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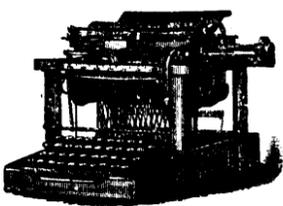
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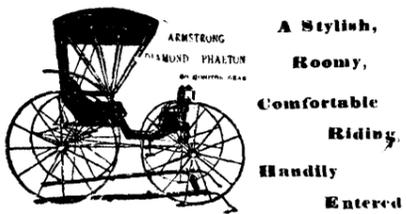
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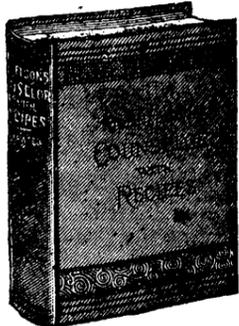
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# THE CANADA PRESBYTERIAN.

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No 14

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## Notes of the Week.

THE New York *Independent* says: Within the last few years the English Government in Egypt has remitted taxes to the amount of \$4,000,000 a year, and yet last year there was a surplus of \$5,500,000. The French, as usual, refused to allow the reduction of the taxes on poor land. It would be a great evil if England should retire from Egypt.

SOME stir is being created in religious circles in France by Mr. M'All's new scheme of evangelizing the country by means of a "sermon boat." It is a floating church capable of accommodating an audience of 200, and of passing up the rivers and canals. Father Hyacinthe and the incumbent of the English Victoria Church in Paris look with disfavour on such attempts at proselytizing by Protestants.

A CORRESPONDENT in India of the *Christian Leader*, exceptionally well informed regarding Christian work, writes: I cannot but wish that God would stir up some of the many able men in Scotland to turn aside, if but for a season, and come and throw themselves into the white field of India. The great need is a popular, aggressive evangelization to follow up the work of education and overtake with the Gospel the secular knowledge and secular influences everywhere at work.

THE Rev. C. A. Berry, who has been abroad, in summarizing his talks with non-churchgoing fellow-passengers, says that he found them intensely interested in theology as distinct from theologies, reverencing Jesus Christ, but abhorring certain low types of Christians, disliking the formal and remote dulness of preachers, and unattracted by the Churches as communities of men and women. "I have learnt that the preacher must be less of an official, nothing of a priest, every inch of him a man."

AT the College Committee of the English Presbyterian Church the principal subject for consideration will be a proposed scheme for barring the entrance to the College of unsuitable applicants and terminating the course of students not likely to become acceptable preachers or useful ministers at the end of their first session. We understand that the proposal is to place the powers necessary for securing these ends in the hands of the Board of Examination along with assessors specially appointed for the purpose. Though the scheme seems, from a Presbyterian standpoint, to be a drastic and revolutionary one, it does not confer greater powers than are already possessed and exercised by the authorities of the English Nonconformist Colleges.

VARIOUS religious organizations in Canada have placed themselves emphatically on record in desiring to see the Christian Sabbath respected at the Chicago World's Fair. The Societies of Christian Endeavour all over the country have memorialized the Dominion Government in favour of keeping the Canadian exhibit closed on Sabbath. Sabbath School Conventions and other organizations have also taken up the subject, and numerous petitions have been presented to Parliament. Last week an influential deputation had an interview with the Hon. Mr. Abbott, who assured its members that he and his colleagues would do all in their power to carry the wishes of the delegates into effect. It is to be hoped that Parliament will make some deliverance in harmony with the Christian sentiment of the Dominion.

THE Central China Tract Society, at its annual meeting held at Hankow on January 8, was able to report an issue last year of 846,100 tracts and books. The balance of cash was happily found on the right side, but has since unfortunately been disturbed by a disastrous fire in which nearly \$2,000 worth of stock was destroyed. The committee, which is composed of the missionaries of all denominations, with Dr. Griffith John as president, has appointed an energetic secretary in Mr. M'Nair, late of the China Inland Mission. This Society is doing splendid work in Central China, and deserves more recognition and support from this country than it has yet received. It has a special claim on Scotland, from its intimate association with the National Bible Society, whose colporteurs it supplies with Christian literature.

MR. W. C. McDONALD has once more shown his interest in the progress of education in McGill University by the handsome gift of \$85,000. This, the latest of many large benefactions, is to be applied as an endowment for the maintenance of the two buildings which his munificence has erected—the experimental physics and the engineering buildings. This maintenance includes heating, lighting, insurance and the salary of a skilful mechanic for the engineering, and a caretaker for the physics building. Mr. McDonald, in a letter to the Board of Governors recently, enclosed his cheque for the amount stated, and at the same time set forth the purpose for which the bequest was to be applied, as indicated. The Governors, in accepting the endowment, tendered Mr. McDonald, by resolution, a cordial vote of thanks for his generosity.

THE second reading in the House of Commons has been carried of the Places of Worship Enfranchisement Bill, which enables congregations of all denominations to convert their churches or chapels compulsorily into freeholds either by payment of a sum at once or by a permanent rent charge. The Government, while approving of the principle of the Bill, wished it referred to a select committee. This not being agreed to, the Government opposed the Bill, and sustained a crushing defeat, the majority being 119. The necessity for such a measure is sorely felt in Wales; in London also there are many churches—those of the late Dr. Brock and of the late Dr. Donald Fraser for instance—of great value erected on leasehold ground at high rentals, which may be raised higher still or the property forfeited to the landlord at the expiration of the lease.

LET all friends of missions ponder the following weighty sentences, quoted by the *Missionary Record* of the United Presbyterian Church from a recent conference address in India: When the Churches at home began to weigh their Indian missions in the balance—too often the balance of pounds, shillings and pence—and pronounced them wanting, they undoubtedly gave us an impetus in the wrong direction. Some, by virtue of their strong spirituality, rise superior to it, and are enabled to keep their faces heavenward; but most of us are dragged down towards earth. While we admit that the effect was not wholly evil, and that the shock came as an awakening to some of us, and led us to be more careful of our means, yet results are proving, in the feverish unrest that is spreading over missionary circles, that the outcry at home has had a materializing effect upon us. It has thrust itself to the front. There is a greater tendency to laxity in the examination of candidates for baptism, and a lowering of the standard of admission into the Church.

THE Rev. Dr. J. H. Rylance, in reference to political demoralization in the United States, pertinently asks: Where rests the blame, then, if we are to-day in the hands of vulgar, unprincipled pot-house politicians? "Oh, it was the social scum that elected them," you say. Shame, then, a burning shame, on the cream of our society! Or must we accept the conclusion that the vulgar and the vile of our fellow citizens outnumber the good? No; but our good and "goody" people, people of delicate moral nerves and superfine tastes and sensibilities

who are afraid of soiling their garments or their hands by contact with the men who do the work of the caucus; these people are largely responsible for the dismal plight we are in just now. Generation after generation, respectable fathers and mothers have been telling their children that "politics is essentially and inevitably evil, that it is so foul and infectious that any one touching it would be contaminated, and, what was more alarming, would lose social caste." The consequence of all this was that a man of any self-respect, and with a reputation to conserve, should by all means abjure politics, and should jealously guard against all contact with politicians.

It is with no common sorrow, says the *Christian Leader*, that we announce the death recently of Principal John Cairns, whose resignation as a professor in the United Presbyterian College was intimated only a few weeks ago, and then referred to in these columns. In very many pulpits on the Sabbath following his death tributes were paid to his memory. Dr. Joseph Parker spoke of him as one of the most conspicuous figures in contemporary learning and usefulness. Dr. James MacGregor, of Edinburgh, described Dr. Cairns as "best beloved of all ministers of Scotland, beloved beyond measure by the whole Presbyterian world." Dr. Walter C. Smith said: "Very precious to him was the simple evangelical theology of his Church, and very dear was all the work of God, especially the reunion of our divided Presbyterianism. In many respects he was the foremost man among us, not for learning only, or for grasp of thought, but above all for simple, guileless, genuine Christian character." Rev. John Smith, of Broughton Place, Edinburgh, a former student, said: "I had heard of his great college achievements, of his studies in Germany, and of his kindling and subduing eloquence; but none of these prepared one for the kind of impression he produced in the enthusiasm of his professoriate. In developing his apologetic system, and in single lectures, he exhibited such fulness of resource, width of intellectual view, catholicity of judgment, along with spiritual insight and devotion, as fairly carried us away. The one possible criticism against him is that he published so little, yet in printed sermons, in a series of Present-Day Tracts, and in his Cunningham Lectures, he has influenced and will continue to influence many minds."

THE news comes from Constantinople that the Turkish Government has entered upon a campaign against foreign missionary work in the Ottoman Empire. The principal measures hitherto enforced are that no school shall be held without a special permit from the Ottoman authorities; that all schools shall be under Turkish inspection, and that no mission school shall admit Mohammedan pupils. A Bill now under consideration tends to give legal sanction to the restrictions from which the missionary societies are suffering, and will prevent them and the Bible societies from selling even authorized books in all parts of Turkey. A vexatious decree was issued last year forbidding missionaries to use their houses as churches or schools without a special Imperial firman. The right of the missionaries to carry on their work in Turkey is established by different international conventions. But the Turks have returned to their old game of trying to suppress the Christian schools, and have now marked out for destruction those which are under British or American patronage. With the Greeks they hardly dare interfere, for the Hellenes are noisy and obstreperous; but they would be very glad to get rid of such institutions as Robert College in Constantinople—an institution which has done admirable service in training an honest race of Bulgarian statesmen. All the foremost men in Bulgaria, excepting Stambouloff, were trained at Robert College, and most of them under the present headmaster, Mr. Washburne. The Rev. Mr. Henderson, minister of the Scottish Church in Constantinople, is foremost among the men who are now taking up the defence of the Christian schools, and it is hoped that his efforts will be crowned with success.

## Our Contributors.

ON DOING THE BEST YOU CAN.

BY KNOXIAN.

You say you didn't preach very well last Sabbath, brother. You prepared faithfully and thought you had a sermon that would do some good, but something or other went wrong at the last moment and you went home as much disappointed as the Grits were at the result of the bye elections. Perhaps the root of the failure—if you did fail—was physical. This is March, you know, brother. Liver a little torpid, circulation sluggish, voice too stiff to take the inflections properly, head a little prone to dizziness, and thinking apparatus seemed to have lost its grip. Too bad, brother, but don't worry over it. Perhaps some of the best Christians in your congregation were greatly helped by that sermon. Before the week is over somebody may tell you that sermon did him much good. Anyway, brother, you did *the best you could*. That is the point. Your Master is not a tyrant. He is not a soured, snarling, cynical critic. He is a kind, loving, sympathetic friend, and if you did the best you could He will never find fault with you.

Years ago we heard one of our ministers, in an admirable sermon, tell the believers present that God would be far less likely to find fault with them than some of their neighbours. The sentence fairly shocked some of the old Scotchmen present. They looked on the Almighty as a Being who delights in finding fault with His children, especially His younger children. That minister was right. Brother, do the best you can and the Master who said, "she hath done what she could," will be sure to treat you kindly, whatever his professed followers may do.

You did not exceed in your examinations, Mr. Youngblood, as well as you expected. Papers catchy. Dr. So and So always sets etc., etc. Never mind the Doctor. Possibly he does set papers that are intended to exhibit his vast stores of learning and his imaginary ability rather than fairly test the knowledge of a student, but let that pass. You did the best you could, and that is all anyone can do. Perhaps your health was not very good during the winter. May be you had the grippe. There is a remote possibility that you may have gone out on too many Friday evenings to spend a pleasant hour in the parlour of your intended mother-in-law. Such things have happened. College Senates are intensely conservative, and they persist in refusing to allow Friday evenings spent in that way to count in final examinations. Brother, it is all over. Let it go. If you did your best you need not worry. Go down to your intended mother-in-law's again and you may meet somebody there that will put you in good humour.

Mr. Cicero, your speech did not go off as well as you expected. You prepared for a great effort. You arranged your matter and hunted up your illustrations, and polished up your peroration and got everything into grand shape. You thought of everything you had ever heard or read about speech-making, dreamed about all the great speakers you had ever listened to, waited anxiously for the hour when you were to make the effort of your life. The hour came right enough, but the man did not come up to the mark half so successfully as the hour. Your speech did not cover you with glory, or make a great impression, or bring down the house, or anything of that kind. In fact it did nothing in particular. Your friends did not shout with delight, nor did your enemies turn green with envy. Never mind, Mr. Cicero. You did the best you could, and that is all anyone can do. Better luck next time. Don't you know, Mr. Cicero, that it is just by such comparative failures that men learn to speak well. Utilize your failures and work them into future successes. Had you succeeded in your first efforts you might have degenerated into one of these all-day talkers who dribble, dribble, dribble, like a tin spout on the north-east corner of a farm house on a rainy night in November.

Did not get on with my class to-day. Boys not attentive and attend irregularly. Don't learn their verses and their Catechism as they should. Feel rather discouraged. Afraid nature never intended me for a Sabbath school teacher. Now, dear teacher, don't get discouraged without reason. The boys are never all good and seldom all there in any class. Do the best you can and the Master will say "Well done."

Didn't sing well to-day. Voice husky and stiff. Couldn't take the high notes well and went home disgusted with myself and everybody else. Think I'll stop singing in public. Now, don't. The easterly winds of March and much work during winter have put your voice a little out of sorts. That is all. Nobody is in good voice in March. Do the best you can, and when spring comes in you'll sing like a lark.

Congregation not doing as well as I would like. Attendance on Sabbath sometimes not up to the mark. Prayer-meeting neglected by many. Not as much done for Missions and Colleges as should be done. Often feel much discouraged. Additions to the Church not so large as I could wish. Think I must look out for another field of labour and let somebody else try. Yes, brother, that is about how most of us feel at times. But don't you know that your Master neither asks nor expects you to do anything more than your best. Think of that inspiring little sentence again, "she hath done what she could." Congregations may, and often do, expect unreasonable, or even impossible, things; Church Courts may sometimes be tyrannical, or at least unreasonable. Conveners and committees may badger you for money when

you cannot raise a dollar. Conceited striplings, who imagine they have power to regenerate souls, may call you a failure if you don't convert men, but if you can look calmly up and with your eye fixed on the throne say, "Master, you know I am doing the best I can," you need have no fear of men.

The men who manage the finances of congregations often feel discouraged. If they do the best they can there is no need for discouragement. There is no one fact in finances more thoroughly established than that a Presbyterian congregation always pays its way. Banks may fail and monetary companies go under, but a good Presbyterian congregation always pays a hundred cents on the dollar. It may take a little time, but the money always comes in the end.

Elders sometimes complain about lack of success. All the Master expects an elder or any other man to do is

DO THE BEST HE CAN.

### LETTER FROM HONAN.

In a letter to his brother, Rev. John MacGillivray, Montreal, Rev. Donald MacGillivray, B.D., writes under date, Hsin Chen, Dec. 24, 1891:—

This date is Christmas eve. A merry Christmas doubtless you have long since had, if those wicked telegrams about China have not disturbed your philosophic calm, telegrams or alarming reports notwithstanding. I propose, by the will and grace of God, to eat dinner to-morrow along with Dr. and Mrs. Smith, in much joy and peace. We often have prayed out here that false news regarding China should not reach your ears, and so needlessly cause you pain, and to judge by the entire absence of allusion to the past troubles in your letters, you seem, so far, to have been mercifully preserved from the tenter hooks upon which I fear many of our good, kind friends have many a time been tormented without due cause. Well, I arrived home to-day from the fair (four days) at Hua hsien safe and well, having had a peaceful and, I trust, successful season of work. But I must first give you some account of my work in the villages around here. I have been radiating out from this place as a centre, and now a map of my travels would show a goodly number of lines in all directions, east, west, north and south, all emanating from this destined to be the hub of our Gospel wheel in this part of Honan. The first two days of my travels I went on foot, accompanied by my faithful henchman, Chang Hsi Pin, he with cash bag containing some Christian books slung over his shoulder. I tried to get a donkey, but the price not being low enough I tried it for two days on foot, leaving early, going over several villages each day and returning at night to Hsin Chen. The chilliness of the weather makes walking very enjoyable, and now one does not need to hold up an umbrella for fear of sunstroke, although at noon, with your face directly south, the sun low down in the heavens (yesterday was winter solstice), still reminds you that he is the same old ball of fire that scorches you during the dog days.

As we walk along we meet villagers hastening into Hsin Chen to market. The ferry outside of the little water gate is quite crowded with rustics, many of whom carry poles with two baskets of cabbage for the consumption of Hsin Chenites. Of course very little notice is taken of your brother in Celestial costume. The children do not gather in beavies to scurry along behind my heels. What a wondrous comfort the native dress has been to me since I landed three years ago. Others whom we meet are going to see a theatrical show at some village not far away, admittance to which is always free in China, free as air, for it is always in the open air. Who list may look. The hat is passed around before the show, and the subscription list made up before the players will begin, mostly by merchants and others in the village or vicinity of the temple. Therefore outsiders who come may go scot free.

This is a slack season with the farmer, and therefore many take every opportunity to attend the plays. When we arrive at a village I stop at the first little knot of men I see, endeavour to gain their ear by politenesses current everywhere, and then explain why we have come to Hsin Chen, endeavouring to impart some idea of the truth to their darkened minds. In the villages, perhaps one per cent. read. The illiteracy is most deplorable and disheartening. Hence very few books are sold. The people are generally excessively poor, and many villages have no school at all because they cannot pay the small sum required to hire a teacher, say \$40 a year. If a few families were able to pay this sum only their children could go, no others could. With the exception of a few, very few, free schools in cities, education is all like private school education at home in Canada. We are often told to go to the schools to sell our books, for they imagine that the books we sell are not very different from the books sold by the itinerant vendors, who always make for the schools. These vendors are the sole suppliers of materials to these schools. The villagers frequently receive my advances coldly, or even sullenly. I am an object of fear, to be whispered about privately, but not to be openly countenanced. I am sorry that I have to wear glasses, for these are supposed to have powers of seeing into the earth and so detecting the presence of precious articles invisible to the unaided ken of men. One old man said in answer to an enquiry for the way to the next village: "In such a direction. You will find many heaps of earth in that direction, and there must be some precious thing to be found in them!" The heaps of dirt are in many cases unused kilns of antiquity, now the abode of rabbits and such other creatures as the weird-loving folk like to

people them with. These mounds are naturally objects of superstition. It is said that sorcery and witchcraft can at will educe from their bowels household utensils or precious metals. Report has it that foreigners have robbed, or are going to rob, these mounds of the untold wealth supposed to lie within their dark wombs. Hence the old man's remarks.

Happily the temples round about are small, poor, or in ruins. On the way out of Hsin Chen at West Gate, mud gods, all paintless and inglorious, sit under the blue heavens, with nothing but a few bricks left behind their backs to show that there was once a temple there. And, though these things are patent to all, they are yet mad upon their idols, and say the gods do not live there now. They removed upon the decay of the temple. If you worship the idol it becomes efficient; if the worshippers turn elsewhere efficiency follows their footsteps, or rather precedes. Such is the queer theory of this people, utter want of reverence, and yet thorough faith. In front of these temples I often find a little group of men, and at that point address the crowd. The stones in front are usually worn very smooth, because loungers frequent these places, and travellers often rest their legs on the temple threshold or portico. The latter find them very convenient, situated as they are, in many cases, on the roads at the outskirts of villages. If a little straw can be found it is lit in the temple, and the hands are warmed at the blaze, a custom which amply accounts for the begrimed aspect of the gods in every small roadside temple I have seen. The beggars, too, pass the night there, and robbers divide the spoils in lonely temples, with no resident priests, for there are myriads of temples which have no priests. The side rooms of one little temple were filled with manure, fit accompaniment for the gods whom rain could reduce to mud and straw, an excellent fertilizer. In some cases the villagers are very friendly, and with these one loves to linger. The difference in villages in this respect is very remarkable. One day a fight on the street caused the instantaneous stampede of all my hearers to the scene of combat. So it was at the Hua Hsien fair. After two days' walking, I took the donkey and made longer trips. In the small villages I fared ill for a noon-day meal. The only food sold in them is perhaps sweet potatoes by peripatetic baskets. The sweet potatoes are somewhat the same shape as our potatoes, but longer, not so oval. The substance cooked is sweeter, but more watery and less tempting than the foreign tuber. The vendor bellows: hot sweet potatoes! And so they are hot in the early part of the morning, and then, when he lifts off the dirty cloth which covers his basket, steam arises out of its depths; but long before noon-day his little stock in trade is cold. Hence you would not relish one or two taken up in the hand and eaten as you trudge along to the next village. But the larger places reached by donkey generally afford a more varied bill of fare. The old Yellow River used to flow along east of us hundreds of years ago. An old embankment can be seen for miles and miles. I have crossed it several times. The villages are strung along on the top of this bank. Once they had the river below their feet. Now he is very far away. In some places he has, however, left disagreeable tokens of his presence in the shape of sands utterly unproductive to the toils of the husbandman, and equally laborious for man and beast to pass over.

