai! We can remember the voice of God in the wild solitudes of the mountains speaking to Elijah, as he fled from the presence of Jezebel. See 1 Kings xix. 9-19. There is no part of the Bible that contains a more solemn scene than this in the mountains of Horeb, when God appeared to Elijah, and in a small, still voice spoke so gently and in such loving words to him! Unless indeed we think of this wonderful vision of St. Paul in the third heavens, when allowed to hear the voices of another world! From this vision of St. Paul we learn there is a world of spirits near us, that there we will go into mansions of bliss to live, and there see the faces of friends departed to be with Jesus. We will see them again in glory. Oh happy thought! Oh blessed hope that we who suffer here for the sake of the Gospel and Christ will not be disappointed in our hopes of immortal life. That though life may be dreary, the world full of frowns and disappointments, yet there is a happy world where the just shall live.

Lead, kindly Light, amid the encircling gloom,
Lead thou me on;
The night is dark, and I am far from home,
Lead thou me on;
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

—Hymn 200.

I will refer to another verse in a lovely hymn;—

He leadeth me! Oh blessed thought!
Oh words with heavenly comfort fraught,
What'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

—Hymn 198.

In the bustle of the world, the lust, avarice, selfishness of life we don't stop to think of this bright hereafter. Occasionally Christians are struck with the awfulness and sublimity of an eternal life, a life with no ending. Yet they will hurry on with the temporal cares of the world, too often preferring the gilded things of time to those of an endless being, to that world of spirits into which St. Paul had the privilege to see for a time. The Holy Spirit must be asked in deep faith to aid us—in the world—to be with us in all our innocent pleasures, business and daily work. We will not fail to feel, and have at times a touch of the holy feelings that such men as St. Paul, Isaiah, Daniel, Elijah, St. John had of old or Luther, Wesley, Spurgeon and Moody have had in more modern days. We want more faith to live aright—such faith as Jesus so often told His disciples they required. When depressed let us say:—

Oft when I seem to tread alone,
Some waste with thorns o'ergrown
A voice of love in gentle tone
Whispers, "Still cling to Me."

—Hymn 195.

Pastor and People.

THE FINAL STEP FROM SIN TO CHRIST NECESSARY.

One of the most pathetic and persuasive pieces in the whole Bible is the Epistle to the Hebrews. It is a long wailing, and yet cheering appeal to the Hebrew Christians not to fall away from their profession, but to hold fast their faith in the heavenly Redeemer and go on to perfection. It was a moment of extreme temptation. Only a part of the distinguished nation to which they belonged had accepted Jesus as the Messiah. And a large and growing portion of the Gentiles had been admitted into the Christian Church. These had been released from the observance of circumcision and the other peculiarities of the ceremonial law, and were rapidly becoming the vast majority of that Christian commonwealth which was the native outcome of the old covenant. The glory of pre-eminence and privilege was departing from the hereditary people of God; and they found it hard to take the right view of the new enlargement of the old economy. Hence some of them were on the verge of falling back to the unbelieving remnant of Judaism. This state of things gave rise to the Epistle to the Hebrews, and opens the way for the interpretation of the following remarkable passage:—

"Wherefore, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works and faith toward God, of baptisms of doctrines, and laying on of hands, and the resurrection of the dead and eternal judgment. And this will we do if God permit. For those who were once enlightened and had tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God and the powers of the world to come, if they fall away it is impossible to renew again unto repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame." Heb. vi. 1-6.

These momentous words form an overwhelming appeal to the vacillating Hebrews. And to arrive at their full meaning we must take them together as a whole. Instead of standing still or stepping back, even with the intent of making a new advance, the apostle would have them go on to perfection, not laying again the foundation already laid. This foundation, as he describes it, extends to three courses, each consisting of two parts.

The first and deepest course, laid on the solid rock, comprises repentance from dead works and faith toward God. These phrases demand attention. Repentance from dead works, a new phrase, is the counterpart of repentance unto life. Dead works are the works of men dead in trespasses and sins. To be carnally minded is death; but to be spiritually minded is life and peace. Repentance is the change from the carnal mind to the spiritual mind, and so from works of death to works of life. Faith toward God is wider than faith in Jesus Christ. The latter has special reference to redemption; the former has general reference to salvation, including redemption, renewal and remission. These are familiar principles of the doctrine of Christ, on which it is unnecessary to dwell.

The second course consists of baptisms of doctrine and laying on of hands. The authorized and the revised versions transpose the first two words of the original Greek, and run thus, "Of the doctrine of baptisms." But there seems no reason for this transposition, which at the same time raises a difficulty of interpretation that has never been solved. There are many baptisms mentioned in Scripture. But we confine ourselves to the two here placed before us, which are brought together in the following singular statement: "Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them. Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be a Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him who should come after him, that is, on Jesus. When they heard this they were baptized into the name of the Lord Jesus. And when Paul laid his hands upon them the Holy Ghost came upon them, and they spake with tongues and prophesied." Acts xix. 1-6. Baptism with water is the symbol of being born of the Spirit, the fruit of which is the faith and repentance already mentioned. It is called the baptism of doctrine, because doctrine is the ground of faith, and the profession of faith leads to baptism with water. The baptism of laying on of hands is so called because in ordinary cases it was the imposition of hands that the Holy Ghost came upon some disciples, qualifying them to perform the miracles of healing, speaking with tongues and writing the Holy Scriptures. The conferring of such gifts is called baptism in these words of our Lord. "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts i. 5. It is to be remarked here that the Spirit of God works on the spirit of man in three ways, which may be called enlightening, sanctifying and quickening, whence flow faith, repentance and well doing, or in the reverse order, power, love and soundness of mind. It is also to be noted that the ancient writers freely used the sign to denote the thing signified, and the special instance to indicate the general principle involved, without themselves

getting into any confusion thereby. So it is here with baptisms of doctrine and of laying on of hands. This second course of the foundation, we see, is in order here; inasmuch as baptisms with water and with laying on of hands naturally follows repentance from dead works and faith toward God.

The third part of the foundation is resurrection of the dead and eternal judgment. This is the prospect before the saints, with the hope of glory to crown all. "For the hour is coming in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of doom." John v. 28, 29. And the judgment is pronounced to be "eternal"; because it settles the destiny forever. Thus we see the foundation has a beginning, middle and end, resting in due succession on the eternal rock. From this we are to go to perfection. "And this we will do if at all God permit." Nothing but a shrinking back from the utmost height can interfere with His permission. This introduces the second clause to be interpreted.

This passage has been the subject of much debate. We perceive that it begins with the word "for." It sets before us, therefore, in a very striking light the only reason that could stand in the way of the divine permission for a disciple in the school of Christ to go on to perfection. It is obvious that those who are again and again laying the foundation and going no further have not yet attained to the abiding faith and thorough repentance that form the standing point of the Christian life. It is for this class of persons that the apostle is here writing. He impels them to self-examination by pointing out in the distinctest manner the danger which threatens them. If they should advance to the highest point of spiritual illumination, short of actual faith in Jesus Christ and repentance toward God, and yet fall back, it is impossible to renew them again unto repentance, because they have thereby resisted the strongest motive that could be brought to bear upon their spiritual nature.

A patient consideration of the terms here employed by the apostle will, we believe, confirm this interpretation. He does not in express terms declare these men to be born of the Spirit. He merely affirms that the great and in itself invincible argument has had a mighty influence on them. This influence is here divided into three parts, referring to the Son, to the Holy Ghost and to the Father, who co-operate in the great work of salvation. We see at once that these disciples of Christ have been brought face to face with the transcendent deed of heavenly love in all its force and tenderness. Let us draw near and see this great sight. Let us endeavour to comprehend the state of mind to which they have been raised.

First, they are described as those "who were once enlightened and had tasted of the heavenly gift." These are very strong expressions, and well fitted to set forth the attainments of those who had reached the verge where the final step into the kingdom of grace was to be taken. The high degree of this illumination is marked by the word "once," which seems to imply that such a height, if left, could never be reached again. The veil seems to have been lifted from the heart that they might behold the glory of the Lord. But still we have to note that enlightenment refers strictly to the understanding; and the mere illumination of the head without the enkindlement of the heart comes short of the new birth. "And tasted of the heavenly gift." There are two prominent heavenly gifts mentioned in Scripture: the gift of the Son of God and the gift of the Holy Ghost. As the next phrase refers to the Spirit, we take this to relate to the Son, who is the bread of God, which cometh down from heaven and giveth life unto the world. John vi. 33. He says of Himself: "I am the Living Bread which came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world." John vi. 51. The bystanders no doubt cried out. "How can this man give us His flesh to eat?" But He, Himself, explained this singular figure of speech. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life." This peculiar phraseology, arising from the occasion, places before us in a vivid light the propitiation, which was made by the Son, and accepted by the Father, for the sins of the whole world. The loving kindness and tender mercy therein displayed surpass all human experience, and when duly apprehended cannot fail to make a deep impression on the heart. Accordingly these men are said to have tasted of the heavenly gift. This is a very qualified phrase. Tasting is far short of feasting to the full on the bread from heaven. The word is partitive; and it is even accompanied with another partitive word "of," which has its equivalent in the original. We are warranted, therefore, in viewing this phrase as a guarded expression, intended to denote only a partial repast. Nevertheless these men are on the verge of the kingdom of heaven, and within a step of entering in and living by the faith of the Son of God.

Next, they "were made partakers of the Holy Ghost." This phrase describes in general those who share in a common condition. But the share may admit of more or less. Thus it is said in Heb. iii. 14: "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Here the condition introduced by "if" implies that the part we seem to have in Christ may vanish, if our confidence fail of coming to the end of unhesitating decision. And in Hebrews xii. 8 we read that of chastisement all are partakers. But this partaking plainly admits of more or less. In like manner partaking of the Holy Ghost may be

either partial or total. And it is well known that those who hear of the Gospel of grace are brought more or less under the influence of the Holy Ghost, as even the antediluvians were. Gen. vi. 3. To partake, therefore, of the Holy Ghost is not necessarily the same as to be full of the Holy Ghost, as Stephen and Barnabas were, or to be filled with the Holy Ghost, as the apostles were, and Paul exhorted the Ephesians to be, or to be sealed with the Holy Spirit of promise, which is the earnest of the heavenly inheritance. As a consequence of the presence and power of the Holy Ghost these men were enlightened, and had tasted of heavenly gift. But, as we have already seen, that was only a part of the full experience of a Christian man. Another part of it will appear under the third head; but still not the whole.

Third, we have the phrase that refers to the Father: "And tasted the good word of God and the powers of the world to come." Here again we have the partitive word "tasted." As the Son redeems, and the Spirit renews, so it belongs to the Father to pardon, to accept, to adopt. This explains the good Word of God, and takes in the powers of the world to come. The world to come includes the resurrection, the judgment and the life and imperishability brought to light by the Gospel. It is manifest that tokens of the Father's good-will have a quickening, exalting and inspiring influence upon the minds of intelligent hearers of the Gospel, from which they cannot altogether escape. Nevertheless to taste the Word of God is certainly not so much as to live, not by bread alone, by every word that proceedeth out of the mouth of God, or to take the sword of the Spirit, which is the Word of God, wherewith to fight the good fight of faith. And to taste the powers of the world to come does not go so far, for example, as to be "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God through faith and salvation ready to be revealed in the last time."

Notwithstanding all this, when the word of redeeming love, the light of the Spirit of truth, and the exceeding great and precious promises of the Father have been presented in all their grandeur and glory to the illuminated mind, there seems to be but one step into the kingdom of grace, namely, to repent and believe the Gospel. This step lays the foundation of the soul once for all on Christ, the immovable Rock of Salvation. But another move is also possible, the way of the backslider. Even from the highest stages of spiritual illumination there may be a falling back. This we may hope is very rare. But the Hebrew disciples were under a peculiarly strong temptation to go back and walk no more with the heavenly Master. They needed, therefore, a special warning. The apostle proceeds accordingly to set before them in the most awful terms what will be the consequence if, at the point of highest spiritual vision, they yet turn backwards. It is in this case impossible to renew them again unto repentance. For they have already shrunk back from the strongest force of motive that can draw the human will. And he does not fail to put the case before them in the most striking form.

The rulers of the Jews, when Jesus stood before them in the flesh, regarded Him as a mere man. And when the high priest at length said: "I adjure Thee by the Living God that Thou tell whether Thou be the Christ, the Son of God," and He replied: "Thou hast said. Nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven," they charged him with blasphemy and condemned Him to death. It is manifest they were comparatively ignorant of what they were doing. But the men whom the apostle had here in his mind's eye were aware that He had risen from the dead and ascended into the heavens, and on the Day of Pentecost had baptized the apostles with the Holy Ghost and with fire, and that they had themselves been enlightened by the same Spirit, and powerfully affected by the breadth and length and depth and height of the love which moved Him to be the propitiation for the sins of the world. Those who should fall back from Him after such a spiritual experience would manifestly deny the Lord that bought them, and practically concur in His condemnation to death. The apostle is thus warranted in sternly affirming that they crucify to themselves the Son of God afresh, and put Him to an open shame. And it appears undeniable that those who rise to the height of spiritual enlightenment and then fall away, fall forever, as there is no other and certainly no higher motive that can be urged upon them. The case thus put is an extreme one. The apostle does not charge the Hebrew disciples with actual apostasy such as this. He was even persuaded better things of those whom he addressed. But there were many close approaches to this sin in the early centuries of Christendom. And he places the picture of the terrible end of the apostate before the eyes of the Hebrew disciples as a warning to them and to all who may be so tempted throughout the ages.—*J. G. Murphy, D.D. LL.D., in Presbyterian Churchman.*

BELIEVE in God's love, and you, like many another wounded soldier, shall yet win the battle. To say, "I cannot" in matters of daily duty is weak and feeble; to say it of spiritual duties is blasphemy and death.—*Archdeacon Farrar.*

Our Young Folks.

LITTLE MAIDENS.

How should little maidens grow
When they're ten or over?
In the sunshine and the air,
Wholesome, simple, fresh and fair,
As the bonnie daisies blow,
And the happy clover.

How should little lassies speak
When they're ten or over?
As the birds do, and the bees,
Singing through the flowers and trees,
Till each mortal fain would seek
The merry-hearted rover.

How about her eyes and ears
At this stage of growing?
Like the clear, unclouded skies,
Not too angry nor too wise,
So that all she sees and hears
May be worth the knowing.

And the little maiden's heart?
Ah! for that we're praying
That it strong and pure may grow;
God, who loveth children so,
Keep her from all guile apart,
Through life's mazes straying!

GOOD MANNERS FOR YOUNG PEOPLE.

Be your natural self and take no thought of the consequences. Other people don't observe you half as much as you imagine. In a crowd, the truth is, you are likely to be forgotten, to pass unnoticed. Of course, if you are not rich enough to dress as the society of the rich requires, keep out of that society. You can find your own place, and you will enjoy it more; nay, you will enjoy it only, for in the other you can have no pleasure at all.

Many young people are distressed because they fear they may not make an exhibition of themselves in society which presents their real value. They are troubled lest they shall be misunderstood, put down lower than they belong, not rated high enough. Hence they make an effort to convince those whom they meet that they are of some consequence. But all that is a waste of energy, of thought, anxiety and ambition. It fails of its purpose, and is likely to produce the very effect which it seeks to prevent. It generates a self-consciousness, which breeds embarrassment in turn, and consequent inability to make the desired revelation and create the hoped-for impression.

