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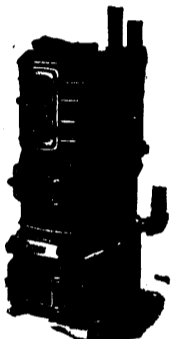
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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, JANUARY 28th, 1891.

No. 4.

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Notes of the Week.

A DESPATCH from Tobolsk to St. Petersburg says that the scourge known as "black death" has reached Tobolsk, the capital of West Siberia. The whole of Asiatic Russia, from Samarkand to the mouth of the Obi, is suffering from the pestilence. Thousands are dying at Obdorsk, near the mouth of the Obi, owing to the lack of physicians.

GENERAL BOOTH, speaking in Dr. Parker's pulpit on New Year's Day, said that up to that date he had received \$265,000 towards his "Darkest England" scheme, and promises of further assistance to the extent of \$450,000. He proposed to go forward till the end of January, and then close up and announce to the public further details.

ACCORDING to Hoffman's "Catholic Directory" for 1891 there are now 8,778 priests of the Roman Catholic Church in the United States, 7,631 churches, 2,841 stations and 1,750 chapels. The Catholic population is reported at 8,579,966. There are 213 orphan asylums, with 24,572 inmates, thirty-nine theological seminaries with 1,711 students, 123 colleges, 624 academies and 3,277 parochial schools, with 665,328 children in attendance.

IN reply to the query of a correspondent, the *Christian Leader* says: The truth was frankly, we might even say brutally, avowed by M. Louis Veuillot, in the *Univers*, who wrote thus: When the Protestants are in the majority, we claim religious liberty, because it is their principle; but when we are in the majority we refuse it to them, because it is our principle. Dr. Manning dare not say this, but he thinks it, and, moreover, acts on it.

IN connection with the subject of pulpit supply the Church of Scotland Perth Presbytery by seven to six approved of the Assembly's overture on students preaching after two courses at the hall. Mr. Brown, of Collacé, said its adoption was the simple and total abandonment of the principles hitherto followed by the church in regard to lay preaching. It would be ridiculous to go through the form of licensing a student after he had been preaching by the Presbytery's permission. Mr. Stevenson said the overture was simply a means of providing ministers with cheap preachers for the holidays.

IT is a fact not generally known that some of the Liberal French bishops, Dupanloup, Maret and others, were the first to suggest to Pope Pius IX. the idea of a general council, which they thought might check ultramontanism. The Jesuits and Manning stepped in and turned the council into an engine for promoting ultramontanism! Dr. Alfred Plummer relates this fact in the *Expositor*, on the

authority of Dr. Dollinger, who was consulted by Maret on the subject. The wise German told the Bishop of Sura that he thought the project one of very dubious expediency.

IN 1850 the Catholic Church in Denmark had three missionaries, two stations and 300 members. Now it is represented by one apostolic prefect, thirty-seven missionaries, fourteen stations, 3,700 members, and more than 150 members of religious orders. In 1856 there were no Catholic churches in the kingdom; now there are ten churches, six public and six private chapels, a Jesuit college and a high school for boys. Nowhere in the world are the spiritual interests of Catholics so well provided for, there being a clerical representative for every eighteen members and a church for each 168.

DR. PARKER has issued a manifesto in which he urges the revision of the constitution of the Congregational Union, the consolidation of its charities, the amalgamation of its colleges, a plan of temporary pastoral exchanges, and the educating and Christianizing of the democracy. In the matter of discipline his suggested constitution claims the right to satisfy itself at all times regarding the personal character of each of its members, and also to review from time to time the prevalent tendency of Congregational theological teaching. He declares that Congregationalism must more profoundly understand its own spirit and history or it will be driven off the field.

THE *Christian Leader* mentions the fact that the Presbyterian Elders and Lay Preachers' Association at Auckland, New Zealand, has been discussing such subjects as the office of the elder and "Is Lay Preaching Scriptural?" The difference between the Irish and the Scotch brethren came out very distinctly in these debates. The Irish elders, with Witherow's catechism in their hand, hold that there is no difference between the ruling and the teaching elder—that both are equally authorized to teach, preach and administer the sacraments. The Scotch elders, on the other hand, bring forward a long string of passages to prove that no elder or layman has any business in the pulpit. Colonial Scotsmen seem to be even more orthodox than their brethren at home.

AN English exchange says: While we much regret that ill-health has obliged Professor Patterson, of Madras, who so ably championed the missionary cause, and has done such excellent work in the mission field, to retire from his position abroad, it is a great compensation that he is able to accept work at home. The relations between the home and foreign field will never be satisfactory until it is understood that missionaries, after a fair period of service, may return home to work with as little reproach as a minister at home experiences on moving from one church to another. We should then have a more intelligent sympathy on both sides—at home for missionaries—abroad for the home Church. The latter may be as necessary as the former; it could not be more necessary.

THE *Christian Leader* remarks that the grace of giving seems to be somewhat imperfectly developed in many branches of that Church which is privileged with the possession of the historic episcopate. In Scotland, though she boasts of having within her membership the great bulk of the territorial magnates of that country, her clergy are wretchedly remunerated; even her bishops in the North do not receive incomes equal to those of some of the Presbyterian ministers upon whom most of them look down with a greater or less degree of contempt. Matters seem to be quite as unsatisfactory with Episcopacy at the Antipodes. Dr. Z. Barry, an Anglican clergyman in New South Wales, declares that it would be better to let members of his class work for their living than to compel them to live by direct beggary. The stipend, he says, has sometimes to be got by collectors going from door to door. The Dean of Sydney, at the recent Synod of New South

Wales, affirmed that the funds were not adequate to carry on the Church's work. He complained that the money contributions were given by the few, not the many, and came in a fitful, temporary and uncertain manner. Only a few seemed to give from principle; people appeared to think that they could withhold or give according to their own will or pleasure. It was painful, he said, to see the devices resorted to in order to extract money from people's pockets.

THE Belfast correspondent of the *British Weekly* says: The dulness of the Presbyterian new year is usually broken by forecasts in the press as to the Moderatorship of the General Assembly. So far this year, strange to say, there has not been a line even written publicly about the "coming man," although the Presbyteries will begin to nominate within a few weeks. However, though no names have been mentioned in the newspapers, yet there has been a floating of names in private. It is now a considerable time since there has been a Moderator from the ranks of the Professoriate; and this year the names of Professor Todd Martin and Professor Leitch have been mentioned. But as Belfast had the appointment last year in Mr. Park, and as for years there has been a tacit understanding that the chair should go to city and country ministers alternately, these two gentlemen are not likely, under the circumstances, to be brought forward on this occasion. Of the country brethren named, two, Dr. Brown, of Newton Limavady, and Dr. Field, of Derivock, are certain to come to the front. Dr. Brown is a veteran, and has, during a long life, taken a leading and honourable part both in the public and private business of the Assembly. Dr. Field is a younger man, and has not been a public leader; but as Convener of the Theological Examination Committee he has done most important work, and has done it quietly and well. Dr. Williamson, of Fisherwick Place, Belfast, has also been named; but the same objection holds in his case this year that lies against Dr. Martin and Dr. Leitch.

THE *British Weekly* says: A startling fact emerges in the usually dull pages of "Hansard." Last summer Lord Kinnaird put several questions to Lord Salisbury on that ill-omened matter of the Malta Protestant marriages. Was he to invalidate them, and declare the children to be illegitimate, as his Plenipotentiary had promised the Pope? The Prime Minister's answers were even vaguer than those of Sir James Fergusson in the other House. But at last the noble lord, despairing, put the final question: "Would the Prime Minister assure them that before anything was done by the Government an opportunity would be given to Parliament of considering the matter?" To this (as the reporters and the newspapers together announced) Lord Salisbury answered: "Certainly!" But some subsequent news from Malta has cast a doubt on the assurance, and on referring to "Hansard" (where the speeches are revised by the noble lord who is supposed to have uttered them) it has been found that Lord Salisbury is there recorded to have given to the question so put no answer. The matter should be looked into without a day's delay. At this moment the kingdom of Hungary is convulsed by another move in the same Vatican game of which a descendant of the Cecils has become the cat's-paw. When a mixed marriage takes place there, the celebrator, Protestant or Catholic, is obliged by law to intimate it to the Government that the rights of the children may be looked after. But a papal brief just published forbids the priests any longer to obey what since 1868 has been the Hungarian rule. A Parliamentary conflict is impending upon it. But apparently the greatest length which Leo XIII. proposes to go in Hungary is to suggest that the children of such mixed marriages shall be brought up as Catholics. And to that Catholic Hungary will not consent. But to the British Protestant Government he goes farther, and insists that such marriages themselves in Malta shall be invalid, if celebrated by a Protestant. And Lord Salisbury not only formally consents, but proposes to withdraw the matter from the cognizance of Parliament!

Our Contributors.

SEVERAL CASES IN WHICH LYMPH IS NEEDED.

BY KNONIAN.

Of course nobody need be surprised at the fact that some high medical authorities try to discredit Dr. Koch's discovery. When did a man discover anything or start a new enterprise of any kind without being met with more or less opposition? If somebody should discover a new way of making the human family as healthy and happy as Adam and Eve were in Eden, somebody else would try to show that the discovery was no use. Every discovery made in the world since time began was disparaged and belittled by somebody. Every improvement has been opposed and denounced. Every reform has met with a storm of opposition, and the greater the reform the fiercer the storm. If ordinary mortals cannot agree about the merits of a proposed improvement, how can eminent doctors be expected to agree about a new remedy? When did eminent doctors and distinguished clergymen ever agree about anything? Phelps says that the worst committee that could possibly take charge of any kind of business would be a committee of distinguished men. Each one would want to have his own way. There would be no agreement, no finding, no report and no vote of thanks to the committee, "especially to the Convener."

Every good man who has seen or felt the miseries of lung disease will hope and pray that Koch's discovery may be crowned with success. In fact we might all pray that the discovery may be greatly extended, and that a lymph may yet be found that can cure a great many ills, not purely physical, that human flesh is heir to.

A lymph with power to cure *laziness* would be a grand discovery. Laziness is an old-fashioned word that people of advanced refinement and modern ideas are very likely to object to. They prefer a roundabout phrase like "constitutional aversion to labour," or something of that kind. *Inertia* is the word that should be used when speaking of clergymen. There are various Latin terms that are used to describe the disease when ladies have it badly. Laziness, however, is an expressive old word, and brings out the idea better than any of its modern substitutes.

No honest man who lives with his eyes open will deny that a large proportion of the misery that exists in this young country is caused by sheer, downright laziness. Too many men won't work when they have a chance, and the result is that they want. If somebody could find out a lymph with power to cure laziness he would confer as great a benefit on this country as Unrestricted Reciprocity.

A lymph with power to cure *drunkenness* would be a greater discovery than that made by Dr. Koch. More people die from drunkenness than from any lung disease. Intemperance is a greater scourge than tuberculosis. There is one effectual remedy now for drunkenness as well as for every other form of sin, but those who need the remedy most refuse to take it. Whether any other remedy will ever be found is a question not easily answered. The one thing we all know is that a remedy is greatly needed.

A lymph with power to give people *common sense* would be a great discovery. It is saddening to think of the number of people in every community who are kept from being useful and influential for good by the lack of a little common sense. They are well enough in every other respect, but they have no common sense, and the lack of common sense makes them useless.

If anybody can produce a lymph that has power to cure *selfishness*, *egotism*, over-weening conceit, quarrelsomeness, intolerance, uncharitableness and several other diseases we are all too familiar with, the discovery will be a great boon to this country.

The *tongue* needs a lymph quite as much as the lungs, perhaps a good deal more. A lymph with power to make the human tongue stop lying, slandering, backbiting, gossiping, insinuating, misrepresenting and doing several other wicked things that human tongues are continually doing, would be worth more to this country than all the nickel deposits at Sudbury. Yes, the tongue is the organ that needs a lymph badly. Some people would need about a quart of lymph put into their system every morning to keep their tongues anything like right during the day.

It would be a great thing if lymph with restraining and curative power could be administered to ecclesiastical bodies. What a blessing it would be if a lymph with power to lessen talk could be administered to General Assemblies, Synods and Presbyteries. Can nobody discover a lymph that will cause the Supreme Court to stop talking about the deceased wife's sister, and give more attention to theological education, missions, Sabbath schools, the state of religion and other vital matters. A lymph that would expel such bacilli as "precedence on state occasions," and all political questions, and induce the court to give the whole of its time and attention to matters distinctly ecclesiastical if not spiritual might bring out a better state of spiritual health.

A lymph with power to make Presbyteries transact business in such a way that elders who have business engagements can attend Presbytery meetings without losing an unreasonable amount of time would do some good in the Presbyterian body.

Somebody may yet discover a lymph that can make speakers who have nothing to say say it in less than half an hour. A lymph with power to make a prolix talker condense his speech of forty minutes into one of twenty would be a good thing. When discovered, every chairman should keep a little of the medicine quite near at public meetings.

Lymph that could put life into some preachers would not be a bad thing. A distinguished Scotch divine writes that he worshipped ten consecutive Sabbaths in America last summer and did not hear one sermon that stirred him. Some lymph was greatly needed in those churches.

If the discussion on the rights of witnesses goes on somebody may discover a lymph that can make bullying, boasting lawyers act like gentlemen. The first duty of a judge may yet be to see that the lymph is injected as soon as court opens. Some lawyers will need about a barrel.

THE QUEBEC EDUCATIONAL GRANT.