The city of Hua hsien, where I attended the fair, is on this same bank forty li north-east of here, and trade has largely deserted the town, along with the desertion of the river. One day I had a man to drive the donkey. He had the impression that he would only have a short walk to some of the near villages. So he gave me the reins and whip. I soon disappeared, making for an inn some five miles from Hsin Chen. Presently he caught sight of me and shouted. I paid no heed, thinking he desired to impede my progress. The road was easy to enquire. I got on famously. Occasionally I could hear bellowing behind me, but on I went. When I was entering the village aimed at the man met me, having taken a short cut. I expected to find him in a rage, but he was quite smiling. He said he was afraid that I was going on beyond this place, where there were no villages and nothing but sand, in which country I should be in a sore plight without my man. Only some villages have inns or foodshops, and these places should be reached by noon. The country north-east of here has a great many large plains, with villages only on the edges far distant from the main road. Some of these plains are covered with water at certain seasons, i.e., rain water, there being no drainage; hence absence of villages. These parts of Honan bear marks of the awful famine of fourteen years ago. Probably none of these villages but mourned the loss of many souls during that time. One day I met two men on the road, who, on enquiry, were found to be on the way to Hsin Chen for healing. The old man, whose eyes were bad, is being much helped by Dr. Smith, and appears, I hear, to be showing an interest in the Gospel. When I am out I do what I can to excite interest in our medical branch. Our books now bear a stamp: "The gracious doctrine of Jesus is preached in order to save the world from suffering and bestow eternal life. If anyone does not understand the doctrine of this book, or has any disease, he is invited to come, according to desire and time he pleases, to Hsin Chen, where he may hear explanations and receive healing." The Doctor has had an average of ten patients a day, a very fair average. One man produced for my inspection a copy of Matthew, literary style, date 1864, which he had purchased in Tientsin. He had taken good care of it, but complained that he could not understand it. We have

Gospels with us generally, but we do not recommend them as a first book to a heathen. Dr. McKay's policy is against the distribution of Scripture to heathen, because, being not understood, a prejudice is raised against all our books and doctrine as not being understandable.

Dec. 25th. This letter I continue on merry Christmas, spent by me last year at Chu Wang. Year before at Lin-ching. Year before at Ching Chon fu with the English Baptists, who that day held a service in a Chinese chapel for the dedication of infants.

Well, we hired two donkeys and loaded on them our bedding and started for Tao Kón, the greatest mart south of Lin-ching, intending to hire a room at the inn there and walk to and from each day. The fair was at Hua hsien, walled city, eight li from Tao Kón. We thought the inns at Hua hsien would be too crowded to admit of our comfortable lodgment. We found on enquiry, however, that this was not so, and next time we go we shall probably stay in the city which is the scene of the fair. The walk to and fro was not fatiguing, although we passed each day a criminal's head in a cage, suspended on a pole at the roadside *in terrorem*. A few months ago a soldier from the camp near by waylaid and killed a traveller, whose grave of brick is within a few feet of the head, a very striking combination. Outside of the North Gate is a camp of 500 soldiers, most of whom are dare devils in crime. They are often set to catch thieves, on the principle, "Set a thief to catch a thief." The camp boasts of a tall flag-staff, from which a red flag floats daily. Early and late the blaring of trumpets tickles the native ear for li around. These reminded me of the fanfare of rams' horns which glorified the passage of the new Governor of Honan at Chu Wang a year ago. But the camp doubtless glories more in the possession of foreign bugles. When I was making a meal on mutton balls under the mat shed of the food seller at the fair, I was delighted to see stream by a number of soldiers, whose accession was heralded by the well-known bugle call of England. When you hear it you almost expect to see the orderly advance of our own red coats. Perhaps they will be seen some day, if China is partitioned. The only uniform of soldiers in China is a red coat, the rest being plebeian costume, and the march is certainly far from orderly—highly straggly in fact. Those in front carried the ancient spears and lances of pretentious length on their shoulders. Muskets of foreign pattern were carried on shoulders, either butt or muzzle forward. We hired a spot of ground inside the gate of the city, which is double. The fair was mostly outside of the gate, but small business concerns were stretched along the main street. Each day we walked from one end of the city to the other to get to our stall. The fair was very large, and work done at it will tell on a large area. Some business men from the capital were present with booths, among them a Jew. A Mahometan from Kai-fong told us about him. This man, by the way, told us Mahomet was a girl! rather astounding ignorance for a Mahometan, don't you think? By our table crowds passed and repassed. We preached and sold books for four days, and had a most peaceful time, altogether contrary to the reputation of the place. Mr. Paton told us to keep clear of it as excessively hostile. My experience is, therefore, very gratifying, more especially as not more than five per cent. of the people saw a foreigner before. Fear, however, seemed plainly written on many faces. It is very hard to gain their confidence. Many, doubtless, believed the usual reports about us. The odour of newly-printed books means to them bewitchment, so that they "follow us" whether they will or not. One story I heard is that a man who drank two cups of our tea vomitted for ten days! although, as a matter of fact, we do not offer tea at all at our chapels. The official passed our table in his cart on his way to view the scene of a law suit. This personal inspection is one of the duties of the mandarins. He was accompanied by two deputies, one from the capital and one from the In. The case had been rapidly carried from one court to a higher. The subject of the suit was a change made in the level of land which was injurious to adjoining property, allowing free flow of water. One night at Tao Kón a man with a lantern came to the inn with the following yarn: I am from Tientsin, sent to enlist soldiers to go beyond the northern frontier, for France demands Formosa and five ports' revenue, and wants ransom at rate of 5,000,000 silver for each port! Of course, said he, we are not going to pay. This is a specimen of the yarns that fly about the Flowery Land. Truly they are of their father the devil. I need hardly say that France has nothing to do with the little racket in the North or South. In a recent letter I may have said that the English Methodists at Tsun Hua, near Great Wall, had been ousted. The news is now explained. The magistrate, hearing of the rebels, thought wise to send away the foreigners under escort to Tientsin as a precautionary measure.

## FRAGMENTARY NOTES.

IRELAND—(Continued).

DUBLIN THE CAPITAL—ST. PATRICK'S CATHEDRAL—DEAN SWIFT—MONUMENTS—THE APOSTLE OF IRELAND.

In drawing these notes about Ireland to a close, I feel that I should apologize to the good-natured editor of this paper for having extended them to such a length, notwithstanding that they have had reference to that island for which some years has more than any other occupied the attention of every country in the world. I am the more impressed of the need of this apology from a correspon-

dence which I see in that excellent Church paper the Belfast *Witness*, in relation to a biography of the late Rev. Richard Smyth, D.D., M.P., a professor in Magee College, Londonderry. The late editor of the *Presbyterian Churchman*, Rev. Mr. Irwin, having been called to Melbourne, Australia, a successor has been appointed—the Rev. James Heron, D.D., Professor of Church History in the Presbyterian College, Belfast. New brooms sweep clean. Dr. Heron has inaugurated his office by intimating to the Rev. Mr. McClure, who has been continuing a biography of the late revered Rev. Richard Smyth, D.D., M.P., that the papers in the *Churchman* should close with a few more chapters. The biography of Dr. Smyth was commenced over four years ago, and has outlived two editors, and it is only natural for Dr. Heron at the outset of his new duties to reflect that it is just possible for him to fear that the editorial pen, which he will assuredly wield with much vigour, might drop from his hand before the great biographical work is finished. I remember Dr. Smyth well; at great inconvenience he came to deliver a lecture at my request in the town where I lived in Ireland. The audience was large, in every way worthy of the lecturer, and the lecture was worthy of the audience. Dr. Smyth was an exceptional man. When he came to Londonderry to the first church, he introduced a new style of preaching, and as a pulpit orator and platform speaker he had few equals; and it is no wonder that his nephew and biographer, Rev. J. J. McClure, should be hurt at the insinuation that the record of his life had gone on long enough. I am reminded of a young lady whose first poetic effusion was consigned to the "waste basket" which in every editorial sanctum is always crying "give, give."

I have had the pleasure of hearing Dr. Heron when a young man preach as a candidate in a church of which I was then a member, and my friends then knew the opinion which I expressed as to his abilities as a preacher, and his career since that time whether as an author or professor has justified that opinion. I am hopeful that under his editorial management the *Churchman* will continue to hold its place among similar periodicals of the time. It is a welcome visitor to Canada and I always look out for it with much interest. Without interfering in a family quarrel of that sort, I should think that most people will agree that in consideration of Dr. Smyth having died a comparatively young man, the work should fairly comprise the prominent traits in his character and life work.

In my last I promised a few things about St. Patrick's Cathedral, which every visitor to the Irish metropolis is bound to see. This cathedral is probably one of the best known churches in Ireland. The names engraven on its monuments have been distinguished in every walk in life, and their faith, charity, and self-sacrifice are worthy of being written in letters of gold. The exact date when the cathedral began to exist is rather uncertain. Mr. Mason, who is a high authority, says that there was a parochial church on this site dedicated to St. Patrick, and another historian tells us that a Scottish king made an expedition to Ireland and formed a religious procession to this cathedral in 800. Time works great changes, and about the fourteenth century, the cathedral was set on fire and robbed, and it was even insinuated that the Mayor had a hand in the business. Other troubles followed, and about fifty years later the cathedral was again burned down and was repaired by men who were obliged to work under compulsion, and when their work was done they were banished from the diocese by the then Archbishop. What is said to be the most imposing ceremony that ever took place in the cathedral was that held in July, 1634, when Lord Strafford went thither to worship before opening Parliament. The sermon was preached by Ussher from the text, Genesis xlix. 10. That year will be memorable in Irish history from the fact that it was the same in which the convention assembled within this cathedral when the Thirty-Nine Articles of the Church of England were adopted, and although that document is now venerable with age, the members of this Church at the present time seem as far from agreeing as to whether these Articles support the High Church, the Low Church or Broad Church party. There are many names and incidents connected with this venerable cathedral which would be of much interest, but I wish to get down, or rather get up, to that most remarkable and popular clergyman Dean Swift, the noble dean of St. Patrick's Cathedral, and whether we regard him as preacher, author, patriot or wit, many will say we will never see his like again.

Jonathan Swift was born in 1667; his life was one of constant toil in the discharge of duty to the interests of his flock. He was a large-hearted, liberal-minded man. To the support of the cathedral he gave largely of his private means. It is said that on one occasion when a scheme for the lessening of the silver currency and the reduction of the value of the gold coin was being floated so that absentee landlords (who have always been the curse of Ireland) would be enabled to live better; that Dean Swift being enraged at the proposal hoisted a black flag on the spire of the cathedral and rang the bells to mark his disapproval of such conduct. He died in 1745, having attained to a good old age. Beloved in life, it is not any wonder that he was deeply mourned when he died. No clergyman in Ireland of his time, or almost of any time, was more popular. When the news of his death spread, all classes of the people put for the Deanery House, and made a rush for the room where his remains lay, so that they might get a parting look at one whom all regarded as a friend. There was a scramble for locks of his hair, which

brought high prices, and the servants were well tipped by the knowing ones who wanted a first chance.

There is a statue of the dean and also of his pulpit which attracts the eye of every visitor; of the former, Lord Macaulay said that it is the best likeness of the Dean he had ever seen. The inscription on the monument was written by the Dean himself, and is as follows: "Here lies the body of Jonathan Swift, D.D., Dean of this Cathedral Church, where fierce indignation can no longer rend the heart. Go! Wayfarer, and imitate if thou canst one who, as far as in him lay, was an earnest champion of liberty! Died October 19, 1745." The immortal eulogy of Pope is worthy of a place at the close of this imperfect notice:—

Let Ireland tell how Wit upheld her cause,  
Her trade supported, and supplied her laws;  
And leave on Swift this grateful verse engraven  
The rights a court attacked, a poet sav'd.  
Behold the hand that wrought a nation's cure,  
Stretched to relieve the idiot and the poor,  
Proud vice to brand, or injur'd worth adorn,  
And stretch the ray to ages yet unborn.

But probably the most remarkable event in the history of the cathedral was its unexpected restoration at an immense cost, by the famous brewer, Sir B. L. Guinness, M.P., in 1865. The severe experiences through which it had passed placed it almost beyond the hope of recovery. Matters had gone so far that in the years gone by, even clergymen were hustled out on journeys of four years to collect alms for the rebuilding, and even then the cause was almost hopeless, and what would have apparently baffled the powers of the great cathedral was afterwards quietly accomplished by an humble citizen. Even after it was supposed to have been completed, ten thousand pounds more was spent on it, and it was reopened in 1882. By the foresaid benefactions the name of Guinness will be long remembered in Dublin, and this is only another instance where a man renders a double service by giving of his means while he lives. A beautiful monument has been erected to Sir B. L. Guinness, LL.D., M.P. Mr. Guinness was born in the troublesome times of 1798 and died in 1867. The Queen not only showed her appreciation of Sir B. L. Guinness, but raised his two sons to the peerage.

There are othersplendid monuments in the cathedral which are very interesting to study, and which recall familiar names and important services, but the list is a very long one and I can only claim space for one or two.

## THE BOYD STATUE.

I had a special interest here. Captain Boyd was a native of my own county, Derry. He was commander of Her Majesty's steamship *Ajax*, and lost his life when attempting to save the crew of the brig *Neptune*. The gallant captain was swept off the rocks in Kingstown harbour in 1861. He was born in the city of Derry in 1812. The monument was erected by public subscription, and Captain Boyd was honoured with a public funeral. Suitable lines are engraven on the pedestal from the pen of the Right Rev. Dr. Alexander, Bishop of Derry, which conclude as follows:—

The Christ taught bravery that died to save,  
The life not lost but found beneath the wave.

## ST. PATRICK THE APOSTLE OF IRELAND.

This is the well-known name after whom the great cathedral was named, and probably there is no more mysterious name on the bede roll of ecclesiastical history. His nationality, his descent, his parentage, his birth, have all been questions of dispute; indeed his very existence has been questioned. As I have elsewhere in a more extended sketch of his life and labours thrown a flower on his grave, it would not be possible to add anything to that at present. I would simply say that St. Patrick, according to the popular belief, was born on the Clyde in Scotland, about the year 372, and at the age of sixteen was carried in captivity to Ireland. He returned to his native heath, and having in a dream heard the call of God to go to Ireland to preach the Gospel, he obeyed. He travelled over the entire island, organizing churches and appointing Bishops; one to every church, which would come nearer the Presbyterian form of Church government than any of those Churches who claim exclusive connection with the saint. He was an eloquent preacher, a successful and devoted missionary, who left his impress on the age. He died on the 17th March, 493. What Scotland did for Ireland in sending her St. Patrick, Ireland did for Scotland in sending her Columba.

March, 1892.

K.

## DEFICIT IN THE AUGMENTATION FUND.

MR. EDITOR,—At the meeting of the Home Mission Committee, held last week, it was found that the Augmentation Fund could not pay in full the amount of the claims for the past half-year, even with the addition of a bequest of \$6,000 given this year, and what might reasonably be expected from congregations prior to May 1st, 1892.

The deficit, so far as could be estimated, was \$4,500. This discouraging state of the Fund occupied the serious attention of the committee for a long time, as the committee was exceedingly unwilling to reduce the grants conditionally promised, but finally the following resolution was adopted:—

That in view of the state of the Fund, the sum of \$30 be deducted from the grant due for the six months ending 31st March, 1892, to each settled charge on the Fund in Ontario and Quebec, and the sum of \$40 from the grant due to each charge on the Fund in the Synod of Manitoba and the North-West.

What this means to many of our already too poorly paid, but faithful and laborious ministers, need not be said. There is, however, still time to prevent such a reduction being necessary if members and congregations who are able will promptly send in additional contributions to the Fund. The returns from Presbyteries show that many congregations have given exceedingly paltry amounts in proportion to their acknowledged ability and numerical strength. Will not pastors and office-bearers see to it that action is taken at once in the direction indicated, so that the claims may yet be paid in full. Yours faithfully,

Toronto, April 4, 1892.

WM. COCHRANE.

## Pastor and People.

### ON TAKING THE COLLECTION.

I was taking my collection for the Foreign Mission work ; And believing it the practice on the part of some to shirk From the clearest Christian duty—leaving others to sustain The sublimest work of ages—in my preaching I was plain, Rather personal in places, and, as people sometimes say, Struck out squarely from the shoulder, in the good old-fashioned way. There were restlessness and motion, quite unusual, in the pews ; Women rearranged their bonnets, men had trouble with their shoes. In the gallery around me there was one continual stir, And a large amount of coughing for that season of the year. This but acted as a challenge on a nature such as mine, So I rose to the occasion, hewing closer to the line. Uncle Ben, as was his custom, gave the sermon earnest heed, But his face wore some expressions that were difficult to read. I discoursed upon the subject, argued, scolded for an hour, And pronounced a peroration of considerable power. The collection was my first one, and I naturally believed It would reach a handsome figure ; I was thoroughly deceived. When the ushers gave the total, they both said, with solemn face, It was far the smallest offering ever taken in that place. Full of weariness, reflecting on the selfishness of men, I went early Monday morning to talk with Uncle Ben. He was milking, and I asked him what the bottom reason was That the people gave so little to the Foreign Mission cause. "Try your hand at milking, parson," Uncle Ben said, with a smile. "Take this Jersey ;" and I sat down, pleased enough to make a trial, Going at the business roughly, like a novice, pull, tug, pound, And that heifer in a moment laid me flat out on the ground. "Whoa, there, Bessie ! Jump up, parson ; ain't hurt much ? I'll brush your coat Here's your hat," he said. I swallowed something rising in my throat. Then he sat down beside that Jersey, humming some old-fashioned air, Milking, humming, and the creature stood and never stirred a hair. "Well," I said, regaining slowly calmness and a sweeter mood, "Who would dream, to see that heifer, she would ever act so rude !" Uncle Ben looked up and whispered : "It's a curious kind of trick, How to get the milk out from her, and not have the creature kick. Learn the lesson, parson, clearly ; learn it here and learn it now— You must touch a congregation gently, as I touch this cow. Lay your hand upon the people with a stroke as soft as silk, And you'll fill the plates with money, as I fill this pail with milk."

—Rev. Alfred J. Hough, in *Zion's Herald*.

### SAVE THE BOYS.

Where are the boys, the young men ? we instinctively and sorrowfully ask, as we look over our congregations and communion tables. Some of them, in many congregations a goodly number of them, are present, interested and devout worshippers. Here and there are pews where every boy belonging to the family is seen. And sometimes the pleasant spectacle is presented of the whole family at the communion table. Instances of this should be common instead of infrequent. God's promises to Christian parents authorize them, if they are faithful in parental duty, to expect to see their children walking "in the footsteps of the flock, and feeding beside the shepherds' tents."

While the Church is doing much to save the youth by means of the Sabbath school and young people's societies, it is no doubt true that much more could and should be done to save them before they pass the period of girlhood and boyhood.

We seem to regard the conversion of a man as far more important than the conversion of a boy. Hence our efforts are chiefly put forth on their behalf. Christian ministers and people spend far more of their time and strength in trying to get men to break off from sinful habits than they do to prevent the young from forming such habits, forgetting the old maxim, that "an ounce of prevention is worth a pound of cure."

The farmer who would allow the weeds to grow tall and strong before trying to eradicate them, would not get credit for much wisdom. Every husbandman knows that he can only be successful in keeping his field free from weeds by destroying them as soon as they appear, and before they have rooted and become strong. With a single stroke of his hoe he can destroy dozens of the tender plants, but it requires all his strength and many strokes to remove one that has struck its roots deep into the earth and towers above his head. It is far easier to keep a boy from forming the habit of using tobacco than to get him to give up the habit after it is formed. And effort expended in instilling into the minds of boys the principle of total abstinence is far more effective in promoting temperance than that put forth to reform the confirmed drunkard.

We can hardly overestimate the influence of the Christian home in the training of youth. "Train up a child in the way he should go ; and when he is old he will not depart from it." The Sabbath school has sometimes been called the nursery of the Church ; but the Christian home rather deserves the name. From the altars and firesides of Christian families has come the larger number of the members of our Churches. A very large proportion of the Gospel ministry were brought up by Christian parents, who daily led them to the family altar, and trained them by pious counsel and example.