Learn to forget all about yourself, how you appear, what other people may be thinking of you; and then they will see you as you really are, and as you are a far more engaging and interesting individual than you can be when thoughts of the show you are making of yourself destroy your natural manner and expression. Civility never goes amiss. A young girl who looks on old married men as not worth her consideration of her gracious courtesy, is likely to find out that she has made a sad mistake. A young man who has no attentions to bestow on women who have passed the age which he thinks alone is attractive, may find that he has lost valuable allies in his career.

HOW HE GOT HIS PLACE.

The boy who does just as little as possible for an employer sometimes wonders why he is not given a higher position in the business house in which he is employed, while a less brilliant companion who works for another establishment is advanced very rapidly. The reason probably is that the less brilliant companion is more faithful and works conscientiously always seeking to do more than enough barely to secure his salary. Somebody sees and appreciates his work, and when the opportunity comes a better place is given him, which he fills with equal faithfulness. An illustration of this may be found in the following true incident: A boy about sixteen years of age has been seeking employment in one of our large cities. He looked vainly for two weeks, and was well nigh hopeless of getting any work to do, when, one afternoon, he entered a store kept by a gentleman whom we will call Mr. Stone.

The lad asked the usual question: "Can you give me anything to do?"

Mr. Stone, to whom he appealed, answered, "No; full now." Then, happening to notice an expression of despondency on the youth's face said: "If you want to work half an hour or so, go down stairs and pile up that kindling wood. Do it well, and I'll give you twenty-five cents."

"All right; thank you sir," answered the young man, and he went below. As the store was about closing for the afternoon he came up stairs and went to Mr. Stone.

"Ah, yes," said that gentleman, somewhat hastily "Piled the wood? Well, here's your money."

"No, sir; I'm not quite through, and I should like to come and finish in the morning," said the young fellow, refusing the silver piece.

"All right," said Mr. Stone, and thought no more of the affair till the next morning, when he chanced to be in the basement, and recollecting the woodpile, glanced into the coal and wood-room. The wood was arranged in orderly tiers, the room was cleanly swept, and the young man was at the moment engaged in repairing the coal bin.

"Hello!" said Mr. Stone, "I didn't engage you to do anything but pile that wood."

"Yes, sir, I know it," answered the lad; "but I saw this needed to be done, and I would rather work than not. But I don't expect any pay but my quarter."

"Humph!" muttered Mr. Stone, and went up to his office without further comment. Half an hour later the young man presented himself, clean and well brushed, for his pay.

Mr. Stone passed him his quarter.

"Thank you," said the youth, and turned away.

"Stop a minute," said Mr. Stone. "Have you a place in view where you can find work?"

"No, sir."

"Well, I want you to work for me. Here"—writing something on a slip of paper—"take this to that gentleman standing by the counter there; he will tell you what to do. I'll give you six dollars a week to begin with. Do your work as well as you did that down stairs, and—that's all!" And Mr. Stone turned away before the young fellow recovered from his surprise sufficiently to speak.

This happened fifteen years ago. Mr. Stone's store is more than twice as large as it was then, and its superintendent is the young man who began by piling kindling-wood for twenty-five cents. Faithfulness has been his motto. By it he has advanced step by step, and has not by any means reached the topmost round of success. He is sure to become a partner some day, either with his employer or in some other business house.

A FINISHED PRAYER.

An American piper tells the following story: The sick-room was very still; the night lamp burned low, and the watchers made fantastic shadows on the wall, but no one moved or spoke. The doctor said this was the turning point of the disease, and there was nothing to do but to wait—wait.

The boy slept, and his father kept his eyes fixed upon the thin, wasted features, and watched for what he hoped would prove a new lease of life. The mother had gone to lie down and rest. The nurse sat near and dozed. At last the sick child suddenly opened his large bright eyes, and said in a clear voice:—

"Papa!"

"What, dear boy?" answered the father, softly

"Is it near morning?"

"Yes, dear boy!"

"And will I be well in the morning?"

"I—I hope so," sobbed the poor father, faintly.

There was a long silence, then the sick child moved restlessly on the pillows.

"I want to say my prayers," he murmured.

The father beckoned to the nurse and she brought the mother, who stole softly in and knelt on the other side of the bed.

"Lift me up," said the dying child in a full, clear voice; "hold me, papa, while I say my prayers."

He clasped his little hands together and repeated like one who was dreaming:—

"Our—father which art in heaven hallowed—be—Thy—name—Thy kingdom—come—Thy kingdom—come—"

"Papa, I can't remember! I can't remember!"

"No matter, dear boy, you can finish it in the morning."

Again he lay among the pillows like a pale lily, and his eyes were open wide.

"I can't see you papa," he murmured. "Will it soon be morning?"

"Yes, dear boy."

"And will I be well then?"

The poor father could not answer. No one spoke, and a faint light soon stole into the room that drowned the flickering rays of the night lamp and shone rosy on the wall. Then suddenly a little voice filled the room. It was so sweet and clear that it sounded like a strain of music from celestial spheres. It was the dying boy finishing his prayer. When he came to the last clause he seemed groping in doubt.

"Forever and ever"—and with the words on his lips he drifted off to sleep again.

The rising sun shone into the room and lighted up the dim obscurity. It lay in golden bars on the white pillows, and touched the little face with a mocking glow of health and strength, perhaps it wakened him, but in the valley of the shadow of death he could not discern, and with wide open eyes that saw not, he murmured, plaintively.—

"Is it nearly morning, papa?"

"It's morning now, dear boy."

A smile trembled on the closed lips—there was a flutter of breath that came and went as the child clasped his thin hands together:—

"Forever and ever—Amen!"

A WORD ABOUT CLOTHES.

Do clothes make a boy? Sometimes. I knew of a boy who was made by his clothes. I will tell you. He had a chum at school whose parents were poor, and who was obliged to dress coarsely and plainly. He could have offered his intimate friend better clothes, but that would have wounded the heart that he loved. What should he do? His friend dressed coarsely, but neatly. He resolved that he would wear exactly such clothes as his friend could afford and dress as nearly like him as possible. His parents liked his sense of brotherly kindness and his true heart. The act was a lesson. It taught him sacrifice. As he grew older he seemed to think but little of his own gratifications—a true mark of a gentleman. He loved others more than himself. This caused him to be beloved, and when at last the people of his city and State wanted a man for a position of the very highest trust and honour, they selected him. Clothes make nothing but clothes, as a rule; but they show character, and a ten-dollar suit may be used to express as much character as one that costs \$50. It is neatness and care and taste that makes good clothes; they also make boys—not the tailors. Do you see the principle?

Sabbath School Teacher.

INTERNATIONAL LESSONS

June 5,
1897.

THE FIERY FURNACE.

Daniel iii
1:1-25.

GOLDEN TEXT.—When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.—Isaiah, xliii. 2.

INTRODUCTORY.

The kingdom of Babylon had attained under Nebuchadnezzar to its greatest height of prosperity. The king had now virtually subdued all rival powers, and the long wars had been followed by a season of peace. It was the king's purpose to unite the conquered races, and as a means of doing this he had commanded that all in the kingdom should worship the great image he had set up in the plain of Dura. It was about six miles south-east of the city. The image was a colossal statue, it is supposed of Bel-Merodach, the guardian deity of Babylon. Placed on a lofty pedestal, the image was about ninety feet in height. It was covered with gold. From its position it could be seen from great distances. When it was completed, a royal decree had been published commanding all the prominent people throughout the kingdom to assemble on the plains of Dura. At the sound of musical instruments all were to bow themselves in an act of worship to the great idol Nebuchadnezzar had caused to be erected. The eventful day had arrived, and the still more remarkable incident, forming the subject of to day's lesson, took place.

I. The Angry King.—When the vast multitude was prostrate before the golden image there were three moral heroes who stood erect. It was not from obstinacy or pride that they had resolved to disobey the royal command. In doing so they were taking great risks. Death was the pronounced penalty of their disobedience. They disobeyed the sinful command of a haughty king because they sought to obey God. The king was soon informed of their disobedience. These three men, who in earlier days had declined to eat of the king's dainties, were now resolved that they should not worship his gods. God's law forbids idolatry, and they cannot yield. The king was very angry. While in a furious rage he sent for Shadrach, Meshach and Abednego. Angry as he was, he yet gives them an opportunity to speak in their own behalf. He asked them if it were true that they had refused to worship his gods and the image he had set up. He gives them one more chance. He tells them that when the instruments of music sound they may yet escape by implicitly obeying his command. If not, then they were to be cast into the burning fiery furnace. Then in his pride and arrogance he adds menacingly: "Who is that God that shall deliver you out of my hands?" He had fought victoriously with many surrounding peoples, and their idols had not prevented their defeat. In the hour of his victory he now thought himself superior to the powers of earth and heaven.

II. Prepared for Martyrdom.—These three Hebrew heroes had their answer ready. They were firmly resolved to do right, let the consequences be what they may. To the king's angry threat, and to his defiance of their God, they say "We are not careful to answer thee in this matter." They did not mean to be disrespectful to the king. They no doubt felt that what they could say would not in the least move the king from his purpose, and they were prepared for the consequences. They waited humbly and submissively for God's deliverance. Whether He would save them from that terrible trial, or suffer them to die as martyrs for Him, they did not know, but there was one thing they did know. They were convinced that the God they served was able to deliver them. But whether by life or death, they were determined to serve God and were equally determined that they would not serve the king's gods. These moral heroes did not quail before the king; they did not shrink from the consequences of their resolution, but the king was beside himself with rage. Powerful Eastern monarchs were not accustomed to meet subjects as determined as they were themselves. God's true servants can speak the Word to kings and remain unmoved. In his fury the king glared on the courageous men who stood before him, and gave orders to increase the heat of the furnace into which they were to be thrown. If this had been their destined end, the angry king was more merciful to them than he meant to be. The intensity of the heat would be such that their death would be instantaneous. They would suffer but little pain. The command was given by the king to some of the strongest soldiers to seize Shadrach, Meshach and Abednego and to cast them into the overheated furnace. They were bound and thrown in, but what all expected did not happen.

III. The Martyrs Victorious.—So intense was the heat from the furnace that when the soldiers approached it to cast the three Hebrews into it, they were themselves scorched to death. They could not betray sympathy for the condemned men, they dare not disobey the king's commandment, for that we are told was urgent. They lost their own lives. The victims of the king's displeasure "fell down bound into the midst of the burning fiery furnace." Nebuchadnezzar probably sat in an elevated position whence he could see into the furnace. His anger had time to disappear. It was driven out by a new emotion. He was astonished at what he saw. There could be no doubt as to the intensity of the heat, for his soldiers had perished when they approached, but the marvellous thing was that the men he had condemned to instant and cruel death were to all appearance unhurt. He rose up in haste and asked the counsellors about him, as if bewildered, whether the three Hebrews had not been cast bound into the midst of the fire. With the deference customary in Eastern courts, the counsellors replied "True, O king." Instead of their swift disappearance in the glowing furnace, Shadrach, Meshach and Abednego were no longer bound. They were moving about unhurt in the midst of the flames. Instead of three, the king now saw four men together in the furnace, and of the fourth he said "the form is like the Son of God." It may be that Nebuchadnezzar did not recognize the mysterious companion of the Hebrew martyrs as the Son of God, whom we know to be the Lord Jesus Christ. The Revised Version gives his saying as "a son of the gods." At all events he was convinced that a divinity more glorious and powerful than he had yet imagined was present to his sight. Great, powerful and successful conqueror as he was, before him was one before whom he stood in awe. We can have no difficulty in understanding that the Deliverer of these faithful witnesses for God was the "angel of the covenant," who had appeared at different times to God's servants in the Old Dispensation, and who in the fulness of the time came as the Saviour of men, the Lord Jesus Christ. Like all the miracles of Scripture, the deliverance in this instance was complete. When, by the king's command, they were taken from the furnace the three men were found to be unharmed. Their clothes were not scorched, their hair unsinged, themselves unhurt. They had literally passed through a fiery trial and had come out of it more than conquerors through Him that loved them.

PRACTICAL SUGGESTIONS.

A true hero of the faith will not be frightened by consequences. He will be faithful unto death, if need be.

They were made stronger by their trial, terrible though it was.

He who saves from the uttermost can rescue his servants even when exposed to the greatest dangers.

NOW READY. THE PRESBYTERIAN YEAR BOOK FOR 1892.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 25th, 1892.

PEOPLE who have read and heard a great deal about Dr. John Hall are always puzzled to account for his popularity and power. His easy conversational style is not what they expected from a great man. They forget that Dr. Hall's style, though it seems so simple and easy, is just the hardest of all styles for most people to acquire. The same mistake is often made about writing. It seems very easy to write in an easy, conversational way. Just take your pen and try. To write as a cultivated man or woman talks is about the last thing many good writers can learn.

COOKE'S Church furnishes a fine illustration of the wisdom of sticking to a good cause even when it seems to be down. Five years ago, we believe, the membership of the congregation was reduced to about fifty. If we rightly remember, Dr. Gregg dispensed the communion to about fifty a short time before the present pastorate began. How it must have grieved the good man's heart to see the old congregation that he had spent the best years of his life in building up reduced to a mere fragment. But there it is now with a membership of about a thousand. Of course such results could not have been accomplished anywhere in the Dominion outside of Toronto, and perhaps could not now be accomplished in Toronto. The present pastor was fortunate enough to "catch the boom" in population that set in a few years ago. There was very nearly being no church there to catch the boom.

THE municipal system in Toronto and the political "machine" in the United States seem to resemble one another in one particular—both seem to repel men of brains. A few months ago Mr. Jennings, the chief engineer of the city, resigned because the municipal authorities and he could not get on without friction. Mr. Jennings is an exceedingly able man, and a good many people thought he was just the kind of engineer the city needs. A few weeks ago the Hon. S. H. Blake threw up a brief he held for the city and refused to act as counsel on account of some remarks made by one or two of the aldermen. No one needs to be told that one of Mr. Blake's qualities is to stand by his client and fight it out even to the last ditch. Last week the acting city engineer, said by his friends to be a capable man, resigned. Popular government may be a good thing, but it does not always put and keep the strongest men in the front.

THROUGHOUT the British Empire and in all the colonies, even the most remote, the anniversary of Her Majesty Queen Victoria's birthday was celebrated with a cordiality that shows how warmly her beneficent reign and her admir-

able personal qualities are appreciated. Her long reign of fifty five years has been marked by the progress of free institutions and the moral, material and social advancement of the people. The influence and prestige of Great Britain was never greater among the nations than at the present time. She has maintained the respect and esteem of the people during half a century, a thing that few monarchs have been able to do. She enters on the seventy-fourth year of her age amidst the kindest feelings of her own people and the well-wishes of other nationalities, irrespective of the forms of government under which they live.

DR. STALKER has this to say in a recent sermon about a custom which prevails in Canada to an extent that is often nauseating:—

At some British Association or in Parliament there is a word spoken in favour of Christ and Christianity, and immediately it is taken up in pulpits and on platforms; it is reiterated in religious newspapers and periodicals; and there is among a certain class of Christians a flutter of congratulation as if the utterance of the great man had made all the foundations secure. Such snapping up of the crumbs of patronage is contemptible. The weak people who go into these ecstasies are the same who quake as if all the foundations were destroyed when an attack on religion is made by some clever men.