The following is the resolution moved by Rev. James Fraser, Cushing, seconded by Mr. David Mullan, and unanimously adopted by the Presbytery of Montreal:—

Whereas, the Lieutenant-Governor of this province, on the opening of the recent session of the Legislature, officially and authoritatively declared the Protestant Committee of Education to be "the authorized representatives of the Protestant minority," and that committee to have "accepted for the Protestants" the grant to Protestants, embodied in the Jesuits' Estates Act and Amendment;

Whereas the Protestant Committee of Education has taken the position that "it has no authority to reject in the name of the Protestants of the province any grant made by the Legislature, and on that ground has refused to entertain petitions asking of it rejection and refusal of administration of the grant;

And whereas between the Government and the Protestant Committee of Education each proceeding in action along its own line of opinion aforesaid, the Protestant minority of this province is being helplessly involved in wrong, and misrepresented in such manner that before the Roman Catholic majority of this province, and the people of the whole Dominion, that minority is exhibited as so lacking in self-respect and honesty, and so wanting in manhood and the instincts of liberty as to accept the obnoxious provisions of the Jesuits' Estates Act and Amendment, for the sake of the money grant embodied therein;

Resolved, that this Presbytery transmit directly to the Government its views and desires in the matter, as follows:—

First, that regarding the Jesuits' Estates Act, both in its style and substance, as insulting to the Protestant inhabitants of the province and of the Dominion, and to the Imperial Government itself, by introducing the will and law of a foreign power into a matter which concerned only the subjects of the Queen, and felt to be regulated solely by British law and usage, we consider that the sum allotted to Protestants under the said Act—since whatever moral claim might be alleged for the Roman Catholic Church, none such was or could be claimed by Protestants—cannot reasonably be regarded other than as a bribe to induce acquiescence in such insult;

Secondly, that while our attitude toward the grant in its environment is such, that even if moral obligation did lie on the State to make compensation to the Roman Catholic Church, we should refuse the grant, that does not imply that the alleged "moral obligation" of the Act is regarded as well founded; on the contrary, inasmuch as it is historical fact that during the period of French occupation of Canada, the kingdom of France repudiated the dogma that the Pope of Rome held supremacy over the civil state or exercised any temporal jurisdiction therein, rejected the assumption that the canon law of the Church of Rome was binding *per se* on the State, and limited the spiritual jurisdiction of the Pope of Rome to such portions only of the canon law as were received by the State, it cannot, on the ground simply of the existence of such canon law in the Church, be taken as proved that the presumably called Jesuits' estates were given to and held by the Jesuit order subject tacitly, under the civil law of France, to the conditions of a canon law which placed the succession in the Roman Catholic Church at large, as represented by the Pope; again, inasmuch as in all cases of the death of religious orders occurring in France during the period of French occupation of Canada known to us, neither the Roman Catholic Church at large as represented by the Pope, nor even the Roman Catholic Church of France as such, entered into possession on any assumed right of canon law recognized by the State, but in point of fact the State claimed and entered into possession of the properties of the defunct orders, it cannot be taken as proved that the canon law, as applicable by the Church, was civilly received by the kingdom of France, and that, therefore, these so-called Jesuits' estates were given to and held by the French order under French rule, subject civilly by French law and custom to the conditions of canon law on the truth of which allegations alone can a true moral obligation in the present case be based; inasmuch further of the cases preceding referred to, the suppression of the Jesuit order and the confiscation of their properties by the arrêt of the Parliament of Paris, assented to by the king, was one that judgment manifests the conditions of tenure on which the Government of France recognized the properties of this order to be civilly held, and that these conditions did not include the tacit right of the Church to succession in the event of the

death of the order, and inasmuch as the Crown of France afterwards donated certain portions of the confiscated properties for purposes of education, these gifts not being made to the Roman Catholic Church at large as represented by the Pope, nor to the Roman Catholic Church of France even, as such manifest clearly that all moral obligation lying on this British State is recognized and taken in the distribution of the revenues of the so-called Jesuits' estates to the institutions of superior education of the province according to population;

Thirdly, that from the fact thus established, that on the true principles of ethics no moral obligation to make compensation to the Roman Catholic Church exists, taken in connection with the style and substance of the Jesuits' Estates Act, in which such compensation is made, we further consider that the alleged "moral obligation" of that Act is founded on the dogma of the supremacy of the Pope of Rome over all civil power, applied in this case, first to the Government of France aforesaid, and secondly to this British Government; and that not only is the style of the Jesuits' Estates Act insulting to the Protestants, but that the Act itself is unconstitutional and treasonable;

On these grounds we, as individuals of the minority and in our corporate capacity representing a large section of the minority, distinctly refuse to have anything to do with the special grant to the minority embodied in the Jesuits' Estates Act and Amendment, and in the capacities above-mentioned we respectfully but firmly petition the Government not to hand over for administration the grant or its interest to the Protestant Committee of the Council of Public Instruction, a committee that declares that it does not represent nor act for those to whom the grant has been made.

On motion it was also resolved, "That a copy of this resolution be transmitted to the governors of our universities and colleges, and to the Boards of Commissioners and Trustees of the Protestant schools of the province, urging that they make representations to the Government in the same or in a resolution to the like effect, also that a copy be sent to the secretary of the Protestant Committee of Education for the information of the Committee."

SPIRITUAL AND MORAL LESSONS BY SECULAR TEACHERS.

BY REV. DAVID MILLAR, TORONTO.

The Word of God is inextricably interwoven into the lives of men and women in all Christian communities; hence it is that many secular writers employ in large measure in their works, Biblical phraseology. Their best and purest thoughts are of this nature. Passages indicative of sympathy, of benignity, of high-souled honour, of purity of motive, of love and mercy, such as can only bind together and make attractive secular works, have their counterpart in God's Word. Indeed it has been said that were all the Bibles in the world to be destroyed, the Word of God could be reproduced intact from the memories of men, or from scriptural quotation, comment and sentiment contained in theological and other writings. Without the spiritual the moral can have no place in the world. The indifferent and illiterate regard these states as interchangeable; and the misconception may result from a raising of the moral and a lowering of the spiritual standards, which condition of things the present state of society appears to justify to some extent at least. A writer says: "The highest principle in social morals is a just regard to the rights of men; the first principle in religion is the love of God. While religion covers the whole life, present and to come, morality confines itself virtually to the existing world."

That there may be many spiritual and moral lessons both profitable and instructive, gleaned from secular authors, let the following few selections suffice to show:—

CHRIST'S AGONY IN THE GARDEN.

Mrs. Hemans.

He knelt—the Saviour knelt and prayed,
When but His Father's eye
Looked through the lonely garden's shade,
On that great agony!
The Lord of all, above, beneath,
Was bound with sorrow unto death.

The sun set in a fearful hour,
The skies might well grow dim,
When this mortality had power
So to overshadow Him!
That He who gave man's breath might know
The very depth of human woe.

He knew them all, the doubt the strife,
The faint perplexing dread,
The mists that hang o'er parting life,
All darkened round His head!
And the Deliverer knelt to pray—
Yet passed it not, that cup, away.

It passed not—though the stormy wave
Had sunk beneath His tread;
It passed not—though to Him the grave
Had yielded up its dead.
But there was sent Him from on high
A gift of strength, for man to die.

And was His mortal hour beset
With anguish and dismay?
How may we meet our conflict yet
In the dark, narrow way?
How, but through Him, that path who trod,
Save, or we perish, Son of God!

Mrs. Hemans, like many more, probably misconstrues the account in Scripture of Christ's agony in the Garden. Jesus was no coward. He was ready to carry out to the bitter end

the work which His Father had given Him to do. The expression, "Remove this cup from Me," does not imply a desire on Christ's part to refrain from drinking to the very dregs the cup of death which was in store for Him. The more likely rendering is: "Let this cup—the agonies of the present hour—pass over to another period of time." "Oh, My Father, if it be possible, alleviate now the burden of the world's guilt which weighs down my soul. Nevertheless, not as I will, but as Thou wilt."

GOD IN NATURE.

James Russell Lowell.

The love of nature in and for herself, or as a mirror for the moods of the mind, is a modern thing. The fleeing to her as an escape from man was brought into fashion by Rousseau; for his prototype Petrarch, though he had a taste for pretty scenery, had a true antique horror for the grander aspects of nature. He got to the top of Mount Ventoux, but it is very plain that he did not enjoy it. Indeed, it is only within a century or so that the search after the picturesque has been a safe employment. . . . The author of the book of Job is the earliest I know of who showed any profound sense of the moral meaning of the outward world, and I think none has approached him since, though Wordsworth comes nearest with the first two books of the "Prelude."

The Christian who knows and loves God best loves and admires His creation most. Whoever can look upon the picturesque and the sublime in nature or upon a manifestation of the migratory instincts of the lower animals, without one thought of a Supreme Being, must surely be callous in heart. Yet how many there are who are thus blind to the sweet inspiring influences of dame nature.

WISDOM'S ROOT.

Burns.

Is there a whim-inspired fool,
Owre fast for thought, owre hot for rule,
Owre blate to seek, owre proud to snool?
Let him draw near;
An' owre this grassy heap sing dool,
An' drap a tear.

Is there a bard of rustic song,
Who, noteless, steals the crowd among,
That weekly this area throng?
Oh, pass not by!
But, with a frater-feeling strong,
Here, heave a sigh.

Is there a man, whose judgment clear,
Can others teach the course to steer,
Yet runs himself, life's mad career,
Wild as the wave?
Here pause, and, through the starting tear,
Survey this grave.

The poor inhabitant below,
Was quick to learn, and wise to know,
And keenly felt the friendly glow,
And softer flame;
But thoughtless follies laid him low,
And stained his name!

Reader, attend, whether thy soul
Soars fancy's flight beyond the pole,
Or darkling grubs this earthly hole,
In low pursuit;
Know, prudent, cautious self-control,
Is wisdom's root.

Poor Robin himself was sadly deficient in "wisdom's root." He was his own worst friend. Let young men and women engaged in sowing life's "wild oats" study well these lines of Burns, inscribed upon the tombstone of a fellow-bard, and learn therefrom sin's reflex tendency: "He that soweth to the flesh, shall of the flesh reap corruption." Wordsworth's comment upon this poem is as follows: "Here is a sincere and solemn avowal—a confession at once devout, poetical and human—a history in the shape of a prophecy."

ATHEISM.

Bacon.

I had rather believe all the fables in the Legend, and the Talmud and the Alcorn, than that this universal frame is without a mind; and, therefore, God never wrought miracles to convince atheism, because His ordinary works convince it. It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion; for, while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no farther; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity—nay, even that school which is most accused of atheism doth most demonstrate religion; that is the school of Leucippus, and Democritus, and Epicurus. For it is a thousand times more credible that four mutable elements and one immutable fifth essence, duly and eternally placed, need no God, than that an army of infinite small portions, or seeds implaced, should have produced this order and beauty without a divine marshal. The Scripture saith: "The fool hath said in his heart, There is no God;" it is not said "The fool hath thought in his heart." So, as he rather saith it by rote to himself, as that he would have, than that he can thoroughly believe it, or be persuaded by it. For none deny there is a God, but those for whom it maketh that there were no God.

These words are healthy and pronounced and well worthy being quoted. Atheism is on the advance; but it is the atheism of "the fool who says (without thinking) in his heart there is no God." "A little learning is a dangerous thing." "Pride goeth before destruction and a haughty spirit before a fall." Our neighbours' democratic sentiment, "Jack is as good as his master," is proving hurtful even in loyal Canada. Our youth delight in the liberty wherewith they think they are thereby made free. Parental authority is being unblushingly disregarded—pastoral oversight is regarded by many as akin to a good joke, Presbyterianism is rapidly sliding into congregationalism, and Congregationalism into chaos. The fancied inference from all this laxity in the world of sense and time is, since there are no dominating spirits amongst men, there can be no Divine controlling Power in the world, there can be no God.

A CASTAWAY.

Longfellow.

O blessed Lord! how much I need
Thy light to guide me on my way!
So many hands that, without heed,
Still touch Thy wounds, and make them bleed,
So many feet, that day by day,
Still wander from Thy fold astray!
Unless Thou fill me with Thy light,
I cannot lead Thy flock aright;
Nor, without Thy support, can bear
The burden of so great a care,
But am myself a castaway.

We have here a word of especial warning to preachers of the Gospel. It is an endorsement of Paul's fears, thus expressed: "I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself, should be a castaway."

THE PROFESSING CHRISTIAN VIEWED FROM TWO POINTS.
Macaulay.

It is altogether impossible to reason from the opinions which a man professes to his feelings and his actions; and, in fact, no person is ever such a fool as to reason thus except when he wants a pretext for persecuting his neighbours. A Christian is commanded, under the strongest sanctions, to do as he would be done by. Yet to how many of the twenty-four millions of professing Christians in these islands (Great Britain and Ireland) would any man in his senses lend a thousand pounds without security? A man who should act for one day on the supposition that all the people about him were influenced by the religion which they professed, would find himself ruined before night, and no man ever does act on that supposition in any of the ordinary concerns of life, in borrowing, in lending, in buying, or in selling. But when any of our fellow-creatures are to be oppressed, the case is different. Then we represent those motives which we know to be so feeble for good as omnipotent for evil. Then we lay to the charge of our victims all the vices and follies to which their doctrines, however remotely, seem to tend. We forget that the same laxity, the same disposition to prefer the present to the future, which make men worse than a good religion, make them better than a bad one.

The actions of men are frequently at variance with their words. Impulse loosens the tongue to the utterance of charitable promises which oftentimes fall flat in process of calm reflection. A man who is successful in life has many friends, the poor man feels the world's cold shoulder. Religious profession is one thing, applied Christianity is another and frequently a different thing. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

TRUST IN MAN IS VAIN.

Shakespeare.

O momentary grace of mortal man,
Which we more hunt for than the grace of God!
Who builds his hope in air of your fair looks,
Lives like a drunken sailor on a mast,
Ready with every nod to tumble down
Into the fatal bowels of the deep.

Forcible indeed is this metaphor relative to man. Man is mortal; his favours are therefore necessarily momentary; his hopes are changing as the aspect of the human countenance. A drunken sailor with nerve unsteady, and brain stupefied, and eyes bleared, falling asleep in the mast-top of a ship which staggers in the trough of a drunken sea is in an awfully helpless and dangerous predicament. The sailor is unstable, the mast is unstable, the ship is unstable, the sea is unstable. In such a position, says Shakespeare, is the man who slavishly courts the favours of his fellows. He is ready to fall into perdition. If saved at all he is "saved as if by fire," by the grace of God; yet in his blindness he hunts more for the momentary grace of mortal man than for the grace of the omnipotent, unchanging, everlasting God. So it is. Man is more worshipped than God is. He is often cowed before his fellows, and puts on a bold front in presence of his Maker. He seeks the applause of men rather than the approval of God. Truth and uprightness he sacrifices to mean motives and grovelling selfishness.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D.S.C., OF KNOX CHURCH,
OWEN SOUND.

CAMBRIDGE—(Concluded).

THE RELIGIOUS LIFE OF CAMBRIDGE.

Great cities are great fountains of social influence; their streams run through the world; these great fountains are generally polluted, and require above all places the cleansing influence of Gospel truth. Hence, we did not visit this ancient seat of learning merely to observe its buildings, to note its arts and letters. We had another and higher end in view—to see something of the religious life which throbs in the heart of this great university. The religious life of Cambridge has always been intimately associated with the religious movements of the Episcopal Church, although the town, and even the university, is very far from being ritualistic or completely under the control of that ecclesiastical hierarchy. Cambridge had the honour of educating those celebrated Protestant bishops whom Oxford had the honour of burning. Ever since those days she has been evangelical in the main, with here and there a tendency to broad Churchism. We are struck with the diversity of the religious opinions which mark the rise of the various colleges. Some of them, like Jesus' College and Corpus Christi and Trinity Hall, were of monastic origin; others sprang from the Reformation—one at least—Emmanuel College was closely connected with Puritanism. Antagonistic in their sources, how are they united in their results! Does not the fact teach us that in things human there is no finality? Hence "Non progredi est regredi." Except where there is

death there must be growth; except where there is torpor there must be progress; except where there is stagnancy there must be storms.

Cambridge has a long roll of theologians and eminent preachers who have been educated in her halls. Here we may honour and reverence and love alike such Romanists as Fisher and Morton; and such Protestants as Ridley and Latimer, and such Anglicans as Andrewes and Cosin, and such Puritans as Milton and Baxter, and such latitudinarians as Whichcot and Tillotson, and such preachers as Charles Simeon and Archdeacon Farrar, and such theologians as Isaac Barrow and Jeremy Taylor, and of the present day the late Bishop Lightfoot, Westcott and Howson. What shall we say of William Paley and John Pearson, of William Wilberforce and Thomas Clarkson, the liberators of the slave; and Henry Martyn, the fervent missionary, the glory of St. John's! And the long line has not failed. May we not see in them all the beauty of holiness, and pray God that He would make us mindful to follow their good examples!