Every congregation affords abundant illustration of the influence of Christian parents in training their children. Almost without exception the children of parents who are earnest, pious and faithful, follow in the footsteps of their parents. Professing Christian parents of a low degree of piety, who are irregular in their attendance upon the public ordinances of religion, who neglect the family altar and the prayer-meeting, who do but little according to their ability to support the Gospel among themselves, or to send it to the

spiritually destitute and needy, usually have children just as careless, lifeless and worldly as themselves.

Perhaps not less than the nine-tenths, possibly a much larger proportion, of the active membership of the Church to-day were brought into its full communion in early life. It is only now and again that one is plucked as a brand out of the fire in the latter period of life. How impressively does this fact suggest the importance of saving the boys and girls ? If they are not saved in youth, the greater number of them will be lost. Either the world or the Church will have the most of them before they are thirty years of age.

If the children of this generation are saved, the coming generation will see such spiritual peace and prosperity as the world has never yet known. Then let Christian parents and the whole Church give all possible diligence to make sure the calling and election of the youth of the Church and of all young people before they become "hardened through the deceitfulness of sin."—*United Presbyterian*.

### HERE I AM.

A lawyer had a cage hanging on the wall in his office, in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charley came in one morning. The lawyer left the boy there while he went out for a few minutes. When he returned the bird was gone. He asked : "Where is my bird ?" Charley replied that he did not know anything about it. "But," said he, "Charlie, that bird was in the cage when I went out. Now tell me all about it ; where is it ?" Charlie declared that he knew nothing about it ; that the cage door was open, and he guessed that the bird had flown out. The lawyer called out : "Starling, where are you ?" The bird spoke right out of the boy's pocket, and said just as plain as it could, "Here I am !" Ah, what a fix that boy was in ? He had stolen the bird and had hid it, as he supposed, in a safe place, and had told two lies to conceal his guilt, and now came a voice from his own pocket which told the story of his guilt. It was a testimony that all the world would believe. The boy had nothing to say. The bird was a living witness that the boy was a thief and a liar.

We have not all of us a starling, but we have a conscience—not in our pocket, but in a more secure place—in our soul ; and that tells the story of our guilt or our innocence. As the bird answered when the lawyer called it, so when God speaks our conscience will reply ; and give such testimony that we cannot deny nor explain away.

### A PASTORAL INCIDENT.

It was my first year in the ministry. A good elder had come in to spend an evening hour with his pastor, and to talk over the affairs of the Church generally. In the course of conversation I said : "I heard this afternoon that old Mr. — is very sick, and I'm going to see him in the morning."

The old man lived three miles away, never came to church, and had never seen me, nor I him. I knew, and the elder knew, that three years before, when on her dying bed, the old man's wife had sent for my predecessor, that the old man had ordered the faithful pastor to leave the house. When, therefore, I proposed going to see him, the elder shook his head ominously, and said : "I think you better not. He'll probably order you out of the house if you do."

To this I replied : "No matter if he does ; I'll do as I please about going ; I'm not afraid of an old man, especially if he's sick."

"Well," said the elder, "if that's the way you feel about it you had better go."

In the morning I went, and mark how the way was opened for me. No one noticed my arrival, and, as I knocked at the door a daughter-in-law of the sick man and a member of the Church of which I was pastor, opened the door and welcomed me.

My first thought was : "God has opened the way for me here." My next thought, as I saw the old man and heard his groans, was : "Old man, you're past ordering me out of the house." Then, presently, before speaking with him his daughter-in-law said : "Father told us this morning that if he died he wanted you to preach his funeral sermon." Was ever the way more clearly opened for a man to speak the Gospel to a dying fellow-mortal ?

When I came to speak the Gospel message to him—for I had to speak to rather than with him, on account of his sufferings—I felt great freedom, helped on, no doubt, by all that had preceded. Before leaving him, his son, who had lived in the house and had imbibed his father's principles, and a neighbour who likewise sympathized with his peculiar principles, being present, I said : "Mr. —, I must leave you now, but before I go I must tell you plainly that to all human appearance you are very near your end ; and now, without any reference to the past—what you may have thought or what you may have said—what is your idea of the future ? What is your hope, if you have any ?" And he answered in a distinct voice, so that all in the room could distinctly hear and understand him : "For a whole year past, by night and by day, I have called on God my Saviour."

This whole occurrence was a valuable lesson to me in the beginning of my ministry. It taught me that when duty is clear I should go steadily forth to its performance, and I have never seen cause to act otherwise.—*Intelligencer*.

### THE POWER OF EXAMPLE.

Let only one soul in any community become deeply awakened on account of guilt, and with an absorbed gaze look away from self to Christ to find peace and pardon in His name. What an influence will be exerted upon others. No form of opposition can effectually resist it. No secret scepticism abroad can withstand such an example of conquering grace. Other souls will be led to sober reflection and genuine repentance. Many widespread revivals have originated in the regeneration of a single individual—possibly an obscure person, without worldly position and brought to Christ through the agency of some individual equally unknown.

This is just as true of a soul earnestly seeking a clean heart. The Spirit dwelling in such persons is quickly contagious. The silent prayer will be lifted all around : "Create in me a clean heart," the meetings for prayer will be forthwith enlivened, the awakened attention of believers to their high privilege in the Gospel will soon become general—all the result of the new life of faith wrought by the Holy Spirit in a single soul. Who has not seen all this again and again illustrated in his own community ? And if this be God's method of bringing in the fulness of His kingdom upon earth, every Christian should enquire : Am I all that God would have me to be in inward purity and outward life ?

### GIVE THEM THE CUT DIRECT.

There are a few things which I would have you remember, and then I have done. Remember that the Holy Spirit has His ways and methods, and there are some things which He will not do. Bethink you that He makes no promise to bless compromises. If we make a treaty with error or sin, we do it at our own risk. If we do anything that we are not clear about, if we tamper with truth or holiness, if we are friends of the world, if we make provision for the flesh, if we preach half-heartedly and are in league with errorists, we have no promise that the Holy Spirit will go with us. The great promise runs in quite another strain : "Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord God Almighty." In the New Testament only in that one place, with the exception of the Book of Revelation, is God called by the name of "the Lord God Almighty." If you want to know what great things the Lord can do, as the Lord God Almighty, be separate from the world, and from those who apostatise from the truth. The title, "Lord God Almighty," is evidently quoted from the Old Testament. "El-Shaddai"—God all-sufficient, the many-breasted God. We shall never know the utmost power of God for supplying all our needs till we have cut connection once for all with everything which is not according to His mind. That was grand of Abraham when he said to the King of Sodom : "I will not take of thee"—a Babylonish garment, or a wedge of gold ? No, No. He said : "I will not take from a thread even to a shoe latchet." That was "the cut direct." The man of God will have nothing to do with Sodom, or with false doctrine. If you see anything that is evil, give it the cut direct. Have done with those who have done with truth. Then you will be prepared to receive the promise, and not till then.—*Spurgeon*.

### BEAUTIFUL SIDE OF LIFE.

It is hardly an exaggeration to say that two-thirds of all that makes it "beautiful to be alive" consists in cup-offerings of water. Not an hour of life's journey but is rendered easier by their freshening or harder by their absence. Why ? Because most of us are burden-bearers of one sort or another ; because to most of us a large part of the journey is a dull and trivial trudge ; because there is much dust upon the road, and not so many bad places as probably we think, yet many common places ; and it is load and dust and stretches of the common place that make one thirsty. If the feeling on our shoulders were of wings instead of load ; if on Mondays, "in some good cause not our own," we were marching singing to a battle, and on Saturdays were coming back victorious, then the greetings on the way would make less difference to us. But, as it is, we crave the roadside recognitions which give praise for the good deed attempted, pity for the hard luck and the fall, a hand-lift now and then to ease the burden's chafe, and now and then a word of sympathy in the step, step-stepping that takes us through the dust. And this is all that most of us wait to give, for we, too, are here on business. You cannot step my journey for me, cannot carry me on your back, cannot do me great service ; but it makes a world of difference to me whether I do my part in the world with or without these little helps which fellow-travellers exchange. "I am busy, when the little fellow hurt his finger. "Yes, you could—you might have said 'Oh !'" sobbed Johnnie. There's a Johnnie in tears inside all of us upon occasions. The old Quaker was right : "I expect to pass through this life but once. If there is any kindness or any good thing I can do to my fellow-beings, let me do it now. I shall pass this way but once."

POPULARLY called the king of medicines—Hood's Sarsaparilla. It conquers scrofula, salt rheum and all other blood diseases.

## Our Young Folks.

### THE MOTHER'S PRAYER.

Starting forth in life's rough way,  
Father, guide them;  
Oh, we know not what of harm  
May betide them;  
'Neath the shadow of Thy wing,  
Father, hide them;  
Walking, sleeping, Lord, we pray,  
Go beside them.

When in prayer they cry to Thee,  
Do Thou hear them;  
From the stains of sin and shame  
Do Thou clear them;  
'Mid the quicksand and the rocks  
Do Thou steer them;  
In temptation, trial and grief,  
Be Thou near them.

Unto Thee we give them up;  
Lord, receive them.  
In the world we know must be  
Much to grieve them—  
Many striving, oft and strong,  
To deceive them;  
Trustful, in Thy hands of love  
We must leave them.

—William Cullen Bryant.

### THE LITTLE HELPER.

What is it to be a "King's Daughter?" exclaimed little Bessie Newton, as she came running in from school one day.

"It is to be a little helper, dear," mamma replied, kissing the earnest little mouth.

"Well, I can help. What do you have to do?"

"I know a certain little girl," said mamma, drawing Bessie closer to her, "who tries to help mamma all she can. She washes the dishes when I am busy with baby. She runs up and down stairs and saves me many steps in a day. She tries to amuse her little brother; and yesterday, as she was reading an interesting book, baby began to fret and she quietly laid aside her book to play with her, so I could finish my work—"

"Oh," interrupted Bessie, "it means just a helper and I can be a little 'King's Daughter' right here and wherever I go. I am not too young, am I?"

"No, little daughter; if you are old enough to lend a helping hand and to be thoughtful for others, you are not too young. Little girls can do much to brighten the home life and lighten the burdens of those around them."

"I think I understand," thought Bessie, as she went slowly upstairs. "If I do all I can to help others, I shall be a little 'King's Daughter.' And I will teach Bertie to be one, too. No," she thought, stopping suddenly in the middle of the stairs and sitting down to think the matter out. "Why, he will be a 'King's Son.' Well, I will teach him to be a helper." And, having settled the question, she went on upstairs.

The next day, on her way to school, she saw some boys tormenting a great white cat in the street. "Boys," she cried, going up to them, "you must not treat poor pussy so. Give her to me."

"To you!" laughed one of the larger boys.

"What will you do with her?"

"I will take her home and take care of her!"

"Take her, then; we are glad to get rid of her." And he put the great cat in her arms.

Bessie's arms ached when she reached home.

Depositing her burden on the kitchen floor beside the fire; she ran to find mamma, and tell her all about it.

"We will call her White," said Bessie, "and she can live in the barn with Blackie. How pretty Blackie's kittens looked this morning when I gave her some breakfast! There eyes were wide open."

"Good-by mamma," she cried; and off she ran, reaching the school gate just as the bell rang.

"There are two more pretty little kittens in the barn," cried Bessie the next morning; "and my big Whitie is their mamma."

That afternoon, when Bessie and Bertie went to visit their pets they found Whitie dead and Blackie was caring for five kittens instead of three.

"I cannot help thinking of poor Whitie," said Bessie. "What would her poor little kittens have done if Blackie had not taken care of them? And, O mamma, I think Blackie is a real 'King's Daughter'—a helper."

Mamma smiled, and patted the curly head.

A week or so after this Bessie and some of her little schoolmates formed a circle, and called themselves "The Little Helpers."

### THE BOY WITH A FUTURE.

It was a cold morning. The people in the village were almost frozen, and at the little red cottage in the hollow, where the wind had free sweep across acres of meadow land and hillside, it was a great deal worse.

But when Ben Preston jumped out of bed to build the fire for his mother, it was not the cold which worried him most; it was because he knew that in the cupboard there was only scanty provision.

The ladies who brought sewing to his mother could not

come up to the hollow in such weather, nor could she cross these heavy drifts to go to them.

"Well," says Ben to himself, as he danced about to keep his feet from freezing while the fire burned up, "I don't see any way but to take the support of the family on myself for a few days. I can't do much, but maybe I can help a bit. I'll try, that's what!" And he drew himself up looking very manly and strong.

When the little breakfast was eaten—it was nothing but corn cakes with butter, and milk to drink—as they had a cow—Ben carried in a load of wood and a pail of water, and then began to button up his coat.

"Not going out, Ben?" asked his mother.

"Yes, mother; I'm going to look for a job in the village."

"But, Ben, you'll be almost frozen."

"Think not mother. I am as strong as a young horse, and it's a fine morning for sweeping sidewalks and crossings, you know. I'll just shoulder my shovel and see if I can't bring home something to fill up that cupboard."

"You're a good boy, Ben," said the widow, with a deep sigh and a smile at his bright face.

"Ought to be; got a good mother, you know," responded Ben. And then putting on his old hat he darted into the shed for his snow shovel and was off, plunging through the drifts as if it was first-rate fun.

He had no overcoat and his hands were hardly covered by the old mittens; but he put first one hand, then the other, in his pocket to warm them, and trudged along with a cheery whistle, never minding the cold.

When he got to the village he stopped first before Doctor Hutchin's big house. The doctor was just opening his shutters, and Ben hailed him: "Good morning, doctor, don't you want you're walk cleared off?"

"Well, I might," responded the doctor. "Think you're heavy enough for the job?"

"Just you try me," said Ben, beginning to dig away at the piled up snow.

"All right, sonny. Make a good job of it and I'll give you a quarter." And with that the doctor went into the house. Ben worked and tugged, and in half an hour he had that sidewalk well shovelled off. Then he rapped at the door and received his quarter from the doctor's wife.

"Well, that's a beginning," said he, and he trudged on, stopping where he saw a good chance for a job, and in most cases getting it.

Two or three times he was hailed by boys going down to the dam to skate, and asked to go with them; but his only answer was to shake his head and pitch into the drifts with renewed energy.

When noon came he had a dollar and a quarter.

"Pretty good for one half-day," said he. "Guess we can live while the snow lasts, if mother don't sew any."

He ran around the corner to Balzer's grocery and bought a loaf of bread, half a pound of cheese, some tea, sugar, and several other little necessities, and still had a little left. He borrowed a basket from Mr. Balzer, put his packages into it, dashed out, and stepped into the butcher's to buy a juicy steak. Then he took the road to the hollow again. And I tell you his mother's bright face, when he ran into the house with his well-laden basket, well repaid him for the cold morning's work.

"What should I do without my good brave boy?" she exclaimed, as he told her his little story. Ben laughed, and said: "Oh, that is nothing." He was very proud of her praise.

That boy has a future.

### ONE PAGE A DAY.

One page of good literature a day, thoughtfully read, must produce beneficial intellectual results, even though the reader find it difficult to recall at will the full thought of the author, or to reproduce a complete sentence in which that thought, or any part of it, was expressed. Of course, the results of one page a day will be scarcely appreciable. One day's toil will build no temple. But seven days make a week, and four weeks make a month, and twelve months contain three hundred and sixty-five days. One page a day will, therefore, grow in one year into a volume of three hundred and sixty-five pages.

Now, at three hundred pages to a book, one may read in ten years twelve stout volumes. He who in a decade reads with interest and attention, twelve volumes, is no mean student; and if the reading in five minutes of a single page should stimulate thought that keeps hammering or digging or singing in the reader's brain during the day, when he is at work and his book is shut, at the end of ten years such a reader and thinker will deserve some reputation as a "scholar." He may be, in a sense, a master of twelve big books. And if they be the right books no master of a large library can afford to overlook the claim upon his recognition of this man who reads well one page a day.

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## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

April 17,  
1892.

### GOD'S WORKS AND WORD.

{ Psm. xix.:  
1-14.

GOLDEN TEXT.—The law of the Lord is perfect, converting the soul.—Psalm xix. 7.

#### INTRODUCTORY.

The authorship of this beautiful psalm which sets forth the perfection of God's twofold revelation to man, His Word and Works, is ascribed to David, the sweet singer, the divinely-inspired poet of Israel. The love which David had for the glory of God as displayed in creation is manifest in this and in several of the other psalms. He did not, like some modern poets and scientific men, content himself with what Nature could alone teach him. The devout king studied the Word of God with great fervency that he might know the will of God as revealed in the Scriptures.

I. **God in Nature.**—The impressions of Nature at once led the mind of the Psalmist to contemplate the majesty, the wisdom and the power of the great Creator. The sun by day and the sky by night, illumined by the light of the moon and stars, reflected the perfections of God whose handiwork they are. In David's day the knowledge of science was limited. The true theory of astronomy was unknown; the telescope had not been invented; the vastness of the starry universe was but dimly comprehended; yet with all such disadvantages the devout mind could see in the undimmed beauty and splendour of the heaven and earth the reflected glory of Him who is wonderful in counsel and excellent in working. With all the increase of knowledge in our day, the vastness and grandeur of the material universe are not diminished, they are greatly expanded. How much more clearly ought we to see the glory of God, who created all things, than could those who lived in the earlier ages of the world. Next the Psalmist refers to the teaching of Nature. He says: "Day unto day uttereth speech, and night unto night showeth knowledge." The witness Nature bears to her Lord is continuous. There is no break in its manifestation. As night succeeds day it makes still more impressive the fact that God rules over all, and thus unceasing testimony is borne to the wisdom and power by which the universe is upheld and governed. The translations of the Authorized and the Revised versions differ considerably in the verse that follows. The Authorized version says: "There is no speech nor language where their voice is not heard;" while the Revised reads: "There is no speech nor language; their voice is not heard." The difference of reading is occasioned by the insertion of two italic words in the old version, while they are omitted in the new. The Psalmist's meaning is not materially altered, but is, if possible, rendered more impressive by the reading the revisers have given. The lessons which Nature teaches are universal, but they are uttered in no formal language. The impressions are made on the mind in silence. The stars revolve in their vast orbits in silence, the sun moves on his course majestically without sound, yet all Nature powerfully impresses every thoughtful beholder and deepens the conviction that finds expression in the words, "great and marvellous are Thy works, Lord God Almighty." The Psalmist uses the language of emotion, not the strict terminology of science. He pictures the sun as he appears to the ordinary observer, coming out of the east in the early morn as the bridegroom leaving his chamber, then as to the athlete who runs a race.

II. **God in His Word.**—The Word of the Lord is described in this Psalm by six different terms. It is called the law of the Lord, the testimony of the Lord, the precepts of the Lord, the commandment of the Lord, the fear of the Lord and the judgments of the Lord. The Word contains God's law; it bears testimony to His truth; it records the statutes and the commandments of God, and it produces in the mind of all who reverently read it the fear to offend, and it also records the judgments of God. Each of these different terms is separately characterized. The law of the Lord is perfect—not like the laws of man's making. The testimony is sure; it can at all times and in all circumstances be relied on. The precepts of the Lord are right. They can be received as the dictates of unerring wisdom. The commandment of the Lord is pure; it is based on infinite holiness and love. The fear of the Lord is clean, pure in its origin and clean in its effects. The judgments of the Lord are true and righteous altogether; they accord with infinite righteousness, and are therefore infallible. Then the law of the Lord restores the soul. The testimony of the Lord imparts wisdom. The precepts of the Lord bring true joy to the hearts of all who receive them. The commandment of God enlightens the eyes. It enables us to understand God's will, and it illumines the conscience, enabling us to see what is right. The fear of the Lord is enduring in its effects; it purifies the soul. The righteous judgments of the Lord have for their effect the reproduction of righteousness in the hearts and lives of men. These statements concerning the Word of God can be tested by personal experience. These are the fruits they produce on all who believingly apply them. The preciousness of God's Word is shown by the comparisons that follow. Few things are more eagerly coveted than gold, yet the Word of the Lord is far more to be desired "than gold, yea, than much fine gold." The symbol here used of what is sweetest to the taste is honey. The purest and sweetest pleasure on earth is the loving study of God's Word and obedience to its teaching. It brings happiness here and everlasting joy hereafter. The law of God is the only true and sure guide of life. "Moreover, by them is thy servant warned." Good counsel is very helpful to us. It is dangerous to follow our natural impulse and unbridled inclinations. The best possible guide of human life is the Word of God. "In keeping them there is great reward." This reward is now, and here upon earth. In obedience to God's command only is a happy life possible. Then the blessedness experienced here is the prophecy of that unending blessedness which is realized through the atoning work of Christ. Because He died for our offences and rose again for our justification He has met all the requirements of the law of God for us. In the light of God's perfect law the Psalmist asks, "Who can understand His errors?" and then prays directly, "Cleanse thou me from secret faults." The meaning of this is that we need the cleansing of the atoning blood for the sins we unconsciously commit in our ignorance. This is apparent from the next petition in the prayer with which the Psalm ends: "Keep back thy servant also from presumptuous sins." That obviously means those direct, wilful and defiant transgressions of God's clearly-revealed will. With God's grace, and only with that, can we be restrained from the commission of many and grievous sins. With God's grace the Psalmist feels confident that he can be kept in innocence and free from such transgression. He prays also for inward purity, so that thought and speech may be such as will be acceptable in God's sight. He closes his prayer with an ascription to God as his rock, the only sure and firm ground on which he can stand and as his Redeemer.