Who has not heard even ministers quote with evident gratification some little patronizing remark made by a judge, or prominent politician, or rich nobody in particular, about the Church or Christ, or Christianity. If a man is built for a toady let him toady, but he has no right to degrade Christianity in that way.

THE figures laid before the Foreign Mission Committee last week by Dr. Reid should settle the question of appointing a missionary secretary. Whether \$2,000 or \$2,500 should be paid for administering a fund of \$80,000 was a question on both sides of which something might be said. The fund this year, however, is \$92,000, and there is no future event more probable than that next year it will be \$100,000. The most rigid economist will scarcely say that two per cent. for administering a large fund like that is too much. Unless the Church can get somebody to do its work for nothing it will cost something to administer the fund, secretary or no secretary. By the way, is it honourable for the Church to try to have its work done for nothing? Do ministers like the newly-married man to leave without paying, or to remunerate the officiating clergyman with a fee of 50 cents? How many elders or members are there in the Church who make a habit of working for nothing? Getting something for nothing is a very common kind of game, but it should never be played in the Church of God.

MR JUSTICE MACLENNAN begins his temperate, conclusive and, we might say, thoroughly crushing reply, to the attack on Queens, with the following paragraphs:—

I regret the tone of the learned gentleman's letter. He may not be conscious of it, but it is unfriendly, to say the least. That will not, I think, help his argument, nor will it hurt Queen's.

It is unfortunate, too, that the attack comes from the chairman of Knox College Board. Some will naturally infer from this that it is an attack by Knox College. I wish to say as strongly as I can that this would be a wrong inference. The relations between Knox and Queen's are of the most friendly character. Queen's has had many proofs of that. I believe the authorities of Knox rejoice unfeignedly in the success and prosperity of Queen's. I know this to be the case on the part of principal and professors, and I believe it to be so of all the others.

The fact that the "learned gentleman" is chairman of the Board of Knox College may be a reason why he should not write offensively of a sister institution, but it is no reason why the Board should be held responsible for the utterances of its chairman. The Board is composed of thirty-five members, any one of whom would not consider it a very high compliment to be told that he knows as much about theological colleges as the chairman knows. The Board is not responsible for what its chairman says about Queen's any more than for his contributions to the Equal Rights agitation or the Ross Bible crisis.

THE denominational statistics published last week, as part of the census taken a year ago, must prove somewhat disappointing to Presbyterians. Assuming that the figures are correct, the

Church, while growing rapidly in Manitoba and fairly in British Columbia, Ontario and even Quebec, is losing ground in the Maritime Provinces. In ten years there was a decrease in the number of Presbyterians in Nova Scotia of 3,536, in New Brunswick of 2,249, and in Prince Edward Island of 763. In the three Provinces named the Church has lost 6,548, while there has been a fair increase in most of the other leading denominations. There may be some way of explaining what seems at first blush a somewhat discouraging state of affairs and the sooner the explanation is forthcoming the better. No doubt the exodus from the Maritime Provinces has been large. Presbyterians as a rule are energetic, enterprising people, and many of those counted ten years ago in the Maritime Provinces are now counted in the New England Churches, or in those of the Western States, or go to swell the record in Manitoba or British Columbia. We believe it is a fact that the great Presbyterian counties of Huron and Bruce send more people to Manitoba and the North West than any other two counties in Ontario. Still there ought to be something said about these figures from the East, and Brother Murray of the *Witness* is the man on whom the duty of saying something primarily devolves. Take your old stub, Brother, and tell us about this serious "deficit." When Brother Torrance reports that deficit in Montreal, there must be something said and it is just as well to take time by the forelock. If Presbyterianism is not holding its own down by the sea the Church should know the reason why.

A WRITER in the *Christian at Work's* symposium on vacant Churches and unemployed ministers thinks that care in ordaining ministers would go a long way towards remedying existing evils. He says:—

Anticipate the evil. This may be done largely by the ministers themselves.

By care in ordaining men. It is hard to decline to lay hands on a man even when best judgment counsels it. Men without proper conceptions of the work, who fail at everything else, who as exhorters have been fair successes; men without any adequate training, who are too lazy or too stupid to get ready for a lasting, life-long pull, and frantically imagine that the world will go to destruction if they do not "hurry up" and have their say; men of all sorts are rushed through ordination because sympathies are touched, or sweethearts and parents will be disappointed, or for other reasons equally absurd. When will councils act under the pressure of the interests of the cause of Christ, rather than the influence of a candidate and his friends? From this class comes a large number of unemployed preachers. Their idleness is the judgment which the Churches are passing on the ordination councils.

We venture to affirm that the list of unemployed ministers in any Church, and the list of probationers who cannot get called in any Presbyterian Church, are largely made up of men who were in such a hurry to begin preaching that they could not wait to take a proper course of training. They got heated up at some kind of a meeting, most likely at special services, addressed a few meetings without breaking down, and then made for any college that would favour them with a "short cut." Though the Church had done without their services since the days of Abraham, they thought they must "hurry up," or both Church and world would go to destruction. When the "short cut" is taken they find that the people can do without them not only for a year or two but for all time.

THE BIBLE IN FRANCE.

THE newspaper writer who chronicles important passing public events usually seizes on the features that strike the eye and appeal to the popular imagination. Other incidents connected with these occurrences may have an importance of their own, but they are passed over unnoticed. From the descriptions of the festivities and other demonstrations that welcomed a French fleet to Portsmouth, England, over a year ago, the average reader would not have learned that two thousand copies of the New Testament were presented to the sailors on board the French war vessels. An event of that kind is not quite so scenic in its effects as some others that took place. Yet who can estimate the influence exerted on the minds and hearts of some at least of these sailors, who in their leisure moments would be certain to read in their own tongue the inspired record of Christ's life and teaching. Notwithstanding the occasional disclaimers occasionally made by Roman Catholic ecclesiastics that in their Church the possession and reading of the Sacred Scriptures is discouraged, if not absolutely forbidden, it is beyond question that

there is widespread ignorance of Scripture truth among masses of people belonging to the Roman Catholic Church. In Protestant lands there is reluctance to allow Roman Catholics the free perusal of the Bible, while in countries where the power of the Church is scarcely challenged, instances come to light of the summary way in which Scripture reading is not only discouraged, but virtually forbidden.

It is not astonishing, therefore, that in France the Bible is comparatively an unknown book. Dr. Decoppet asks: "How can Frenchmen know the Bible, as the priests forbid them to buy or read it, and as very few Catholic libraries sell it?" He also states that, notwithstanding the efforts of Bible societies to disseminate the Word of God in France, not one Frenchman in ten knows or reads the Bible. Henry Lasserre, a devout Catholic who obtained the Pope's blessing on his new translation of the Scriptures, which was afterwards revoked, says in his preface: "The Book, par excellence, the Gospel, is in reality very rarely read, even by those who profess to be fervent Catholics. It is never read by the majority of the faithful." Efforts are made to circulate in France, as in every other land, the sacred Scriptures, the only source of sound instruction in the truths of religion and the only infallible guide of life.

As early as 1811 an unpretending attempt at Bible distribution was made. The pastor of a Lutheran Church in Paris sent to Bâle for a hundred copies of the Bible for distribution among those who did not possess the Scriptures. So great was the demand that it was found necessary to form a society. Thus the Bible Commission originated, and which still exists, the measure and sphere of its usefulness increasing from year to year. The Paris Protestant Bible Society was founded in 1818. The unhappy cleavage in the French Protestant Church, placing the evangelical and rationalistic sections in direct antagonism, caused a split in the French Bible Society likewise. Each section has its own Bible Society, circulating two separate versions of the Scriptures. The Evangelical party branched off into a new organization known as the Bible Society of France. Last year they distributed 30,746 copies of the Scriptures; 18,152 of these were purchased by the people. It has been the practice of this Society since its formation to present every young person joining the fellowship of the Church with a Bible, and a wedding Bible to every newly-married couple in the communion. It will thus be seen that the good work of placing the Word of God in the hands of the French people is being carried on with considerable energy. Such effort cannot be without good results. Wherever the Bible is received and its teaching followed, those whose lives are influenced by it will commend its truths to those among whom they mingle. Light and liberty are the twin blessings the Bible brings to all who accept its teachings.

THE POPE AND REPUBLICANISM.

IF the surmises contained in recent telegraphic despatches have good foundation, it would appear that the Pope has given up the notion that Royalist sympathizers in France can help him to recover the lost temporal power. That has been the constant but troubled dream of the Papacy since the capture of Rome by the victorious forces of Victor Emanuel. The idea has taken possession of the papal authorities that the possession of the temporal sovereignty is a vital necessity to the freedom and independence of the Romish system. Compromise or accommodation to changed circumstances is inadmissible. The outlook to-day of the Pope once more taking rank among the princes and kings of the earth is, to all appearance, more remote now than it has been for the last twenty years. Time was when French bayonets kept the tottering throne of the Pontiffs from toppling in the dust. There is no hope for a repetition of that blunder. Yet the men who control affairs from the Vatican do not vacillate in their avowed purpose to secure the restoration of the lost sovereignty and the liberation of the Pope, who, by a figure of speech, is supposed to be a prisoner in the palatial abode in which he resides. They keep steadily to their purpose, but with the astuteness of Italian politicians they do not show much scruple as to the means they deem best fitted to secure the end they have in view. Cable despatches credit Pope Leo with the intention of turning from royalist to republican hopes as the more likely to bring the remotest of possibilities appreciably nearer. It is

hinted that his Holiness contemplates favouring the republican movement in Italy in the hope that by dethronement of King Humbert, he may be able to get back his own regal standing in this world.

If such be the resolve of the aged Pope and his astute advisers it is an evidence that he is not lacking in discernment. However obtuse he may be as to public opinion regarding his own claims, he recognizes the force of republican sentiment in Europe. To all appearance the French republic has come to stay, and instead of helping to keep alive royalist and imperial delusions he has given his modified and cautious approbation to the existing order of things. Papal recognition of the French republic has not been received with overflowing gratitude. The French people do not seem to place much store on the papal benediction. They have learned by experience that the Pope's favour or hostility has not perceptibly advanced or hindered the interests of the French commonwealth. The stirring French ecclesiastics have not accepted graciously the change of front they have been compelled to present. It is but a short time since they were bitter in their denunciation of the governing power and system accepted by the French people, and now they must bless what before they cursed. The reactionaries do not take kindly to the altered attitude of the infallible director of a fallible Church. They feel as if they had been deserted and their cherished hopes shattered. So keen is their resentment that it is said the Comte de Paris is cogitating a reply to the Pope's pronouncement in favour of the French republic. It is hinted that the faithful will make their opposition felt in the papal pocket, as they threaten to withhold their share of Peter's pence. The aged Pontiff, however, thinks that the French deficiency will be made up by American and Australian generosity. There is, after all, a degree of elasticity in a system that makes the proud boast of being unalterable.

One reason given by publicists for the changed policy of the Vatican is that by favouring republicanism in Italy there is probably a better chance of getting back the temporal power which the monarchy refuses. Popery may have a sentimental sympathy with despotic power—it is a despotism itself, but in popularly-governed countries it can fare just as well as when it can command the ear of an autocrat. Intrigue may be quite as successful in a constitutional monarchy or in a republic as in a republic, as we see even in the United States, and, for that matter, even nearer home. The motive for desiring an Italian republic may be divined. The Government of Italy, though at present the Ministry is rather unstable, cannot be composed of men in harmony with Vatican ideas. Nor is it otherwise among the great mass of the Italian people. They are groaning under the burdens of a heavy taxation. The public treasury is all but bankrupt. Ancient as Italian nationality and government are, as a modern European power it is one of the youngest. It has been very ambitious, and its ambitions have been costly. As a member of the Triple Alliance it has incurred obligations greater than it can well continue to carry. There is an amount of discontent that might be favourable to change, but a return to a papal theocracy is so repugnant to the mass of the people that they prefer to endure the miseries they have, than risk those they dread. A Pope with republican ideas, to this generation of Italians may be a novelty, but there are not a few yet living who remember how Pius IX. behaved during the revolutionary epoch that began in 1848, and they remember only too well his subsequent action, and how completely he fell into the power of the reactionary element, that perhaps after all really represents the spirit of the Roman Catholic Church. What the future of Italy may be it is difficult to anticipate. Italians believe in their country. It has made progress in several directions under free institutions. It has now what it never had before, a large measure of religious freedom. The Waldensian Church and other evangelical agencies are availing themselves of the opportunities they possess, and would do much more but for the limitation of their resources, for infusing a religious spirit into the new national life but owing to the reaction provoked by the long dominance and corruption of the papacy, there is unfortunately too great a distrust of all forms of religion among the Italians of the present generation. The future of the nation depends largely on how the people deal with the question of religion. It is one that is vital. A people with the quick intelligence, the thrifty and industrious habits they possess, surely will not drift into a godless materialism. With an intelligent and free acceptance of evangelical Christianity the Italian peninsula has a splendid future before it.

Books and Magazines.

A NEW and revised edition of that wonderful little study, "The Problem of Jesus," by Dr. George Dana Boardman, has been issued by Fleming H. Revell Company.

THE American Sunday School Union offers \$1,000 in two premiums—\$600 for the best book, and \$400 for the next best book written for the society, on "The Christian Nurture and Education of Youth for the Twentieth Century."

IN the *Young Man for May* some useful hints on elocution are given by Mr. Irving and Mr. Brandram. There is a portrait and character-sketch of Mr. J. M. Barrie, and Dr. Parker commences some articles on the religious difficulties of young men.

MR. J. M. BARRIE, according to the *Bookman*, has gone to Kirriemuir ("Thrum's"), where he is to devote himself to his new novel, which will first be published in *Scribner's Magazine*. Mr. Barrie proposes to make a new departure in this work.

A CONCORDANCE to the Septuagint and the other Greek Versions of the Old Testament including the Apocryphal Books, by the late Edwin Hatch, M.A., D.D., and Henry A. Redpath, M.A., assisted by other scholars, has recently been published by Macmillan & Co.

BIBLE DIFFICULTIES AND HOW TO MEET THEM (New York and Chicago: Fleming H. Revell Company.)—This is a collection of short essays on inspiration, the Trinity, the Bible and Science, and similar subjects that seem to present difficulties to many minds. The symposium is edited by Frederick A. Atkins.

A NEW work on the history, present position, and prospects of the negro race is announced by Mr. Elliot Stock, under the title "The Lone Star of Liberia; or, Reflections on Our Own People," by Frederick Alexander Durham, of Lincoln's Inn. The work will be prefaced with an introduction by the Countess Clementina Hugo.

OF the Canadian poet Mr. Archibald Lampman who contributes a poem, "In May," to the current number of the *Home Maker*, the *New York Independent* says: There is hope and a serene gladness in Mr. Lampman's work that mark his poetry with peculiar distinction among younger men. He is the promise of an American Wordsworth.

WE have just received the opening number of *Arcadia*, a semi-monthly paper published at Montreal, and devoted to music, art and literature. The proprietor and editor, Mr. Joseph Gould, pleads not without reason that there is room in Canada for such a journal. Even a cursory glance through its pages has convinced us that it deserves success, and success we sincerely wish it.

A LITERARY journal says: Of one hundred and sixty-four books published by Messrs. Macmillan & Co. last year, one hundred and forty-four were accepted without the need of being read through, being written by authors of established reputation. The remaining twenty-two, offered unsolicited for publication, were the wedding of some three hundred and fifteen. This gives a higher percentage of "survivals" than we should have expected.