When Moody was in Cambridge some ten years ago, his evangelistic work took a great hold of the university. Many of the collegians received spiritual good at that time, and have since given themselves to Christian work. Several have gone out as missionaries under the auspices of the China Inland Mission; and others have devoted themselves to the "Toynbee Hall Mission" in Whitechapel, of which we shall hereafter have occasion to give a sketch.

The Nonconformist Churches of Cambridge have, in time past, been able also to boast of a long line of illustrious men; from Oliver Cromwell down to many earnest evangelists of our own times. In fact, Spurgeon may be said to hail from Cambridge, for there he received his early education, and his first pastorate was at Waterbeach, only six miles from Great St. Mary's Church, in the centre of the town.

The dissenting churches of Cambridge are not as vigorous as they were twenty years ago. They seem to have lost a good deal of their Puritan fervour and simplicity, while, on the other hand, the Episcopal Church is giving voice to the spiritual renaissance and to some of the practical aspects of the heavenly kingdom. This was quite manifest in the recent Church Congress held at Hull. Dr. Parker, of the City Temple, London, said, a few weeks ago: "The Church was never doing more work, or securing for itself more golden opinions as a spiritual agency, than it is doing at this moment. It is supreme in all kinds of ability. It is making the life of Nonconformity more and more difficult. I am glad of it. It is time that we studied the age more deeply and more practically. The Church Congress has a magnificent programme to discuss. I say this without bating one jot or tittle of my Nonconformity, and with the distinct conviction that were she thrown more completely on her own resources the Church of England would surprise herself by the happy possibilities connected with untrammelled action."

Our Church in Cambridge is a mission supplied by the Presbytery of London. The congregation is small; and having as yet no building they worship in one of the rooms of the "Guild Hall." They have, however, a handsome church edifice in process of erection on Downing Street. The Rev. Mr. Hutton, of Birkenhead, was the preacher on the Sabbath we were present. From all we could ascertain a great effort is being made to bring the Presbyterian Church to the notice of the University. In fact we were impressed with this feature as a source of weakness to our cause in Cambridge. The very best men, from a scholastic point of view, are appointed to supply, and they go and preach learned dissertations adapted to collegians, who are not there to hear them, giving little or no attention to mission work in the town itself. It would be unfair to make a comparison between our own Church, whose existence there is only of yesterday, with Churches which have been there for generations; nevertheless, we could not resist the thought that Dr. Dales' remarks, in his preface to his new work on "The Living Christ and the Four Gospels," would apply to our Church in Cambridge. It is as follows: "About twelve years ago as he was walking home from Augustine Church, Edinburgh, where he had been preaching, a deacon, who accompanied him, made a complaint about the ministers who had been supplying the church since Dr. Alexander's resignation. "Sir," said he, "they have preached to us as if we were all Masters of Art." The need of adaptation to the masses is a subject to which the Church of England is now giving their most earnest and careful attention in Cambridge. And the Presbyterian Church must devote itself to the same style of ministry or it will never be a spiritual force in this ancient town. Dr. Farrar said at the Church Congress: "Not five per cent. of our working men are communicants; not ten per cent. are regular worshippers." The Church offers them very often what they do not want and what they do not understand.

May we not close our sketch of this interesting place by a brief reference to a Cambridge man. Beside the western door of Westminster Abbey is a little-noticed slab of marble to a youth of twenty-one, who died a poor curate at Hoole, and yet who in so short a life had detected the long inequality in the mean-motions of Jupiter and Saturn, discovered the orbit of the moon to be an ellipse, determined the motion of the lunar apse, suggested the physical law of its revolutions and predicted from his own observations the transit of Venus, which he witnessed with a friend on November 24, 1639. He observed it in one of the intervals between three full Sunday services. Not for a moment did he neglect his humble parish duties for his high philosophical researches. Putting in the forefront the simple service for rustics in the poor country church, and far below them the discoveries which were to immortalize his youthful name, he wrote in his journal that he could not complete his observations. "Ad majora avocatus quae ob haec parerga negligi non deuit." Could there be a nobler example of "high humility?" Did he enjoy the beatitude of the poor in spirit—this Cambridge boy—clergyman and boy-philosopher, to whom that modest tablet was not erected till two hundred years after his death, but who died the year before Newton's birth, or might have rivalled great Newton's etherial self.

Our next sketch will be of London, whither we proceeded from Cambridge.

Pastor and People.

THE TRIAL ON CARMEL.

Elijah stood erect,
Terrible earnestness and majesty
Now setting on his brow. Twelve stones he took—
Mark, twelve; this challenge was in the full name
Of Israel as it stooped to David's hand,
And with one mighty throb the multitude
Approved Elijah's purpose;—twelve smooth stones
From Carmel's side, and with them he repaired
Jehovah's altar. Then, at his command,
We filled the trench with water, till it ran
Around the altar like a surging stream
And washed the stones, and soaked the wood beneath
The sacrifice. He knelt upon the ridge,
Against the golden-placid sky of eve;
Brief, simple, clear, his words arose to heaven:
"That God would testify unto Himself
And to His prophet, and would turn the hearts
Of His own people back to Him again."
Scarce had he spoken when a broad white glare,
Scattering earth's light like darkness in its path,
Keener than lightning, calmer than the dawn,
The sword of God that proveth Him by fire,
That proveth Him by fire in every age,
Stooped from above and touched the sacrifice.
In the white blaze the sun grew wan, an I hung
Like a pale moon upon the glimmering sky,
The fierce flame licked the water up, the wood
Crackled aloft, the very altar stones
Glowed fiery red. The pillared smoke arose
Through the hushed air in towering lawlessness,
Then spread out, calm and broad, like God's own face,
Breathing acceptance. But Baal's prophets shook
In utter fear, and smote upon their breasts,
And grovelled, moaning, down into the dust.
Clear broke the shout from that great multitude,
"Jah is the God! Jehovah, He is God!"
—Peter Bayne.

ON PREACHERS AND PREACHING.

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

V—THE MINISTER'S PREPARATION—SPIRITUAL.

For the great work the minister has to do, there must be made a preparation that is both deep and broad and high. A preparation of heart and mind and body—a preparation spiritual, intellectual, physical. All are necessary to the proper accomplishment of the work with which he is charged. Neither of them can be overlooked without loss. In this paper we will deal with the spiritual preparation that ought to be made. That is the deepest and at the same time goes the farthest. That affects the others as a potent cause. Out of a good spiritual condition a good intellectual and physical condition may be expected to come. The moral, in a marked degree, lies at the base of the intellectual and also of the physical, and how much more the spiritual? This is Solomon's testimony: "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?"

The spiritual condition of the minister affects all his life and all his work. It either lifts it up or lowers it; girds it with gracious power or with felt weakness; illumines it with a sweet attractive light or darkens it with a negative quality; makes it saving or destructive. According to it his preaching may be a savour of life unto life or a savour of death unto death. Of how great importance, then, is it that the minister should keep his heart with all diligence, since out of it are the issues of life—life not for himself only but for others. Paul's injunction to Timothy is: "Take heed to thyself." "Meditate on these things, give thyself wholly to them, that thy profiting may appear to all."

The minister's walk ought to be close with God: Enoch-like. He especially needs the quickening and the strengthening and enlargement that this gives, because of the heavy demands made upon him for sympathy and service, which bring oft in their train "fainting-fits," which show his exhausted condition of soul. No one knows but he who serves how frequent these fainting-fits may be, and how trying they are, and how hard they are to surmount, specially in an intensely earnest soul that is seeking the salvation of those who wait on his ministry. What is fabled of Antæus must be felt with him, as he threw himself on his mother earth to receive new strength, so he must cast himself upon the Lord. He will revive the soul that takes hold of His strength. He giveth power to the faint; and to them that have no might he increaseth strength.

Walking with God, what times of communion and fellowship will be enjoyed! The spirit will not only be revived but drawn out in high contemplations of the revelation God makes in His Holy Word. It will enjoy those thoughts that wander through eternity. There will be a realization of the fulfilment of that wonderful prayer of the apostle for the Ephesians: "That He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." Of William Hewitson, the saintly minister of Dirleton, in Scotland, Dr. A. A. Bonar writes: "He is likeliest to Robert McCheyne of any I knew. One thing especially struck me—he seemed to have no intervals in his communion with God—no gaps. I used to feel when with him that it was being with one who was a vine watered every moment." This is the expression of Hewitson's own experi-

ence: "The staple of spiritual life and godliness consists in a sense, ever-abiding, of our dependence upon God's indwelling spirit, combined with a prayerful panting of soul after larger and larger manifestations of the spirit within us. We tarry on the threshold of our most holy faith, until we enter into Jesus and live upon His breath." Mark well this last sentence, it utters a great truth!

It need not be said that time is required for this spiritual preparation. It cannot be made in a crowd, or in a hurry, or amid the discordant noises of worldly traffic and business, or on the public street where distracting influences abound. It must be made in privacy, in the closet, with the door shut and the world shut out. There, may be enjoyed "sessions of sweet, silent thought," in which the heart goes out, unfettered, to God, and God comes graciously near.

It should be begun early in the week, that the truth may be seen into, and seen around, and tasted, and fed upon by the minister himself. He should be able to say: "We speak that we do know." This early beginning is all the more necessary since there are so many calls upon the minister's time, he being regarded to-day as a man-of-all-work; especially where talking is in demand. This ought to forestall everything else. Thomas Shepard, a beloved Puritan, takes strong ground, though not too strong, on this matter. He says: "God will curse that man's labours, that lumbers up and down in the world all the week, and then, upon Saturday in the afternoon, goes to his study; when as God knows that time will be little enough to pray in, and to weep in, and get his heart in a fit frame for the duties of the approaching Sabbath."

How true are these words of Robert Trail! "Many good sermons are lost for lack of much prayer in study." When ministers work praying with all prayer and supplication in the spirit, they shall be early and earnestly at work. They shall not leave all to the last, and then hurry in disorderly haste to the house of God to deliver a message poorly considered or imperfectly wrought, into their own hearts and consciences. They will seek to be alive to the truth they preach as something given to them of God.

Should not a minister dread to preach anything that is not distinctly of this character? Anything of his own—a fine fancy, a clever conceit, an ingenious theory, an original nothing? We think he should. He—if he be a true man—will put his conscience into his work and where that enters, it will keep out everything, however attractive it may be, but God's message to men. It will keep him on the high apostolic ground. Aye, the Christly ground: "I am come that ye might have life"—not entertainment, not amusement, not civilizing influences, not educative forces, not social consideration—but "life, and that ye might have it more abundantly." Ministers are sent to be instruments of salvation to men—not of civilization. Civilization, doubtless, will come of their work, but that is not their prime object. And a subordinate result is not to satisfy in place of the principal result. They, like their Master, are sent to seek and to save that which is lost. Think of entertaining a lost man with science instead of preaching to him the way of life! Think of amusing an unsaved soul with human theories instead of imparting to him God's thought concerning his state! What inexcusable folly! A spiritual preparation will do much to thrust out all this trifling in the highest and holiest service men are called unto.

Dr. Chalmers in his journal has this entry: "Feel this, that there is a power beyond natural reason in the work of bringing home conviction to the heart, and the feeble grasp which mere influence gives me of a truth tells me the need and reality of that teaching which the Holy Ghost teacheth." Coming from such a man how much there is in that! It serves to recall all the promises of divine teaching and to emphasize them. Ah! it is not by power, nor by might, but by God's spirit that the preacher is best prepared.

Philip Henry once on a studying day wrote thus: "I forgot explicitly and expressly when I began to crave help from God and the chariot-wheels drove accordingly. Lord, forgive my omissions, and keep me in the way of duty." Mark what this man says, "the way of duty." To attempt anything in the ministry without craving God's help is to neglect duty, to go awarfarar at our own charges, and to ensure certain failure and defeat.

Richard Hooker was wont to say "that prayer was the principal part of a minister's work, 'twas by that he was to carry on the rest." Luther's maxim was: "Bene orasse est bene studuisse." Bradford studied on his knees. Whitfield did the same and says: "I daily received fresh life, light and power from above. I got more true knowledge from reading the Book of God in one month than I could ever have acquired from all the writings of men."

Edward Payson prostrated himself on the floor with the Bible open before him, pleading the promise: "When He, the spirit of truth, is come, He will guide you into all truth." Thomas Shepard, to whom we have already referred, gives his own experience in these words: "As to myself I can say three things; that the study of every sermon cost me tears; that before I preached a sermon I got good by it myself; and that I always went up into the pulpit as if I were to give my account to my Master."

These are the evidences of true spiritual preparation for the work of preaching the Gospel. Without this what can we expect? Just what the Israelites had at Ai when they went against it—failure and defeat.

Let us take time for spiritual preparation, for is it not true what Wordsworth sings:—

The world is too much with us; late and soon,
Getting and spending we lay waste our powers?

FAVOURITE HYMNS.

THEIR WRITERS AND ASSOCIATIONS.

Saints below with heart and voice,
Still in songs of praise rejoice,
Learning here, by faith and love,
Songs of praise to sing above.

—Montgomery.

Ever since the creation of man the melody of sacred song has been unceasingly poured forth in praise of the Great Creator and of His marvellous works. Sweet fragments of that mighty, heavenly chorus, "when the morning stars sang together, and all the sons of God shouted for joy," are still reminding us of that more glorious outburst of praise which shall ascend from the united choirs of the Church Militant and the Church Triumphant, when "the former things are passed away." Then, throughout eternity, that everlasting song—the "new song"—shall ring "in sweet and sinless numbers," and there shall be heard "the voice of many angels round about the throne, and the beasts and the elders, saying with a loud voice: 'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing.'"

O that with yonder sacred throng
We at His feet may fall;
There join the everlasting song,
And crown Him Lord of all.

—Ferrant.

In Biblical hymnology the triumphant song of praise sung by Moses and the host of Israel, "I will sing unto the Lord," followed by the exulting strain led by Miriam, "Sing ye to the Lord;" the psalm of victory of Deborah and Barak; the powerful hymn of thankfulness of Hannah; the divine songs of Israel's "Minstrel King"; the humble and pious magnificent of the Blessed Mother of our Lord; the comforting prophecy of the inspired Zacharias; the glorious anthem of the multitude of the heavenly host, as the angel of the Lord revealed to the affrighted shepherds "the good tidings of great joy"; and the peaceful ode of Christian resignation of the just and devout Simeon—stand forth unparalleled in purity and beauty.

The singing of psalms and hymns was not unknown in apostolic times, St. Paul twice referring to this custom, and St. James also advising the singing of psalms to those who were merry.