#### PRACTICAL SUGGESTIONS.

Let us study Nature reverently and intelligently, for it is a glorious revelation of the power, wisdom and goodness of God.

Let us earnestly, prayerfully and lovingly study the Word of God, for it reveals the love, mercy and righteousness of God.

Let us take God's Word for a lamp to our feet and a light to our path.

NOW READY.

## THE PRESBYTERIAN YEAR BOOK FOR 1892.

CONTENTS:—Frontispiece—Photogravure Portrait of Rev. Thos. Ward-rop, D.D., Moderator of General Assembly—Calendar—Officers and Committees of General Assembly—The Moderator—Home Missions, by Rev. W. S. McTavish, B.D.—Foreign Missions—Presbyterianism in the North-West, by Professor Baird—The Presbyterian College, Halifax, by Rev. Robert Murray—The Duties and Responsibilities of the Eldership, by James Knowles, jr.—The Presbyterian Church in Ireland, by Rev. S. Houston, Kingston—The Aged and Infirm Ministers' Fund, by J. K. Macdonald—Sketches and Engravings of St. Andrews Church, Kingston, St. Pauls Church, Peterborough, and St. James Church, Prince Edward Island—Rolls of Synods and Presbyteries, etc.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 6th, 1892.

TO hold men, edify them and make them increasingly useful is a much better test of a minister's ability and efficiency than merely to draw them.

SPURGEON is reported to have said in one of his latest sermons that he had been looking in vain for any such command in the Bible as "Groan in the Lord always, and again I say groan." Groaning and bewailing and lamenting never did either the Church or the world much good.

MRS. GLADSTONE is writing a series of papers in an American ladies' journal on the early training and home culture of children. The subject is no doubt important, but we quite agree with a writer who says that the talented wife of the great statesman would do more good if she wrote something on keeping husbands young at eighty-three.

IN an admirable article on the death of Dr. Cairns the *British Weekly* says:—

He was an eminent example of the truth that the man who most devotedly loves and serves his own denomination is the man who is most likely to care for that wider Church of which Christ is centre and root.

There are few topics on which more unmitigated nonsense is talked than on denominationalism. The man who runs around among the Churches and sputters about what he calls brotherly love and union sentiment is supposed by some not particularly sensible people to be a broad-minded, useful kind of man, while the man who works quietly in his own Church is suspected of being narrow and of little account. Ninety-nine times in a hundred the exact reverse is the truth. The man who does most for his own denomination, generally speaking, does most for the Church universal. The man who works hard at home has no time to distribute himself among all the congregations and societies in the community.

THE Home Mission Committee at its meeting last week commissioned a small army of students and others to go to all parts of the country and preach the Gospel as we Presbyterians understand it. The big battalions, of course, were sent to the North-West. The Church should be profoundly thankful for its Home Mission field and show its gratitude by giving the \$80,000 needed by the Committee. There is not a more promising Home Mission field in the world than that given to the Presbyterian Church in Canada. Of course it is large. Does anybody want the Church to try how little Home Mission work it can do? Certainly a large sum of money will be needed. The more the better for the field and those who give the money. It is greatly to be regretted that there is such a deficit in the Augmentation

Fund as to suggest a probable reduction in salaries already too small. This was a serious step, but what could the committee do? The Church has never taken hold of this Fund in the West as it should have done. Just why we cannot say, but perhaps the present crisis may lead to improvement. When things come to their worst they generally begin to mend.

THE dispute between Great Britain and the United States about seal killing in Behring Sea has been settled, or rather referred to arbitration for settlement, damages against the losing party to be assessed by the arbitrators. One more irritating question is thus put out of the way, and all right-minded citizens are thankful. One cannot help wondering how long the Mother Country will endure these Canadian disputes. Any other nation under heaven would have told us long ago to keep out of trouble or shift for ourselves. The dispute about fish in the Atlantic is followed by another about seal in the Pacific and by a tariff quarrel with Newfoundland. All the while we levy a duty on British goods and claim protection from an army and navy that costs the British taxpayer millions but costs us nothing. It may not be our fault; it may not be anyone's fault; the difficulties may necessarily arise out of our peculiar situation, but signs are not wanting that the British taxpayer is becoming a little restive. Small wonder if he is. How can British manufacturers, whose products we tax, be expected to help to maintain an army and navy to defend us. The very least we should do is to try to live at peace and not worry John Bull too much.

PRESBYTERIANS throughout the Dominion will learn with deep regret that the last representative of the historic Burns family is about to leave Canada to spend, we believe, the evening of his days in the old land where the family name has for generations been a household word in Presbyterian circles. Dr. R. F. Burns will leave behind him thousands of friends when he sails from Halifax in a few days, but it may be said with perfect safety that he will not leave one enemy. A more generous, kindly man never stood on Canadian soil nor preached in a Canadian pulpit. He has seen many changes in the Church of his birth and choice since he began his ministry in Kingston as a mere lad nearly half a century ago, and has done not a little in many ways to promote the interests of Presbyterianism in Canada. A ready writer, a capital speaker, and one of the most kindly pastors that ever entered a family, Dr. Burns was always a central figure in any circle in which he ever moved. He was a supremely good-natured man, and, like all men of that kind, had hosts of friends wherever he went. Followed to the Fatherland he will be by the best wishes and prayers of hundreds of Canadian Presbyterians, and in these none join more heartily than THE CANADA PRESBYTERIAN. Adieu, old friend. May the smell of your native heather greatly lengthen your lease of life, and may your last days be your best.

ON another page will be found an important communication regarding the Augmentation Fund from the pen of Rev. Dr. Cochrane. The following in substance has just been received from Rev. D. J. Macdonnell, which presents some encouraging facts concerning the present position of the Augmentation Fund: The sum of \$8,000 from a legacy covers the large deficit of last year (\$4,280) and leaves a considerable amount to be applied to the expenditure of the current year. The expectation of the Committee is that about \$3,000 will yet be received from congregations before 30th April. The feeling of the Committee was that the whole of the legacy should not be applied to one year's expenditure unless it would secure the payment of all grants in full. It was agreed, therefore, that, while \$6,000 was to be devoted unconditionally to this year's expenses, the remaining \$2,000 should be expended only on condition that the entire balance be made up. Assuming that \$3,000 will come in from congregations, there will still be a deficit of \$1,500. Members of Committee have undertaken to raise various sums in their respective Presbyteries over and above the congregational contributions, in order to make up this amount. The ministers of Augmented charges are waiting for their grants due 31st March, until the contributions come in. Will congregational treasurers be good enough to make their returns to Dr. Reid at once? And will members of Committee forward without delay to D. J. Macdon-

nell the amounts which they have severally undertaken to raise?

THE late Dr. Cook was a gentleman by nature. His fine physique, his agreeable manner, his kindly heart and pleasant address would have put him easily in the front rank in any company. He was a born leader of men, and when he came into the Union in 1875 he was unanimously given first place. Like many old country ministers he had the literary instinct in a marked degree and greatly enjoyed a good speech or a good article. In the Assemblies that followed Union he and his neighbour Dr. Jenkins seemed to consider it part of their duty as leaders in the new Church to encourage young men of promise to come forward and take a more active part in Assembly work. Unlike too many who try to pose as leaders in Church Courts, Dr. Cook always took pleasure in seeing young men of ability come to the front. Probably he never listened to a fairly good speech from a young member without congratulating him on his effort and encouraging him to try again. And Dr. Cook, be it remembered, could congratulate anyone without being patronizing. By his death the Church loses one of her few distinctly representative men. Had his lot been cast in almost any community but Quebec his influence might have been greater, but even the surroundings of an old Catholic city did not prevent him from being one of the most influential Presbyters of the Dominion. Some one applied the other day Carlyle's famous saying on the death of Dr. Chalmers to the death of Dr. Cairns—"No such Christian priest is now left." With equal truth the same may be said of Dr. Cook—"No such Christian priest is now left."

PRINCIPAL COOK, D.D., LL.D.

THOUGH death is an ever constant presence in this world, yet, since the present year has begun its course, the number of those occupying positions of eminence and usefulness who have been called away is remarkable. In the humblest walks of life there are many who are sorrowing for the loss of loved ones, and the stateliest homes have been draped in mourning for some on whom the hopes of nations were set. Men who have stood in the foremost ranks of the Christian ministry have ended their course and entered into rest, and now the Presbyterian Church in Canada is called upon to mourn the departure of one who for over half a century has been looked up to with affectionate esteem for his personal qualities, eminent abilities and the services he has been enabled to render to the cause of evangelical Christianity in the Dominion of Canada. On the afternoon of Thursday last the Rev. John Cook, D.D., LL.D., emeritus pastor of St. Andrews, Quebec, and Principal of Morrin College in that city, entered into his rest in the eighty-seventh year of his age and in the fifty-seventh of his ministry.

In an extended and warmly appreciative article which appeared in the *Quebec Morning Chronicle* the day following his death the writer says:—

It was in 1883 that the subject of this hurried sketch retired from the pastorate of St. Andrews Church, and was succeeded by the present incumbent, the Rev. A. T. Love, who was with him together with the members of his family at the time of his death,—five o'clock Thursday afternoon. The reverend gentleman maintained his wonted vigour,—his intellectual activity, up to the very last. He had sat up in bed five minutes before drawing his last breath. There were no indications that his passing away was so near at hand. He conversed with the members of his family until his tongue palsied and he could say no more, and then there were a few long breaths and all was over.

The deceased gentleman leaves behind him to mourn their loss two sons and three daughters, all of whom are grown to man's and woman's estate. One of his daughters is Mrs. Andrew Thomson, the wife of the President of the Union Bank of Canada, while his youngest daughter is the wife of Mr. Edward Greenshields, a leading merchant of Montreal, and a director of the Montreal Bank. His two sons are Mr. William Cook, Q.C., and Mr. A. H. Cook, advocate. The *Chronicle* makes use of no empty form when it offers its sincerest sympathy to the bereaved relatives and friends of the lamented deceased.

In the able series of papers on "Prominent Canadians," appearing from time to time in the columns of the *Week*, Dr. Cook is one of the subjects. The sketch of the venerable and loved pastor of St. Andrews, Quebec, is from the pen of Dr. Robert Campbell, of Montreal, and as the main facts in the biography of the deceased are there clearly presented we cannot do better than select a few paragraphs from that interesting and comprehensive presentation of the life and work of one whose memory will long be cherished with affectionate esteem by many throughout the Dominion of Canada:—

Dr. Cook was born on the 13th of April, 1805, at Sanquhar, a village in Dumfriesshire, Scotland, in the district which gave Carlyle to Scotland and the world, and which, at a somewhat later period, has yielded Paton, the distinguished South Sea missionary. In no part of Scotland did the Puritanism of the Reformation period more thoroughly leaven society than in Dumfriesshire, in which the memories of martyrdom still linger, perpetuated by revered churchyard monuments. Whatever faults belonged to the system in which Dr. Cook was nurtured, it at least begot a moral earnestness without which there can be no real greatness. Buckle was too contracted in his sympathies to be able to appreciate the influence for good which the religious teaching of Scotland exercised over the formation of the national character; but others of his countrymen—namely Froude and Dean Stanley have done justice to the subject. The home training of the Scottish people gave them a fine start in life, begetting self-helpfulness and independence. The Shorter Catechism built up a strong moral and religious fibre, as iron does entering into the blood of the physical man; and whatever accomplishments the youth of Scotland afterwards acquired, they never outgrew the earnestness and thriftiness which were instilled into their minds at their fathers' fireside. With this mental and moral outfit young Cook went first to the University of Glasgow, and afterwards to that of Edinburgh, where he received his professional training under Dr. Chalmers. He was a fine subject for the great Scottish divine to pour out his enthusiasm upon, and no student of the period more thoroughly absorbed Butler's Analogy, with Chalmers' prelections on it, than the future minister of St. Andrews Church, Quebec, as the influence of the great English thinker is manifest in the style and manner of Dr. Cook's thought. The evangelical impulse which Chalmers imparted in general to his students has also been apparent throughout Dr. Cook's long career. At college he was the contemporary of Dr. Landish, Principal Campbell, Professor MacDougall and other men who afterwards made their mark in Scotland, and was on all hands counted the equal of any of them.

For three years after receiving license, John Cook laboured as assistant in the parish of Cardross, and in 1835 was ordained by the Presbytery of Dumbarton, and by them designated to the pastoral charge of St. Andrews Church, Quebec, an office which he faithfully and honourably filled till his retirement. Dr. Cook always took an active and leading part in the work of the Church. As early as 1838 he was elected to fill the Moderator's chair. In this connection Dr. Campbell says:—

For at least half a century, at the end of which period he virtually retired from public life, no voice was more influential than his in the discussion of matters affecting Presbyterianism in Canada. Even within the last two years the old man eloquent was roused to utter a fiery denunciation of what he considered a breach of the good understanding that had hitherto been observed between the Protestant minority and the French Roman Catholic majority, in the notorious Jesuits' Estates Bill. Yet Dr. Cook is no ecclesiastic in the ordinary acceptance of the term. The head of a faction neither was nor would be. Canvassing, caballing, or any of the tricks to which party leaders too often resort, were abhorrent to his nature. He trusted entirely to the merits of the case he had to put, and after arguing in favour of any position with the clearness, force and brevity that distinguished his speeches, he was wont to leave matters to their fate in the hands of others, and not unfrequently was absent at the conclusion of a debate in which he took part. Believing in the right of free speech, he credited his brethren with honesty of purpose; and whether his views prevailed or not, discussions ended in such a way as to preserve the good understanding between him and his colleagues. Rev. Dr. Mathieson, of Montreal, and he very often differed in debate, but after it was over, it was nothing unusual to see them walk away from the place of meeting arm in arm. Impulsive by nature, the heat of discussion might excite him and lead him to say and do regrettable things, but the generosity of his heart made it impossible for him to bear a grudge against any man on account of differences of opinion.

The movement that resulted in the unification of Presbyterianism in the Dominion was in a great measure due to the large-hearted endeavours of Dr. Cook, along with those of Drs. Taylor of Montreal, Topp and Jennings of Toronto, and several others who yet remain. Dr. Cook

Had he the satisfaction of finding the principle of union accepted in 1870 in his own section of the Presbyterian communion, and in the other sections as well, but also of seeing all the details for it arranged by 1874. And when at last all the scattered elements of the Presbyterian family in British North America had come together with a view to being fused into one, no one else was thought of for the first Moderator on 15th June, 1875, than the valiant Nestor who had so long contended for this consummation so devoutly to be wished. The sermon he preached on retiring from the chair in 1876 was a noble utterance worthy of the man and of the occasion. Since that date, Dr. Cook has not taken any prominent part in the General Assembly, but has left its destinies in the hands of the younger men of the Church.

In every effort to promote the physical, moral and spiritual welfare of the people, Dr. Cook was indefatigable. In the disastrous fires that visited the city of Quebec, he was untiring as well as wise in his endeavours to relieve distress. No less active was he in seeking to promote the cause of education, and the educational institutions of Quebec are greatly indebted to him for the high state of efficiency to which they have attained. The following is the closing paragraph of Dr. Campbell's warm but judicious estimate of one whose name will be lovingly inscribed in the honour roll of the Presbyterian Church in Canada:—

Dr. Cook's splendid academic qualifications have indeed found exercise in Morrin College, Quebec, founded by one of his own elders in 1860, and of which he has been Principal and Professor of Divinity since 1862. The equipment of this College, which is affiliated with McGill University, may be said to be the last item of the work he has done for the advancement of higher education in Canada. But though Morrin College fills now, and seems destined to fill in the future, a most important place in the Province of Quebec, from the nature of things, it reaches but a comparatively small number of students. The quality of the instruction imparted in it, however, and the mark Dr. Cook has made on the candidates for the ministry who have passed through his hands, only increase the regret that he did not allow himself to be persuaded into accepting a position in which his academic qualifications would have had fuller scope. Not that he was not eminently successful in the pulpit. The volume of sermons which he was prevailed upon to publish in 1888 exhibits rare preaching power. Those discourses possess every quality fitted to make a profound impression upon the hearers. Reading them, one has only to regret that their author has not given more of his thoughtful productions to the world. He was contented with the cultured audience to which his discourses were every week addressed; and doubtless through them, dispersed over the country, as many of them are, he continues to exercise an influence over many minds and hearts. But the press, like the College, would have given him a larger audience which would have been grateful for his instructions. He has shown, however, an unaccountable aversion to authorship. It was only at the earnest solicitation of his family and friends that he consented to issue even the modest volume to which reference has been made. But the habit of coming before the public in authorship, like other habits, must be acquired early in life or it never becomes easy and few men are found to take the trouble and risk of literary ventures after they are fifty years of age, if they have not done so before.

Reviewing the career of this man of first rate abilities and high accomplishments, one may say that the man is greater than his work. There was always a reserve of power which he did not give forth; his energies were not habitually drawn upon to their fullest tension, nor were the resources within him taxed to their utmost capacity, from week to week, as those of most ministers are nowadays; and this is doubtless one secret of the remarkable phenomenon he presents, of a man of fourscore years and six, with eye undimmed and natural force unabated.

But the longest and the brightest day reaches its sunset, and the close of the life of Dr. Cook leaves a halo behind. We grieve for the loss of the great and the good who have devoted their lives to the noblest work on earth. They leave vacant places; and yet He who walks in the midst of the golden candlesticks and holds the stars in His right hand, will raise up, qualify and illumine other gifted souls for the perpetuation and perfecting of the work which shall advance till the dawn of the latter day glory.

#### A STUDIOUS MINISTRY NEEDED.

A NUMBER of recently-settled ministers and theological students nearing the completion of their course of study were discussing the question how best to keep up the interest of hearers in their preaching. It was admitted that after a few years in the steady work of the pastorate there was certain to be a collapse. For a season at least all effort seemed stale, flat and unprofitable. After this unproductive period was passed, in the case of faithful, conscientious men, there was steady development and a healthy growth in moral and spiritual power. To those who cross this Sahara there is danger. Some get so dispirited and discouraged that they are tempted to relax effort, become hopeless and fail in consequence. There is now a greater demand on the preacher than ever. Educational methods are beginning to tell. The common people may not be better theologians than were to be found generations ago, but the general level of popular education is now much higher. There is a distaste for dry, abstract, doctrinal preaching, and the demand is that pulpit address be interesting and instructive. The exhaustion that overtakes the young pastor who has been but a few years in a congregation is sometimes avoided by a change, so that he can utilize the old material in a new sphere. On the United States' side of the line the extension of the term of theological study as a means of obviating an early break down is being mooted. It is thought by some that four instead of three years' preparatory study for the work of the ministry might be helpful. At all events this lengthened term has not been found disadvantageous in the theological seminaries of Great Britain.

Now more than ever must the faithful and successful minister of the Word be in the true sense of the term a student. The firmer his grasp of truth the more varied his knowledge, the greater will be his efficiency in the Gospel ministry. In the study of truth, mind and heart will be enriched. In communion with Him who is the source of all truth, the ambassador for Christ will receive a message that with interest and benefit the hearers, and one that God will bless.

## Books and Magazines.

LITTLE LIVING AGE. (Boston: Little & Co.)—Every week this welcome visitor contains remarkably able and interesting papers from the pens of the best writers of the day.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.) Neat in appearance, pure in tone, bright and lively in its contents, and with beautiful illustrations, this monthly for the little folks deserves the high estimation in which it is held.