THERE will be practically no change in the policy or the management of the Century Company, by reason of the death of its late president, Mr. Roswell Smith. His interests in the business remain, and the affairs of the company will be conducted by the men who have been Mr. Smith's associates for many years, and with whom he has left the business direction during the three years of his illness. Mr. Frank H. Scott, who has been connected with the company from its inception, becomes the president. The other officers, Mr. Charles F. Chichester, treasurer, and Mr. William W. Ellsworth, secretary, have been with the company almost from the beginning.

SOME time ago *Public Opinion*, the eclectic journal of Washington and New York, offered \$3,000 in cash prizes for the best three essays on the question: "What, if any, changes in existing plans are necessary to secure an equitable distribution of the burden of the taxation for the support of National, State, and Municipal Governments?" The competition has attracted much interest, and the committee, consisting of Hon. Josiah P. Quincy, of Boston, Hon. John A. Price, chairman of National Board of Trade, and Mr. W. H. Page, editor of the *Forum*, have just awarded the first prize to Mr. Walter E. Weyl, of Philadelphia; the second to Mr. Robert Luce, editor of the *Writer*, Boston; and the third to Mr. Bolton Hall, of New York. The successful essays are being published in *Public Opinion*.

A VAIN SACRIFICE. By Jessie K. Lawson. (Edinburgh and London: Oliphant, Anderson and Ferrier.)—The author of this attractive and well-told tale has many qualifications for writing a good story. She has large human sympathies, a kindly feeling for the helpless and the erring, a tolerably keen sense of the humorous aspects that occasionally present themselves to the observer of human nature, and a fine literary gift that adds a charm to her stories. This, her latest production, is one of her best; there is not a dull page in it from beginning to end, and it does not take long for the reader to be quite at home with the company to which the author introduces her readers, who are speedily interested in the fortunes of the chief personages. The writer of this bright story is well and favourably known in Canada, having been an acceptable contributor to the pages of the *Week*.

THE CHURCH AND POVERTY. By John Brisbane Walker. This little brochure, neatly got up, is without imprint. The only explanation given is an extract from a Washington journal, reprinted on a fly leaf. It says: "The lecture room of the Catholic University was well filled yesterday afternoon with an intelligent audience that listened with close attention to a lecture by John Brisbane Walker, Ph.D. Mr. Walker is known as a thinker and writer of great power, and his lecture was in some respects a remarkable effort in the boldness with which he brought home to clergymen and laymen their responsibility for many of the social difficulties that beset our civilization. No such plain speaking has been heard upon a platform under similar circumstances, and for this reason, as well as because of the food for thought to every one interested in the welfare and prosperity of his race and the government under which we live, an extended report of the lecture is given. The estimate of the boldness and originality of the views enunciated is amply borne out by a perusal of the lecture."

Choice Literature.

WON AT LAST.

Continued.

"I s'ant leave 'ou, Jizzy, s'all I?" she pleaded. "Mammy, don't wake up, nor Jimmy don't come, an' there ain't nobody else 'at loves Annie. Take me wiv 'ou, Jizzy, p'ease."

Nothing loth, Jiz promised the child that she should not leave her, saying in fierce protest to some of the women, who remonstrated, and attempted to take Annie away from her. "Let her alone; she s' goin' to be my baby now. I ain't got no one left, an' nuther has she, so's we'll just hang together. There, there, Annie, Annie, don't cry, nobody shan't take you away from Jizzy."

Arrived at the poor little cabin, where the kettle was still steaming over the fire, and the table set for two, as Jiz had left it so long, long ago, as it now seemed to her, all that remained of Mr. Walton was laid upon his rude bed, and after a few words of comfort to the now doubly bereaved child, the men descended the mountain. They had more mournful work of like nature, waiting them below, and had not time to linger. In leaving, one of them promised that his wife would come up later, to assist in preparing the body for burial. Then Jiz was left alone with only the baby and her father's dead form for company. She could hardly realize that her father was really dead, her "dear old daddy." She approached him timidly, and kneeling beside him, softly stroked his cold cheek, calling him by every endearing name known to her, and begging him to "wake up and speak to his poor little Jiz." But alas, there came no answering word or sign of affection, and sinking, a forlorn little heap of wretchedness, upon the floor, Jiz was weeping, not passionately, as at first, but with a sort of forlorn hopelessness, pitiful to see, when there came a gentle tap at the hall-open door. Jiz did not hear, till baby Annie tugged at her sleeve, saying, "Jizzy, Jizzy, there's a buful lady out there, see. She's awaitin' to come in."

"Let her go away," cried Jiz, without lifting her head, "I don't want nobody comin' 'round here now. Send her off, Annie."

"Jizzy says you go 'way," said baby Annie, toddling up to Nina Douglas (for it was she), "she don't want nobody 'all. Go off, pitty lady."

But instead of obeying, Nina stooped and lifted the child into her arms. She patted the little head and smoothed the tangled locks, talking meanwhile in a tender, soothing tone, till presently Annie laid her hand in a confiding way against the soft cheek bent above her, and said, softly, "Pitty lady, pitty lady, Annie loves 'ou."

During the time spent in winning the younger child Nina had not for an instant lost sight of Jiz, but had watched the motionless little figure, with a heart full of love and pity. Presently she ventured to approach, and kneeling beside the child, she put her arms caressingly about her, saying, "Poor little Jiz, poor little girl."

Jiz at first strove to withdraw from the gentle embrace, but at length, yielding to Nina's gentle ministrations, she ceased her struggles, and allowed herself to be drawn within the loving arms, and was soon sobbing out her grief on Nina's sympathetic breast.

The young lady was wise, and did not frighten Jiz by too hastily making known the object of her visit, which was to take the children to her own home for the night. By and by, however, she ventured to say, "It will be very lonely up here to-night, dear, with no one but baby Annie for company."

"Yes, awful lonesome," assented Jiz, "I'm afraid, Miss Nina; daddy looks so still an' cold, an' he don't answer nothin' I say to him. He never will no more, will he?"

"No, dear," answered Nina, softly, "not in this world, but sometime, Jiz, you will go to him; then you will forget all these terrible troubles which are so hard to bear here."

"I want to go now," sobbed Jiz; "I don't want to live any longer 'thout my daddy; there ain't nobody to love me nor need me no more."

"There's me," interrupted Annie's little voice at this instant, and the child laid her tiny hand in Jiz's, looking up into her face with ready sympathy, though she could not comprehend the depth of the sorrow which had come to both herself and Jiz. "There's me, Jizzy; I needs you."

Jiz caught the child to her heart with a quick, passionate gesture.

"Yes, dear; you do need me!" she cried. "I'll have to live a little while for you, I s'pose, but if it 'twant for you, I'd kill myself so's to be with daddy."

Nina proffered no word of reproof, thinking this no time for moral lessons. Putting her arm still more closely about Jiz, so that it encompassed both of the children, she said, gently, "I have been away all day, Jiz, but when I came home and they told me what a terrible thing had happened to you, I thought at once of how lonesome it would be for you to-night, up here on the mountain all alone, so I came up, to take you and Annie home with me for the night. We will not leave your father alone—" reading with quick intuition Jiz's thought, as the child made a motion of dissent. "John, my father's coachman, will come up and watch with him, and one of the miners will also be here, so you need not fear to leave him, Jiz. In the morning you shall come back, and I shall come with you. We shall bring some flowers and make your dear father ready for his last resting place. Will you not do as I wish, dear? It will be so much better both for you and the baby here."

Little Annie now put in her plea. "Please go, Jizzy," she said, earnestly. "Go wiv the pitty lady, Jizzy; Annie wants to go, get flowers, go by-lo. Annie hungry, too, wants supper, Annie do."

Jiz looked irresolute, but a few more well-chosen words from Nina gave the needed impetus to a right decision, and she sat up, saying abruptly, though not without a certain appreciation of Nina's interest in and kindness to her, "Yes, I'll go; but I must come back again quick's ever it's light, 'cause I ain't got but the least little bit of time to be with daddy now, an' he's all I had, Miss Nina."

"Yes, dear, I understand," replied Nina, gently, "we will come up very early in the morning, and do everything we can for your dear father. Now we will go, for little Annie here is very hungry and sleepy, and it is time you, too, had something to eat. John is waiting outside, and the miner will soon be here to keep him company, so we need wait no longer."

Nina considerably drew Annie outside and waited there

with her, while Jiz took a passionate farewell of her father's unresponsive form. She came to them presently, her eyes red and swollen, and the tears forming little rivulets down her pale cheeks.

"Come on, I'm ready now," she said, gruffly, to hide her agitation, and uttering not a word of sympathy just then, for she felt that the child's nerves were already strained to their utmost capacity. Nina took one of Jiz's brown palms in her own delicate white one, and lifting little Annie to her arms, for it was now quite dark, and the path was rough down the bleak hillside, the trio set forth on their downward journey.

Arrived at Nina's home, the young lady took the children first to her own room, where she bathed their hands and faces and smoothed their tumbled hair. Then she led them downstairs, where a simple but delicious supper awaited them. Annie ate eagerly, but Jiz scarcely tasted the unaccustomed dainties.

"I can't do it to-night Miss Nina," she said, sadly. "I keep a seein' daddy layin' up there so cold and still, an' the vittles sort o' chokes me like."

Nina did not press the matter, but trusting to sleep to do what food could not, she now conducted the children to a clean, daintily-furnished little room adjoining her own, and saw them safely disposed for the night in the cosy, white-curtained bed. Before leaving them she stooped and pressed a kiss on each little face, lingering a little longer, perhaps, over Jiz's tear-dimmed one. Then with a pleasant "Good-night," she left them and returned to the drawing-room, where the other members of the family were waiting to hear the particulars of her visit.

"So you've finally succeeded in capturing the little gypsy, have you?" drawled Lola, rising, with a faint show of interest from her lounging position on a low divan.

"Yes, thank God, at last I have succeeded in obtaining a slight hold on the child's heart, and I do not mean she shall escape me again," said Nina, fervently.

"No danger of that," put in Fred in a half-amused tone, despite the seriousness of the occasion. "Once in your clutches, Nina, there's no escaping your tyrannical despotism, as so many of us know to our cost. But, joking aside, sister, tell us all you know of the sad affair as regards this poor child."

In a few words as possible Nina related her late experience, dwelling longest on Jiz's devotion to her father and her kindness, even in the midst of her own terrible bereavement, to the motherless little waif who had also lost her all by the accident.

"She's a tender-hearted little thing, and good as gold, despite her rough ways," ended Nina, enthusiastically. "I mean to adopt her as my own particular protegee, and assist her all I can. We need a young girl to help Nancy about the house, don't we, mother?"

Mrs. Douglas smiled down into her daughter's upturned face.

"I can't really say that I have recognized the need till now," she replied, kindly, "but I have no doubt Nancy would be glad of the help of a good, bright little girl. I will speak to her about it to-morrow."

"What do you propose to do with the young waif," asked Lola, presently. "Can't you manufacture some position which she could fill to perfection, Nina dear?"

"Yes; easily," was Nina's reply. "I had thought of appointing her as your especial factotum, Lola; you have often wished for a maid as expert as your own Estelle used to be."

"Yes—good old Estelle," sighed Lola, but, Nina, though you think me but a frivolous butterfly, you will, I think, allow that I really have some of the milk of human kindness in my composition when I tell you that I have already planned out the future of little Annie."

"How? please tell me," and Nina sprang to Lola's side with ready interest. "I admit that Annie's future has been a source of perplexity to me during the few moments of thought which I have as yet devoted to the subject. What plan have you formed, Lola dear?"

"Well," began Lola, slowly, enjoying Nina's impatience, "you know I had a letter to-day from sister Julia. In it, among other items of news, she mentioned the fact that Susan Downing (you remember Susan, Nina? She lived with mother for ten years before she married) had just lost her little girl, who was about three years old, and the only child. Julia said that Susan and her husband were both inconsolable and were resolved upon adopting a little girl of about the same age as their Susie, and one who resembles her as nearly as possible. Now, when you came in to-night with little Annie, her resemblance to Susie Downing struck me at once. I will write sister Julia to-morrow, Nina, or to-night even, if you wish."

"O, no dear, not to-night," cried Nina, in gratified surprise, for Lola was proverbially indolent and disinclined to exertion of any kind. "To-morrow will do nicely. It's lovely of you, dear, to think of such a thing, and should Susan decide to adopt Annie, it would be a regular God-send, she was always such a dear, good soul, so kind and forbearing with us, and we were terrible little plagues sometimes, I know. Annie has no relatives left in the world, so I heard one of her mother's old neighbours say to-night. Jiz is also left friendless, but she is to be mine hereafter. I took an extraordinary liking to the little waif, that first day, when she appeared so suddenly before us, her elf-locks flying and black eyes sparkling with glee at our surprise. There's genius in that child, only waiting to be developed, and, Providence permitting, I mean to be one of the humble instruments of development."

Lola smiled indulgently. "You're a born philanthropist, Nina dear," she said, with a loving little pat to her friend's bright head, "I fear I shall make but a sorry disciple, but you see I have taken the first step in the right direction."

The next morning dawned clear and cloudless, but although Nina was up bright and early, gathering and arranging a quantity of flowers to brighten Mr. Walton's last resting place, when she softly opened the door leading to the children's room, she found Jiz already up and dressed. The child's eyes were red and swollen from her severe weeping of the previous night, but she looked up at Nina with the faintest shadow of a smile on her sad little face, as she responded to her hostess' pleasant "Good morning, dear."

"I have been out in the conservatory, arranging some flowers," said Nina, presently, "would you like to come with me to see them, Jiz?"

Jiz rose quickly. "Yes, I would," she replied, bluntly, though not without gratitude. "Shall I wake Annie, Miss?"

"No, I would not, just yet," said Nina, gently. "she seems to be sleeping so sweetly, we will not disturb her till breakfast time."

Out among the flowers, Jiz's woe-begone face assumed a brighter aspect. She was a passionate flower-lover, and she had never before seen such glories of colour and fragrance as were presented to her eyes in the well-filled conservatory. Nina let her linger as long as she chose over each dainty bit of bloom, bidding her select a choice bouquet of whatever flowers she liked best. "We will place it in your father's hand when we lay him away to rest, dear," she said tenderly; "it will be pleasant to think that he carries with him a last token of his dear little daughter's love and thoughtfulness."

Jiz lingered long over this occupation, and when she had finished, the dainty little cluster of buds and blossoms which she presented for Nina's inspection showed real artistic skill and a native-born taste, in its selection and arrangement.

"I choosed them red roses 'cause daddy allus liked bright things 'round him," she explained. "He was goin' to get me a new red dress next 'time he went to Ashville; he said so. Daddy was an awful good daddy, he was, Miss Nina, he was allus so good to me, an' I haint got nobody left now."

Nina drew the sobbing child within the radius of her arms, saying very little in words, but letting her actions speak the sympathy with which her heart was full to overflowing.

"You have chosen some beautiful flowers, Jiz, dear," she said, presently, to divert the child's mind; "the red roses are lovely, and so are the white buds and carnations. Now we will go in and see if Annie is awake."

As my little narrative has already occupied too much space, I will pass briefly over the events that followed.

Nina's father had assumed the responsibility of the funerals, making all necessary arrangements, and late in the afternoon a sad little procession wended its way to the hill-side cemetery, where, amid bitter sobs from Jiz, and a sympathetic wail from Annie, the remains of Mr. Walton and Mrs. Summons were laid to rest.