In the Eastern Church hymn-singing was in use at the beginning of the second century, and there is a beautiful story to the effect that Ignatius, having seen in a dream a band of angels singing, hymns to the Holy Trinity, established that mode of praise in the Church at Antioch. The hymns of this period are few, the principal being one which is still extant, "Gloria in Excelsis." The Latin form of this was brought into use at Rome as a morning hymn by Pope Telesphorus, as early as the time of Hadrian. An evening hymn of the same period, sung at the lighting of the lamps, commences:—

Hail, Jesus Christ! Hail! gladdening light
Of the immortal Father's glory bright;
Blessed of all saints below the sky,
And of the heavenly company.
Now, while the sun is setting,
Now, while the light grows dim,
To Father, Son and Spirit,
We raise our evening hymn.

One of the first hymn-writers was Clement of Alexandria, better known as a theologian than as a hymn-writer. He closed his "Pædagogus" with the following quaint specimen:—

Bridle of untamed colts,
Wing of wandering birds,
Rudder of infants,
Shepherd of Royal lambs;
Assemble thy innocent children
To praise holily,
To hymn guilelessly,
With innocent mouths,
Christ the guide of children.

This is the basis of the well-known hymn for children, of which the first verse is:—

Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ our triumphant King,
We come Thy name to sing;
Hither our children bring,
To shout Thy praise.

It has been said of this hymn that "through all the images here so quaintly interwoven, like a stained window of which the eye loses the design in the complication of colours, we may surely trace, as in quaint old letters on a scroll winding, through all the mosaic of tints, Christ all in all."

Born in A. D. 217, Clement spent his early years at Athens. He was favoured with Christian parentage, but turning from their teaching he joined in turn both the Stoic and Eclectic philosophies. But Clement became intellectually ill at ease until he embraced the doctrines of Christianity. After that he for many years presided over the Catechetical College at Alexandria, having as one of his pupils the great Origen.

In the fourth century the singing of hymns was used extensively in the controversies of Arians and orthodox Christians, both parties singing all through the nights of Saturdays and Sundays.

Our Young Folks.

OUR CHILDREN.

I looked at the happy children,
Who gathered round the hearth;
So blithe they were, no children
Could happier be on earth;
With their merry plays, and their winsome ways,
And the sound of their silvery mirth!

Then I thought of those other children,
So wizened, and hard and bold,
Who huddle in slum and cellar,
And shiver with want and cold;
Not fresh as the dew, or morning's hue,
But haggard, and lean, and old.

But yet may they still, those children,
Be taught to forget their pain;
And gathered in arms that love them,
Their laughter may come again;
And the stare of woe and the craft may go,
And the spirit be washed of stain.

But it is not in cold book-learning
These children's hearts to move;
And the stony eye of the serpent
Is death to the stricken dove;
'Tis an angel alone can teach them;
And the angel's name is Love.

For what the world may fancy,
And whatever the wise men say
Of our nineteenth-century progress,
Of a new and a better way;
Still it takes a soul to make a soul
Now, as in the olden day.

A BOASTFUL BOY'S DOWNFALL.

A little boy who had won a prize for learning Scripture verses, and was greatly elated thereby, was asked by a minister if it took him a long time to commit them.

"Oh, no," said the boy boastfully, "I can learn any verse in the Bible in five minutes."

"Can you, indeed? And will you learn one for me?"

"Yes, sir."

"Then in five minutes from now I would like very much to hear you repeat this verse," said the minister, handing him the book and pointing out the ninth verse of the eighth chapter of Esther:—

"Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language."

Master Conceit entered upon his task with confidence, but at the end of one hour, to his mortification, could not repeat it without a slip.

TOM'S GOLD DUST.

"That boy knows how to take care of his gold dust," said Tom's uncle often to himself and sometimes aloud. Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold dust."

"Gold dust!" Where did Tom get gold dust? He was a poor boy. He had not been to California. He never was a miner. When did he get the gold dust? Ah! he has seconds and minutes, and these are the gold dust of time—specks and particles of time which boys, girls and grown-up people are apt to waste and throw away. Tom knew their value. His father taught him that every speck and particle of time was worth its weight in gold; and his son took care of them as if they were. Take care of your gold dust!

ASK YOUR FRIENDS

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favour. One has been cured of indigestion and dyspepsia, another finds it indispensable for sick headache, others report remarkable cures of scrofula, salt rheum, etc. Truly, the best advertising which Hood's Sarsaparilla receives is the hearty endorsement of its army of friends.

A ROYAL QUILT.

A prize competition of special interest to every lady who does fancy work is just announced by THE CANADIAN QUEEN. The lady making by handwork the handsomest block one foot square (to be of silk, either in one piece or patchwork, and embroidered or hand painted according to the taste of the maker) for the Royal Quilt, will be presented with a pony, cart and harness, value \$750. The Royal Quilt will contain forty-eight blocks, and to each of the next forty-seven ladies sending the handsomest block will be presented with either a solid gold watch or an elegant silver tea service, value \$40. Send four 3c stamps for the last number of THE QUEEN, containing full instructions for the competition and particulars as to what will be done with the Royal Quilt. Address, THE CANADIAN QUEEN, Royal Quilt Competition, Toronto, Canada.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 8,
1891.

AHAB'S COVETOUSNESS.

1 Kings 21:1-16.

GOLDEN TEXT.—Take heed, and beware of covetousness.—Luke xii. 15

INTRODUCTORY.

The incident forming the subject of to day's lesson took place several years after Elijah's visit to the wilderness of Sinai. He had done as God commanded him and had anointed Elisha as his successor. He had also taught in the school of the prophets and remained faithful in serving God.

I. Ahab's Greed.—Samaria was the capital of the kingdom of Israel. There was also a summer palace at Jezreel. Adjoining the ground on which the palace stood there was a vineyard belonging to an inhabitant of the place by the name of Naboth. From time to time, during the continuance of peace, Ahab had taken the opportunity of improving the palace and adding to its splendours. The neighbouring field would make a desirable addition to the grounds. He could turn it into a pleasant and fruitful garden. The terms proposed by Ahab seem just and reasonable to our modes of thinking. The king desired to possess a portion of the land adjoining his palace. It was the property of one of his subjects. He offers him what would be a fair equivalent for it. He promises to give him another and a better vineyard, or if he did not care to make an exchange the king was willing to pay the value of the coveted vineyard in money. Naboth is unwilling to make the bargain. He was within his right in declining to sell his inheritance, but he was influenced by a higher motive than personal preference. He feels that there is a religious obligation on him to refuse the king's proposal. "The Lord (Jehovah) forbid it me," he says to Ahab. Here is an upright, independent man, who is neither ashamed to avow his religion nor his personal rights while face to face with a despotic king. He was a courageous man. He was not like the king and so many of his fellow-countrymen, an idolator. He acknowledged the Lord. The law forbade the permanent alienation of an inheritance. Should it be sold, it reverted to the original owner, or his lawful heirs, in the jubilee year. Naboth felt constrained to obey the divine law as it related to the inheritance of his fathers. The king returned crestfallen and disappointed to his palace in Samaria. Even a king can be a small-minded man, and Ahab in this matter acted like a spoiled and petted child. He went to bed "and turned away his face and would eat no bread." For a man who ruled a kingdom it was a pitiable display of weakness.

II. Ahab's Evil Adviser.—Ahab was weak and wicked; Jezebel was strong and resolute in her wickedness. The king would acknowledge himself baffled, but the queen would let no obstacle stand between her and the carrying out of her purposes. The king's plans had been interfered with, his desire to possess the field of his neighbour was ungratified, his pride had been humbled, and he felt wretched. The queen seeing that he shunned company, betook herself to his private apartment and refused to eat, saw that he was seriously troubled about something, so she goes to find out what is the matter. He tells her the whole story. Then in a probably half-contemptuous tone she asks: "Dost thou now govern the kingdom of Israel?" Her idea of kingly power was that of the irresponsible despot, whose will whether right or wrong is to be carried out, be the consequences what they may. She counsels him to resume his courage and his cheerfulness, and in a haughty and reckless spirit says: "I will give thee the vineyard of Naboth, the Jezreelite." It was enough that Ahab desired it, she would never hesitate as to the means to be employed in securing it. Jezebel was a woman fertile in evil resources, and she was bold and unscrupulous in carrying out her plans. She wrote letters in the king's name. It was not from deficient education that she acted wrongly. She could write, an accomplishment possessed by comparatively few in those days. The letters she wrote were signed with the king's seal. It is the custom still to attach seals to important documents, but in Jezebel's time it was the universal custom to seal all letters for the reason that so few could read. There were many who could not know whether the name signed was genuine or not, so in place of signing the name the sender of a letter affixed his seal. Jezebel's letters were addressed to the elders and nobles of Jezreel, that is to the appointed rulers of the place. From the readiness with which they fell in with the wicked plans of the queen it is evident that they were lacking in the sense of right and wrong and were only the pliant tools of that designing woman. The substance of her letters is given, disclosing the iniquitous plan she had formed of getting rid of Naboth and appropriating his inheritance. She disguised her purpose, showing that she was as cunning as she was cruel. The elders were told to proclaim a fast. It was customary to do this when a calamity was impending or had overtaken a community. Under the false charge of blasphemy, Naboth was to be put in a conspicuous place, as if his behaviour had been the cause of bringing evil on the city. Her cruelty and revenge are cloaked under the guise of justice. It was necessary to have witnesses to testify against Naboth. Ahab, who knew exactly what had taken place between himself and Naboth, could have told the story truly, but then, if the truth had been known, even the pliant rulers could not have found a pretext for carrying out the wishes of the queen. Two witnesses were necessary and they could easily be found; on their false testimony Naboth could be put to death.

III. A Royal Crime.—Nothing stood in the way of accomplishing the evil device of the resolute queen. Her plan was carried out to the very letter. The city rulers were sufficiently subservient to do all they had been told. "They proclaimed a fast, and set Naboth on high among the people." The witnesses were easily found, and the kind of men they were is told; they were "children of Belial," that is, men utterly destitute of all sense of right, worthless and reckless in what they said or did. The charge brought against Naboth was one that according to the law was worthy of death—blaspheming God and the king. There was no truth in the charge, but it is evident that the people affected to believe it. Naboth was condemned and his execution swiftly followed. He and his sons were led outside the city, for so the law required, and they were stoned to death, the mode in which capital punishment was inflicted among the Jews. When all was over, the rulers of the city sent word to Jezebel that all had been done as she had directed. To her these were pleasant tidings. She was without compunction. God's name had been dishonoured, religion was mocked, justice outraged, and innocent blood shed, but she exults that by these means her purpose had been accomplished. Ahab went immediately to take possession of his ill-gotten gains, but his triumph was to be short lived. The measure of his iniquity was nearly filled, and while exulting in the success attendant on his wife's unscrupulous scheme, he was confronted by Elijah who foretold the awful doom that awaited him and the partner of his crimes.

PRACTICAL SUGGESTIONS.

Covetousness is common to the natural heart, but is a grievous sin, and if not restrained is sure to lead to other transgressions.

Covetousness cannot be gratified without inflicting injury on others.

Wicked people too readily find instruments for the accomplishment of their evil purposes.

The triumph of wickedness is short; at the end those who are guilty of wrong have to answer for their evil deeds.

To this century belongs the "Te Deum," which, it is said, was sung impromptu by St. Ambrose and St. Augustine. "It was an Eastertide at Milan, and they stood together beside the font where the latter was to be baptized, and beside them stood the loving mother whose years of prayer for her graceless son had now been answered. The soul of the great Bishop swelled with joy as he gave the name of Augustine to his convert, and Monica, unable to express her deep emotion, exclaimed: 'I had rather see thee Augustinus and a Christian, than Augustus and the Emperor.' And then the story runs that Ambrose broke forth in the words, 'We praise Thee, O God, we acknowledge Thee to be the Lord,' and that his newly-baptized convert responded: 'All the earth doth worship Thee, the Father everlasting,' and so in alternate strophe and antistrophe, they sang as men inspired by one spirit, that sublime hymn which, for fifteen centuries, has expressed the faith and hope of the Christian Church."

The "Benedicite," taken from the Apocrypha, was in use during the time of Augustine, and in this century also was written the beautiful evening hymn, "The day is past and over," by Anatolius, a priest of the Greek Church, who exercised much influence in the councils of Ephesus and Chalcedon, and who died in A.D. 458. This hymn is as much used in the Greek Isles as is the evening hymn of Bishop Ken in our own land.

The triumphant Easter hymn,

The day of Resurrection
Earth tell it out abroad
The Passover of gladness,
The Passover of God,

was written by John Damascene, who died about 780. It was originally called "The hymn of victory," and was sung at the dawn of the Easter morning in the days when people were used to salute each other with the words: "The Lord is risen," and to receive in response the joyful exclamation: "The Lord is risen indeed."

In the eighth century, St. Stephen the Sabaite monk was gazing across the parched sandy track of the wilderness of Judea, from the terrace of the Greek monastery of Mar Saba. His penetrating eye saw bands of pilgrims, footsore, and weary, trudging along the trackless main. His tenderest sympathies were stretched toward them, and he wrote the touching and soothing hymn:—

Art thou weary—art thou languid?
Art thou sore distressed?
"Come to Me," saith One, "and coming
Be at rest!"

A contemporary of the Sabaite Monk, Theodolph of Orleans, is said to have written the hymn so often sung on Palm Sunday:—

All glory, laud, and honour, to Thee, Redeemer, King.

Theodolph was in prison when he wrote the hymn, and was singing it at his prison window when the Emperor Louis, passing by, heard it, enquired about the singer, and gave him his liberty.

To another ancient hymn-writer—Joseph, a student at the Studium Abbey, Constantinople—we owe those two favourites, "O, happy band of pilgrims," and "Safe home, safe home in port." His early life had been a remarkably adventurous one, and he spent the latter part in giving to the world the result of his Christian experience in the shape of hymns.—Great Thoughts.

MANLINESS IN RELIGION.

In an address to a graduating class, Dr. Hastings said:—"The pure, high, broad manliness of Jesus is your model; a manliness at once modest and aggressive, serene and earnest, tender and fearless, gentle and powerful, full of sympathy and full of searching thoroughness in dealing with sinners. We need more such manliness in the pulpit; it is the secret of power; it is the soul of eloquence. The cringing appeal for popularity, the hunger for approbation, the anxious looking for signs of sympathy, the cowardly compromising of truth—these things are so unmanly that they forfeit the respect they covet. A gun is less heated when it fires a ball than when it fires a blank cartridge. Let your sermons have a steady aim, and let not one be a blank cartridge! With a brave, warm human heart, come near to men of all classes and conditions with the same Gospel of love for all. Manly piety speaking in brave, earnest and cheerful tones in the pulpit, and moving in the parish with looks and words and acts of love for all—the poor and the rich, the low and the high—that is the power which, under God, will solve social problems and remedy the evils caused, as Maurice expressed it, by 'unsocial Christians and unchristian Socialists.'

"A settled, clear, calm faith makes manly men. Such men are full of magnetic power; they command attention; they incarnate the truth, and so are in themselves the best of sermons. It was said of a great preacher: 'His thought was not in his hands, but he was in the hand of his thought. That is the secret of effective earnestness; the man who is under the mastery and spell of the truth will bring others under the same mastery and spell. David Hume said of John Brown of Haddington: 'That's the man for me; he means what he says; he speaks as if Jesus Christ were at his elbow.' May each one of you so speak. Drummond says: 'The one hope for science is more science.' I believe that, but would add this: the one hope for religion is more religion. Only as our daily lives are benedictions to men can they be doxologies to God."