AMONG the numerous illustrated papers now published the first attempted, the *Illustrated News of the World*, still holds the foremost place. The engravings have kept pace with the great improvements in artistic execution made in recent years. The leading writers of the day contribute regularly to its columns.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Those for whom this excellent weekly is specially designed place, a high value upon it, and look for its coming with eager interest. It is ably conducted, its contents are varied, instructive and entertaining and its illustrations are numerous and of a high class.

ST. NICHOLAS. (New York: The Century Co.) The object of this excellent magazine for young people is to interest, instruct, entertain and refine the tastes of its readers. It is closely in touch with them, supplying papers, stories and poems, on all subjects on which youth feel curious. The illustrations enhance the value of the publication by their number and excellence.

FROM EASTER TO ASCENSION DAY. By Edward W. Gilman, D.D. (New York: Thomas Whittaker.)—Dr. E. W. Gilman, the well known corresponding secretary of the American Bible Society, sends us his beautiful new booklet bound in white leatherette, entitled "From Easter to Ascension Day." In a clear, illuminating manner he tells the story of the great forty days after the Resurrection, a period so momentous to the disciples and so inexpressibly precious to every follower of our dear Lord. It will find readers by the thousand, especially as its price is merely nominal.

THE CENTURY. (New York: The Century Co.)—To all lovers of the fine arts the *Century's* reproductions of the Italian masterpieces must be specially pleasing. This month the frontispiece is an exquisite engraving of Lorenzo Lotto's "Three Ages of Man." The first paper, as has been announced, of the series of "Our Common Roads," is begun in this number. Edmund C. Stedman continues his admirable paper on "The Nature and Elements of Poetry," and gives this definition: "Poetry is rhythmical, imaginative language, expressing the invention, taste, thought, passion and insight of the human soul." "The Mother and Birthplace of Washington," "The *Byzantine*, in the Straits of Shimonoseki," "Did the Greeks Paint their Sculptures?" "Fishing for Pearls in Australia," "The Ocean Postal Service," most of them finely illustrated, are among the principal papers in the number. Its fiction for the issue is strong: "The Naulahka," "Ol' Pap's Flaxen," and several short stories of decided merit, as well as several excellent poems, add a charm to the usual features of this standard magazine.

HARPER'S MAGAZINE. (New York: Harper and Brothers.)—A melancholy interest attaches to the frontispiece of the April number of *Harper's*. It is a striking portrait of Walt Whitman, whose remains have just been consigned to the tomb. The good gray poet's last contribution, "Death's Valley," also appears. The principal illustrated articles are "Brother to the Sea," a description of Lake Superior, by Julian Ralph; and the third of the charming papers, "From the Black Forest to the Black Sea," "An Indian Fair in the Mexican Hot Country," "The Last Days of Percy Bysshe Shelley," by Guido Birgi. Other articles that will secure perusal are: "Western Modes of City Management," "The Mystery of Columbus," "Some Talk About English Public Schools," and "The Ancient Lake Region of America." The fiction of the number includes the second chapter of Mr. Howells' new novel, "The World of Chance"; a characteristic short story by Richard Harding Davis, entitled "Eleanore Cuyler," illustrated by C. D. Gibson; and another French-Canadian sketch, "La Cabane," by William McLennan, illustrated by C. S. Reinhart.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Mr. William Henry Bishop begins his series of papers on "An American at Home in Europe" in the April number of the *Atlantic Monthly*. His first chapter is on "House-Hunting and House-Keeping in Brittany, Paris, and the Suburbs of Paris." Antoinette Ogden's paper, "A Drive Through the Black Hills," is worth a careful reading. This may be said with still greater emphasis about a paper of a widely different type, namely, "The Federal Taxation of Lotteries," by Hon. T. M. Cooley, late Chief Justice of Michigan. A cleverly-composed "trilogy" on naval subjects will delight the lover of things nautical—"Admiral Farragut," by Edward Kirk Rawson, "American Sea Songs," by Alfred M. Williams, and "The Limit in Battle Ships," by John M. Ellicott. For the fiction of the number we find some chapters of Crawford's "Don Orsino," and a clever, balling story by Henry James, called "The Private Life." An interesting study of the impressionist school of painters is furnished by Cecilia Waern, under the modest title of "Some Notes on French Impressionism." "Legal Disfranchisement" is another of those unsigned papers which readers of the *Atlantic* have of late begun to speculate about. Some other papers which we have not space to do justice to, and the reviews of new books close the number.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.)—Professor Francis Brown opens the Review Section of the *Homiletic Review* with an article on the subject, "Is the Higher Criticism Scientific?" which question he answers in the affirmative. Bishop Hargraves, of Auckland, writes on "Imago Dei," an argument to prove that the Trinity is the prototype of man. Professor Jesse B. Thomas, of Newton Theological Seminary, has a strikingly interesting paper on "The Temper of Abelard." Dr. William M. Taylor, of New York, contributes a thoughtful and helpful article concerning "The Praise of the Sanctuary." "Clerical Authors and Men of Letters" are treated sympathetically by Professor Theodore W. Hunt, of Princeton, who looks upon the literary field as an important part of the province of the sacred ministry. The Sermon Section has hardly an unfamiliar name among its contributors. Bishop Spalding, Dr. McLaren, Dr. Talmage, Dr. Burrell, Chaplain McCabe and Canon Scott-Holland, all contribute to make that Section most readable. Dr. T. W. Chambers discusses "The Date of the Pentateuch," in the Exegetical Section; and Dr. R. S. McArthur gives suggestions as to "Union Among Temperance Workers," in the Sociological Section. The *Homiletic Review* is one that should be in the hands of all ministers.

## Choice Literature.

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## A KING OF TYRE.

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

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

## CHAPTER XXXV.

The spacious residence of Ioiada, son of the high priest Eliashib, was ordinarily a rendezvous for the aristocratic circles of Jerusalem. The fashion of the city seized the occasion of the home-bringing of his daughter-in-law, the bride of Manasseh, and the feasting that celebrated it, to throng his court and chambers with such gaiety as had not been seen since the return from the land of the captivity.

The repute of Nicaso's beauty, the romance of such an alliance between a priestly house of the Jews and the family of Sanballat, their ancient enemy, set the tongues of all classes going. The multitude hailed the event. They were wearied with the exclusiveness they had been forced to maintain as respected their intercourse with neighbouring people. Shopkeepers were delighted, for, in the train of Sanballat's daughter, came men and women from all surrounding tribes, and Jerusalem seemed about to become again an emporium of trade, as in the days before the Exile.

Marduk was solicited to open a bazaar in the chief street of the city with the assurance of doing a thriving business in foreign stuffs, for which the good people of Jerusalem had taken a sudden and violent fancy. But for reasons best known to himself, the Phœnician merchant chose to pitch his tents without the walls. Yet here he apparently did a lively trade; for scarcely a day passed that did not bring a camel or two down from the north, or a horseman up from Joppa on the coast. Marduk himself seemed to catch the spirit of enterprise, and attended in person to the details of business, which he had formerly left entirely to Eliezar. Many of the traders, especially those from Phœnicia, and who were presumably the agents of his business, he took to his own private tent or walked with them apart. It was rumoured that he was about to open new trade routes with Egypt and the East, which would centre in Jerusalem. That Manasseh was so frequently with him gave plausibility to the report that a great mercantile combination had been agreed upon in which much Jewish wealth should be represented by the house of Ioiada, the treasury of Sanballat by his son-in-law, Manasseh, and the heaviest merchants of Tyre by Marduk, whose exhaustless genius and money-bags were the inspiration of the enterprise.

But far different movements were beneath the surface of things. The religious sentiment of Jerusalem had been shocked by the alliance of the priestly house with that of the hated Samaritan. By many Nicaso was called Jezebel, and Manasseh denounced as a traitor who aimed at playing the part of a second Ahab. The venerable scribe, Ezra, seemed broken-hearted over the defection of his favourite pupil. His lectures upon the law became lamentations.

One day the three most notable men in all Jewry were together in the hall of the high priest. There was the venerable pontiff, Eliashib, a man whose broad and bland countenance was well in keeping with his elegant attire. His whole bearing showed that he fully appreciated the secular dignity of his position, if he did not feel the religious solemnities of his sacerdotal office. He strode up and down the apartment while he talked. Ezra, presuming upon the privilege of more advanced years and feebleness, sat in his chair, scarcely raising his eyes from the floor, except as now and then they shot the light of intense conviction after some sage saying he had uttered. But the most impressive figure was that of the Tirshatha, Nehemiah. He stood rigid as the statue of some god; only turning his head to follow the movement of Eliashib, whom he seemed to regard with mingled rage and scorn. Had he drawn the short sword that hung at his side he would not have been more the impersonation of wrathful determination. The dispute of the men had already been long, and without persuasion on either side.

"I shall submit to no such dictation in the affairs of my family," said Eliashib, throwing wide his arms, as if to stretch to the utmost his priestly robe, and the aristocratic authority that rustled in every fold of it, and thus awe his opponents. "Be content with what you have done: that I have allowed Tobiah, Prince of Ammon, to be driven from his chambers at the temple. But know, haughty governor, that I move not another step at your bidding."

"Alas!" cried Ezra, "that I should have lived to see the law of the Lord openly broken with the countenance of the high priest, who should be its most zealous guardian!"

"The law of the Lord!" retorted Eliashib. "Ay, as the light that comes through yonder yellow curtain is the light of heaven; for so is the law of the Lord stained by the interpretation of Ezra the Scribe. Did not Moses marry the daughter of the priest of Midian, and Boaz marry the Moabitish Ruth? Is Jehovah become a god of cruelty to drive out the helpless women and children, because their blood is not like thine?"

Then fire seemed to flash from the figure of Nehemiah. He boldly advanced, and, laying his hand upon the shoulder of the priest, glared into his face as he said:—

"The time for debate is past. Know you what I have done this very day? On my way hither I came upon a band of these renegade Jews who have married themselves to the women of Ashdod, Ammon and of Moab, whose children cannot even speak straight the language of our nation; and I cursed them, and smote certain of them, and plucked off their hair, and made them swear by God they would put away this spiritual harlotry. And mark you, Eliashib, so will I chase from the gates the apostate Manasseh, though he be of the blood of one who has debauched the high priest's office."

Eliashib was furious, and hissed through his clenched teeth: "Not until you have first become priest and sacrificed the high priest upon the altar of your bigotry and madness. Pure blood! Nicaso's is as pure as Nehemiah's, which has been tainted by the Persian's wine, as you were

so long cup-bearer to the crowned heathen. Go back to Susa and lord it over the pages, but you shall not lord it over me. Stand guard, if you will, at the harem curtains of Artaxerxes, but you shall not stand before the curtains of Eliashib's household."

The audacity of the high priest checked for a moment the headlong rush of the governor's passion. Or perhaps it was the training of the diplomat that led Nehemiah to reply with more deliberation:—

"My decision cannot be revoked. As the Lord lives! I will purge Jerusalem; or, failing that, I return to Susa, and give back into the hands of the Great King the commission as Tirshatha. Then what? O blinded priest! Let Jerusalem perish again rather than become a harlot city!"

"The Lord prevent!" cried Ezra, rising. The high priest dropped upon a seat and sat a long time in silent musing. At length he rose, and spoke, more to himself than to the listeners:—

"Alas! that the keeping of Israel is in the hands of such men as we. Our words are but wind, the hot wind of the desert, without the guidance of the Spirit of the Lord. I would think and pray. Leave me, friends, before we further sin in our ignorant wrath"—and, gathering his robes about him, Eliashib left the apartment.

## CHAPTER XXXVI.

Late that night the light shone in the house of Ioiada. A more stormy scene was there than even the one we have described. At first Ioiada and his son Manasseh were unyielding, but finally it was agreed that it would be discreet for Manasseh temporarily to withdraw from the city with his bride.

Though he yielded to necessity, the spirit of the young Jew was not curbed.

"I go," said he, "but I swear never to return until Nicaso and her children, if the Lord so bless our union, can come again without taunt or lessening. The Tirshatha is not God, nor the servant of God. Let him not cross my path beyond the gates, or he is a son of death!"

Great was the excitement the day following when the triumph of the governor became known. Groups of young men gathered in the street near to Ioiada's house. Fiery speeches were made, denouncing the tyranny of Nehemiah, and deriding the senile bigotry of Ezra. Even the high priest was not spared in the oratorical bravery that swayed the crowd.

In the midst of their noisy declamation Nehemiah appeared, accompanied by a delegation from the elders of the city. The multitude turned their backs when he attempted to address them. As he retired some shouted after him:—

"Put on your Persian armour and show how true a Jew you are!"

"What is the price of wine in Susa?"

"But here comes Malachi. Let's hear what he has to say. Ezra says he will make a prophet. Why not? Balaam's ass was one."

Malachi did not stop to parley with them, but turned in at the door of Ioiada.

"If he will side with us we will drive out the governor," said one.

"Or dip him in Hezekiah's pool," said another.

An hour later Malachi reappeared, and with him Manasseh. The young mob went wild with enthusiasm at the prospective alliance. But Malachi parted with Manasseh at the door.

To the surprise of the crowd the latter addressed them, thanking them for their show of personal friendship, but counselling peace.

"We shall be wiser to-morrow than we are to-day. The interests of young Israel need cooler heads than ours are now. The bigotry of the governor's party cannot last. The tide is strong at the moment—too strong for us to beat back—but it will turn speedily. Then we will be strong with it. One shout for young Israel, then let's go home and wait!"

The shout was given with a will. "Nicaso salutes you, and invites you all to the palace of Samaria," cried Manasseh, as he disappeared through the doorway.

Cheer after cheer rent the air. Just as the shouting was beginning to subside it burst out anew, for upon the parapet of the house Nicaso appeared. Her black hair and flushed cheeks made a superb contrast with her white mantle and the jewels that flashed about her brow and neck. The apparition lasted but for a moment, yet long enough to make many a swain declare that he too would leave Jerusalem if he could have so fair an attendant, and so comfortable a residence in exile as the palace of Sanballat among the hills of Samaria.

During the day the house of Ioiada was thronged with friends who came to utter within its walls such imprecations against the governor as they would not have dared to express more openly, and to pledge their personal loyalty to Manasseh during his absence. Among the visitors was the Phœnician merchant.

"Make no preparation for equipage on the morrow," said Marduk, "for I, too, am summoned northward."

"I cannot go to-morrow," replied Manasseh.

"But that is your agreement with the governor, is it not, on condition of his allowing you to retire from the city without the show of force?"

"That is my compact; yet I must seek delay, for I have a higher compact."

"There can be no compact higher than that of a man's fairly given word," said Marduk.

"I can take no offence at your rebuke," replied the young exile, "because you will not blame me when I tell you that I have given my word of honour to one who is of higher rank than the Tirshatha. I have pledged this person to discharge a certain obligation in Jerusalem, and I cannot discharge it before to-morrow's light."

"Who is above the governor in rank?"

Manasseh, lowering his voice, and bowing reverently, replied: "The king. The king of Tyre, and my king, if you will accept my loyalty. Has your majesty forgotten that you appointed me grand treasurer? I have so far kept fealty, and deposited the jewels beneath the very altar of God within the temple court. There they are in a little nook between the stones, full a score of cubits below the cave which I once showed you beneath the threshing-floor of Araunah. The old Jebusite never put such a precious harvest down that hole. And, for that matter, all the beasts whose blood has

run through that vault since the day that Solomon slew a thousand bullocks on the altar were not worth so much as I have put there. But now see this order from the governor! I am to be unmolested on condition of my not appearing in the streets or at the temple. The tyrant fears an insurrection against his cruelty if I but so much as show myself. If I brave him and venture there, I will be watched. But as the Lord heard my pledge to you, I shall not leave Jerusalem without the treasure."

"It is a serious business," replied Marduk. "Cannot some venture be made to-night to secure the Jewels? Put me on the clue, and I will go myself; or bribe some temple-servant to fetch them."

"It is impossible. Nehemiah has seen to it that only the most bigoted priests and servitors are allowed in the temple precincts. The expulsion of Tobiah was done with such a high hand that the governor's party fear retaliation. A rumour was started that the Ammonite's partisans might set fire to the building and wreak their vengeance. So they have guarded it as closely as if it were besieged by Sanballat himself."

"Then there is nothing to be gained by your remaining," said Marduk. "Indeed, it is better that you withdraw, and let matters settle. When suspicion is diverted, you can return. The jewels are safe?"

"Safe as a rock that has never been uncovered in the earth, for no man knows their hiding-place. As a boy in the high priest's family I was allowed to play among the masonry while they were repairing the temple court, and I know of by-ways that a mole could not find."

"Then nothing can be done until you can come back to the city, which must be before long. This rancour cannot last. Your grandsire will have influence for your recall. I absolve you from all obligation."

"With that assurance on your part," said Manasseh, "and a new pledge on my part that I shall not go five leagues from the city until the jewels are in some way rescued, I will join your camp to-morrow."

Immense throngs crowded the street through which, on the following day, Nicaso passed in her palanquin, attended by her husband on horseback. An unintermitted roar of applause followed them to the gates, and a gay cavalcade of young bloods escorted them to the camp of Marduk, which had been pitched some miles to the north, near to the half-built, or rather half-ruined, ancient city of Gibeah.

*(To be continued.)*

## GOD AND THE MASSES.

The Jewish people never *reasoned* themselves into a conviction that there is only one God, and there never yet was in this world a nation that did or could do so. Individuals here and there in the world's history have found, or thought that they had found, the truth that there was one supreme God, but the masses of mankind never yet found that for themselves. For a nation, for the masses of mankind, there are but two thoughts about God—one is Paganism, the other is Atheism. One is the superstitious belief in many Gods, and the other is the utter denial, it may be merely practically, or it may be speculatively and intellectually, that there is any God. The one is the belief that sees God everywhere, the other is the darkness that sees Him nowhere; one or other of these is the fate of every human being who has no revelation. Superstition peoples the world with gods, men see and hear a god in every rock and stream and tree; in the sound of the wind and in the roar of the waves, they hear the voice of many gods. And they cower before them and entreat their mercy and believe that in the manifold workings of nature they have the capricious wills of their imaginary gods. And with this superstition science is ever at war—it is ever teaching men that what they believe to be gods are no gods; it is ever resolving what seems will into force, and what seems force into law. The domain of what is known is ever intruding itself further and further, day by day and age by age, into the region of the unknown. The mists of the early dawn of man's ignorance are melting away before the clear white light of science; and science breaks into fragments one after another—breaks into the minutest fragments, as with the wand of a magician, the idols of the heathen, and strewing their temples with them, asks the worshippers, not always angrily, sometimes very sadly and sorrowfully, and calmly, Where are now your Gods? Between these two extremes, the superstition that sees God everywhere and the scientific desolation that sees Him nowhere, there is no logical standing ground for man without revelation.—*Christ the Light of all Scripture, by the late W. C. Magee, D.D., Lord Archbishop of York.*

## THE EARLY CHRISTIANS AND CLEANLINESS.

In the reaction against the monstrous corruptions and unbridled sensuality of Pagan Rome, Christian enthusiasts rushed to the opposite extreme. An age of asceticism succeeded to an age of sensuality. The human body which Imperial Rome had pampered and indulged was now to be neglected and humiliated. A "cult of bodily uncleanness" began. A hideous, sordid, and emaciated maniac, passing his life in a long routine of useless and atrocious self-torture, became, as Mr. Lecky has said, "the ideal of the nations which had known the writings of Plato and Cicero, and the lives of Socrates and Cato. . . . The cleanliness of the body was regarded as the pollution of the soul, and the saints who were most admired had become one hideous mass of clotted filth." To borrow but one or two illustrations from the "History of European Morals," St. Athanasius relates with a thrill of admiration how St. Anthony had never once been guilty of washing his feet. For fifty years St. Abraham the hermit washed neither

his face nor his feet. Another saint had never seen him self naked. Another, a famous virgin, joined herself to a community of nuns who shuddered with horror at the very mention of a bath. . . . This cult threatens to reappear. We note that some curates are abandoning clean collars and necks, and imitating the priests abroad in these matters; and where a complaint was made of this to a bright woman of literary tastes, she replied, "But uncleanness is not a crime." It seems as if it threatened to become a merit.—*Temple Bar.*

THE MISSIONARY WORLD

THIRTY SEVEN YEARS' RESULTS IN INDIA.