When the first spadeful of earth fell with its sickening thud on her father's coffin, Jiz turned instinctively to Nina's sheltering embrace, crying piteously, "O, Miss Nina, Miss Nina, I want my daddy! I want him so bad!"

"Yes, dear, I know," and tenderly Nina soothed the child's grief, her own eyes filling with tears as she did so.

It was strange to see Lola, who, to the surprise of all the household, had insisted on attending the funeral, with her arms about little Annie, hushing the sobs which, owing to the extreme youth and inability of the child to comprehend the extent of her loss, were with her more the outcome of fright and intuitive sympathy with the general sadness, than from any poignant grief on her own account. Nina's heart gave a throb of joy as she noted this. She had striven long and earnestly to interest Lola in her various philanthropic schemes, though hitherto with but scant success. To see her now, however, soothing the little one with soft words and tender caresses, one would think her as great a lover of her kind as Nina herself. She continued to take the greater part of the care of the child till the time when her former nurse, Mrs. Susan Downing, arrived to take Annie home to the place so lately left vacant by the death of her own little daughter. Even after this she retained her interest in the child, making her many useful gifts and helping very materially toward her support and advancement in life.

But it is with Jiz that our chief interest has to do. She was, for a time, after her father was laid away, sadly prostrated by grief, for she loved him with a clinging tenderness, seldom found in one so young. As time wore on, however, she became more reconciled and began once more to take an interest in her surroundings. She awoke to the realization of how changed life was to be for her in the future. Nina had provided her with a neat and plentiful wardrobe, which Jiz soon learned to take pride in keeping clean and tidy. Her duties, under good old Nancy's supervision, were not heavy or arduous, and she soon begged for "more to do." "Something for you, Miss Nina," she pleaded, "I want to do something for you, all my own self, every day; you're so good to me, and I love you so. Please, Miss Nina."

Nina kissed the bright little face, which had now begun to take on a more rounded and youthful outline, and after some deliberation, assigned to the child the task of dusting and arranging her room, and keeping it supplied with fresh bouquets daily. This the child could do to perfection, as she was a passionate flower-lover, the dainty blossoms assuming, under her touch, graceful shapes, such as Nina declared she herself could not rival.

Several years have passed away, and now, instead of the wild, untamed little Jiz of our first acquaintance, a bright-faced, black-eyed maiden, known as Isabel, may be seen making her way daily to and from school, and between times flitting about the Douglass mansion, performing her various duties with a happy and willing heart. "Miss Nina" is still the object of her special admiration, and many are the rhymes she composes in her praise. Some of these are really meritorious, and Nina looks forward with some degree of confidence to a future literary career for her little protegee. However this may be, the child has already vastly improved her opportunities, and should you now chance to meet her again in the familiar streets of Smokeville, you would surely fail to recognize in her the quaint little elf first presented to your notice as "Jiz."

C. C. RICHARDS & CO.

Gentlemen.—The top of my head was bald for several years. I used MINARD'S LINIMENT, and now have as good a growth of hair as I ever had.

Wheatley River, P. E. I.

MRS. ALBERT MCKAY.

I have used MINARD'S LINIMENT freely on my head and now have a good head of hair after having been bald for several years. It is the only hair restorer I have ever found.

Stanley Bridge, P. E. I.

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DR. T. A. SLOCUM'S

ONYZENIZED EMULSION OF PURE COD LIVER OIL. If you have Asthma—Use it. For sale by all druggists. 35 cents per bottle.

TO QUEEN VICTORIA.

O gracious Queen, a fervent prayer
Is launched upon the fragrant air,
From England's hills and meadows bright;
From lowland and from Scottish height;
From empires far beyond the seas
Where Britain's glory sits in ease;
From lands like this a lustrous bower
Of fertile fields and many a flower;
From pastures where the sun's own light
Is never veiling to the night:
Yea, from all these a glorious whole,
A prayer ascends from every soul.

The sailor on the boundless deep;
The warder of the "dungeon keep";
The farmer of the virgin soil,
Who feeds the millions by his toil;
The soldier on the damp, cold ground,
Yet list'ning well to every sound;
These with the toilers of the town,
Whose tasks bear neither up nor down;
All raise a glad but solemn cry,
To God Supreme, the Judge, Most High,
For all the mercies He has strown
And scattered round our earthly throne.

May years roll on, and still your sway
Be firm and true—'tis this we pray—
Your wisdom spread to every land,
An Emblem firm—destined to stand—
A Monument to all the world,
The Banner of the Rose unfurl'd
To grace the towers of India's might,
And sail aloft from Quebec's Height;
Yea, let the years roll on, roll slow,
Nor touch your brow as on they go;
But help us to defend thy fame,
And gladly praise Victoria's name.

We shout, we shout, we raise a cry,
All else the English hosts defy,
So long as they with vision clear
Descry the Queen they love, not fear,
While here she lives a magnet strong
To draw a willing world along.
List well, list well, our shouts peel forth
To East and West, and South and North;
Live long, live long, Most Gracious Queen,
Repeat the words that we have seen,
Reign, reign, we pray, live for us all,
And save our Nation from a fall.

—F. Osman Maber, in *The Week*.

THE MISSIONARY WORLD.

JEWISH MISSION OF THE CHURCH OF SCOTLAND.

The following letter from Alexandria appears in the *Home and Foreign Mission Record*. A few days ago I received notice from Miss Hunter that at last annual meeting of the Committee of the "Fellow-Workers' Union," of which she is secretary, a handsome sum had been voted in aid of my work. The representatives of the Church of Scotland abroad feel themselves at once refreshed and stimulated by such a proof that their work is being followed at home, not merely by the eye of cold censorious criticism, but by the sympathetic eye which prompts and guides the bounteous hand. In the circumstances of your Alexandria Mission indiscriminate charity would be most mischievous, but your agents have abundant opportunities of turning such a grant as this to excellent account.

Lady Baillie, of Polkemmet also has earned the gratitude of the Church, and especially of the Church's representatives here, by a gift of illuminated wall-texts. Most of these are in Arabic, and have evidently been designed by some Arabic scholar acquainted with the needs of the children in your schools. We hope that the kind donor may soon have an opportunity of hearing the precepts with which she has adorned our walls repeated by the little ones both in Arabic and English.

Since the year began, Mr. Kestin and I have conducted night classes for Jewish lads. These classes are undisguisedly Christian. The chief text-book is the Bible. There prevails in Scotland a belief that the ordinary Jew is well acquainted with the Old Testament story. This is a mistake. A fairly educated member of my class showed last night that he had no idea who Rebekah was; unless he has been educated in a Protestant school the average Jew knows almost nothing of Abraham.

One scholar, a youth of fine character, is the son of a well-to-do money-changer. He has found in Jesus of Nazareth the Messiah of his race and Saviour of his soul. He came some months ago requesting secret baptism. Now he declares himself ready for open profession of faith, be consequences what they may.

Another very interesting pupil is a representative of that curious negro-like section of the Jewish race—the Falashas of Abyssinia. He has embraced Christianity, and made by receiving baptism an open profession which he holds fast.

Mr. Buchanan, Miss Kirkpatrick, Miss Calder and the other members of our staff are enjoying good health. The

Girls' Schools have suffered considerably from influenza. Cases have, as a rule, been less severe than at home.

I have just come from a company of our senior girls, met, as their wont is, on Thursday afternoons, under the command of Mrs. Kirkpatrick and Calder, to practise the hymns to be sung in St. Andrews Church on the following Sabbath. Several girls have of their own accord begun to attend our service. Miss Kirkpatrick occasionally allows them the choice of a hymn. A favourite is No. 75 in the Scottish Hymnal. It is startling to find a hymn so decidedly Christian in character selected by a company of lively girls, maidens of marriageable years, according to Eastern reckoning, and many of them representatives in blood and creed of that crowd which lined the Cross-Bearer's path when His face was marred and His brow encircled with thorns.

Your teachers have often to remind their young friends of the necessity of making the most of their rapidly-speeding years of maidenhood and freedom. Sometimes by their choice of a hymn they return the service. This afternoon they decided to bring their meeting to a close with the verse:—

Work for the night is coming!
Under the sunset skies,
While their bright tints are glowing,
Work, for daylight flies.
Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is darkening,
When man's work is o'er.

Words, which the missionary can never lay too much to heart, became singularly impressive when in that upper school-room in Alexandria we heard them drop from lips of kinsmaidens of the Macedonian conqueror, as well as of thoughtful Philo and eloquent Apollos; dark countrywomen of Hypatia, as well as one or two whose long fair tresses proclaimed their share in the Gothic blood of Amalric the Amal, while through the open window our eyes wandered over the blue waters of the Mediterranean, ocean-like in breadth, yet lake-like in tranquil beauty, canopied by skies still brilliantly sunlit, but whose glorious tints were doomed to give place with startling rapidity to the ashy gray of eye and darkness of night. Under such circumstances your agents heard an effective sermon from those they came to teach.

THE STUDENT VOLUNTEER MOVEMENT

The mission cause is of such paramount interest, and both the emergencies and the possibilities of the present are so great, that though I have referred elsewhere to the Volunteer Movement among American students I make no apology for giving a concise account of its origin, aims, spirit and results.

This movement, which last February could show a list of 6,000 students, men and women, definitely pledged to Foreign Mission service, if God should open the way, only originated in July, 1886. The living root of the movement, however, lies about three years further back, when five Princeton men organized a missionary society to be composed of those who should be ready to sign the following engagement: "We, the undersigned, declare ourselves willing and desirous, God permitting, to go to the unevangelized portion of the world." Those who heard the founder of this society, Mr. Wilder, tell in Edinburgh and Glasgow not many weeks ago, his story of the foundation of this movement, will not soon forget the profound impression produced. These early obscure years were years of ceaseless prayer. At last, an invitation having come to Princeton, from Mr. Moody's summer school, the hour drew near to answer these prayers. As Mr. Wilder was about to start for Northfield and Mount Hermon, his sister said, "I shall pray for a great missionary revival among the college students where you are going." This was no idle or unthinking word. For many months she had joined nightly with her brother in prayer for a widespread missionary movement. On arriving at his destination, Mr. Wilder found himself among 250 men, gathered from eighty-nine colleges, and met for a four weeks' study of the Bible. Burdened in heart himself, and with the echo of his sister's words in his ears, he called together the men who were thinking of the foreign field. Twenty-one answered his summons, and they met to pray that the spirit of missions might pervade the conference. On July 17, Dr. Pierson was honoured to originate the first wave of impression. Exactly a week later a meeting addressed by representatives of ten nationalities was held. At the close, a wonderful spirit of prayer was poured out on the assembly. Up till that time twenty-one had volunteered, but eight days after, when the conference had closed, the number was found to have risen to one hundred.

Who could doubt that a movement so originated was of God? But in the year immediately succeeding, even more remarkable proofs were given of the constraining power of God. Mr. Wilder and his companion visited 167 institutions—not so much to give missionary addresses as to deal personally with Christian men and women, putting solemnly to them the question, "Are you exempt from service in the foreign field?" The result of this crusade was as remarkable as anything in the history of the Church since Pentecost. Two thousand two hundred men and women had definitely committed themselves to a missionary career. Next year 600 new volunteers were added, though no special means were employed, the movement advancing by its own momentum. During the two following years 1,800 more names were secured by Mr. Wilder and by Mr. Speer. Since then the helpers have been more numerous, and the number, so far as ascertained, stands at 6,200.

Now, I know perfectly well the astonished, puzzled, half-incredulous attitude of Britons when confronted with such facts. Indeed, though I had read much about the movement, it was not until the summer, when I felt its living pulse, coming into contact with the men who were leading it, that I appreciated its true importance. After the account just given of its origin, the hypothesis that this is a light, trivial, unthinking movement must be dismissed. These leaders, though youths, still know what they are about. God has taught them very powerfully certain facts which, though they lie on the surface, the great mass of believers very feebly and inadequately realize. Grasping the fact that the spread of the Gospel, to the very bounds of the world, is the main end of the Church's existence and activity, they have come to see that, with the vital and financial resources which God has in these last days put in the hands of His Church, she could within this generation bring the knowledge of Christ to every human being on the earth's surface, and put into their hands a copy of God's holy word.

Now, do not run away with the idea that they are dreaming impossible things. They are not hoping to effect the actual conversion of mankind in that time. Much less do they aim at the leavening of the entire life of mankind with the elevating influences of a Christian civilization. But they see the perfect practicability—for they have wrought the sum out—of visiting every living son of man in the time specified with the knowledge of Christ. In America alone there are over ten million Protestant Christians, and it is calculated that there is in their hands twelve thousand million dollars. Mr. Giffen, a statistician of recognized ability, has shown that the people of this country save three hundred million pounds a year; and we can all form some conception of the proportion of that sum which belongs to the members of the Christian Church. Now, suppose American and British Christians, aroused by the Christianlike desire to visit every spot on earth with the Dayspring from on high, really put out their strength; suppose that they threw themselves into this work with the intensity that characterized the mediæval Christians in their efforts to rest from Islam the sepulchre of our Lord, with the advantages of transit and postal communication and the printing press, and the ascendancy which their nations enjoy over the peoples of the world, they would find the task not nearly so difficult as many which in the days of her weakness she has already performed.

"But is it worth doing?" says some one, "Is that the way to go about this work?" Well, of course, we do not dispute the necessity of the slower methods. We must work out from missionary centres, we must do the preparatory and underpinning work of Christian education. But should these monopolize our energy and sympathy? Many reasons seem to enforce the wisdom of conjoining with these, the more rapid aggressive efforts, which have for their end the wide diffusion of Christian truth, and of the written word. This is Christ's command. We must never forget that we are working on strictly defined conditions with an Almighty One. Then, what guarantee have we that all heathen nations will continue open for an indefinite time as they now are? A great war might change the face of the world. By a great political convulsion we might find ourselves deprived at once of the opportunities and the power of service. Then there is the fact that, while we move so imperceptibly forward, millions of Christless, hopeless lives are passing away. That single consideration should keep us widening incessantly, until, looking into the face of the compassionate Christ, we can say, "Yes; there are millions beyond, but we have spent our last shilling and used up our last pulse of energy. What can we more?"

I ask readers to study this story of simple faith and great results, with two questions ringing in their ears. What does the Lord require of me? What is possible to my faith, in my actual surroundings, facing the practical emergencies of our Church and time?—*John Smith, M.A., Edinburgh.*

HEATHEN AT HOME VS. HEATHEN ABROAD.

The frequent protest is heard, and not always without an assumption of superior wisdom and a touch of scorn in the tone, "Don't neglect the heathen at home in your excessive zeal for the heathen abroad." Most certainly not. But who does so foolish and wicked things? According to the last annual report of the New York State Board of Charities, the real estate held by all the charitable, correctional and reformatory institutions of that single State has a value of \$72,197,804, while the cost of maintaining those institutions for twelve months was \$17,605,661, and the number of persons cared for was 74,773. Now, for the same period all Christendom contributed for the intellectual and spiritual well-being of all heathendom only about \$12,000,000. Hence it rather looks as though the heathen at home, sad as is their case, were lavishly cared for in comparison with the heathen abroad.