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 28th, 1891.

THE man who said that poverty and politics bring strange companionships uttered a truth that is strikingly illustrated every day. An Ulster Orangeman who tries to put down Parnell finds himself working side by side with the priests of Ireland. The hierarchy have decided that Parnell must go, and everybody who tries to make him go is the ally for the time being of the hierarchy. Many English and Scotch Liberals think the priests of Ireland have too much power already, and the crushing of the Irish leader will give them more. It is a strange situation. An Ulster man who wishes to take part in the contest must choose between Parnell and more power to the priests.

SUPPOSING the Ontario or Ottawa Government should pass a law forbidding Presbyterians to attend or take part in congregational meetings how the people would crowd to the meetings all this winter. The able-bodied men would come themselves and send sleighs for the invalids. Rousing meetings would be held everywhere. The duty of attending these meetings and of taking an active interest in them would be promptly attended to if forbidden by human law. Why not attend to the duty when it is enforced by divine law? Surely a Christian man should be as willing to obey Christ as to defy a human Government. Shall it be said that with many Christians the love of fight is stronger than the love of Christ?

MR. MOWAT is reported to have said near the end of the Birchall excitement that the public had "heard quite enough about that gentleman murderer." And the public has heard quite enough about the sayings and doings of the Parnellites and anti-Parnellites. Never since the first Atlantic cable was stretched has so much rubbish passed over the wire in the same length of time as has passed since the Parnell trouble began. The movements and utterances of ten or fifteen very ordinary men are sent over here every day with as much regularity and care as if the men controlled the solar system or carried the ground plan of the universe in their grip-sacks. Who on earth cares if Barney Somebody passed through to Bologne and Mickey Nobody and Pat Murphy held a conference. The thing is getting monotonous.

EACH year begins with a small army of municipal men, many of them new, who are expected to keep down taxation, make improvements and do a number of other things more or less difficult, some of them impossible. The business of the municipalities will go on much the same as it has always done, and at the end of the year there will be about as much grumbling as there has always been. People seem to forget that improvements cost money. You cannot eat your cake and have it. You cannot have good sidewalks and good streets and good water and good light and good police protection without paying for them. More than that—no honest man would want to have these things without paying for them. To get something for nothing is said to be the strongest desire of human nature. So much the worse for human nature.

IN his address to the newly inducted pastor of the West Presbyterian Church, Mr. Macdonnell said: "He was to preach Christ crucified and he was to do more: he was to live the crucified life. If the ministers did not live this crucified life, if they lived rather the self-seeking life, how could they be surprised if some of their people did not fully understand the realities of religion?" Not understanding the realities of religion is only one of the evil effects produced by a self-seeking ministry. A selfish, money-grabbing place-hunting minister will soon

make the majority of a congregation as selfish as their pastor. If the minister has a mean spirit the people, or at least many of them, will soon become narrow and mean spirited. A minister may preach for a century about self-denial and self-sacrifice but if he is known to be making money and gives little to Christ's cause his people will never give much either. One reason why St. Andrew's West stands so well in point of liberality is because Mr. Macdonnell is himself such a self-sacrificing man.

A WRITER in one of the daily newspapers of Toronto describes the treatment given by some Episcopal congregations to their pastors in this way:—

His reward is often semi-starvation, no money for books or clothing, and an isolation from all society save that of men and women who have no more in common with a scholar and a gentleman than the bare fact of his being a human being, and, therefore, they conclude, in all respects like themselves in body and spirit. Clergymen are known to me who never see a comfortable, wholesome meal in their homes. I know of men who, after driving twenty and more miles and holding three services, sometimes return home on Sunday night to an empty cupboard and a family that have not tasted food all day, to whom tea and bread are the daily meal when any break is made in fasting.

If those people would talk less about the historic Episcopate and give their pastor three square meals a day their chance of getting a place in the Church above would be greatly improved. Can a Church be called "high" that keeps its minister's family on such low diet?

WE frequently see statistics showing a decrease in the number of churches and in church attendance in the New England and other States in the East that might well make the Canadian people not a little anxious. As a plain matter of fact the mission churches in many parts of the West are in a better condition than the old churches in many parts of the East. Shall we have the same state of things in this country? Is the day near when Presbyterianism will be a much more potent thing in Manitoba or the North-West than in Ontario or Nova Scotia? We are not doing too much for missions—we are not doing enough, but lack of judicious Presbyterian oversight in the older parts of the country may soon cause the Church to do even less for missions than it is now doing. Are there many readers of THE CANADA PRESBYTERIAN who cannot name at least one locality in which the Churches of every denomination are barely holding their own. Presbyterians should give no small amount of attention and help to those congregations that are being thinned out by emigration. If they do not many Ontario congregations will soon not be able to help anybody and some may be closed up.

MUNICIPAL economy is a good thing in its way but if the reports are correct they carry it rather too far in some of the parishes of Quebec. A citizen of Montreal was drowned in the St. Lawrence and his body was washed ashore on the imaginary line between two parishes. The head and the arms of the unfortunate man were in one parish and the legs and part of the body in another. A dispute arose as to which of the parishes should incur the expense of burial. The body remained unburied until a gentleman in the neighbourhood undertook the task on his own account and both parishes were saved the expense. We have heard of some severely economical transactions in Ontario but we do not think that any Ontario township ever came near these Quebec parishes in point of economy. The only thing that approaches it in point of meanness is the habit some municipalities have of putting aged or infirm people on trains and shipping them to Toronto to be cared for by the charities of this city. Next to this perhaps comes the practice of putting men in jail because they are too old to earn a living. The home missionary has still work to do in the older parts of Canada.

IT is a mistake to assume that mere numbers can make a Presbyterian congregation. The Presbyterian system implies self-government. People incapable of governing themselves can never make a Presbyterian congregation. This fact ought to be kept in mind when proposals are made to open new mission stations or establish new congregations. The question is not simply is there a sufficient number of people there, but is there a sufficient number capable of managing their own Church business. If not, we say without a moment's hesitation ours is not the Church for them. The successful working of the Presbyterian system of self-government requires intelligence, self-control and business capacity. There are people who

can never be made good Presbyterians simply because they have no brains. There are localities in which a Presbyterian congregation is an impossibility mainly because the inhabitants have not enough of intelligence, business tact and self-control to govern themselves. From all such localities the Church should withdraw. It is not for us to say what denomination should take charge of brainless people, but we know Presbyterianism never makes progress among people who have too many rooms to let in the upper storey. What is the use in trying to force the system upon men who cannot work it. Better let them go into some Church in which the people don't need to think.

THE congregational meetings are being held and of course there will be the usual amount of congratulation over "the balance on the right side," where said balance exists. Before becoming ecstatic over the balance it might be a good thing in each case to ask how the balance got there. Is there a balance on the right side because the Lord's money was kept in the treasury when it should have been doing the Lord's work some place? Perhaps the pastor was sorely pinched while the balance was bearing interest at the bank. Such things have happened scores of times. Perhaps the balance should have been helping the Lord's poor or sending the Gospel to the destitute or doing any one of a dozen good things. We always notice that the congregations that do most for Christ's cause never have much of a balance at the end of the year. They pay out so generously for every good work that there is no balance left. About a year ago the treasurer of one of our western congregations closed his financial statement something in this way: Mr. Chairman, we have a large balance on hand because we have done nothing during the year. If anything comes in there will always be a balance if you pay nothing out. St. Andrew's West raised over \$25,000 last year, but there was no large balance in the treasury. There never is if a congregation does its duty.

ELEVATED rank is no safeguard against misfortune. The occupant of a throne, like the inmate of the humblest abode, has to bow sorrowfully beneath the chastening rod. The heir of the Belgian throne, a young man, according to accounts, of more than ordinary promise, died suddenly last week. This incident in itself might not particularly arrest attention. As one of a long series of misfortunes it comes with crushing force to those immediately concerned. The only sister of King Leopold was the ill-fated Carlotta, who married Archduke Maximilian, who, at the instigation of Louis Napoleon, sought to found an empire in Mexico, but who perished in the attempt. She has been hopelessly insane ever since. Twenty-one years ago her brother the king's only son, the Duke of Brabant, died in his tenth year. Stephanie, another daughter, was married to the Austrian Archduke Rudolph, who perished so tragically yet so ignominiously two years ago. It is also said that Leopold is almost impoverished by his gigantic schemes for the development of the Congo Free State, and now the sudden death of the young Prince Baudouin comes with a crushing blow. There is uncertainty as to the succession to the Belgian throne, and the stability of the populous little kingdom may be endangered by this last occurrence. The sad calamities that have overtaken the occupants of the Belgian palace have evoked widespread sympathy for the august sufferers.

IMPATIENCE OF DOGMA.

THERE is no denying that there is a widespread impression that abstract principles and doctrinal statements are in these days hardly worthy of respectful treatment, are in fact impediments to religious life and progress. Some entertain the idea that all creeds and symbolic forms are only so many encumbrances that ought to be swept away. The outcry against dogma is joined in by the learned and unlearned. The former can at least give a semblance of reason for the opinion they entertain; the latter content themselves with expressions of individual feeling. This antagonism to religious dogma finds utterance in much of the popular literature of the day, in scientific conventions, and occasionally in Church Courts and in the pulpit. Those who are content to take their religious opinions at second hand unthinkingly adopt the current notion that creeds are injurious, and those wrong impressions may be more general than reasonable or true. It is no violation of candour to say that many who rail at dogma do not emulate the noble conduct of the Bereans by searching the

Scriptures to see whether these things are so, and thereby obtain a well-grounded belief in the soundness or unsoundness of what he claims to doctrinal statement.

To what is the impatience of dogma directly traceable? Is it due to the flux and reflux of opinion, which more or less affects all popular impressions? Creeds were never intended to supersede and repress personal study and conviction of divinely revealed truth. At best formulated, creeds are the embodiment of a consensus of belief as to what the Scriptures teach. As a guide to a comprehensive study of divine truth a carefully compiled creed is helpful. It gives compacted form and clearness to what is contained in Scripture. It was by the formulation of great principles that all real reforms in Church and State have been accomplished. Creeds, like everything else that is good, have been abused. Their place in relation to Scripture is subordinate, but when they have been elevated to an equal plane results other than good have followed. If it is shown that they have had the effect of repressing individual enquiry then there is ground for objection. The desire for revision, of which much is heard at present, springs largely from an effort to bring doctrinal statement more into harmony with modern thought. It is worthy of notice that in the prolonged discussions on this subject, the fundamental doctrines of evangelical religion have for the most part been tenderly dealt with. They have not been assailed. The exponents of the higher criticism have in general professed their allegiance to those verities that are most surely believed among us. They desire a more concise statement of these doctrines, and a little more freedom from the binding nature of the obligations imposed. There can be no well-founded objection to periodical revision of the doctrinal standards of a Church if such is deemed necessary in the interest of truth. The question is mainly one of fitness in relation to time and the needs of the Church. Those who desire change or revision must be in a position to make out a good case for the cause they champion.

Much of the dislike to religious dogma may possibly result from indifference and inattention. There is a vast difference between the speculative fooleries prevalent among the mediæval schoolmen and the great practical problems that press on the modern Church for solution. It is a matter of supreme indifference how many angels could dance on a needle-point, but it is of supreme concern how to commend the Gospel of the grace of God to the masses that are being estranged from religion. Many who are moved by charitable sentiment think that distinctive peculiarities of religious belief mean little or nothing, and may be easily set aside as comparatively worthless, and all fused in one mollescent mass. But would the loosening of conscientious conviction produce the results so fondly anticipated, by what could be for many years to come only a paper union? If the people of this generation are to be profoundly impressed by Christ's teaching, if they are to grasp the salvation that Christ has provided, it must be by the clear, forcible, persuasive, loving presentation of the doctrines He proclaimed and which have been preserved in the Scriptures. How can men preach with the force of earnest conviction unless they have clear and definite knowledge and experience of the truths they proclaim? It is apparent, then, that not a little of the outcry against dogma is not the result of earnest thought. If it be possible to repeat parrot-like dogmatic formulæ, it is equally possible to re-echo meaningless and ill-considered cries that call for their abolition. Even in these enlightened days it is well to give heed to the apostolic exhortation. "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

ANOTHER WORD ABOUT INFALLIBILITY.

TELEGRAPHIC despatches, at all events, are not infallible. Much of the news that comes to-day is contradicted to-morrow. No statement that comes *via* cable can be regarded as reliable until it receives subsequent and ample confirmation. It has frequently been repeated of late that the Pope is busily engaged on the preparation of an encyclical in which he is to speak *ex cathedra* on modern social problems. This statement has come from so many sources that probably it is correct. There are other indications that some authoritative declaration from the Vatican on these burning questions may reasonably be expected. High dignitaries have

been speaking on some of these subjects in diverse tones. Cardinal Taschereau here in Canada has indicated that his inclination was to put the Knights of Labour under the ban, while His Eminence of Baltimore takes the opposite view, and, if reports are true, has succeeded in inclining the Vatican to favour the views of Cardinal Gibbons. Cardinal Manning has also on several occasions sought to temper the fierceness of the industrial storm by intervening in the interests of concord. With these diversities it is highly expedient to have an infallible arbiter whose fiat will end the conflict between capital and labour. It is here that infallibility can put in its fine work.

It has also been stated that the Pope is bestowing special care on his forthcoming message. It has, we are assured, been submitted to wise counsellors who have suggested alterations and emendations on the document that is expected to see the light about Easter. There is something curious in an infallible manifesto being, like a set of ordinary resolutions, submitted to erasure, additions and revision before it can be regarded as perfect and unalterable. And yet he would be a sanguine mortal who will conclude that a papal encyclical can bring peace and contentment to the parties so deeply interested in the convulsive conflict now in progress throughout the civilized world. Without going the length of saying that the parties to the industrial contest are irreconcilable, it is a foregone conclusion that the Pope will be unable to solve the difficult problem. Neither of the parties to the quarrel are of one mind respecting the papal authority, and many will regard his encyclicals as the expression of individual opinion. All employers and all employees are not subject to papal control. Neither will those who owe allegiance to the See of Rome be entirely deferential to its opinion on the subject. They may be disposed to draw the distinction between matters of faith and what many will regard as social economics. The Pope may speak with all the solemnity that pertains to the chair of St. Peter, but will he be able to secure obedience to his so-called infallible decree?