Mere statistical figures do not give the highest results, but they are well worthy of study. I take them from two reliable sources: First, the Government Census for 1881, which also gives the numbers in 1871 for comparison. The census for 1891 is not yet published, but we have it on the highest authority that the rate of increase in Christian converts is fully maintained. Second, the elaborate and careful statistical returns prepared every ten years by a committee representing all the Protestant societies at work in India. These extend over the three decades, 1851, 1861, 1871, and 1881. As another decade has nearly run out, it is easy for any one familiar with the missionary history of the period and accustomed to statistical enquiries to form an estimate for the year 1890. As the first visit was so near to the returns for 1851, we give these without any estimate for the two years from 1851 to 1853, so that the period will practically extend over thirty-nine years—rather a long generation. The following are the numbers for the Protestant Christians of all India, without including Ceylon and Burmah. Native Protestant converts, 1851 (from returns), 91,092; 1881 (from returns), 417,322; 1890 (estimate), 720,000—that is, an increase of eight-fold in forty years, or seven times in a generation. The estimate is a low one—only at the rate of seventy per cent. for the decade. It was eighty-six per cent. for the previous ten years.

But what is more important—showing that the increase is not merely in numbers, but is an inward as well as outward growth—is the fact brought out in the tables giving the increase in the number of communicants, which is greater than in the number of professing converts. The numbers were: 1851, communicants returned, 14,661; 1881, communicants returned, 113,325; 1890, estimated, 215,000. The estimate is based on the low rate of increase of less than eighty per cent. in the last decade, while it was one hundred and fifteen per cent. in that from 1871 to 1881. This gives an increase of fifteen-fold in thirty-nine years, or they have multiplied thirteen times in a generation.

But a higher proof of Church organization is seen in the increase of native pastors and evangelists. The former, especially, have multiplied at an astonishing rate, implying an increase of intelligence and character in the members of the Church, and a much greater efficiency in ecclesiastical work. Forty years ago there were only twenty-one ordained native pastors in all the missions in India. Now they cannot number fewer than 700 or 800. Thus: 1851, native pastors (returned), twenty-one; 1881, native pastors (returned), 461; 1890, native pastors (estimated), 750.

These invaluable agents have multiplied thirty-six times in thirty-nine years—or, say, thirty-three-fold in a generation. This is also strong proof of the happy relations in which the foreign and native workers stand to one another, when the former raise the latter to the highest positions of power and honour. It shows also the confidence they place in the converts.

Lay preachers have not increased so fast, but their numbers are also rapidly growing. Thus: 1851, lay preachers (returned), 497; 1881, lay preachers (returned), 2,478; 1890, lay preachers (estimated), 7,000.

Here the Church has a cheap and efficient agency for the spread of the truth—cheaper and better far than uneducated men sent out from this country, who rarely acquire an accurate knowledge of the language or the modes of thought and feeling of the inhabitants, and cannot live long in that climate on native fare and after native habits.

INCREASE OF CHRISTIAN INFLUENCE.

The place which Christianity holds as a power in India struck me, on my second visit, as far more wonderful and hopeful than the numerical increase of converts. Christianity is no longer held in contempt. Its position and character are recognized. In Madras they are looked upon as leaders in social movements. They take their place in literary and scientific pursuits, and hold their own in the learned professions, and some have risen to high positions under government, with the approbation and encouragement of their unconverted brethren. In Southern India they take the first place in the number of the educated, as compared with their numbers in the population, and in the North they come next to the Parsees. I would only say that while the native Christians have multiplied eight-fold and communicants fifteen times during the period covered by my two visits, the influence of Christianity as a living power is a hundred times greater in 1890 than it was in 1853.

THE PLACE WHICH CHRIST OCCUPIES IN INDIA.

I close with a word on the place occupied by Christ in India. The change during this generation is wonderful. None but those who can compare the present with the state of matters thirty-seven years ago can form any idea of its

extent. In 1853, the knowledge of Christ was considerable, but there was little idea of Him as a living power or authority, to be reckoned with outside the classes directly under the influence of missionaries. He was not widely looked up to with either love or reverence. Now the knowledge is far wider, and the character of Christ stands out in bold relief against the character of the gods of India. His superiority is generally acknowledged by the great body of educated natives, and the devotees of the old religion tremble for their systems of idolatry and hate the Author of the religion which they feel is destined to supplant their own, while the enlightened look upon him with reverence and admiration, and many with sincere affection. In fact, Christ is now the central figure to educated Indians, and these now number not fewer than eleven or twelve millions, while their number is being increased every year at the rate of another million as they issue from the schools and colleges. It is a rare thing for the youths who go through the higher schools and colleges to leave without a feeling of admiration for the character of Christ, unless they are so depraved as to hate virtue because they love vice. There is much searching of heart about the person and work of Christ. It is in India as in Judea, Christ "is set for the fall and rising again of many in Israel." But that He shall be recognized as the Saviour of India is assured as the promises of God. —*Rev. James Johnston, in Missionary Review.*

INDIAN MISSIONS IN THE NORTH WEST.

Miss Florence McLean, writing from the Crowstand on the 3rd February, mentions incidentally the following interesting items: Our school is full at present and all well with the exception of one poor little fellow who is very low. I think that with great care he might possibly recover.

The weather has been so fine lately that the children are able to be out a great deal.

I was very much amused the other day: looking from the door I saw a group of the smaller ones in a corner seemingly much excited. On going over to see what it was I found them all in a circle and in the centre was what they called a Christmas tree. It was a tree with all the old rags and tin pans and pieces of all sorts of trash and one rag doll, which Santa Claus kindly gave me when I arrived on the scene.

Miss May Armstrong writing on the same day adds the following news: We have forty-seven Indian children in the school now. My room is filled completely. Mattie has four seats vacant, but they need not be long so because there are a good number of little ones out on the reserves who can be got in. The children are quite bright and in good condition for learning quickly. They are in pretty good health, are comfortably seated and are interested in their work. Their eagerness should be a great satisfaction to me.

Mr. George Wellbourne writes from the Stoney Plain on the 11th of January: After two and a-half months' experience we feel encouraged, if for no other reason, because we have formed an attachment for the pupils which makes our work among them considerably easier.

It is always a source of satisfaction to us that our relations with the older Indians is of so cordial a nature. The one whom I mentioned as causing so much unpleasantness at first is now all that could be desired.

An additional interest has been lent to our Sunday meetings by Lazarus consenting to interpret for me, so that now we are able to talk to them about the passage which we read.

We are also much pleased on our own account as well as on that of the Indians, that the Rev. D. G. McQueen has been able to so arrange his work as to be with us one Sunday each month.

The pupils are all in good health, and are learning English faster than we are learning Cree, although we neglect no opportunity to do so.

Mr. J. Ansdell Macrae, Inspector of Protestant Indian Schools, has done not a little since his appointment to increase the efficiency of the schools under his care, and the committee and teachers take pleasure in acknowledging their indebtedness to him for many acts of kindly courtesy and for the consideration with which he discharges the often delicate duties of his office. Mr. Macrae's communications are not all of the tenor of the extracts given below, which is from a personal letter to the editor, but we have not received—indeed we have not asked to publish the others. "Your teachers are out of competition for the bonuses given to day school teachers, and therefore cannot know how they stand in the line of educationalists. But the fact is, you have taken the lead in getting high class teachers and the result is showing very plainly. Miss Cameron has done more good in one year at Kiding Mt. than other teachers had done in the same school in ten years. Morrison at Round Lake is most competent. The Misses Armstrong are capital in the school-room, and Skene is a good teacher. I congratulate you on your selections for the school room, and shall mention Miss Cameron to the Department as the best day school teacher in the North-West Superintendency."

VANCOUVER ISLAND.

The Rev. J. A. McDonald, of Alberni, B. C., writes on January 25, I have my sister Minnie and my friend Alexander McKee with me now. Both help in the work indirectly by giving me all my time for study of the language and dealing with the Indians. We are waiting patiently to hear if anything has been done or will be done about starting a school for the Indians, and asking for the Government grant.

We have two boys with us at present and could get others. Many of the children have gone with their parents to the Sound for sealing and will return next month. My sister thinks of opening a day school next month to see how the children will attend. We went down to the Opiches hab village in fifteen minutes yesterday. It was like a day in spring, so mild and bright. We had twelve in attendance at the Sunday school and they have their lesson well learned both in English and Indian. The pronunciation is more difficult than Gaelic, but I am getting my tongue around it and my ear accustomed to the sound. We received five quarters of Sunday school lesson picture rolls from St. Andrews Church, Victoria, as well as Christmas cards from friends in the East and illustrated Sunday school papers, cards, etc., from the Rev. Mr. and Mrs. Scooter, of New Westminster, all of which are very useful, especially the lesson rolls.—*The Western Missionary.*

"THE other day," writes a Chinese missionary, "I was standing on the bank of a river, waiting for the ferry to cross with some thirty or forty people from a village close by standing near, discussing my appearance and the religion I preached. A man addressed a question to me, but I did not answer, as I was listening to a discussion between the ferrymen and some carters about the fare across, so that I might know how to act when my turn came. Inferring from my silence that I could not speak Chinese, they opened their minds about me pretty freely, and sometimes I had the utmost difficulty in repressing a smile. Eventually a well dressed man, holding the reins of a beautiful white pony, said, "In a village near us, yonder, are over ten of their followers. I have often discussed this affair with one of them named Jang, but somehow, no matter how much you may revile his religion, he never reviles in return." Is not the best argument for Christianity, either at home or abroad, a Christlike life?

PREVENTION IS BETTER

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. For this purpose Hood's Sarsaparilla is used by thousands with great success. It is the best blood purifier.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

WHAT to Save, and how to save it, are subjects which interest all prudent housewives. This information is given in "Ayer's Home Economies," containing One Hundred Receipts for using odds and ends from table and market. It is a book especially valuable to young housekeepers, and will afford many new and useful hints even to those more experienced. "Ayer's Home Economies" mailed to any address on receipt of 2-cent stamp, by Dr. J. C. Ayer & Co., Lowell, Mass.

FLOWER SEEDS FREE—A LIBERAL OFFER.

All of our readers who are interested in flowers and have a place in which to cultivate them, should accept the liberal offer of S. H. Moore & Co., 27 Park Place, New York, who agree to send their charming paper, "The Ladies World," on trial three months for only 12 cents, and 200 varieties of Choice Flower Seeds free as a premium, with every subscription. See their advertisement on another page of this issue.

IS A COLD BATH DANGEROUS FOR LADIES?

At a recent meeting of physicians in London the question of cold baths for ladies was brought up for discussion. It was unanimously decided that a woman received great benefit from a moderately cold bath, provided that she was free from chill afterwards. This may best be avoided by wearing a "Health Brand" pure wool undervest next the skin. Invaluable for spring and summer in the lightweights, as ladies and children will find after bathing, perfect fitting and beautiful new styles.

THIRTY years' dealing with the public is likely to give a man a name, either good or bad. In the case of our old friend, James J. H. Gregory, of Marblehead, the dealings have been so honourable that the name is a synonym of integrity wherever known, and every man, farmer or otherwise, who buys seed of him knows he is getting just what he pays for—rare enough in these days of tricks in trade. Send for his catalogue, which is free to all, and get something that is absolutely reliable.

C. C. RICHARDS & CO.

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

DR. T. A. SLOCUM'S

OXYGENIZED EMULSION of PURE COD LIVER OIL. They who use it Live. For sale by all druggists. 35 cents per bottle.

## Cleveland's Baking Powder

Does not contain ammonia;  
Costs no more than  
ammonia powders;  
It goes farther;  
It is pure and wholesome.

You should use it.

## "August Flower"

Perhaps you do not believe these statements concerning Green's August Flower. Well, we can't make you. We can't force conviction into your head or medicine into your throat. We don't want to. The money is yours, and the misery is yours; and until you are willing to believe, and spend the one for the relief of the other, they will stay so. John H. Foster, 1122 Brown Street, Philadelphia, says: "My wife is a little Scotch woman, thirty years of age and of a naturally delicate disposition. For five or six years past she has been suffering from Dyspepsia. She became so bad at last that she could not sit down to a meal but she had to vomit it as soon as she had eaten it. Two bottles of your August Flower cured her, after many doctors failed. She can now eat anything, and enjoy it; and as for Dyspepsia, she does not know that she ever had it."

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## Ministers and Churches.

SPECIAL evangelistic services have been held in Chalmers Church, Woodstock. Rev. Mr. McKay was ably assisted by his co-presbyters. The meetings were large and much interest manifested. Thirty persons were received into the fellowship of the Church.

ATTENTION is called to the advertisement in another column announcing the sixteenth annual meeting of the Women's Foreign Missionary Society of the Presbyterian Church, Western Division. Great interest attaches to the proceedings of the Society, and there is every reason to anticipate that the meeting this year will be as interesting and inspiring as any yet held.

THE closing exercises of the present session of Knox College take place to-morrow. The afternoon meeting for the granting diplomas, certificates, and scholarships will be held in Convocation Hall at three o'clock. The popular meeting will be held in the evening at eight o'clock in Bloor Street Church, when addresses will be delivered by the Rev. Dr. Proudfoot, Rev. J. Carmichael, King, and Rev. J. Somerville, M.A., Owen Sound.

AT Chesterville on March 29 the Rev. Lennox R. Gloag was inducted into the charge of Morewood and Chesterville. Rev. J. G. Potter, of Merrickville, preached before a large congregation and the Rev. Mr. Canning addressed the minister-elect. The Rev. Mr. H. Scott, of Winchester, as Moderator of Session, in addressing the people, spoke of the hearty and unanimous character of the call, of the excellent position in which the congregation now stood, and of the bright prospect for happiness and prosperity in the future.

THE dedicatory services of Willis Church, Oro, were conducted by the Rev. R. N. Grant, of Orillia, on Sabbath, 13th ult. Mr. Grant preached able sermons from 2 Samuel v. 10 and 1 Timothy i. 11 to large congregations. The Rev. A. B. Dobson, pastor of the Church, who has been ill for nearly five months, was able to be present and take part in the services. The offerings amounted to \$83.50. On the following Monday evening a social meeting was held, and admirable addresses delivered by the Revs. A. F. McKenzie, J. M. Jones (Episcopalian), Sanderson (Methodist), and Messrs. H. Cooke and Col. Robertson. Dr. McLean occupied the chair with his usual tact and grace. The Orillia Presbyterian choir, under the leadership of Mr. H. Cooke, drove through a terrific storm and furnished beautiful music. Receipts, \$80. Total, \$163. Since the induction of the present pastor four years ago this congregation has also done its share of erecting a fine manse, as well as a church, both of which are almost free of debt.

PRESBYTERY OF OTTAWA—This Presbytery met in St. Andrew's Church, Ottawa, on Tuesday, March 22, at two o'clock in the afternoon. The chief business was in connection with the report of the Home Mission Committee. It was a very encouraging one, as we found that five of the augmented congregations within the bounds of the Presbytery had intimated a considerable decrease in the amount of aid they would henceforth need, one of these, Nepean and Bell's Corners, becoming self-supporting. In the mission fields a number of changes necessary to the proper working of the fields was reported. Bearbrook and Navan are formed into one field, separate from South Indian, and the missionary will thereby be enabled to give weekly service in these stations, besides a Sabbath evening service at the crossing, as the village at the railway depot is commonly called. South Indian is to have the services of a student for the summer. The Rev. Mr. Kalem, late of Dunbar, is to be stationed for two years at Onslow and Eardley, where the people are very anxious to secure his services. Plantagenet is to be supplied by a student during summer. The rest of the fields will be supplied as formerly, either by students or ordained missionaries. The call addressed to the Rev. Isaac Campbell, Ph.D., of Listowel, was sustained and ordered to be transmitted to the Presbytery of Stratford. The report of the Sabbath School Committee was presented by Mr. James Gibson, whose services as Convener we regret to say we are about to lose. This report was an exceedingly good one and was cordially received. The Rev. Mr. Whillans gave the report on Temperance, which was received and ordered to be transmitted to the Synod's Convener on Temperance. The report on Statistics was presented by the Clerk. It was an encouraging one, as the statistics show a steady improvement and good progress in the Presbytery. The remits from the General Assembly ament Summer Sessions and the Instruction of Catechists, the first was approved and the second disapproved. The consideration of the other remits was postponed till the May meeting. The induction at Hawkesbury of the Rev. William M. Tufts, M.A., is to take place on Tuesday, April 19, at two p.m. The Rev. James Bennett, B.A., of L'Orignal, to preside and to address the congregation, the Rev. Orr Bennett, B.A., of Russell and Metcalfe, to preach, and the Rev. J. H. Beatt, of Cumberland, to address the pastor. The next meeting of Presbytery will be held on Tuesday, May 3, in St. Paul's Church, Ottawa, at ten a.m.—JOHN H. BEATT, Pres. Clerk.

PRESBYTERY OF GLENGARRY.—This Presbytery met in St. John's Church, Cornwall, on Tuesday, the 8th inst. The Rev. James Cormack was appointed to preside *ad interim*. Circular letters were read from the Presbyteries of Victoria, B.C., Stratford, Montreal and Barrie, intimating that they will apply at the next General Assembly for leave to receive as ministers of this Church the Rev. B. K. McElmon, of the Presbyterian Church in the United States; Rev. S. C. Graeb, of the Evangelical Association of North America; Rev. E. Pelletier, formerly of the Congregational Church of the U. S., and the Rev. Joseph Brown, late of the Pres-

bytery of Mankato, Minn., of the Presbyterian Church of the United States, respectively. Rev. Messrs. Burnet, Cormack and M. McLennan severally reported as to the visitation of the supplemented congregations of Summerstown, Apple Hill and Gravel Hill, and Glen Sandfield and East Hawkesbury, respectively, in each case stating that they found the circumstances of the congregation unchanged and recommending that the Presbytery should apply for a renewal of the former grants. The Presbytery unanimously agreed to receive these reports and to adopt their recommendations. The Rev. Mr. Givan stated that, as the Mission station of East Lancaster had not yet held their annual meeting, he was not in a position to report as to their position or as to the help they might require from the Home Mission Fund. Mr. Givan was authorized to send his report direct to the Presbytery's Convener. The Rev. J. J. Cameron is Moderator for the balance of this half year and for the half year beginning in July next. The Presbytery took into consideration the remits sent down by last Assembly. Mr. Cormack reported in behalf of the committee appointed to consider the remit as to "a salaried Secretary for the Foreign Mission Committee, Western Section," that they recommended the approval of the remit, and moved that the Presbytery adopt this recommendation. The motion was seconded by Mr. Calder and carried. Mr. McLennan moved, seconded by Mr. N. T. C. McKay, and it was agreed, that the Presbytery recommend that the salary of the secretary be \$2,000 and expenses. Dr. MacNish reported in reference to the remit on a "Summer Session" recommending the approval of the same and suggesting Winnipeg College as the most suitable place for holding the said Session. The Presbytery, on motion of Dr. MacNish, seconded by Mr. Hastie, adopted the recommendation, and expressed their approval of a Summer Session. Mr. Cormack, seconded by Mr. McLennan, moved that the Presbytery do not in the meantime approve of the remit re catechists. The motion was carried. Mr. M. McLennan reported in reference to the remit on "the new Schemes for the distribution of Probationers," recommending 1. That the Presbytery disapprove of the Scheme submitted by the special committee on distribution of probationers. 2. That that proposed by the Home Mission Committee be approved with the following emendations, under section 2, clause 1, that instead of the words "at the close of each regular meeting of Presbytery," "immediately on a vacancy occurring" be inserted; 2, that the whole of sub-section 2 be deleted; 3, under sub-section 3, that "weekly Church papers" be substituted for *Record* and under section 4, that the latter clause be omitted. The Presbytery, on motion of Mr. McLennan, seconded by Mr. McLeod, received the report and adopted its recommendations. Application was made by the following congregations for leave to employ the services of a student during the summer: Avonmore, Lunenburg and Pleasant Valley and South Finch. The Presbytery agreed to grant their several applications and instructed the Convener of the Presbytery's Home Mission Committee to secure the appointment of students in accordance with the wishes of these congregations. The Rev. K. McLennan, of Whitby, being present in the court, was invited to sit and correspond. In accordance with notice given at the last meeting, Rev. M. McLennan moved that the Presbytery now consider the whole subject of a Presbytery and Synod Fund. The motion was seconded by Rev. J. Hastie and agreed to. Mr. McLennan having submitted his motion in full, it was agreed to consider its several proposals *seriatim*. It was moved by Mr. M. McLennan, seconded by Mr. R. McLeod, that the first proposal, namely, that the payment of the travelling expenses of delegates to the General Assembly out of the Presbytery fund be discontinued and that hereafter these expenses be defrayed by the congregations to which the delegates belong. Mr. D. D. McLennan, seconded by Dr. MacNish, moved in amendment that there should be no change in the present arrangement. The motion and amendment having been put to the meeting, the motion carried. It was then moved in further amendment by Mr. Cormack, seconded by Mr. J. Mackenzie, that "the payment of expenses of delegates from the Presbytery fund be discontinued." A vote having been taken, the amendment was lost and the main motion declared carried. The Presbytery delayed the further consideration of Mr. McLennan's suggestions and proceeded to the appointment of Commissioners to the General Assembly. In accordance with the rule adopted at last meeting, all the ministers were appointed in the order of rotation, and are as follows: Revs. James Cormack, Norman T. C. McKay, Roderick McLeod and John S. Burnet. The elders are nominated by the first four Sessions in the alphabetical list of congregations were severally appointed, viz.: Messrs. John Simpson, John Christie, William W. Brownell and John C. Hall. On motion of Mr. R. McLeod, seconded by Mr. McLennan, the Rev. Thos. Sedgewick was nominated for the Moderatorship of the ensuing General Assembly, and on motion of Mr. J. McKenzie, seconded by Mr. Burnet, Rev. Dr. Kellock was nominated for that of the Synod of Montreal and Ottawa. Mr. Burnet tendered his resignation of the Clerkship and the Convener's office of the Presbytery's Home Mission Committee, but intimated that as there were at this time a good many matters connected with the ensuing meetings of the Home Mission Committee, the Synod and the General Assembly, which it would be difficult for a stranger to the work to arrange, he would not ask its acceptance until the next regular meeting.—J. S. BURNET, Pres. Clerk.