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Here is something from Mr. Frank A. Hale, proprietor of the De Witt House, Lewiston, and the Tontine Hotel, Brunswick, Me. Hotel men meet the world as it comes and goes, and are not slow in sizing people and things up for what they are worth. He says that he has lost a father and several brothers and sisters from Pulmonary Consumption, and is himself frequently troubled with colds, and he often coughs enough to make him sick at his stomach. Whenever he has taken a cold of this kind he uses Boschee's German Syrup, and it cures him every time. Here is a man who knows the full danger of lung troubles, and would therefore be most particular as to the medicine he used. What is his opinion? Listen! "I use nothing but Boschee's German Syrup, and have advised, I presume, more than a hundred different persons to take it. They agree with me that it is the best cough syrup in the market."



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Ministers and Churches.

MISS DR. OLIVER, the first of the graduates of the Women's Medical College, Kingston, to go to India, will return this fall.

THE Rev. D. R. Drummond, M.A., has been appointed assistant to Rev. D. J. Macdonnell, St. Andrews Church, Toronto.

THE Rev. George H. Smith, B.A., of Danville, Que., has received the degree of M.A., from Victoria University, Cobourg, Ont.

THE Rev. C. J. Cameron, pastor of St. Johns Church, Brockville, intends taking a trip to Europe this summer. His health is failing.

THE congregation of Erskine Church, Montreal, has decided to move westward. The new church will be erected at the corner of St. Luke and Guy Streets.

THE Rev. J. M. Cameron preached an appropriate sermon to the new Highland regiment in Oak Street Presbyterian Church, Toronto, on Sabbath last.

THE Rev. Ghosn-el-Howie is announced in Belmont on the 5th and in Central Church, Hamilton, on the 12th, and in Napanee on the 19th and 26th of June.

At a meeting of Alberton Presbyterian congregation a very hearty and unanimous call was given to the Rev. John McClung, who has been supplying for the past six months.

THE Brockville Presbytery met at North Williamsburg on Monday, the 23rd, for the ordination and induction of Mr. Archibald Graham, B.A., a graduate of Queen's University.

THE Rev. W. H. Johnston, B.A., of the class of '92, Knox, has been called by the congregation of Chesterfield. Call has been accepted. Ordination and induction to take place on May 31.

THE committee which has the duty of billeting the Presbyterians who are to attend the General Assembly, on June 9, in Montreal, have been at their labours, and have issued a circular to the Churches in regard to the reception of their guests.

THE Edinburgh *Evening Dispatch* says: The pulpit of St. Pauls Parish Church was occupied yesterday at both diets of worship by the Rev. J. Archibald Morison, B.A., of Montreal, who officiated with much acceptance. Mr. Morison is shortly returning to Canada for active work.

A NUMBER of the members and adherents of Erskine Presbyterian Church, Meaford, met at the residence of Mr. James Stewart recently and presented the pastor, Rev. J. A. Ross, with an easy chair, and Mrs. Ross with a hanging lamp and cruet, accompanied with an address. Mr. J. S. Wilson read the address and Mrs. W. McIntosh and Mrs. S. McClain made the presentations.

THE Rev. Samuel Lyle, B.D., Hamilton, preached in connection with the opening services in Cookes Church, Toronto, morning and evening on Sabbath last. In the afternoon Hon. Samuel Blake, Q.C., addressed the largely-attended meeting in connection with the Sabbath school. At the evening service Rev. Mr. Lyle chose as his text Psalm ix. 10, "And they that know Thy name put their trust in Thee."

THURSDAY night week at the meeting of the Young People's Home Missionary Society at Tait's Corners, Mr. Dan. Hyndman, who is leaving the neighbourhood to reside at Crinan, was presented by his friends with a copy of Brown, Fausset and Jamieson's Commentary, and of Thompson's "Land and Book," accompanied with an address expressive of appreciation of his services as Sunday school superintendent, precentor, and office bearer, and of their good wishes for his future welfare.

THE Watford *Advocate* states that the Young People's Society of Christian Endeavour held a parlour social at the Manse, Watford, on Friday evening last. There was a large turn-out, and all present had a highly delightful time. Supper was served in a sumptuous style by the social committee. Although but a few weeks in existence this Society in connection with the Presbyterian Church has already grown to large and vigorous proportions, the attendance at prayer meeting sometimes exceeding fifty.

THE Bowmanville *Statesman* says: Rev. Adam Spencer, formerly pastor of St. Andrews Presbyterian Church, Bowmanville, preached in the Methodist church on Sunday morning week and assisted Rev. T. W. Jolliffe to administer the sacrament to a large number of communicants at the close. The reverend gentleman, though retired from active duty, manifests a vigour and memory possessed by few of his years. His ready citation of Scripture, clearness and aptness of diction, cogent and consecutive reasoning, faultless rhetoric and strict loyalty to his text were most notable characteristics of his discourse, which is regarded by his hearers as one of the best sermons ever delivered in this church. As a theologian and orthoepist he certainly occupies an eminent position, and were he endowed to the same degree with the natural gift of oratory he would certainly be one of the foremost preachers in this country.

THE Rev. James H. White, M.A., was on Thursday last ordained and inducted to the pastorate of Deer Park Presbyterian Church, which was vacated by the resignation of Rev. G. E. Freeman owing to continued ill-health. The Rev. Walter Reid, Moderator of Presbytery, presided. The sermon, which was able and appropriate, was preached by Rev. J. Nichol. The newly-ordained pastor was suitably addressed by Rev. Walter Reid, and the congregation by Rev. William Burns. Mr. White has recently come from Scotland, having studied at St. Andrews University, and at the Free Church College, Edinburgh. In the evening a very enjoyable reception was held. Mr. White enters on his pastoral charge with much encouragement and with many cordial well wishes for his usefulness and success.

THE Foreign Mission Committee of the Western Division of the Presbyterian Church in Canada met in Knox College, Mr. Hamilton Cassels in the chair. Rev. Dr. Reid read the financial statement, which was of a satisfactory character. The receipts for the year were \$92,000. Interesting reports were read from Honan, China, where the missionaries, notwithstanding disturbances during a portion of the year, were able to travel among the people preaching the Gospel and carrying on medical work to a considerable extent. Rev. John McDougall is now on his way home from Honan on account of the ill-health of his wife. Dr. Malcolm was appointed medical missionary to Honan. Mr. William Gauld was appointed to assist in the work in Formosa, and Mr. W. H. Grant to some other station in China. Dr. Webster, who is now at the Danville Sanitarium, New York, was ordered to start for Palestine next September. A report was read from India, referring to the approaching completion of the college, hospital and boarding school in Indore.

THE Guelph *Mercury* says: The evening service at Chalmers Church last week was conducted by Mr. Donald Guthrie, jr., B.A., theological student of the Presbyterian College, Montreal, third son of Mr. Donald Guthrie, M.P.P. There was a large attendance not only of the members and adherents of Chalmers Church, but from other congregations. The desire to hear Mr. Guthrie's first sermon in Guelph drew out an increased attendance amongst those who had acquired information of the fact, the only public announcement having been from Dr. Wardrope, pastor of the Church, at the morning service. The circumstances must have been somewhat trying as well as pleasing to Mr. Guthrie, as he was addressing an audience most of whom had known him from his earliest days, including many of those whose classes he had attended in Sabbath school, public school and collegiate institute, and including also large numbers of his companions. Mr. Guthrie was one of the first of those baptized in Chalmers Church after its erection, and he has attended all the classes in the Sabbath school upwards. It was therefore gratifying to the venerable pastor and his beloved congregation to see the young man, twenty-one years of age, occupying the pulpit of his church home. Mr. Guthrie's sermon was from Acts xxiv. It was an excellent sermon, well composed and delivered, and all present were much pleased that he acquitted himself so admirably on this unique occasion. It is understood that Mr. Guthrie has been appointed to take charge of the Presbyterian Church at Montreal Junction from June until the opening of the College session in October.

ON Sabbath week morning and evening the anniversary sermons in connection with the induction of Rev. James Murray, B.A., B.D., into the pastorate of Wentworth Presbyterian Church, Hamilton, were preached by Rev. Mr. Gandier, of Brampton, before large congregations. In the morning the preacher read the second chapters of Luke and Matthew, and upon these based his discourse, which dealt with the personages who figured prominently around Christ at the time of His birth. The preacher enlarged upon the characteristics of each of the classes represented, drawing lessons from them, and closed by warning his hearers not to antagonize Christ. The sermon was an eloquent and able effort. In the evening there was a large and interested congregation present to listen to an able discourse on character building, the preacher's remarks being based on Luke xiv. 28. The lesson taught was that people are largely their own character-builders, and, as the passage suggested, they should count the cost. A good structure is not to be reared without much of self-denial and discipline. Nothing comes to us without cost, and we should see that the desire for the good things of life does not interfere with the work of construction. Rev. Messrs. Shearer and Macpherson spoke at the social held on the following evening by the Church in celebration of the fourth anniversary of the induction of the pastor, Rev. James Murray, B.A., B.D. Music was supplied by the choir and others. Mr. William Leckie occupied the chair, and there was a large attendance of the members and friends of the Church. The speakers of the evening were Rev. Mr. Shearer, of Erskine Church, Hamilton; Mr. Macpherson, of the Macaulay Street Mission, Hamilton, and the pastor. In the course of the evening the choir sang a couple of anthems and Miss Cline and Mr. Devine contributed solos, the latter responding to an encore. After the speaking refreshments were served in the basement, and a sociable time was enjoyed by those present.

ON Saturday afternoon week the flourishing suburb of St. Lambert, Montreal, was the scene of a very interesting ceremony, the laying of the corner stone of the new Presbyterian church. On the arrival of the four o'clock train from town the Rev. Dr. Warden, who was to perform the ceremony, and party, proceeded to the site of the church, where all preparations had been made for their reception. A platform had been laid over the portion of the foundation already completed, and there were gathered representatives of the sister Churches in the community, and a goodly company from the city; besides St. Lambert residents turned out in great numbers and were grouped around. Among those present were the Rev. Dr. Warden, Rev. James Fleck, Mrs. Fleck, Rev. F. M. Dewey, Rev. J. W. Sparling, pastor St. Lambert Methodist Church; Rev. W. J. Dart, rector St. Barnabas Episcopal Church, St. Lambert; Messrs. A. C. Clark, Warden King, Fred. Matthews, S. S. Bain, John Nicholas, Martin Craig, Walter Andrews, G. W. Adams, Charles Gowans, James Wright, Charles T. Christie, Allan Cameron, Kenneth McLeod, chairman of Building Committee, G. M. Cock, Piers Lock, J. F. Raphael, H. Bragg and many others. Mr. McLeod opened proceedings by calling on those present to join in singing the hundredth psalm. The Rev. Mr. Dart then read a portion of God's Word, followed by an able address, in which he reviewed Church progress in

Montreal and vicinity during his residence, covering a period of thirty-six years. Prayer was then offered up by the Rev. Mr. Sparling. Dr. Warden proceeded to well and truly lay the corner stone with the aid of the builders and architect. Underneath it were deposited in a copper box copies of several papers, a list of the Building Committee, and Canadian coins of 1891, there being no 1892 coins to be had. A short address was given by Dr. Warden, followed by the Rev. Mr. Fleck, when the Rev. Mr. Dewey closed the proceedings with the benediction. Most of those present adjourned to the Victoria Hall, where the Ladies' Aid Society entertained those who had taken part. A sale of useful and fancy articles also took place during the afternoon, which was very successful. The beautiful weather aided the efforts of the committee and, as one of the speakers said, Providence was surely smiling on their work. On the silver trowel was inscribed: "Presented to the Rev. R. H. Warden on the occasion of the laying of the foundation stone of the Presbyterian Church, St. Lambert, May 14, 1892."

PRESBYTERY OF LANARK AND RENFREW.—This Presbytery met in the lecture-room of St. Pauls Church, Smith's Falls, on Monday afternoon week, Moderator Rev. R. McKay in the chair, Rev. John Crombie, Clerk. Part of Psalm lxxxiv. was sung, and after reading of Scriptures the Moderator led in prayer. Applications were made to Presbytery by Messrs. John Sharp and A. K. McLean, to be taken on trial with a view to licensure. The applications were received, and Presbytery agreed to forward the same to the Synod. Dr. Campbell presented the Home Mission report, and among other matters showed that students were appointed as follows: Mr. D. J. Scott to Stafford and Osceola, six months; Mr. G. R. Low to Middleville, five months; Mr. Colin Young to Dalhousie, six months. Rev. D. J. McLean resigned his appointment as commissioner to the General Assembly, and Rev. J. Crombie was appointed in his place. The following elders were also appointed: Mr. Cochrane, from Alice; Mr. John Young, from Arnprior; Mr. John Ward, from Renfrew; Mr. McIlquham, from Lanark. Rev. Messrs. Grant, Ross and Cromwell were appointed a committee to strike standing committees for the year, and reported later the following Conveners to take charge of the work: Home Missions, Rev. Dr. Campbell; State of Religion, Rev. D. J. McLean; Statistics and Finance, Mr. R. Bell; Superintendent of Students, Rev. G. D. Bayne; Temperance, Rev. G. D. Bayne; Foreign Missions, Rev. James Ross; Aged and Infirm Ministers, Rev. R. Knowles; French Evangelization, Rev. A. H. Scott; Augmentation, Rev. A. S. Grant; Sabbath Observance, Rev. A. S. Nixon; Sabbath Schools, Rev. Neil Campbell; Systematic Beneficence, Rev. A. E. Mitchell. Presbyterial Visitation.—This scheme, which was considered at great length at the last meeting, and with some amendments was referred to the same committee to further report at this meeting, was discussed for a considerable length of time, and finally it was decided to let the whole matter rest on account of the diversity of opinion in the Presbytery as to its adaptability. After putting through several items of routine work, the Presbytery adjourned to meet at the call of the Moderator some time during the Synod meeting to license several students who have made application thereto. The next regular meeting will be held on August 22, at Arnprior, at 7.30 o'clock p.m.