Since the death of Professor Dollinger some fresh light has been let in on the manner in which the infallibility dogma was framed. It was generally understood that the formulation of the new doctrine in 1870 was accomplished by the influence of the Jesuits. It now appears that prominent Gallican bishops, disliking the growing ultramontane tendencies, suggested the calling of a council to check what they considered a dangerous drift. Jesuitism, true to its genius, seized the opportunity to make this very council the means of furthering the ends they had in view. In spite of the earnest remonstrances and able arguments by some of the best minds of the Church, they carried their point and ultimately succeeded in silencing all but the learned and stalwart Munich professor who to the end of his long life refused submission to what his intellect and conscience alike forbade. Numerous were the efforts made to induce the distinguished man to submit to Rome's ruling, but he was inflexible. Neither threats nor cajolery could move him. He was excommunicated, and denounced from many pulpits. He tells that popular fury had been roused against him, "and," he says, "the effect of these declamations was such, that the head of the police informed me that attacks on my person were being planned, and that I should do well to avoid going out without company." Afterwards efforts were made to get him to unsay his protests against the decision of the Vatican council. Eminent men and women of exalted station entreated him to submit. These passionate appeals failed to move him, and he lived and died protesting against the dogma of papal infallibility. As late as 1887 in his reply to the entreaties of the papal nuncio, Ruffo Scilla, he says:—

I know from a number of irreproachable witnesses, from statements which they have let fall, that the council of the Vatican was not free, that the means there used were menaces, intimidations and seductions. I know it from bishops, whose letters I hold or who have told it to me by word of mouth. The very Archbishop of Munich, who excommunicated me, came to me the day after his return from Rome and told me certain details which left me in no doubt. It is true that all these prelates have made their submission; they all agreed to say by way of excuse: "We do not wish to make a schism." I also do not wish to be a member of a schismatical society; I am isolated.

The excommunication of such a man as Dollinger and the injury done to mind and conscience of those who submitted was a heavy price to pay for the triumph of the Jesuits. They are very astute, but somehow in the end their plans invariably miscarry; it is certain that Papal infallibility will be no exception. A monstrous assumption like that is a sign of weakness and it may lead to consequences very different from the intention of its framers.

Books and Magazines.

THE PULPIT. (Buffalo: Lakeside Publishing Co.)—The number for this week contains sermons by Revs. Arthur T. Pierson, on "The Rudiments of the Gospel"; Joseph Cook, on "Certitudes in Religion"; David Thomas, on "The Peerless Preacher"; and Phillips Brooks, on "Not Being Mixed with Faith."

HYMNS NEW AND OLD, No. 2. By D. B. Towner. (Chicago: Fleming H. Revell; Toronto: The Willard Tract Depository.)—The favour with which the first series of hymns selected by Mr. Towner was received has induced him and his publisher to issue a second series. In this collection hymns and music are specially adapted for use at evangelistic services. The range is wide and varied; several well-known standard compositions are to be found along with those of more recent origin, but all have stood the test of experience, and many of them have been found eminently helpful. The collection is got up in stiff paper boards in neat and handy form and is published at a remarkably cheap rate.

THE LADIES' JOURNAL. (Philadelphia: The Curtis Publishing Co.)—Music-loving girls and those with vocal aspirations will find a rich treat in *The Ladies' Home Journal* for February, in which Emma C. Thursby, Campanini, Madame Albani, Clara Louise Kellogg, Maud Powell and Albert Parsons have crisp and practical articles on voice-training, piano-playing and music and vocalics generally. There is many a help and hint in the words of these great artists, who make room further on in the number for Sister Rose Gertrude's first printed article on "My Work Among the Lepers," in which the young heroine of the leper settlement of Molokai tells the true reasons why she renounced her work among the stricken lepers. Other papers of great interest are also promised.

THE STARLING.—A Scotch Story. By Norman Macleod. (Toronto: The Willard Tract Depository.)—The famous minister of the Barony Church, Glasgow, was like all great natures a many-sided man. He had a versatile pen. He could preach an earnest and impressive sermon, and dash off a poem brimful of racy humour. Large-hearted Norman Macleod was likewise a good story teller, and now, long after he is gone, his writings find thousands of admiring and appreciative readers. "The Starling" first appeared in the pages of *Good Words* when that serial was in its robust youth. The story is intensely interesting, overflowing with kindly humour, suggestive of good thoughts, and fitted to awaken noble impulses. It is now published in marvellously cheap form, and is within the reach of all.

THE CRITICAL REVIEW OF THEOLOGICAL AND PHILOSOPHICAL LITERATURE. Edited by Professor S. D. F. Salmond, D.D. (Edinburgh: T. and T. Clark; Toronto: D. T. McAlinsh.)—This is a new modest looking quarterly, but one of great merit and value. Its design is to supply English-speaking readers with a magazine akin to what has been so long in vogue and found so helpful in Germany. One feature of the new venture is that all contributions are to be signed by their authors. It disclaims all intention of being the mouth-piece of any particular school within the fold of the Evangelical Church. The first number makes a most favourable impression. Many of the leading Scotch theological professors, as well as others and prominent divines contribute able and independent reviews of the most noteworthy theological and philosophic works that have recently appeared.

LAYS OF CANADA and Other Poems. By the Rev. Duncan Anderson, M.A. (Montreal: John Lovell and Son.)—Mr. Anderson, for many years faithful Presbyterian minister of St. Andrew's Church, Levis, has a gleam of "the light that never was on sea nor shore." His lyre is tuneful. His deft hand sweeps over many strings. The results of his poetic musings have been collected and presented in a handsome volume. It opens with a patriotic ode on "The Queen's Jubilee." The land of his adoption has also a warm place in the poet's affection, for many of the poems are distinctly Canadian. There is a fine robust and forceful tone pervading most of the poems, but the strength is not at the expense of what is essential of all true poetry—beauty of thought and expression. There are also several hymns breathing fine healthy religious feeling. The volume is a worthy contribution to the poetic literature of Canada, and deserves a place in the hearts and homes of the people.

PAN VOBISUM. By Henry Drummond, F. R. S. E., F. G. S. (Toronto: The Willard Tract Depository.)—There is a fascinating freshness about Professor Drummond's writing that is wonderfully attractive. He is ever in earnest and speaks directly, with an intensely practical end in view. At the outset he explains what started the train of thought he has developed in this little booklet. He had heard a discourse by an eminent preacher on that old yet ever new central word of Christ's Gospel "Come unto Me, all ye that labour and are heavy laden." He felt that the conclusion was lacking in definiteness and the way of finding rest as obscure as ever. The Professor, in his own way, sets about giving an answer, but whether it will prove more satisfactory than the sermon that set him thinking remains to be seen. If some of the statements in the little work compels the reader to pause and append interrogatory notes, there are also fine rich forceful and stimulating thoughts for which he will heartily thank the author. Almost anything from the pen of Henry Drummond will find a most extensive circle of readers.

THE Westminster Review for January (Leonard Scott Publishing Company, New York) opens with a paper on "Patriotism and Chastity," by Elizabeth Cady Stanton, for which recent events in Irish politics furnish a text. A paper on "A Privileged Profession" points out the advantage nursing offers to women. An exhaustive article on "The Decline of Marriage" deals with the relations between marriage and culture and presents some conclusions that will attract wide attention. R. Seymour Long writes on the "Continuity of Parties in English History," and Frederic Dolman on "Hereditary Peers and Practical Politics." A brilliant essay on "The Social and Political Life of the Empire in the Fourth and Fifth Century" recalls the early days of this ancient though ever young review. The department of Contemporary Literature, which furnishes one of the most reliable, as well as most accessible guides to the best literature of the day, well maintains the standard it has made for itself. Books are reviewed in science, philosophy and theology, sociology, history and biography and belles lettres. The number closes with its usual review of current English politics, which without being heavy or too light enables one to obtain a clear idea of the latest movement in England.

Choice Literature.

BOB AND HIS TEACHERS.

A GLASGOW STORY.

BY REV. DUNCAN MORRISON, D.D., OWEN SOUND.

CHAPTER VII.

BOB AND HIS MOTHER—THE ATTIC IN WHICH THEY DWELT—HOMELY FURNISHINGS—SKETCHINGS IN CHURCH—VISITED BY A DEPUTATION OF ELDERS FROM THE KIRK SESSION.

Ingratitude! It is hardly possible to present this sin in too dark colours. Take a case. The infant son of a widow, the only hope of his mother, takes sick, and is likely to die. The physician says there is no hope, but she says there is hope, and she plies him with cordials, walks the chamber through the dreary hours of night, keeping him near to her heart, and soothes him to rest, and that does him good. And so she nurses and nurses him till the tide is turned—till life returns to his languid eye and hunger to his pale lips; and when the air is balm and the day is fine she takes him out, and rejoices to see his little limbs getting fat and round. For years that child is the object of her care. The daintiest morsels are reserved for him by day and the softest place by night. What matter though hers be the hard crust and the poor dress provided it go well with him? Years make a change both with the mother and son. He becomes strong and stalwart, she poor and decrepit, needing nursing in turn. Does she get it? Surely the young man will not forget his mother, but gladly repay manifold the years of kindness he has received at her hand. Not at all! Not at all! He has become a man, and has learned to smoke, swear and stay late out at night. He has become a man and she? "Oh, the old woman!" May God forgive him!

Is this a picture of Bob's conduct to his mother? Had the little success which he had recently gained turned his head and made him oblivious as to her claims? By no means. That is the weakness of an empty, shallow character, and Bob was far from being empty and shallow. That's the spirit of a manakin, not a man, and Bob early began to develop in the right way. Though cheerful and happy in his disposition, there was at bottom a deep and serious vein—a strong religious sense that was quick to feel the presence of evil, large capacities slumbering in his soul whose rich unfoldings in coming years were not yet discernible.

Bob was not ungrateful to his mother. On the contrary, he was to her a great comfort. Their united income was small, made up of his dollar a week and what she could earn by her needle and chores, but with care it sufficed for all their wants.

Their home consisted of one room—an attic on the third floor with a window looking to the west. It was little of God's green earth Mrs. Armstrong could see from her position, and almost the only reminder she had of it—its woods and glens and blooming meadows—were the two or three flower-pot plants—primulas, camellias, geraniums and roses—that she cherished. Still she was thankful and happy; and so she might, for in that frail child, on whose young life a shadow had fallen, but who was now beginning to lift up his head, she had a companion that was better to her than thousands of gold and silver—a companion that never vexed her with late hours at night, and whose light step on the stair, despite the frozen toes, was to her the sweetest music she ever heard in this world.

On the walls of their humble dwelling-place were a few very good pictures, some of which Bob had copied from originals and some that had come as heirlooms into the family—one of which is that of an old Covenant. He sits in a wiggle with his Bible before him on a huge stone. He leans on his great broadsword, and his horse stands quietly by his side. Evidently he smelleth the battle from afar, and his master is drinking in some glorious promise from the pages of Revelation. Then on the neighbouring mountain, where the mist is still lingering, you can faintly see through the haze an advanced scout of the enemy taking a survey of the field, thirsting for blood and plunder. It was a great day for Scotland that when the Solemn League and Covenant was spread out in the old kirkyard of Edinburgh, and all sorts of men came forward to set their names to it. There were lords of the Commons, and Commons as well, peers and peasants, but all alike filled with the same spirit; and some of them, it is said, pricked a vein and dipped the pen in their blood that they might write their names with the very fluid of their hearts. What does that old man say resting on his sword with his Bible on the big stone before him?

For the crown of Christ and His covenant
I would gladly lay down my life this day.

That is what he says and what 30,000 more did say, and not only said but did for the Covenant. This was a picture that Bob had copied from an original, and it was one on which his mother set great store, for that was the race of people from whom she had descended. Those pictures on the walls and flower-pots on the sills of the windows were not the least of the furnishings of that humble abode. There was what was called the dresser, containing shelves below and the rack above with its goodly assortment of plates and dishes, some of them heirlooms, each having a history, and all kept with scrupulous care. There were also two tables, the one serving all ordinary purposes, the other serving the double purpose of holding some bric-a-brac and furnishing a becoming stand for the old family Bible which had come down from several generations, the memoranda of which were to be found on the fly leaf. Then near by were two or three shelves containing some of the old standard books, such as Boston's "Fourfold State," Fox's "Book of the Martyrs," "The Confession of Faith," Bunyan's "Pilgrim's Progress" and "Jerusalem's Sinner Saved," Dodridge's "Rise and Progress of Religion in the Soul," and Thomas a Kempis' "Imitation of Christ," all of which bore the marks of careful perusal. There was no paper on the walls, but there was something better—the regular whitewash which serves both as a purifier and a disinfectant, and was in good keeping with the clean and spotless floor.

Bob, as I have said, was a great comfort to his mother, and many a time she spoke to me with a grateful heart about

him; but still Bob had his faults, for which she was not slow to reprove him. One of these, and one that gave her great annoyance, and which in spite of many a warning he persisted in, was his inveterate habit of sketching in church. So long as he confined himself to cats and dogs she did not mind, but when on Sundays, sitting in church, he gave himself to this amusement, the fault became intolerable. Out of deference to his mother he would stop, and made promises of amendment; but such was the strength of his habit that often, I believe, without thinking, he would take out his pencil and note-book and "take off" the chief figures that were before him. Sometimes it was the preacher holding out his hands with a dolorous face; sometimes a well-known elder going round with his plate with pompous stride and solemn face; sometimes a conspicuous member of the Church indulging in a nap, giving the preacher many an unconscious nod of approval; sometimes a member of the choir, a silly girl full of giggle and vanity, with her fan raised to her eyes, and casting them in all directions. She hastily covers them for a moment and giggles; speaks a word to one sitting near (giggle), makes a remark on some one opposite (giggle), asks a question—a question about the hymns (giggle), and again hides her face behind her fan (giggle). Such were the subjects that engaged Bob's notice, and were reproduced to the life on his pages; and such pictures he would throw off with a speed and a power that would delight the heart of any *Punch* or *Grip* in the world. Poor Bob made many promises, as I have said, to his mother to reform—to give up this fault; but I believe the habit was so inveterate, the tendency to repeat it so strong that, without thinking, he often felt, in short, that it was irresistible. And woe be to the subject that fell under his humorous eye, for if there was any defect—anything peculiar about the nose or lip or gait—it was sure to be seized and held up to the life!

This thing ran on nearly a year to the great amusement of the young and even to some that were not young, and it was the theme of not a little mirth to outsiders—to all indeed except to those that were so unfortunate as to fall under the scrutiny of the young sketcher and those that sympathized with them. But plainly this state of things could not go on always. Complaints were made on every hand; and so much as some of the office-bearers of the Church had smarted under the severity of Bob's faithful delineations and were kept in terror lest the infliction should be repeated, a deputation under the awful sanction of the Kirk Session, was sent to wait on Mrs. Armstrong and remonstrate with her against her allowing her son to follow a practice that was so offensive to many of the members of the Church and so inconsistent with the sacredness of the holy Sabbath and the sanctuary!

This had the desired effect. So great an impression did this visit of those two grave elders, that had never darkened the widow's door before, make on its two humble inmates that they were completely prostrated and could not think of showing their face in church for months afterwards. And when, impelled by a strong sense of duty, they did return, they were not able to lift up their heads, but looked as if they had come to do penance on the pillory. It was like a revival of their crushing sorrow when Bob was jailed. This was the end of Bob's sketching in church! Still with the exception of now and then a little skirmish, Bob and his mother got on wonderfully well. They were poor and yet rich, having little of this world and yet possessing all things, for theirs was the blessing that maketh rich and addeth no sorrow. Mrs. Armstrong was in feeble health, and she felt that she could not expect to see the years of her forefathers, but in Bob opening up from day to day in all the promise of a noble manhood she saw that she had not lived in vain—that her mission was a success, and so she was happy. In these circumstances what were wealth and honour and lands and great renown? In these she could say in the spirit if not in the language of that great African explorer whose fame is now ringing through all lands: "To one like me what are banquets? A crust of bread, a chop and a cup of tea is a feast. Receptions! They are the very honours I fly from, as I profess myself slow of speech. Nature has not fitted me to enjoy them. The pleasure of looking at them is even denied me by my continued absence."