PRESBYTERY OF BRANDON.—This Presbytery met at Portage la Prairie on March 7 at 7.30 p.m., and was constituted, Mr. Wright, Moderator *pro tem.*, leading in prayer. Sederunt, Messrs. Wright, Shearer, McDonald, Lockhart, McTavish, Campbell, Currie and Rumball, ministers, Messrs. McLeod and Broad, elders. Rev. A. Urquhart was elected Moderator for next six months. The minutes of September and following meetings were read and sustained. Mr. Hodges reported that he had moderated in a call to a minister for Camel congregation, Virden; that the call was in favour

of Rev. D. McGillivray. It was signed by seventy-three members and thirty-nine adherents. The stipend promised is \$1,000 per annum, paid monthly, together with free use of manse. The call with relative documents was handed in. Mr. Wells was then heard in support of the call. It was then agreed, on motion of Mr. Lockhart, to sustain the call as a regular Gospel call and forward the same to Mr. McGillivray. An application to the Church and Manse Building Board for a loan of \$700 to help build a church was received from Kinmay. On motion of Mr. McTavish the application was favourably entertained, the Moderator and Clerk authorized to sign the same and forward it to the Board. On motion of Mr. Shearer, Dr. Robertson was nominated for Moderator of the next General Assembly. A petition was presented from Chater congregation asking to have the name changed to "Chater and Humesville." On motion of Mr. Lockhart this was agreed to. Presbytery then proceeded to the election of representatives to the General Assembly. The ballot being taken, Messrs. T. C. Court, A. Urquhart, A. McTavish, P. Wright and Dr. Robertson, ministers, and Messrs. Ballantyne, Irwin, Hall, Stewart and John McLeod, elders, were elected. It was agreed to hold the next regular meeting in Brandon, and within Knox Church there, on Tuesday, the third day of May, next, at 8.30 p.m. The remit from the General Assembly ament Foreign Mission Secretary was taken up and discussed. On motion of Mr. Rumball it was agreed to hand over the remit to the committee on Summer Session, to be considered and reported on at next meeting. The committee appointed to draft a suitable minute ament the translation of Mr. Rowand recommended that the following become the resolution of the Presbytery: "The Presbytery, in agreeing to the translation of Rev. Mr. Rowand to Minnedosa Presbytery, do so with great reluctance, and only because he has indicated that his own sense of duty would lead him to accept the call from Rapid City. This reluctance arises solely out of the affections and respect cherished for him by his brethren, and their sense of the great loss the Presbytery sustains by his removal. As Presbytery Clerk he has shown much skill and aptitude in guiding the business and formulating the proceedings of the court. His services in this respect have been much appreciated and the loss of them will be much felt. We gladly testify to his fidelity and success, both in pulpit and pastoral work, in a wide and laborious field, in which two new churches are standing memorials of his executive ability and zeal. He has ever been willing and glad to do his full share and more of Presbytery work. We would earnestly commit himself and family to the loving care of Him whose he is and whom he serves, and trust that many years of usefulness and joy in the Master's work await him in the new home to which he goes." On motion of Mr. Shearer, seconded by Mr. McTavish, this was adopted as the resolution of the Presbytery, and the Clerk instructed to forward a copy of the same to Mr. Rowand. Mr. Wright presented the report of the Home Mission Committee. The amount of help asked from the Home Mission Committee will be much less than last year. The report was received, considered, and with some slight changes adopted as a whole. The following are the recommendations: 1. That Breadalbane, Penrith and Kinsmore be a congregation, with ordained missionary, and that it be self-sustaining. 2. That Tarbolton, Ralplton and Brierwood be a mission field self-sustaining, with a catechist, or with a small grant for ordained missionary. 3. That the decision of Presbytery at a recent meeting attaching Saskatchewan Point to Kinmay field be rescinded, and that the united congregation of Saskatchewan Point and Rugby, together with Hunter's School House and Daly, be erected into a Mission field, with a grant of \$3 per Sabbath. 4. That Pipestone be supplied with a student during the summer, according to their request, and that with such supply it be regarded as self-sustaining. 5. That Griswold, Huntingdon and Monteith be

## Exhaustion

### HORSFORD'S ACID PHOSPHATE,

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

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says:

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

Descriptive pamphlet free.

BUMFORD CHEMICAL WORKS, Providence, R.I.

Beware of Substitutes and Imitations.

CAUTION:—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

**CAMPBELL'S QUININE WINE**  
ORIGINAL AND ONLY GENUINE.

**THE GREAT INVIGORATING TONIC**  
FOR  
LOSS OF APPETITE, LOW SPIRITS,  
SLOW DIGESTION, MALARIA,  
ETC., ETC., ETC.

**BEWARE OF THE MANY IMITATIONS.**

A Skin of Beauty is a Joy Forever.

DR. T. FELIX GOURAUD'S

ORIENTAL CREAM, OR MAGICAL BEAUTIFIER



PURIFIES AS WELL AS Beautifies the skin. No other cosmetic will do it. Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer, said to a lady of the *hautton* (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the most harmless of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. FERD T. HOPKINS, Proprietor, 37 Great Jones St. N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

**CATARRH**

Sold by druggists or sent by mail.  
50c. E. T. Hazeltine, Warren, Pa.

erected into a field; that for the coming summer a student be sent there, and that the people be encouraged to look forward to a settled pastor at an early date. 6. That Wolflea and Beresford be wrought along with Sou is for the present as agreed to by the Securis deprivation, and that should Securis be in any way crippled by the failure of these six, as to render substantial financial aid, the Presbytery will then ask the Home Mission Committee for such supplement as may compensate for this deficiency. 7. That Taggart, Fairfax and St. Luke be erected into a Mission station, with student supply; that it be encouraged to be self-sustaining from the start, but that Presbytery agree to ask a small grant, if necessary, next September. 8. That Carleton, Kiverbank, Minewawa, Bertha and Nesbit be erected into a Mission field with the understanding that the three last mentioned be united into one station as soon as a suitable place of worship can be secured at Nesbit. 9. That Roseland, Emmay and Hayfield be erected into a congregation and be supplied with probationers with a view to settlement, and that a supplement of \$100 be asked from the Augmentation Fund in case it be required. On motion of Mr. Lockhart, Messrs. Shearer, Currie and Haig were appointed a committee to visit Stockton and consult with the people, to supply, and to report at the May meeting. The Home Mission Committee was empowered to issue the unfinished Home Mission business. An application from Hayfield was received asking for a loan of \$500 to help build a church. It was agreed to entertain the request and favourably recommend it to the Church and Manse Building Board. Mr. Currie asked and obtained leave to erect a Session at Wawanasa. Mr. Shearer and one of his elders, together with Mr. Currie, was appointed an interim Session for that purpose. Presbytery then adjourned, to meet in Brandon and within Knox Church there, on Tuesday, May 3 at 8 p.m., Moderator pronouncing the benediction.—M. C. RUMHALL, Pres. Clerk.

HOME MISSION COMMITTEE.

Important business was transacted. Rev. P. M. McLeod addressed the Committee on behalf of the proposal to divide the present Presbytery of Columbia into three presbyteries, which should be erected into another distinct Synod, along with the district under the care of the Calgary Presbytery. He gave a resume of the rapid increase of congregations and mission stations in British Columbia, which on account of the vast distances between these stations necessitated the erection of new presbyteries that members might be able to attend the Church Courts and better supervise the work than can be done at present. The Committee gave its approval to the formation of additional presbyteries in British Columbia and the erection of a new Synod, leaving all details to be decided by the General Assembly.

The matter of the erection of a new presbytery, to be composed of Churches and Stations at present connected with the Presbyteries of Bruce and Barrie, was considered. Resolutions from the Presbyteries of Bruce, Barrie, was heard, and Maitland were heard favourably to the erection of the new presbytery. The Committee expressed its general concurrence in the proposal to erect this new presbytery.

A considerable time was spent in discussing matters connected with the working of the Augmentation Committee so as to create greater interest in the fund and larger contributions.

The members of the Committee present having undertaken in their several Presbyteries to raise a special sum to remove the estimated deficit, it was resolved to rescind the resolution adopted on Tuesday, deducting \$30 and \$40 respectively from the past half year's grants to the designated charges, and to withhold payment of the grants till the end of April, in the hope that the state of the fund will then permit of their being paid in full.

A committee consisting of Dr. Laing, Mr. Faries, Dr. Campbell, Rev. D. J. Macdonnell, and Messrs Warden King, Robert Kilgour, and G. W. Rutherford, were appointed to consider: first, The feasibility of securing the co-operation of Synods in the practical working of the Augmentation scheme; second, the feasibility of securing the formation of a guarantee fund in the interests of augmentation, and third, to formulate such other suggestions as may appear to them necessary in the interest of the fund. Rev. D. J. Macdonnell, Convener. The committee was further instructed to prepare an overture to be transmitted to the several Synods in the Western district, and report to the Home Mission Committee at a meeting to be held prior to the meeting of Assembly in Montreal.

The following parties were appointed to support the overture before the several Synods as follows:—Montreal and Ottawa, Drs. Campbell, Warden and Mr. Warden King; Toronto and Kingston, Mr. D. J. Macdonnell, Dr. Hossack, and Mr. Robert Kilgour; Hamilton and London, Drs. Laing, Cochran, and Mr. G. W. Rutherford. It was agreed to recommend to the General Assembly that the following constitute the executive for the ensuing year: Revs. Dr. Cochran, Dr. Warden, Dr. Robertson, Dr. Laing, Dr. Campbell, Rev. Messrs. Macdonnell, Somerville, Faries, Gray, and Moodie, and Messrs. Warden King, R. Kilgour, and George Rutherford.

Dr. Cochran, the Convener, reported the receipt of donations from the British Churches for Home Missions, and also a gift of £300 sterling from a number of the Churches of Scotland in aid of the North West Church and manse building fund.

The following appointments of probationers, students, catechists, etc., for mission work were made:—

Quebec—John Buchanan, I. A. D. E. Tanner, F. S. Legie, John Lindsay, J. F. Polley, W. Ash. Montreal—A. C. Reeves, T. A. Mitchell, W. Hutchison, A. McGregor, W. T. Morrison, W. Bremner, George Gilmour, R. Thompson, E. A. McKenzie.

Gleagary—M. A. McLeod, G. McC. Kellock, E. F. Smith, J. W. MacLeod.

Ottawa—J. A. Kalem, J. Gourlay, M. Danly, Andrew Russell, R. Eddie, S. S. Burns, R. Tener, P. D. Muir, W. Paterson, G. Back, J. C. Stewart, W. C. Sutherland. Lanark and Renfrew—R. Knowles, M. H. Wilson, G. R. Lowe, C. D. Campbell, R. Hutchison, D. J. Scott. Brockville—James Hodges, James Madill, W. Bennett. Kingston—D. D. McDonald, D. O. McArthur, J. Rollands, Duncan Robertson, Neil McPherson, W. G. S. Connerly, A. D. Menzies, Alexander Renie, John E. Smith, James Larch, I. C. Gallup, James Taylor, E. A. Henry, James G. Paterson, W. Black, D. A. Fowle. Peterborough—A. J. Mann, Albert Mahaffy, J. L. Hargrave.

Dyspepsia

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

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

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

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

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

**Hood's Sarsaparilla** Sold by all druggists, 51c; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

**100 Doses One Dollar**

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Saturday is a day on which you like to visit Toronto. The railways offer cheap rates. It will greatly interest you to know that the T. Woodhouse Bankrupt Stock of First-class and Desirable Dry Goods, Carpets, Millinery and Mantles

is now being offered to the public at marvellously low prices. If you cannot come to town, send us your order by mail for anything you may require. We'll see that you get big value for your money.

Do you require Gent's Pure Linen Collars? 20c and 25c quality, new goods, for 12 1/2c each.

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Blue and White Check Shirts, new patterns, from 5c up.

A splendid line of Prints for 5c a yard.

The J. & C. dollar Corset for 50c.

Silk and Taffeta Gloves, 25c a pair, all shades.

36-inch White Cotton at 6 1/2c.

Spring Dress Goods for men 3c a yard up.

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Drs. Starkey & Palen's COMPOUND OXYGEN works no miracles, though it works miraculously. There is only one justification for our claim, and that is our experience. The human mind is closely linked to the visible. It requires an effort to realize that something that you cannot taste in your mouth, or put in your stomach is really a medicine. Nevertheless it is true that our COMPOUND OXYGEN is a marvelous healer. It's natural, too, after all. The air we breathe is the base; much more oxygen is added; then its effectiveness is multiplied by magnetism. That's the means. The method is natural also—nature's own. You breathe it.

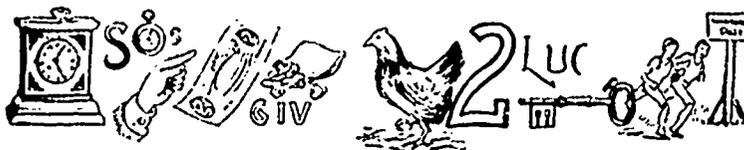
What will this do? Better read what others say of our 23 years work for sick and diseased humanity. A 200-page book will tell you. Will you have it? Free for the asking only.

Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia. 120 Sutter St., San Francisco, Cal. 864 Broadway, New York. 66 Church St., Toronto, Canada.

SPECIAL NOTICE!

As it is the wish of several of our competitors to have the correct solution of the rebus published as soon as possible, we have decided to make Saturday, April 9th, the last day to receive answers to our "Glacier Competition," and on Monday, April 11th, the correct solution will be published, also the prize winners' names. So that intending competitors should send in their answers at once, and win one of those handsome prizes we are offering.

WHO GUESSES IT?



The proprietors of the Glacier Window Decoration (substitute for stained glass) have received so many orders for the Glacier through their last competition, and at the urgent request of a great number of their patrons, have decided to offer another competition to further introduce the Glacier in the Dominion. We will give \$500 in prizes in this competition to those who send in correct answers to the above rebus according to the following rules:—

For the first correct answer received and opened at our office we will give a purse containing \$50, and a prize valued at \$15 to the next ten correct answers: to the 20th, 30th, 40th, 50th, 60th, 70th, and 80th correct answers a Lady's Solid Gold Watch. The 100th correct answer, an Oak Bedroom Set; to the last correct answer, a Solid Silver Tea Service; to the middle correct answer, a Gentleman's Solid Gold Watch; and to 25 correct answers preceding the middle answer, prizes in value \$5 each. We will give a special daily prize of a Solid Gold Watch for the first correct answer received and opened at our office each day, and will present the watch on the same day.

RULES:

Every answer must be accompanied by one dollar, for which we will send you a handsome design of the "Glacier" and a bottle of "Glacier Cement" to affix it with. The design alone is worth the money and may be used as a panel for a window, screen, etc.

Answers to this competition must be marked Competition No. 2.

Competition closes April 9th. Prize winners' names published April 11th, and prizes presented on that date.

**THE GAS APPARATUS COMPANY,**  
SOLE AGENTS FOR "GLACIER" WINDOW DECORATIONS,  
67 AND 69 ADELAIDE STREET EAST, TORONTO.

- Lindsay—W. S. Heron, J. D. Smith. Toronto—J. F. Scott, A. E. Hanson, C. T. Tough, Thomas McCulloch. Orangeville—William T. Elison. Barrie—John Griffith, George Lochead, James Lohore, J. C. Griffith, W. H. Russell, I. G. Jackson, Adam Jameson, W. K. McIntosh, I. Smith, J. A. Clayton, W. Johnston, K. Dreunan, Neil Morrison, N. G. Sproul, A. L. Bridge, I. A. McKenzie, J. Landeshorough, K. Wilson, C. Tait, R. McLean, John D. Morrison, W. G. Smith, C. Williamson, Robert Dickie, W. H. Porter and Gilbert Wilson. Owen Sound—J. H. McKinnick, K. Rodgers, W. M. Forrest, John Gules, John Bell, W. Dewar, James Skene, M. C. McLennan. Saugeen—W. L. Hall. Guelph—John Little, A. F. Webster, John I. Fraser. Hamilton—J. McLaughlin, J. R. Sinclair, T. R. Robertson. Chatham—D. Cartwell, S. F. McLennan. Simons—John McKelvie, W. Cooper, P. Urzule. Harar—J. D. Anderson. Bruce—James Steele, D. B. Smith, J. P. McInness, A. J. McMullen, W. A. Coleman, William Miller, Joseph Carleton, A. G. McGilvray, A. McVicar, N. D. McKinnon, W. A. McLean. Synod of the North-West—H. C. Sutherland, T. K. Scott, J. Binns, Archibald Thomson, W. I. Johnston, D. Speers, A. E. Neilly, Canning Ham Moore, Hector McLennan, John Davidson, A. Mathison, R. McCulloch, A. C. Manson, Richard Watt, Thomas Beveridge, R. A. Gollan, William Chestnut, Colin McKeitch, W. T. D. Moss, Allan Moore, A. E. Hannan, Moses Black, W. F. H. Russell, S. Lawrence, R. L. Bellamyne, W. P. McDonald, A. C. McPherson, G. H. Menzies, J. L. Johnson, A. Fraser, W. G. Small, J. L. Miller, B. Innes, J. C. Cameron, James Fleming, W. Arno, W. W. McGee, George Gerwie, J. S. Scott, T. R. Peacock, F. E. Pitts, Joseph Crockard, I. W. McIntosh, D. D. Atcheson, R. Paterson, H. McLennan, J. B. Ferguson, J. S. Hamilton, S. W. Thomson, A. Brown, Alexander Demlo, James Lung, John L. Small, J. A. Urquhart, A. L. Camu, E. Elington, A. Moore, C. H. Daly, R. L. Bellamyne, G. Gunn, George Anderson, M. McKee, John Russell, I. N. Guthrie, Crawford McKinnon, I. E. Walker, J. A. Wallace, F. W. Gilmour, Robert T. Byers. Presbytery of Columbia—D. T. Ross, R. J. Adamson, W. G. McKenzie, J. A. Sinclair.

After the transaction of other routine business the committee adjourned at ten a.m., to meet again at Montreal during the General Assembly. The executive will meet about the 1st of May to arrange for the paying the Augmentation Funds.

OBITUARY.

JOHN LOCHHEAD.