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham, May 10, 1892, Rev. T. Davidson, Moderator. The congregation of Teeswater was transferred from the Presbytery of Bruce to this Presbytery by the Synod of Hamilton and London at its late meeting at Stratford, and Mr. Malcolm and his elder were welcomed by the court. Mission maps of India were distributed to the congre-

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gations, and as four additional maps are required to supply each congregation with one, the Clerk was instructed to procure the number required. The following Session records were produced for examination, and on the report of the committee appointed to examine them were attested as carefully and correctly kept, viz., Wroxeter, Lucknow, Belgrave, Molesworth, Cranbrook and Ethel. The following theological students were reported as residing within the limits of the Presbytery: Messrs. R. F. Cameron, Cranbrook, and E. A. Mackenzie, B.A., Lucknow. The Finance Committee reported the Presbytery Fund to be in a satisfactory condition. Mr. Ross presented a petition from the Young People's Society of Christian Endeavour, of Melville Church, Brussels, asking the Presbytery to overture the General Assembly to take steps to accomplish the federation of the various Young People's Societies on the line of Christian Endeavour with a common Constitution. The petition was transmitted by the Session with approval, and was favourably entertained by the Presbytery. The Presbytery resolved to overture the General Assembly to appoint a special committee to frame a suitable Constitution for a Young People's Christian Union more or less similar to what now exists in the Established and Free Churches of Scotland or on the general lines of the United Society of Christian Endeavour of the United States and to submit the same with recommendations to the next General Assembly with a view to definite action. Messrs. Ross and Davidson were appointed to support the overture before the General Assembly. The Rev. Mr. Stewart, of Belmore, being present, was invited to sit as corresponding member. Mr. Stevenson, Convener of committee previously appointed, presented a most excellent and exhaustive report on the statistical and financial returns of the congregations, and the thanks of the Presbytery were tendered to Mr. Stevenson for his services. A reference from the Session of Wingham congregation was presented by Mr. McQuarrie as Moderator of the Session. Parties were heard and after some consideration it was resolved that the matter be laid on the table till next meeting of the Presbytery, and that the following committee, Messrs. Murray, MacNabb, Ross, Stevenson, Douglas and A. Campbell be appointed to frame a deliverance on the whole question of the reference and to submit the same to the next meeting of the Presbytery. At this stage the Moderator was obliged to leave for home and Rev. A. Stevenson was appointed Moderator *pro tem*. The committee appointed at the special meeting at Stratford to confer with the Session of Lucknow congregation reported favourably of the result of the conference with said Session. Mr. Ross was appointed to support the application of the Presbytery before the Assembly in behalf of Rev. D. Davidson for leave to retire from the active work of the ministry and to place his name on the list of annuitants on the Aged and Infirm Ministers' Fund. A medical certificate forwarded by Mr. Davidson was read and ordered to be transmitted to the Assembly. Mr. Stevenson, Convener of Committee previously appointed to consider Mr. Douglas' overture to the General Assembly in regard to the procedure of business in that court, reported and presented the overture as prepared by the committee. Mr. Douglas was heard in support of the overture, and after some consideration it was agreed that Mr. Douglas be allowed to hold over his overture until next meeting of the Presbytery. Intimation was received from the following Presbyteries of their intention to ask leave of the General Assembly to receive as ministers of this Church the ministers named below. The Presbytery of Wallace to receive the Rev. A. Gray, of the Presbyterian Church of the U. S.; Winnipeg to receive Rev. John Wallace Nelson, of the Presbyterian Church in the U. S.; London to receive the Rev. Martin Lowry, of the Presbyterian Church in the U. S., also the Rev. Joseph Elliott, of the Presbyterian Church in the U. S. Mr. Hartley resigned his appointment as commissioner to the General Assembly, and Rev. A. F. McQueen was appointed commissioner in his stead. The report of the deputation to Langside was considered. It was agreed that the supply of Langside be left in the hands of the Moderator of their Session, and that the congregation be asked to contribute as liberally for supply as their circumstances will allow. It is expected that the Home Mission Committee will supplement their contributions by \$2 per Sabbath when supplied regularly. The next meeting of the Presbytery will be held at Wingham, July 12, at 11.15 a. m.—JOHN MACNABB, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery met in Londesborough on the 10th inst. Mr. Fletcher was appointed Convener of the Home Mission Committee. Mr. Robert Henderson submitted a report setting forth the average contributions per family of the congregations within the bounds. The report was ordered to be printed for distribution at next meeting. The congratulations of the Presbytery were extended to Mr. A. D. McDonald for the honour of D.D. conferred on him by the Presbyterian College, Montreal. The new scheme for the supply of vacancies was approved of *simpliciter*. There is one vacancy in the Presbytery and two mission stations. Authority to moderate in a call was given to the Moderator of the Session of Manchester and Smith's Hills. The Rev. J. A. Hamilton, B.A., was inducted into the pastorate of the congregations of Burns Church, Hullett, and Knox Church, Londesborough, and received a hearty welcome from the people. Messrs. Fraser and Kerr, elders, resigned their commission to the Assembly, and Messrs. McQuarrie and Govenlock were elected in their places. Next regular meeting to be held in Goderich on July 12, at eleven a. m.—A. MCLEAN, Pres. Clerk.

PRESBYTERY OF BRANDON.—This Presbytery met in Brandon, May 3. Present Rev. A. Urquhart, Moderator, Messrs. Haig, Polson, Wright, Fraser, McTavish, Lockhart, Court, Shearer, Penman, Bowman, Rumball and Dr. Robertson, ministers; Ballantyne, Broad and McBeth, elders,

A letter from Virden was read appointing Mr. Chas. McLearn Presbytery elder. Rev. George Lockhart was appointed Moderator of Carmel Session, Virden, in place of Mr. Hodges who is ill. Leave was given to moderate in a call as soon as the people are ready, the call to Mr. McGillivray having been set aside. Mr. McBeth presented the following from Oak Lake congregation: At a meeting of congregation held April 13, it was unanimously agreed, (1) That Presbytery be petitioned to grant Mr. Hodges six months leave of absence from the congregation, with the understanding that the salary of Mr. Hodges be paid in full for that time; (2) that a subscription be taken up to pay this salary in advance, such subscription to be over and above the usual subscription, as that will be needed to pay for supply during Mr. Hodges' absence. It was moved by Mr. Fraser, seconded by Mr. Shearer, and carried: That we express our sympathy with the congregation of Oak Lake in the sickness of their pastor Rev. D. H. Hodges, and at the same time express our appreciation of their Christian spirit in granting him six months leave of absence, in the hope and with the sincere prayer that the God of all grace may grant to Mr. Hodges a full restoration to health and a speedy return to work. On motion of Mr. Fraser it was agreed to hold the next meeting at Portage la Prairie, on Tuesday, July 12, at 3.30 p. m. Applications to the Church and Manse Building Board were received from Nesbit for loan of \$700, from Hartney for loan of \$700. After consideration it was agreed to favourably recommend these to the Board. Mr. Chestnut made application for license and ordination. The Committee on Examination of Students was instructed to examine Mr. Chestnut and report to-morrow. Messrs. Mowatt and Broad made statements concerning the condition of Douglas mission. On motion of Dr. Robertson the matter was referred to the Home Mission Committee. On motion of Mr. McTavish, seconded by Mr. Court, it was agreed to encourage the Douglas people to move their church from its present site to the village of Douglas. Messrs. Court and Urquhart, ministers, Ballantyne and Stewart, elders, resigned their position as representatives to General Assembly. Messrs. J. McDonald and A. McD. Haig, ministers, D. B. McTavish, Ottawa, and George Gillies, Gananoque, were elected to take their place. Dr. Robertson, Messrs. McTavish, Wright and Lockhart were appointed a deputation to Souris and Taggart to consult with the people and endeavour to adjust matters. A communication from Winnipeg Presbytery was read anent application to the General Assembly for leave to receive as minister of this Church Rev. John Wallace Nelson of the Presbyterian Church U. S. A. Also one from London anent reception of Revs. Martin Lowry and Joseph Elliott. Mr. Fraser made application for grant of \$200 for Treherne. Presbytery thought it better to make it a loan and agreed to recommend the application for loan of \$200. Messrs. McTavish, Polson, Court, Rumball and Ballantyne were appointed a committee to allocate to the various congregations the amounts to be raised for the Schemes of the Church. A communication from Rev. D. D. McLeod, Barrie, together with a number of maps of India for free distribution, was received. On motion of Dr. Robertson the Clerk was instructed to acknowledge the receipt of the maps and thank the Foreign Mission Committee for the same. The Committee on Examination of Students reported that they had examined Mr. Chestnut and were satisfied with his attainments. On motion of Mr. Wright the examination was sustained and a little later Mr. Chestnut, after answering properly the usual questions, was licensed to preach the Gospel of Christ within the bounds of this Presbytery or wherever else he may be called upon to do so. It was then agreed that the ordination should take place at 8 p. m., that being the time of the prayer meeting service. That Mr. Penman should preach, Mr. Wright address the minister, and Dr. Robertson the people. A request from Roseland congregation was presented asking leave to set apart a portion of their ground for a cemetery. The Clerk was instructed to communicate with the people anent the same. Mr. Wright reported for the Home Mission Committee that the fields were all manned for the summer. Mr. Bowman, who is about leaving for Europe, was granted a certificate of his connection with this Presbytery. Mr. McTavish read the report on Systematic Beneficence. The recommendations of the Committee were, (1) That Presbytery records its gratitude to God for the evidences of increased liberality on the part of our people; (2) That the Presbytery instructs all her ministers and missionaries to teach their people the importance of adopting a systematic principle of giving and the duty of contributing proportionate to their income; (3) That for ordinary congregational purposes the envelope be used; (4) That for Schemes of the Church monthly contributions be made, or individual pledges for not less than five cents per week for each member be secured; (5) That giving for the support and furtherance of the Gospel be regarded as an act of worship on a plane with prayer and praise. The report was adopted as a whole. The hour for public service having arrived the Moderator asked Mr. Penman to preach. The subject of discourse was "Working for Christ." The Moderator put the questions to Mr. Chestnut that are appointed to be put to those seeking ordination, which were satisfactorily answered, whereupon, by prayer and the laying on of the hands of the Presbytery, Mr. Chestnut was ordained to the ministry of the Gospel of Jesus Christ. Mr. Wright then addressed the newly-ordained minister and Dr. Robertson the people, on Home Mission work. On Mr. Chestnut expressing his willingness to sign the usual formula the Clerk was instructed to add his name to the roll. Mr. Irwin, Convener of Sabbath School Committee, gave a good report of the Sunday school work in the Presbytery. The report of the Woman's Foreign Missionary Society was read and the following minute adopted: The Presbytery learn with satisfaction of the continued success of the Woman's Foreign Missionary Society in its labours. The amount raised by this Society for

foreign missions reflects great credit on its complete organization and betokens much zeal in this important work. Moved by Mr. Wright, seconded by Mr. Rumball, and cordially agreed to: Whereas the Assembly's Home Mission Committee report a serious deficiency in the Home Mission and Augmentation Funds, and whereas the claims on these funds are steadily increasing, and must do so for many years to come, a condition of things largely due to the rapid growth of our work in the Synod of Manitoba and North-West Territories, and whereas, the goodly growth of our Church in said Synod is under God in a great measure owing to the timely assistance provided by these funds, there being few of our congregations that have not been helped to their present position by aid thus supplied, and whereas this Presbytery has attained to a position of numerical and financial strength that should suggest to it the duty and privilege of steadily decreasing its claims upon these funds and of rapidly increasing its contributions thereto, therefore, resolved (1) That this Presbytery pledges itself to aim in future at securing from the congregations and mission stations within the bounds contributions for these two funds that will aggregate an amount at least equal to that which the Presbytery receive out of them; and further, that each minister will loyally endeavour, by setting forth the needs of these funds, enforcing their claims and showing their importance, to induce his people to increase their liberality toward them, but so as not to interfere with the claims of the other Schemes of the Church; (2) That the Presbytery's Home Mission Committee submit to next meeting of Presbytery a Scheme whereby all the mission fields and augmented congregations in the bounds may be visited, with a view of encouraging them to contribute generously to these funds and to cut down their demands upon them to the lowest figure compatible with the circumstances of the work. The committee appointed to consider the remit from the General Assembly reported as follows: 1. The Presbytery cordially approves of Summer Session in Manitoba College instead of in winter, and that Presbytery approve in general of the Scheme outlined by the Synod of Manitoba and North-West Territories. 2. That Presbytery disapprove of the action contemplated in section 2, clauses 3, 4, 5, 6, first, on ground of merit; second, because unnecessary in view of Summer Session. 3. That Presbytery approve of the appointment of a Foreign Mission Secretary for office work alone. Rev. Mr. McEwen presented his Presbyterial certificate from Minnedosa Presbytery. On motion of Dr. Robertson, Mr. McEwen's name was ordered to be put on the roll as a minister without charge. Presbytery adjourned, to meet in Knox Church, Portage la Prairie, on July 12, at the hour of 3.30 o'clock p. m., the Moderator pronouncing the benediction.—M. C. RUMBALL, Pres. Clerk.

OBITUARY.
HUGH TRUEMAN.

At the residence of Mr. McMahon, Oro, on Saturday, April 30th, 1892, Mr. Hugh Trueman passed to his reward. The following brief sketch of Mr. Trueman's personal history is offered in the hope that it may be an incentive to many to work for the Master while it is day. Mr. Trueman was born in County Tyrone, Ireland, in 1819, and at the age of seventeen emigrated to America, living for several years in the neighbourhood of Philadelphia, before coming to Canada. He was married at Toronto, in 1842, to Jane Moore, and soon after moved to Innisfil, being one of the pioneers of Simcoe County. It was here that the greater number of years of his life were spent, years of privations and hardships, such as few of us living in this now thickly populated country have any idea of. These were the days when men of sterling principle appreciated the Gospel, not thinking anything of walking ten or fifteen miles to hear the glad tidings of salvation. Soon after settling in Innisfil, Mr. Trueman identified himself with the Presbyterian Church, and, by the deep interest he evinced in the service of the Master, was very soon afterwards elected a ruling elder, which position he conscientiously and faithfully filled until his death, having held this position for over forty years in one congregation. Rarely was his place vacant on the Lord's Day, and manfully did he stand by the Church of his choice through all her trials and discouragements. Nobly did he fulfil the vows he had taken upon him, in cheering the hearts, and upholding the hands, of the servants of the Lord, who successively ministered to the congregation. Ever the friend of little children, he was always an earnest worker in the Sabbath school, and though for many years he had almost entire charge of an invalid wife, still he seemed to find time to spend an hour or two on the Holy Sabbath in expounding the words of eternal life to youthful minds. And not only on the Lord's Day, but in all his intercourse with his fellow-men, he never forgot to speak a word for Jesus; and many a young man can testify to the kind words of warning and sympathy he received from Mr. Trueman. May we not hope that through his humble instrumentality many may have been led to the Saviour, and may we who remain be up and doing, realizing the fact that "life is short and time is fleeting." Only two sons of Mr. Trueman's family remain to mourn their loss; the elder, John, residing in Toronto, and the younger, Thomas, occupying the position of principal of Midland Public School. The remains were brought to Innisfil and interred in the Central Presbyterian Cemetery, beside those of his wife and children. The funeral sermon was preached by the Rev. W. McConnell, with whom the deceased had been intimately associated as pastor and elder for the long period of twenty years, and the text from Psalm xvi, "In Thy presence is fulness of joy," we hope established more firmly in many hearts present a desire to spend eternity in the presence of the Great Triune God where there are pleasures for evermore.

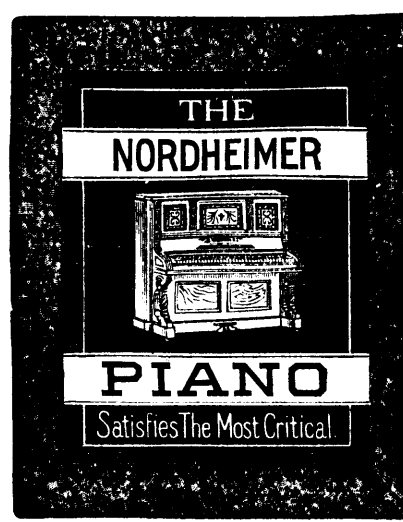
SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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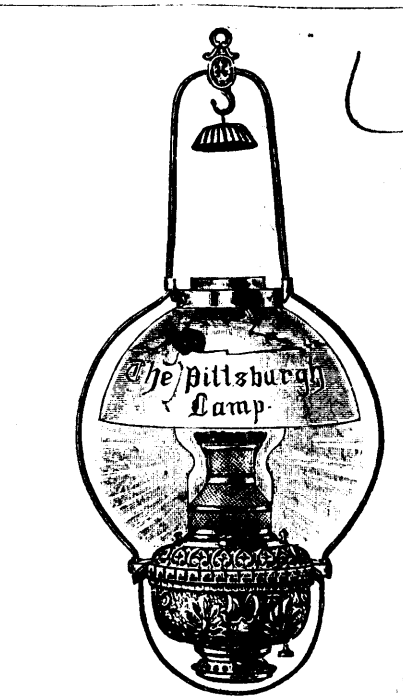
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British and Foreign.