What then! Nothing. No honour or reward, however great, can be equal to that subtle satisfaction that a man feels when he can point to his work and say: "See now the task I promised you to perform with all loyalty and honesty, with might and main to the utmost of my ability, is to-day finished. Say, is it well and truly done? And when the employer shall confess and say that it is well and truly done, can there be any recompense higher?" This is a voice from darkest Africa, and similar was the voice of the highest when, looking back upon all His mission here below, He said: "It is finished."

CHAPTER VIII.

STRANGE STORY—MABEL BROWN—THE ADOPTED DAUGHTER—HER GREAT SUCCESS IN DEALING WITH AN INFIDEL—POWER OF SONG.

Right across the way from Bob's dwelling there lived a couple, Brown by name, who had no child, but who resolved to adopt one, and this took place in this wise: A parcel was received one evening by Mrs. Brown wrapped in a Hamilton newspaper—a parcel from a neighbouring store containing some groceries. The newspaper which she had laid aside contained the following advertisement:—

"Wanted—Some respectable family to adopt a female child about three months old, born of poor but reputable parents, now both dead. The applicant in every case to be commended by a clergyman who will be held responsible for the same. The disposal of the child to take place soon as a suitable applicant should be found."

Mr. Brown was somewhat slow in moving in the case, and only yielded because of his wife's importunity.

The result was that Mrs. Brown applied, but no sooner had she done so than she began to regret—almost tremble lest her application should be accepted. It was accepted, and so there was nothing for it but to proceed to Hamilton, a neighbouring town, and bring home the child!

Who will undertake to describe the feelings with which she—all inexperienced in such things as the handling, the washing, the dressing, the medicating of an infant so young—brought home the treasure—really a goodly child. But

the more she looked into that child's face the oftener she fed it, dressed it and put it to sleep, the more she felt drawn towards it. And when at length the returning smile of recognition came, together with the infant prattle and the soft hand playing with her hair, her enthusiasm rose, and now no duty was too heavy and no sacrifice was too great. She was happy, and wondered much that her husband could not see as she saw in this case, and rejoice as she rejoiced over the dawn of a new love—a love that was to grow in happiness and in beauty, shall we say forever.

Pass over several years. How now about Mabel, for that was the child's name? She is now a lovely girl of ten years, a fair blonde with soft eyes, well-cut features, an abundance of yellow hair and a ringing laugh that would do you good, only a little boisterous at times. It was a sight to see her bounding into a room, light as a bird upon the stem, her abundant hair falling upon her shoulders, jumping in bunches round her neck in her ever-changing movements. Hers was not a thoughtful or deeply intellectual nature. She had nothing of the sombre or meditative in her. On the contrary, she was naturally gay and sprightly—even to a fault, and there was a certain stormy petrelism that now and then broke out in her gambols that gave her foster-mother, Mrs. Brown, no little concern. Still there was great vivacity—great generosity—a readiness to do anything to oblige—anything to serve another that was in her power. As an illustration of her mannerism at this time I may give the following: A clergyman hardby hearing her singing in the midst of her gambols on the lawn:—

There is a fountain filled with blood, etc.,

cried: "Mabel, would you mind going up to the chamber of that window (pointing to it) and singing that hymn to a dying man there? The man referred to was an infidel of the worst type—one that hated clergymen with a perfect hatred and counted them his enemies. It was in vain that this good man that made this request to Mabel had sought an interview with the dying man, for he had charged his wife to allow no such visitors to come near him."

"But I must see him," said the minister standing at the door guarded by the wife of the infidel.

"Well, if you must, it will be over my body that you will make your way," said this woman in a tone that meant determination.

There was no use of remonstrance, and so the minister came away with a heavy heart, and was musing over his failure when he heard Mabel singing, and put this question:—

"Would you mind?" etc.

"No, sir," said she.

"Go, then, dear child, and take with you these flowers; lay them on the sick man's table and sing your hymn to him from beginning to end. Don't wait till he asks you, for he will never ask you, but just you begin when you lay down your flowers—just begin and sing it from beginning to end; and may God be with you! Take your Testament with you too."

Off Mabel went with a light step, little knowing the greatness of the mission on which she is sent. She is freely admitted—admitted without cavil or question, but rather with welcome; and being admitted she lays the flowers down as directed on the table beside the grey haired infidel that was not long for this world. She sings her hymn from beginning to end, but, long before she reached the end, the strange old man, coughing and staring, was greatly moved—moved to tears; and, raising himself on his elbow, and looking into the face of youth and beauty, said with a trembling voice:—

"Where—O child—did—(coughing) you learn—that hymn?"

"At the Sabbath school, sir," she replied.

"Who—sent—(coughing) you here?"

"The superintendent of the Sabbath school, sir," she said.

Short silence—coughing—spitting.

"What—was—your—lesson—last—Sabbath?" he said.

Mabel: "There is forgiveness with Thee, and who is a God like unto Thee that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever; for He delighteth in mercy."

"He—delighteth—in mercy; delighteth—in mercy," the old man repeated to himself in an undertone. "And—did—you (coughing)—read—anything?"

Mabel: "Yes, sir, we read about the woman that was a sinner coming into the dining-room to Christ, and how that she washed His feet with her tears and wiped them with the hair of her head."

Infidel: "What did—Christ—say to her?"

Mabel: "He said unto her: 'Thy sins be forgiven thee.'"

Infidel: "Would you read (coughing and spitting) me the story?"

"Yes, sir," said Mabel, and forthwith began to read Luke vii. 36-50. "And one of the Pharisees desired that He would eat with him; and He went into the Pharisee's house and sat down to meat. And, behold a woman of the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment and stood at His feet behind Him weeping, etc."

"Now when the Pharisee which had bidden him saw it, he spake within himself, saying: 'This Man, if he had been a prophet, would have known who and what manner of woman this is that touched Him, for she is a sinner.'"

"And Jesus answering said unto him: 'Simon, I have something to say unto thee'; and he saith: 'Master, say on.' There was a certain creditor which had two debtors; the one owed 500 pence and the other 50; and when they had nothing to pay he frankly forgave them both; now tell Me which of them shall love him most?'

"Simon answered and said: 'I suppose that he to whom he forgave most.' And He said: 'Thou hast rightly judged. Then He turned to the woman and said unto Simon: 'Seest thou this woman? I entered into thy house; thou gavest me no water for My feet, but she hath washed My feet and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint, but this woman hath anointed My feet with ointment. Wherefore I say unto thee, her sins which are many are forgiven, for she loved much; but to whom little is forgiven the same loveth little.' And He said unto the woman: 'Thy sins are forgiven thee.' And they that sat at meat with him began to say among themselves: 'Who is this that forgiveth sin also?' But He said to the woman: 'Thy faith hath saved thee. Go in peace.'"

(To be continued.)

THE MISSIONARY WORLD.

A REPULSE IN HONAN.

In a letter received by Mr. Hamilton Cassels, secretary of the Foreign Mission Committee, from Dr. McClure, tidings of a somewhat painful interest are contained:—

As you no doubt are aware, it takes a good deal to move me up to the writing point, and I am sorry the motive power in this case is not such as we would like it to be. Two months ago I could have written you a more cheering letter, for on the 4th of October we succeeded in renting a compound in Ch'u Wang (pronounced almost like chew wong), under what appeared most favourable circumstances, and without any opposition from any one. Ch'u Wang is a market town in the Chang Teh Fu district, situated on the Wei River, about six miles within the border of the Province of Honan. We entered into possession on October 6, and in two or three days I returned to Lin Ch'ing for a week, and then went back to rejoin Macgillivray, taking a few things to make our place more comfortable and habitable. Everything went on quietly until about the beginning of November, when officials were gathered at Ch'u Wang to receive the new Governor of Honan on his way up the river. During the stay of these gentry and officials no doubt plots were laid against us, as we heard of opposition then for the first time. We heard that we would be driven out after the new Governor had passed up the river. The Governor passed, and all went on quietly for some time. On November 14, however, nine of the gentry of Ch'u Wang called on us, and after some polite talk and praise of our good work, these polished hypocrites said the people of the place were very bad, and if we found a quieter place we had better remove to it. They would wait ten days for our decision as to whether we would go or stay. We knew their meaning, of course, was to cause us to go, but we did not think they intended to any more than frighten us by their talk. However, about nine o'clock that same night we heard they had hired men to come next day to raise trouble on our premises. Next morning we sent word to the official of the town, a deputy of Nei Huang Hsien mandarin. He, of course, was not at home, and we have good reason to suppose he knew all about what was being done, if indeed he did not take any more active part, which is very probable. We decided to open the gates as usual, thinking that at most we would not be exposed to anything worse than perhaps some wrangling and the throwing of mud and bricks, and it would be over. That forenoon larger numbers of people gathered than was usual, and evidently tried in all ways to provoke us to a quarrel, but this we very carefully avoided, and about noon the people grew fewer, and we began to think all danger was over, but about one in the afternoon a gong was beaten on the street opposite our yard gate, and at once twenty-five or thirty men marched quickly in, and went directly to the gate leading into our living rooms, and, pushing it off the hinges, rushed in, and in about ten or fifteen minutes everything was cleared out of those rooms, our clothing, bedding, books, tables and chairs; and worst of all my medicine chest, containing instruments and medicines, was carried off. As soon as the affair was over Mr. Macgillivray and the native helper went to Nei Huang to notify the official. In two or three days Dr. Smith on his way up the river arrived, and we brought all the pressure we could to bear on the mandarin to make him get justice for us, but he was afraid of these gentry, and after coming in person to Ch'u Wang and endeavouring to gather our goods back, he only succeeded in two days in getting back about one-tenth, and in order to make a show of punishing the guilty he hired two men to go to Nei Huang, the official city, as though to undergo punishment, pretending these were the ringleaders. As he expected us to take back this small fraction of our property in settlement of the case, we indignantly refused, and determined to refer the case to the consul for redress. On arriving in Tientsin and giving the consul an account of the affair, he said he thought we had a very clear case, and would almost certainly get our losses made up, and promised to bring the case at once to the notice of the Viceroy, Li Hung Chang. I intend to call on the consul in two or three days to hear what the Viceroy's opinion is. In the meantime all we can do is hope for the best. Mr. Goforth and Mr. Macgillivray are holding the fort in Ch'u Wang, and we intend to stick to it to the last.

CONVENTION OF CHRISTIAN WORKERS AT BANGALORE, INDIA.

Bangalore, the chief city of the kingdom of Mysore, has just witnessed a singular sight for the capital city of a non-Christian kingdom.

Pursuant to an invitation from the missionaries of all societies working in Bangalore and other earnest Christians residing there, a convention gathered at that place on the 23rd of September, of missionaries and other Christian workers from all parts of the Madras presidency with some also from Bombay.

The convention was not for the discussion of abstruse problems of missionary policy, but for the promotion of spiritual life and growth and earnestness in work for the Master.

Trains arriving on the afternoon of September 23, from four different directions, centring at that place, brought those invited, and others who could attend, from many different provinces, districts, cities and villages. All parts of the Tamil country, from near Cape Comorin to Madras and the Neilgherry Mountains, sent representatives. All parts of the

kingdom of Mysore, the Kanarese kingdom, were represented. Two delegates from the Marathi country and one from the Gujarathi; myself and another from the Telugu country; missionary workers among the Mohammedans in Hindustani; workers in English among the Eurasians and in the English army, and native preachers in Tamil, Kanarese and Telugu were there. Seven languages were required to do the daily work at their stations of the workers there assembled.

Not missionaries alone: many laymen were there. Coffee planters from the Shevaroy and the Neilgherry Mountains. An executive engineer from one of the new state railways on the East Coast; a general and several other officers from the Madras army; soldiers in uniform from the garrison; artisans and tradesmen and their families; natives, male and female, in their striking costumes. All mingled, as children of the King, in this conference. It would be hard to match it in any city of the Western world.

Twelve different branches of the Church of Christ were represented—the Church of England, English Baptists, American Baptists, English Independents, American Congregationalists, English Wesleyans, American Methodists, Australasian Wesleyans, German Lutherans, American Reformed, English Plymouth Brethren and Salvation Army officers—all joined heartily in counsel and prayer for higher spiritual life, for more absolute consecration, for more efficient service.

Tuesday evening was devoted to an informal reception, a social gathering, the Rev. and Mrs. W. H. I. Picken, Wesleyan missionaries of Bangalore, being host and hostess.

It gave us all an opportunity of becoming acquainted. English, Germans, Hindus, Americans, Australians and an exceedingly pleasant gathering it was, closing with half an hour of more formal words of welcome, praise and prayer.

The next three days, with three sessions each day, were given to the consideration of, "What Christ does for His people," "What Christ does in His people," and "What Christ does through His people," one day being given to each theme.

The Wednesday morning meeting was a Bible reading on the first theme, conducted by Rev. E. Chester, M.D., thirty-one years a missionary of the American Board in the Madura Mission. The afternoon meeting was devotional, led by Rev. I. G. Hawker, twenty-five years a missionary of the London Missionary Society at Belgaum. It was a helpful, uplifting meeting. The evening's session was a more public meeting for addresses on the day's theme, presided over by the representative of the Arcot Mission of the Reformed Church in America, thirty years a missionary among the Telugus, at which every seat in the large audience-room was filled and some stood. Addresses were given by the chairman, on what Christ does (a) By His atonement; by Rev. G. W. Lawday, of Tumkur, Wesleyan, (b) By His example; and by Rev. W. Ioso, London Mission, Madras, (c) By His intercession. The exercises were interspersed with warm prayers and spirited singing by a volunteer choir who had previously practised for the purpose.

Thursday's was the second theme, "What Christ does in His people." The morning's Bible reading on it was led by Handley Bird, Esq., Plymouth Brother, from Coimbatore, and was exhaustive and stimulating. The afternoon meeting was for ladies only, and was said to have been of exceptional interest. The evening meeting, for public address, was led by Dr. Chester, of Dindigul, and addresses were given by the chairman, by Mr. E. Lynn, Plymouth Brother, Malvalli, and by Rev. John S. Chandler, of the American Madura Mission.

Friday was the crowning day. The theme, "What Christ does through His people." The morning Bible reading, led by H. Clift, Esq., railway executive engineer, mapped out the subject well. The afternoon meeting was a conversational session on "Methods of Evangelization," or "How shall God work through us for His higher glory?" The writer was asked to open and guide the conversation. This was declared to be a "Council of War" for the conquest of India. And it proved to be one of the most stimulating of the meetings, full of variety and suggestiveness.