It is indeed but seldom that a community is so deeply moved by sorrow and sympathy as the town of Parkhill was when on Wednesday, the 13th ult., its citizens accompanied to their last resting place on earth the remains of John Lochead. The subject of this notice was the eldest son of Rev. J. S. Lochead, M.A., our minister in Parkhill. From the very beginning his life was a beautiful one. The influence of the training of a Christian home was very early apparent. At a tender age he testified to his interest in the Saviour by publicly uniting with the Church of his fathers. Having taken a successful course in the Parkhill High School, he entered the medical department of McGill University. Though suddenly cut down in the eighteenth year of his age, and the second of his course, he had already given promise of a career that was to be apparently far above the average. God's way was otherwise. Before really entering his life work his Father called him home. He was suddenly taken ill on Wednesday. The first intimation his parents had of his illness was a telegram on Saturday intimating that his case was critical and requesting his father to come by the first train. His father immediately started for Montreal and arrived there on Sabbath morning. The shadow of death was already over his loved one. But though rapidly sinking he was perfectly conscious; and with the fondness of an innocent child he flung his arms around his father's neck and sent loving messages to his sorrow stricken mother as well as to his brothers and sisters, and confidently expressed his trust in a crucified Redeemer. He peacefully expired about four hours after the arrival of his father. No sooner was the sad event of his death known than former teachers, college professors, fellow-students, Bible-class teacher and his pastor hastened to give their sympathy to the bereaved family, all testifying to his mental ability. But what is unspeakably more precious to his sorrowing parents in every instance, they bore testimony to his kindly Christian influence exerted by the one who was called away. The funeral was very largely attended by the citizens of Parkhill and vicinity. The Church of his birth and choice was largely represented by members of the Presbyteries of Sarnia, London and Huron, while the ministers of other denominations by their presence and sympathy testified that the departed was a general favourite. We are sure the whole Christian community extends their sympathy to Mr. and Mrs. Lochead and their family in their sore bereavement.

# Dr. August Koenig's HAMBURG DROPS



## FOR THE BLOOD

The Great  
German Remedy

WHOLESALE DEPOT

44 and 46 Lombard Street  
TORONTO, Ont.

ROBUST AND HEALTH ENJOYED - AND - BEAUTY Enhanced



ADAMS' TUTTI FRUTTI GUM

HIGHEST MEDICAL AUTHORITIES.  
AIDS DIGESTION,  
INVIGORATES THE SYSTEM,  
STRENGTHENS THE VOICE,  
IMPROVES THE APPETITE.

Sold by all Druggists and Confectioners, or  
Address—  
The Tutti Frutti A. V. Co., 60 Yonge St.,  
Toronto, Ont., for box of assorted samples, which  
will be sent by mail to any address on receipt of  
25 Cents.

## STAINED GLASS

FOR  
Churches, Public Buildings and Dwellings.  
HIGHEST TESTIMONIALS  
DOMINION STAINED GLASS CO.  
Richmond Street West, Toronto

## INWARD PILES CURED.

### ST. LEON TRIUMPHANT.



Having been troubled with  
constitiveness and also inward  
piles, was recommended to  
take

ST. LEON MINERAL WATER  
I did so, and received the  
best satisfaction being en-  
tirely cured.

W. F. JOHNSTON,  
Ferry and Farm,  
TORONTO.

THE ST. LEON MINERAL WATER CO. (Limited)  
151 1/2 KING STREET WEST, TORONTO  
Branch Office at Tidy's Flower Depot, 174 Yonge Street.

## I CURE FITS!

When I was a child I did not mean merely to stop them  
for a time and then have them return again. I mean a  
total cure. I have made the discovery of FITS, EPILEPSY,  
or FALLING SICKNESS a life-long study. I treated  
my remedy to cure the worst cases. Because others have  
failed to do so, I am now receiving a cure. Send at  
once for a bottle and a Free Bottle of my infallible  
remedy, GIVE FREEDOM AND JOY-OFFICE.  
H. G. ROOT, M. C., 186 ADELAIDE ST.  
WEST, TORONTO, ONT.

MINARD'S Liniment relieves Neuralgia.

## British and Foreign.

THE Rev. David Reid, B. D., has accepted  
the call to the Free Church, Calcutta.

DR. STALKER was the preacher on a recent Sab-  
bath in the University Chapel, Glasgow.

MR H. R. WILLIAMS spent only twopence on  
his election to the Middlesex County Council.

IN France half the books taken out of the public  
libraries are novels; in Paris the ladies read noth-  
ing else.

THE Rev. Andrew M. Porteous, B. D., formerly  
of Cullen, died of Fever on 20th January at Ikoro-  
tion, Old Calabar.

A MOVEMENT is on foot in Edinburgh and Glas-  
gow to establish a training institute for Christian  
workers in the Home and Foreign fields.

THE Rev. Dr. Whitlaw is recommended by Kil-  
marnock and Ayr Presbytery for the chair of prac-  
tical training in the United Presbyterian College.

ST. DAVID'S new church in Cromwell Street,  
Glasgow, was opened by Rev. Dr. Alex. Whyte, of  
Edinburgh, who preached with his usual power.

THE Rev. R. M. Lithgow has been ordained to  
Lisbon in St. Georges, Glasgow, Rev. Mr. Mac-  
gregor, of Kenfield Church, preaching on the occa-  
sion.

GLASGOW Free Church Presbytery has sanc-  
tioned the proposal to erect a new church for Gor-  
bals congregation. Rev. John Robertson has add-  
ed 600 to the membership within a year.

CANON DRIVER'S Introduction to the Old Testa-  
ment is now in the third edition. The work has  
been augmented by the addition of an Index of  
Hebrew and Aramaic words and one of Texts.

DR. BROWN, of Bedford, and Mr. J. W. HARRI-  
son, of Hanly, will represent the Congregational  
Union at the triennial council of the Churches in  
the United States, to be held in Minneapolis in  
October.

FETIAR congregation, Shetland, have una-  
nimosly elected Rev. Ronald S. M'Affar, proba-  
tionary, Glasgow, as their minister in succession to  
the Rev. J. J. Dishington Smith, who has resigned  
through ill health.

By the will of Mr. William Motherwell, of Airdrie,  
\$5,000 has been left to the various Schemes of the  
Free Church, and \$500 to each of the West Church,  
the Town Mission, and the Female Benevolent  
Society, all of Airdrie.

WHEN Mr. Moody was addressing a meeting at  
Helensburgh recently the babies of some mothers  
that were present were looked after in a side-room  
by young ladies—a good example, said the evan-  
gelist, of practical Christianity.

MESSRS. EYRE AND SPOTTISWOODE have an  
edition of the Book of Common Prayer in the press,  
in which the source of each item in the book is  
stated in the margin, with the date at which it was  
introduced into the Prayer Book.

MERTON congregation have cordially and un-  
animously elected Rev. A. T. Donald, of St. Vin-  
cent parish, Glasgow. Mr. Donald has been ten  
years in Glasgow and has built up a large congrega-  
tion, and has taken an active part in every good  
work.

MESSRS. MOODY AND SANKEY'S Scottish cam-  
paign being almost over, they have resolved to rest  
in the South of England prior to setting out on  
their English campaign. They will also spend a  
part of the summer in an evangelistic tour in Nor-  
way and Sweden.

MISS S. E. S. MAIR, a granddaughter of Mrs.  
Siddons, lectured on "The Women of Shake-  
speare" in the hall of Palmerston Place Church,  
Edinburgh, under the auspices of the Literary So-  
ciety. Rev. Armstrong Black presided over a  
crowded audience.

A SCHEME is under consideration of the Western  
Committee of the United Evangelistic Association  
for acquiring the building in the East End of Glas-  
gow, lately occupied by Buffalo Bill show, for a  
tabernacle for Rev. John McNeill. It will seat be-  
tween 7,000 and 8,000.

THE Rev. Dr. Young, of Monroeth, writing of  
lay Moderators of Assembly, says that the word  
"layman" is foreign to the constitution of the  
Church of Scotland, which divides the division in-  
to clergy and laity, and that there is no law on the  
subject except that of custom.

THE Rev. Neil Brodie, senior minister of the  
West Church, Pollokshaws, died at Craigmare,  
Rute, in his eightieth year. Born in Campbelltown,  
he was ordained in Kilmarnock in 1832, and at the  
Disruption cast in his lot with the Free Church.  
He was afterwards minister at Shandon on the  
Gareloch.

THE Rev. Alexander Campbell, of Knox  
Church, Montrose, died recently in his seventy-  
third year. He was a native of Calthness-shire,  
and previous to entering the ministry was a teacher  
in the north. He spoke several foreign languages  
and carried on an extensive missionary work among  
the sailors at Montrose.

THE U. P. Synod's recommendations for co-opera-  
tion with the Free Church have been adopted by  
Glasgow Presbytery with the proviso that in large  
Presbyteries like theirs deputies be appointed to  
co-operate at ordinations and inductions, and that  
the exchange of pulpits be left to the ministers  
themselves without Presbyterial arrangement.

WEALTHY Nonconformist Churches are increas-  
ing in London. Last year Rev. R. F. Horton's  
congregation raised \$39,605. St. Johns Wood  
Presbyterian (Rev. Dr. Munro Gibson's), over \$30,  
000, and not a few others \$20,000. The stipend of  
Marylebone Presbyterian Church, vacant by the  
death of Rev. Dr. Donald Fraser, will in future be  
\$6,500.

MINARD'S Liniment cures Burns, etc.

## FOR RHEUMATISM

Which is caused by an acid in the blood, the best remedy is Ayer's Sarsaparilla. Abundant testimony shows that where all other treatment fails, the persevering use of Ayer's Sarsaparilla effects a complete cure. H. P. Green, of Johnstown, Ohio, writes: "For over fifteen years I suffered untold misery from rheumatism. Physicians' prescriptions, as well as the various specifics, proving of no avail, I at length concluded to give Ayer's Sarsaparilla a persistent trial. I have used in all about eighteen bottles, and am now enjoying perfect health. The expense for this medicine was nothing compared with what I had put out for doctoring that did me no good whatever."

"About three years ago, after suffering for nearly two years from rheumatic gout, being able to work only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to say that it has effected a complete cure. I have since had no return of the disease." — Mrs. R. Irving Dodge, 110 West 125th street, New York City.

## Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures Others, Will Cure You

1892.



1892.

## "Survival of the Fittest."

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**HOUSEHOLD HINTS.**

**OLD pots and kettles** that have become stained or have an odour may be immersed in cold suds and boiled, when they will come out as good as new.

**WHITE POTATO PUDDING.**—One and a-half pounds of potatoes finely mashed, a quarter of a pound of butter, one pound of sugar, six eggs and four blades of mace powdered. Bake, without pastry, in a rather shallow dish or with pastry in pie-plates.

To remove spots from furniture an old authority says: "Rub them vigorously with sweet oil and turpentine. When the spots are removed the furniture may be washed with warm, not hot, soap-suds, and polish with a little crude oil or petroleum."

**DO-GOOD PUDDING.**—Sweeten and flavour one quart of apple sauce; add four tablespoonfuls of corn-starch, a pinch of salt and cook ten minutes. Turn into a mould. When cold eat with cream and sugar. We cook the apples slowly and a longer time, this season of the year.

To clean marble mix a little whiteing with a strong solution of washing soda and a little dissolved soap. Lay the mixture on the marble with a brush and let it remain for half an hour, then wash it off, using a scrubbing brush and flannel, with a little alcohol to polish up the marble.

**CRULLERS.**—Three eggs, beaten; nine tablespoonfuls of milk; nine tablespoonfuls of sugar; nine tablespoonfuls of lard (melted); scant teaspoonful of salt; one-half teaspoonful of soda. Beat until thoroughly mixed. Mix a little harder than doughnuts, roll much thinner, about like sugar cookies.

**STEWED VEAL.**—Cut a slice of the cutlet in small pieces, season it with pepper, salt, and, if you prefer it, a little grated lemon peel and nutmeg. Pour in as much water as will nearly cover it, let it cook slowly till about half done, then make a rich gravy with some pieces of butter rolled in flour, and add to the water it was stewed in.

The most satisfactory way to clean wall paper is with bread about a day old, but not old enough to crumble badly nor fresh enough to be doughy when used. If the paper is not very much soiled it may be dusted and rubbed down with a soft hand mop made of cotton yarn. Remember in using the mop or bread to take even downward strokes, one following the edge of the other so as to cover finally the whole.

There are many dishes—some vegetables and flour pastes for example—which require to be cooked very rapidly in abundance of water. Rice and macaroni should be cooked in this way and a light agateware kettle answers the purpose admirably. Oatmeal, some other grains and most dried fruits have a peculiarly sweet flavour cooked in an earthen pipkin through which the heat penetrates slowly but steadily.

**BOSTON BAKED BEANS.**—Soak over night one pound of beans in clear water, in the morning parboil the beans, and at the same time, in another dish, parboil a piece of salt pork about three inches long and wide and thick; drain off the water from the beans and pork; put both together in a deep pan with the pork at the top; season with one tablespoonful of molasses, and bake for several hours; add a little water when they are put in to bake.

**CHOCOLATE**, by the slow process of a double boiler, is quite sure to be oily, because chocolate should be cooked by intense heat in an uncovered saucepan, in order to prevent the oil from separating from the rest and floating on the top. For this reason also chocolate should be stirred all the time it is boiling and should not cook over five or six minutes after it has thoroughly melted into the boiling milk and water. The French process of "milling" chocolate successfully overcomes the tendency of the oil to separate in chocolate.

Should you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.

The double boiler is an American invention and an excellent kettle in which to cook "soft" custard and many other things. All kinds of things cannot be cooked in it, as some people seem to think, for a universal saucepan is no more a possibility than a universal panacea. It is an excellent saucepan for lazy or forgetful people, who let their dishes burn. The same result, however, cannot always be obtained from cooking a dish in boiling water as from cooking it next to the fire.

**LYONNAISE POTATO.**—Cut a quart of cold boiled potatoes into dice, a little over a quarter of an inch square, put a tablespoon of butter in a frying pan, and when it is very hot, add a white onion minced fine. Add the potatoes, tossing them with a fork in the frying-pan till they are evenly coloured a delicate brown. Sprinkle a tablespoon of chopped parsley over them and stir them with a fork again. Serve them with broiled steak or fried calf's liver.

**CODFISH CROQUETTES.**—Pick a pound of salt codfish to pieces and let it soak for several hours in cold water, over night if the croquettes are for breakfast. In the morning dry it and add to it the following cream sauce: Put two large tablespoonfuls of butter and three of flour, in a saucepan and cook together; add a cupful of hot milk gradually, and rub smooth; add the beaten yolks of two eggs and the codfish; season with salt and pepper, cook for a few moments and pour into a dish to cool. Make into croquettes and fry in boiling lard.

**OXALIC acid** will remove fruit stains. As it is useful for many purposes, it is well to keep a bottle of it in a safe place. Put three ounces of the crystals in a bottle with half a pint of water. Mark the bottle plainly. When stains are to be removed have a pail of water and a bottle of household ammonia at hand. Wet the stained parts with the acid and then rub. When the stains have disappeared put the article in the water, wash thoroughly in several waters and then wet the parts with the ammonia, that all trace of the acid may be removed. Finally, rinse again.

The best way to renovate old feathers is to put them from the ticks into a barrel of hot suds. They should be shaken out under the water after thoroughly washing them in two or three barrels of suds. Rinse them thoroughly. Spread them on a clear sheet on the floor in a small, warm room after wringing them thoroughly in a cloth to extract all the moisture that can be taken out in this way. Leave them over night to dry on the sheet, then remove them to another and beat them with a stick, tying a veil over the face and head to prevent breathing the fluff of the feathers that rises. In a few days the feathers will be fine and dry. They can also be dried by putting them in a bag of white mosquito netting, hanging them in the sun and turning and beating them occasionally. If one lives near a steam renovating establishment, it is better to send the pillow there, as they only charge fifty cents a pillow to renovate them.

A GREAT many housekeepers do not select their kitchen pots and pans with proper consideration of their use. While it is only a comparatively wealthy householder who can afford to furnish forth his kitchen with well-tinned copper saucepans, such as a professional chef uses, tinned iron saucepans, porcelain-lined saucepans, agateware and other enamelled wares are within the reach of every one. One of the best kitchen utensils for certain purposes, the earthen pipkin, is the cheapest of all. It is true it does not last long, but it is so excellent and so well suited to its purpose that it pays to use one while it does last and buy another when it is done with. There are three or four degrees of boiling required in the cookery of various dishes. A great many dishes, notably soups, stews and braises of meats, require very slow and steady cooking, and a thick kettle is best for this purpose. A heavy iron kettle tinned on the inside is one of the best for this cooking. It cannot be done in a thin graniteware or tin successfully.



**Conviction and Acquittal**

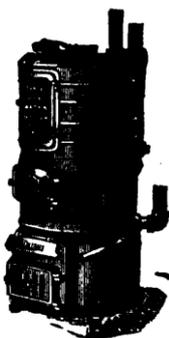
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**SPECIAL OFFER!** To any lady answering this advertisement and naming the paper in which she saw it, we will send free, in addition to all the above, one packet of the new and popular imported Love-in-a-Mist, a hardy, erect-growing annual, with bright green fern-like, not-shaped leaves, finely cut, and bearing a very pretty and curious blue flower. Plants grow about 12 inches high, are of the easiest culture, and very profuse bloomers. We will also send free one copy of our Manual of Floriculture, a book of great interest and value to all who cultivate flowers.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS  
NOT EXCEEDING FOUR LINES, 25 CENT

**MARRIED.**  
At the Manse, Exeter, on the 23rd March, by Rev. W. M. Martin, B.D., Mr. Noah Horton to Miss Emily second daughter of Robert Newell, Esq., all of Township of Tuckersmith.

**DIED.**  
At Waukesha, Wis., on Saturday, 26th March, very suddenly, of la grippe, Sanford Martin, third son of Dr. I weedie, of the Medical Health Department, Toronto, aged 24 years.

Mrs. Jessie M. MacKay, beloved wife of the Rev. Alexander MacKay, D.D., Guelph, Ont., died on Monday, March 28, 1892.

At his late residence, 9 Sherbourne street, Toronto, on 2nd April, James Ross, sr., M.D., aged 60 years, from pneumonia, following la

**MEETINGS OF PRESBYTERY.**

**BRANDON.**—At Brandon, May 3, at 8.30 p.m.  
**BROCKVILLE.**—At Brockville, second Tuesday in July, at 2.30 p.m.  
**BRUCE.**—At Chesley, July 12, at 2 p.m.  
**CHATHAM.**—At Wingham, Tuesday, May 10, at 11.15 a.m.  
**GLENGARRY.**—At Alexandria, on July 12, at 1 p.m.  
**HURON.**—At Exeter, May 10, at 10.30 a.m.  
**LINDSAY.**—In St. Andrews Church, Sonya, Tuesday, May 31, at 11 a.m. Sabbath School Convention, Monday, May 30, at 11 a.m.  
**MAITLAND.**—At Wingham, on Tuesday, 10th May, at 11.15 a.m.  
**MONTREAL.**—In Knox Church, Montreal, on Tuesday, June 7, at 2.30 p.m.  
**ORANGEVILLE.**—At Orangeville, May 3, at 11 a.m.  
**OWEN SOUND.**—In Division Street Hall, Owen Sound, Tuesday, April 19, at 10 a.m.  
**TORONTO.**—In St. Andrews Church West, on April 5, at 10 a.m.  
**WHITBY.**—At Pickering, April 19.

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Miscellaneous.

WOMAN'S  
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WESTERN DIVISION.

The Sixteenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division), will be held in

**WESTMINSTER CHURCH,  
TORONTO,  
TUESDAY AND WEDNESDAY,  
3rd and 4th of MAY, 1892.**

Sessions will open on Tuesday at 10 a.m., and 2.30 p.m.; and on Wednesday at 11 a.m., and 2.30 p.m.

The Board of Management will meet in the Lecture Room on Wednesday morning at 10 o'clock.

Devotional meetings will be held in the Church on Tuesday morning beginning at 9 o'clock, and on Wednesday morning at 10.30.

The usual Public Meeting, Mr. Hamilton Cassels, Convener of the General Assembly's Foreign Mission Committee, presiding, will be held in Westminster Church, on Tuesday evening at 8 o'clock. Addresses will be delivered by the Rev. Mr. Currie, returned missionary from Africa, the Rev. Mr. Gandier, of Brampton, and others.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division. All names should be forwarded as soon as possible to Miss Scott, Secretary of the Billington Committee, Lamport Ave., Rosedale, Toronto. Attention to this request will greatly assist and oblige the Billington Committee.

Certificates to travel at reduced rates will be procured from the ticket agent at starting points and signed by him; they will also require to be signed by Mrs. Shortreed, at Toronto.

For further information see April Letter Leaflet.

SYNOD OF  
HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in KNOX CHURCH, STRATFORD, on

**Monday, April 18th, at 7.30 p.m.**

The Business Committee will meet at 4 p.m. Rolls of Presbyteries and all papers for the Synod should be in the hands of the Clerk at least ten days before the day of meeting.

Certificates entitling Ministers and Elders to reduced rate of fare on the return journey must be procured from the several ticket agents on starting.

**WM. COCHRANE,**  
Synod Clerk,  
Brantford, March 30th, 1892.

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April 21	.....Sarnia.....	April 23
May 5	.....Labrador.....	May 7

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Miscellaneous.



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