THE Rev David Macrae of Dundee has returned from a visit to Palestine.

THE Rev. Dr. Blair of Cambuslang has accepted the call to St. Johns, Edinburgh.

THE Rev. Hugh Falconer of Juniper Green has declined the call to Cambridge.

THE total sales of the Irish Assembly's Colportage Association for last year amounted to \$5,735.

THE Rev Allan Cameron of Ardrossan has accepted the call to the East Church, Inverness.

THE new Megain Memorial Church, Belfast, opened a year ago, has already a congregation of 400.

THE Rev. J. W. Stewart, B.D., formerly assistant in Ayr, has been elected minister of Cleaton Moor Church, near Whitehaven.

MR. ALEXANDER GALLAGHER, a licentiate of Derry, Presbytery, has received a call to the pastorate of Regent Street Church, Kilrea.

THE Rev. Dr. Stalker, to the great satisfaction of his congregation and friends in Scotland, has decided to decline the call to Marylebone.

THE first of a series of opening services in connection with the Cooke Centenary Church, Belfast, was conducted by Rev. Dr. Matheson, of St. Bernards, Edinburgh.

THE deaths are announced of Rev. Thomas Waters, father of the Ards Presbytery, aged eighty five; Robert K. Lindsay, First Drumhanagher, for many years clerk of the Newry Presbytery.

THE Rev. James Durran, M.A., of Willesden Presbyterian Church, London, is the choice of Queen Street congregation, Edinburgh, as colleague-successor to Rev. John G. Cunningham.

CRESCENT STREET Church, Dundee, is to receive \$1,500 of Mr. Peter Carmichael's \$50,000 legacy, and Bonnet Hill Church, \$1,000. Wishart United Presbyterian Church gets \$1,500.

THE authorities of the Leicester Library have adopted an ingenious device for defacing the sporting columns of the newspapers; they cover them with advertisements and make a profit for the library.

THE return of Rev. A. C. Macdonald of Inverness from his trip to Australia has been immediately followed by his condemnation of the action of the progressive party in the congregation during his absence.

THE death of Monsignor Puginies, Bishop of Tonquin, removes a militant ecclesiastic who in addition to his religious work carried on a political propaganda in the interest of France among the people of Indo-China.

DURING 1891, the contributions to the schemes of the Church of Scotland amounted to \$937,430, an increase of \$86,020 on the previous year. The parochial contributions to all the schemes came to \$254,820, a decrease of \$8,475.

AT the annual public meeting in Glasgow of the Ladies' Society for Female Education in India and Africa, Colonel Young presiding, most encouraging reports of the work were submitted. The supply of agents is only limited by want of funds.

AT the meeting of the Irish General Assembly in Dublin, the members will be invited to a conversation in the Rotunda, and the Archbishop of Dublin and leading ministers and laymen of other denominations will be invited to meet them.

THE memorial of Cardinal Manning is to take the form of a refuge in London under Roman Catholic management for homeless poor without distinction of creed or nationality. This it is hoped will bring contributions from all who felt admiration for him.

CARDINAL MANNING when an Anglican converted from Roman Catholicism a young woman in his country parish of Lavington. After going over to Rome he made a journey to see her in the hope of reconverting her, but he failed, his first work having been well done.

AT the meeting of the Synod of Armagh and Monaghan, Rev. S. G. Wilson, Armagh, was elected Moderator, and five ministerial members resigned active duty. In the Synod of Omagh and Derry, Rev. H. M. Butler, Magilligan, was elected Moderator, and one minister resigned work.

THE call from Regent Square congregation to Rev. W. J. Macdonald of Kirkcaldy received 900 signatures, the same number as that to a memorial from St. Brycedale congregation asking him to remain among them. Mr. Macdonald has intimated his decision to remain in his present charge.

It is said that the only cheerful person in London during the recent coal strike was a certain Mr. Jones, who edits a monthly magazine. "I don't care twopence about this strike," said he; "I have got at my office enough rejected manuscripts, principally novels and epic poems, to last me for tiling till the Christmas after next."

PROFESSOR LINDSAY, of the Free Church College, Glasgow, who gets his students to deliver their class discourses in the pulpit, and criticizes them next day, says that the only men who at once struck him as having a genius for preaching were two, who are utterly unlike—John M'Neill and Hugh Black.

A NOTABLE New Biblical Dictionary is now appearing in Paris under Catholic auspices and edited by the Abbé Vigoux. It is promised that it shall be of the first quality, and the editor's name stands very high. Two parts have appeared of over three hundred pages reaching as far as "Animals." It is profusely illustrated from coins, monuments, etc.

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Household Hints.

SALADS.

A sauce should never be poured over lettuce. It wilts the leaves and goes to the bottom of the bowl; those served first get none of it and those served last too much of it. If lettuce comes to the table in a deep vessel, the sauce should be left in a mug or bowl by itself and passed with the lettuce. This, too, gives those who prefer it a chance to eat their salad with salt and pepper alone. A bowl of granulated white sugar should also be passed with the lettuce; all continental foreigners like it sprinkled over the leaves, and many Americans, too.

Nasturtium, or Indian cress, is a flowering salad, with a peppery, pungent taste. Both flowers and leaves are eaten. A more beautiful salad cannot be imagined. The varied yellow and velvet red of the flowers and the green and silver leaves please one's fancy and one's taste—the dish of flowers far surpasses the dish of herbs. The flowers are dipped in salt, and vinegar may be added to the leaves. The nasturtium flower can be used, as the parsley is, to garnish dishes of all kinds for the table.

While tomatoes are still brought to us from the South, and as long as they are an early treat, they will please as a salad. Beauty and taste are combined when the tomatoes are left whole, peeled and the core taken out and replaced by mayonnaise. In removing this core a small skin must be left on the other side, so as to have the centre opening form a cup to hold the sauce. If neatly and well done the vegetable has the appearance of a red flower with a golden heart. The prettiness of the dish can be further enhanced by placing the tomatoes on a bed of lettuce leaves. Another way is to cut the unpeeled fruit in thick slices, garnish with olives and serve with a simple French sauce. A French sauce is one of pepper, salt, vinegar and oil.

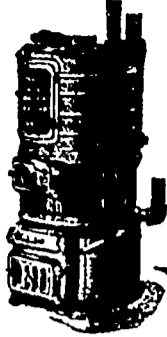
It is an odd fact that while the cucumber is regarded by many as a disturbing element in the stomach, its juices are supposed to be healing and soothing for external application. This juice enters largely into French pomades and cosmetics, and is made into ointments that heal. The cucumber is an antiscorbutic, but too powerful except to the healthy. The fruit should be peeled lengthwise, cutting toward the stem, for this end has a bitter, acrid taste that will be communicated to the other parts if the cutting begins at that end. The substance next the green outer covering should be cut away also, leaving only a narrow circle or rim surrounding the juicy, sweet seed vessels. Slice this part crosswise as thinly as possible and the dish is ready for the table.

HOW TO TREAT "PIE PLANT." The abundance of rhubarb now in market from the South calls fresh attention to the value of this herb, both as a pie-plant and for stewing, as well as for rhubarb wine. The best way of cooking rhubarb is to wash the stalks, cut them in small pieces without peeling them, and throw them in an earthen pipkin with about two tablespoonfuls of water to every inch of rhubarb. Let them cook slowly in the pipkin after also adding about a cup of sugar to a bunch of rhubarb. The sugar will draw the juice out of the rhubarb, and when this is accomplished the pot should be pulled forward gradually and the rhubarb stewed till tender. Taste of it, and add more sugar if it is needed. This makes a rich red sauce, and is far richer than when the rhubarb is peeled. For pies, line a platter with rich crust, egg it with the white of an egg, fill it with fresh pie plant, cut in pieces, add a cup of sugar and a half teaspoonful of butter. Cover it with a very thin, rich crust and bake it for about an hour. When the pies are done sprinkle them with powdered sugar. Leave the oven door open for fifteen minutes after the pies are sprinkled with sugar and before they are taken out.

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BREAST OF LAMB WITH MACARONI—Breast of lamb, quarter of a pound of macaroni, one lemon, half a pint of water. Place a layer of thin slices of bacon in a braising pan; lay the breast of lamb on them; peel the lemon and cut in thin slices and place the slices on the meat; cover these with a few more slices of bacon, add an onion cut fine and half a pint of water; also salt and a little pepper; cover closely and let it simmer slowly about two hours; prepare the macaroni and place it on a platter and the breast of lamb on it; make a rich gravy from the drippings and pour on the whole.

BRAISED MUTTON.—Cut up three onions, two carrots, and one turnip; place them in a stewpan, add seasoning, then lay in the mutton and cover with a piece of buttered paper. Place the stewpan on the fire until the vegetables begin to cook, being careful not to burn them; then add a pint of water, a pint of stock broth, a tablespoonful of vinegar, a tablespoonful of mushroom ketchup, and a sprig of thyme; let it boil a few minutes, remove the scum, place the stewpan in the oven, and let braise two hours. When cooked take out the mutton, strain the gravy, and reduce it one-half by boiling; take off the fat and scum as it rises. Place the mutton on a hot dish, put some mashed potato around it, pour the boiling gravy over it, and serve.

MUTTON IN SWEDISH STYLE.—Remove all the fat from a loin of mutton, and the outside also, if too fat; remove the skin; joint it at every bone. Mix half a small nutmeg with a little pepper, salt and bread crumbs; dip the steaks into the yolks of three well-beaten eggs, and sprinkle the crumb mixture all over them. Then place them together as they were before cut apart, tie them and fasten them on a small spit and place them on a plate in a deep baking-pan. Baste well with butter and the drippings in the pan. When done place on a hot dish; add half a pint of water or gravy to that in the pan, one tablespoonful of tomato catsup, one tablespoonful of dropped capers; thicken with flour. After skimming off the fat let it boil up once after the thickening is added and pour over the meat; serve very hot.

ASPARAGUS SOUP.—Trim off the rough ends of a bundle of asparagus, break off the heads about an inch long, and throw them into some clean water. Bruise the asparagus (not the heads) in a mortar and then put it into a stewpan with a handful of well-washed spring onions, some seasoning, and two quarts of stock broth, and let it boil for one hour. Then strain off the sauce into a clean stewpan, and thicken it with a little roux. Bruise one and one-half pounds spinach in the mortar and squeeze the juice through a fine hair sieve, then add it to the soup and let it simmer for twenty minutes. Boil the asparagus heads until tender in water with a little salt added, drain them on a sieve, place them in a hot soup-tureen, pour the boiling soup over them, and serve with some small pieces of toasted bread, which should be neatly arranged on a small dish.

GENOISE PASTRY.—Put a quarter of a pound of fresh butter into a bowl and warm it until it can be beaten with a spoon; add to it four ounces powdered white sugar, and beat the two together until a smooth white cream is obtained. Add one egg, and keep on beating the mixture until it is smooth again; then add three more eggs in the same manner. Lastly incorporate quickly a quarter of a pound of fine flour and as soon as the mixture is smooth, pour it out to the thickness of half an inch on a buttered flat pan, which must be put into the oven at once. When done, in ten or fifteen minutes turn out the slab of Genoise and put to cool, underside uppermost, on a sieve. When cool, spread on the top of it the thinnest possible coating of apricot jam and next a coating of rich chocolate icing. Put it into a very hot oven again for rather less than a minute, take it out and let it cool again. Then cut it up with a sharp knife into any shape desired.

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At the residence of the bride's father, Carleton Place, April 19, by the Rev. R. McNair, Mr. A. Frederick Shearn, of Almonte, to Miss Isabel, only daughter of Mr. Robert Mercer, Carleton Place.

At the residence of the bride's mother, Ramsay, on April 20, by Rev. A. A. Scott, M. A., Arthur Colborne, of Carleton Place, to Mary L., eldest daughter of the late John Chapman.

On Wednesday, April 27, at the residence of the bride's father, by the Rev. Alex. L. Campbell, B. A., the Rev. Wm. H. Johnston, B. A., of Unbridge, to Mary Annie, only daughter of James Shannon, Leaskdale, Ontario.

At 16 Pembroke street, on May 13, by Rev. William Patterson, of Cooke's Church, John Archibald, of Elgin, Scotland, to Ellen, eldest daughter of John Falconer, Toronto.

DIED.

At Quebec, on May 6, John P., son of Rev. Donald Tait.

MEETINGS OF PRESBYTERY.

HARRIS.—At Harris, on Tuesday, May 31, at 11 a.m.

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

BRUCE.—At Chesley, July 12, at 2 p.m.

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

LINCOLN.—In St. Andrew's Church, Snyva, Tuesday, May 31, at 11 a.m. Sabbath School Convention, Monday, May 30, at 11 a.m.

LONDON.—In First Presbyterian Church, London, on second Tuesday in July, at 2 p.m.

MAITLAND.—At Wingham, Tuesday, July 12, at 11.15 a.m.

MONTREAL.—In Knox Church, Montreal, on Tuesday, June 7, at 2.10 p.m.

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W. REID. Toronto, 14th May 1892.

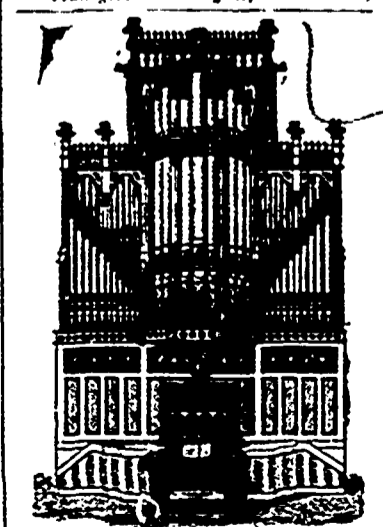
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for the delivery of the following quantities of coal in the sheds of the institutions below named on or before the 15th day of July next, except as regards the coal for the Central Prison and London Asylum, as noted:—

Asylum for Insane, Toronto.—Hard coal, 1,000 tons large egg size, 125 tons stove size, 75 tons nut size; 450 tons soft coal.

Mimico Branch Asylum.—Hard coal, 2,350 tons large egg size, 150 tons stove size.

Asylum for Insane, London.—Hard coal, 2,300 tons large egg size, 350 tons egg size, 100 tons chestnut size; 75 tons soft coal. Of the 2,300 tons, 600 tons are not required till January, 1893.

Asylum for Insane, Kingston.—Hard coal, 2,000 tons large egg size, 100 tons small egg size, 10 tons chestnut size; 5 tons soft lump.

Asylum for Insane, Hamilton.—Main building.—Hard coal, 1,700 tons small egg size, 133 tons stove size, 30 tons chestnut size; soft coal, 500 tons Reynoldsville, 200 tons do at pump house, 45 tons Briar Hill for grates.

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Central Prison.—Soft coal, 1,000 tons select lump, to be delivered in lots of 160 tons during September, October, November, December and January next, 600 tons Streetsville screenings.

Institution for the Deaf and Dumb, Belleville.—Hard coal, 650 tons large egg size; 95 tons small egg size; 15 tons stove size; 30 tons No. 1 for cooking.

Institution for the Blind, Brantford.—Hard coal, 400 tons egg size; 150 tons stove size; 10 tons chestnut size; 5 tons soft coal for grates.

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