The methods referred to were: Oral proclamation of the Gospel in the streets, villages, markets, fairs, with such accessories as large coloured Scripture pictures or magic-lantern Bible scenes, by night, with cornet and bicycle to tow in the crowd and "baby organ" to hold them for the preaching; Medical missionary work, with preaching to all patients, and terse Gospel tickets for the patients to take home; and Zenana medical work by lady doctors; reading rooms and preaching halls in crowded thoroughfares; Sunday school work among Christian and heathen children; Young Men's Christian Association work in large cities, and Young People's Societies of Christian Endeavour in smaller places. The Press and Tract Gospel and Christian book distribution all through the country. Christian school work to reach non-Christian pupils, and to train workers, and Zenana work and Bible women, and Hindu girls' schools to reach non-Christian women.

This meeting being a "family gathering," all mingled freely in the discussion—ladies and gentlemen, lay and clerical, English, Germans, Australians, Americans, Hindus, Episcopalians, Methodists, Salvation Army, Presbyterians, Plymouth Brothers, "Faith Mission" Workers, Baptists, strict and open, Congregationalists and Wesleyans, with prayers of unction, and hymns of victory thrown in all the way. The only difficulty was in bringing the meeting to a close.

Friday evening's meeting, the closing one of the series, was the most crowded one of all. General MacAusland, of the Madras army, presided and made the opening address, on "What Christ does through His people." (a) by the example and influence of their lives, and was followed by Rev. L. S. Gates, of the American Board's Mission, Sholapore, Bombay, on (b) by their testimony to truth and experience, and by Rev. I. G. Hawker, of Belgaum, on (c) by their works of faith and love.

After the benediction there was a general handshaking of those who had come, many of them one and two days' journey to attend, and so this memorable "Mildmay Conference," held in India, of Christian workers, was brought to a close amid a universal desire for a similar meeting to be held next year, at which very many more workers, lay and clerical, will be sure to be present. The Kingdom is coming. We can see its onward progress. God bring it in speedily!—*Missionary Review*.

1891. PROSPECTUS. 1891.

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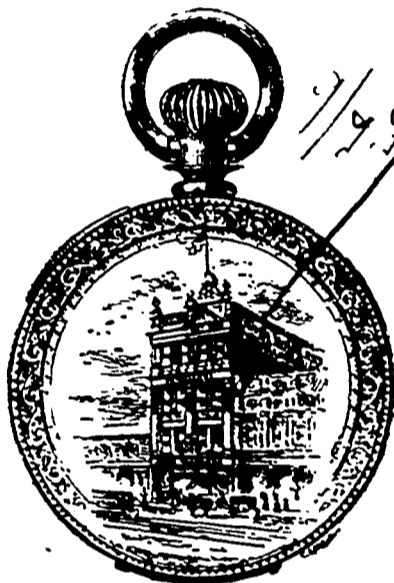
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THE Scottish Education Department having resolved to give a Government grant to the school taught in the Episcopal Chapel at Bonawe, the school board of Ardelistan threatened to resign in consequence.

THE Rev. W. Fergus had for his subject on a recent Sunday evening in Blythwood Church, Glasgow: "Be kind to auld grannie"; or, the detestable manner in which some sons—not boys but men—use their mothers."

AN overture to the Synod, moved in Hamilton Presbytery by Mr. Wotherspoon, of Burnbank, suggesting that the Holy Communion should be substituted for the Synod sermon, was rejected by the casting vote of the Moderator

THREE Congregational ministers have just been received by ordination into the Anglican Church—Revs. J. Barker, LL.B., late of New College Chapel; W. Parker Irving, B.Sc., late of Howard Chapel, Bedford; and D. Wallace Duthie, late of Swansea.

THE new Moderator of the Victorian General Assembly is Rev. W. J. Gillespie, of Coleraine, who, although a bush minister, has kept himself as closely in touch with the movements of the day as his metropolitan brethren. He officiated in full court dress.

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Ministers and Churches.

THE Rev. R. P. McKay preached in West Church on the morning of January 18, and Rev. R. Wallace in the evening, as it was thought appropriate that he should conduct the last service for his former congregation before the induction of the Rev. J. A. Turnbull.

THE Rev. George Burnfield lectured most interestingly to a crowded audience recently in the Southside Presbyterian Church, Toronto, on "An Evening in Jerusalem." The proceeds amounted to about \$120. Other congregations might do well to arrange for the delivery of this or other Oriental lectures by Mr. Burnfield.

ON the evening of the 19th inst., Mrs. Gustavus Munro, of Embro, had a very pleasant surprise at the manse, being waited upon by the members of the Woman's Foreign Missionary Society, of which she has been president since the time of organization, thirteen years ago, and presented with an address and a life membership of that society.

THE anniversary sermons of Knox Church, Harrison, were preached, January 18, by Rev. R. J. Laidlaw, LL.D., of Hamilton. He preached two eloquent sermons which will be long remembered by the people. The day was fine and the large church was packed to the doors. The annual tea was observed on Monday night when admirable addresses were delivered by Thomas Gibson, M.P.P., James McMullen, M.P., J. Smyth and Dr. Laidlaw. The pastor, Rev. M. C. Cameron, occupied the chair. The handsome sum of \$164 was realized.

THE annual tea-meeting of the Kemptville congregation was held on Christmas night. Refreshments were served by the ladies in the town hall, after which an adjournment was made to the church, which was comfortably filled. The pastor occupied the chair. Interesting addresses were given by Rev. Messrs. A. McGillivray, Brockville; A. McWilliams, S. Mountain, D. J. Hyland, Bishop's Mills, and G. G. Huxtable and J. Coult, of the Methodist and Baptist congregations. Mrs. H. Lang presided at the piano. Mrs. Clark, Smith's Falls, gave several of her beautiful songs in her own finished style which delighted the audience.

SPECIAL union evangelistic services have been held in London during the past three weeks, which there is every reason to believe have been productive of much good, as the meetings were well attended, and much interest was manifested. The pastors of the five Presbyterian Churches entered heartily into the work and were ably assisted by the Rev. J. Waddell Black—a Presbyterian minister who has recently come to this country from England—and who took charge of one week's services in the centre churches while other special meetings were being held in the suburbs. Mr. Black presents the truth in an earnest, clear and forcible manner, and will doubtless do a good work in any charge to which he may be called.

THE Brantford Ladies' College, on re-assembling after the Christmas holidays, has had a large addition to its roll of students, and a goodly number more are expected at the commencement of the spring term, February 5, six of them from the North-West and British Columbia. This increase has necessitated the appointment of an additional resident governess. The musical department under Mr. G. H. Fairclough is being so largely patronized that the Board have under consideration the appointment of another teacher in this department, five being already employed. Under the energetic supervision of Dr. Cochrane, assisted by Miss M. F. Lee, the lady principal, the college is making rapid and substantial advancement. Young ladies who contemplate entering at the spring term should at once communicate with Dr. Cochrane as to the studies they contemplate taking up, so that arrangements can be made to meet their wishes.

ON Friday, January 16, the children of St. John's Church Sunday School, Brockville, had their annual sleigh drive. On their return they were served with a bountiful tea in the basement, after which an adjournment was made to the church, where a number of Bible scenes were exhibited by Mr. Burgess, of Fairknowe Orphans Home, with his magic lantern. A banner was presented to the class with the best record for regular attendance, and a Bible to the little girl who had recited the Shorter Catechism without mistake, after which one of the most pleasing features of the evening occurred, namely, the presentation of an address, accompanied by a handsome silver coffee service and a pair of knife rests to Mr. J. J. Bell, M.A., who has just retired from the superintendency of the Sunday school, after having filled the position for over seven years with much faithfulness and acceptance. The address was read by Miss Annie Hutcheson and the presentation made by Miss Bella Curle, both of whom were scholars when Mr. Bell took charge of the school, but who are now faithful and devoted teachers. Mr. Bell, who had no previous intimation of the presentation, replied in suitable terms.

THE induction of the Rev. J. A. Turnbull, LL.B., to the pastoral charge of West Church, Toronto, took place last week. There was a large attendance of members and friends of the congregation, and a strong representation of the Toronto Presbytery. Rev. William Frizzell, Moderator of Presbytery, presided. Professor Thomson preached a thoughtful and appropriate sermon from 1 Cor. i. 23: "We preach Christ crucified." Mr. Turnbull, having answered satisfactorily the questions of the formula, was, after prayer, regularly inducted as minister of West Church. Rev. D. J. Macdonnell delivered a forcible and practical charge to Mr. Turnbull, and Dr. McTavish no less energetically counselled the people concerning the duties incumbent on them. At the close Mr. Turnbull was accompanied to the porch by Messrs. Robert S. Gourlay and John Gordon, where he met with a cordial welcome from the members of his flock, both old and young. In the evening a largely-attended social was held. After partaking of bounteous re-

freshments in the spacious lecture-room, the large audience assembled in the church, where the meeting was presided over by Rev. R. P. McKay. Addresses of congratulation and welcome were given by Rev. S. S. Bates, College Street Baptist Church, and Rev. Manly Benson, of Queen Street Methodist Church. A handsomely-illuminated and framed testimonial, expressive of the affectionate regard for the late pastor, Rev. Robert Wallace, was presented in a neat address by Mr. James Watt, supplemented by a few appropriate remarks by Captain Sylvester, to which Mr. Wallace feelingly responded. This was followed by the presentation of about fifty volumes to Rev. R. P. McKay, who had acted as Moderator during the vacancy. The presentation was made in felicitous terms by Messrs. David Millar and R. S. Gourlay, Mr. McKay making a modest and appropriate acknowledgment. Brief addresses were then given by the following gentlemen in the order named: Rev. Messrs. W. G. Wallace, Alexander Gilray, Mr. William Adamson, John Neil, George Simpson, George Burnfield and Professor Thomson.

THE Whitby Presbyterial Woman's Foreign Missionary Society held its tenth annual meeting in Whitby on January 20. A meeting for the ordinary routine business of the society was held in the morning. In the afternoon a meeting of more general interest was held, which was well attended. After devotional exercises, conducted by the president, Miss Gordon, Miss Macgillivray gave a very hearty welcome to the delegates and friends, which was feelingly responded to by Mrs. Kippam, of Claremont. The officers for the year are: Miss Gordon, president; Mrs. Eastman, Mrs. Leslie and Mrs. Fraser, vice-presidents; Mrs. Gibson, treasurer; Miss Drummond, secretary. The reports from all the auxiliaries and mission bands are hopeful, and though there have been many discouragements the society starts a new year with a hope of exceeding anything that has been done in the past in the coming year. The contributions for the year were over \$1,000, besides which a large supply of clothing was sent to the North-West. The president gave a short address and was followed by Mrs. Shortreed, of Toronto, who added greatly to the interest of the meeting by giving a most earnest address, in which she pleaded eloquently for a thorough consecration to God by all the members, as a means of advancing the cause far beyond its present limited workings. The president of the Methodist Woman's Foreign Missionary Society of Whitby extended a hearty greeting to the society. Miss Small read a very interesting and instructive paper on "Little Things." A resolution presented by Mrs. Eastman was adopted, referring to the loss felt by the society in the removal of Mrs. McClelland, one of the vice-presidents, and for many years a most active member, and also recording their sympathy for her in the trials through which she has been called to pass. A delegation from Presbytery appeared, bringing with them expressions of satisfaction from that court, in regard to the work done by the society and encouragement to go forward with increased earnestness in the work. Mrs. McLennan read a carefully prepared paper on the extent of woman's work in its different branches. In the evening a general meeting was held. Mr. Allan, of Newcastle, as a delegate from the Presbytery, gave an interesting address on the progress of missions of the present day as compared with the past. Dr. Jackson, of Galt, also addressed the meeting in his usual eloquent and forcible way, pointing out the promising outlook of the missionary cause, and speaking of the work carried on by women for their heathen sisters. Between the sessions of the meeting the Whitby ladies entertained the delegates and friends also the members of Presbytery by serving a most inviting lunch and tea in the basement of the church. This arrangement added greatly to the social enjoyment of what was the most interesting and successful of annual re-unions.

PRESBYTERY OF LONDON.—This Presbytery met in First Presbyterian Church, London, on the 9th ult. The attendance, lay and clerical, numbered nearly fifty. After reading minutes and arranging business the committee on the resignation of Dr. Thompson gave in their report. The Presbytery requested Dr. Thompson, before taking any action on the report, to express his mind in the matter. He did so, intimating his desire that the Presbytery would accept his resignation. On motion duly made and seconded, the resignation was accepted, taking effect on the first Sabbath of January, Mr. F. Ballantyne declaring the pulpit vacant on that day and acting thereafter as Moderator of Session. Messrs. Simpson and J. A. Murray were appointed to draft a suitable minute in connection with his removal from the Presbytery. A call from Hyde Park in favour of Rev. W. M. Kay was set aside on account of receiving information from Mr. Kay that he had accepted a call from Duart. The mission station in St. Thomas East, hitherto worked under the wing of Knox Church congregation, was set apart as a distinct separate mission, the congregation of Knox Church still promising liberal support. Mr. Brown was appointed to organize the station and act as interim Moderator of Session. In connection with the report on "Evangelistic Services" it was agreed to appoint no committee, leaving the matter of special services in the hands of Sessions, to act as they think proper. The remits of Assembly were considered. First, remit on Aged and Infirm Ministers' Fund. The finding of the Presbytery is as follows: That Rule 3 remain as it is; that Rule 4 be changed as the special committee propose; that Rule 9 be changed as special committee recommend; but with the further change of an annuity of \$150 instead of \$100 to a minister retiring after ten years' service. That Rule 10 remain as at present; that Rule 15 be fixed in accordance with the proposal of the committee of the Western Section; that rule 16 remain as at present. Deputations were appointed to visit aid receiving congregations, to report at March meeting of Presbytery. Communications were read from the Presbyteries of Montreal and Ottawa to the following effect: That the former had deposed from the office of the holy min-

istry Alfred B. Cruchet, of St. Saviour's Church, Montreal; and that the latter had cancelled the license of S. D. Angel. A circular letter was read from this latter Presbytery intimating its intention of applying to next General Assembly for leave to receive Rev. John L. Gourlay, of the American Presbyterian Church, as a minister of this Church. Mr. D. Currie gave in an excellent report on Statistics and Finance for the past year. It was resolved to print the report in sufficient numbers to give one to each family within the bounds; and request ministers to call the attention of their congregations to the facts set forth in the report. Mr. Clarke, of First Presbyterian Church, London, was appointed to address the annual meeting of the Presbyterial Woman's Foreign Missionary Society on February 7 next. It was agreed to hold a Presbyterial Conference on the afternoon of Monday, March 9, at Glencoe; the Presbytery to meet for business the following Tuesday morning at ten o'clock. The following minute was adopted in connection with Dr. Thompson's resignation: "In accepting the resignation of Dr. Thompson the Presbytery desires to record its high appreciation of his ability as a minister of the Church, his faithfulness in attending the meetings of Presbytery and his readiness to discharge all duties entrusted to him. The Presbytery also desires to bear testimony to his scholarship, gentlemanly bearing and earnest Christian character, and hereby express the hope that in the providence of God a congenial field of usefulness will be soon opened to him."—GEORGE SUTHERLAND, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery held its usual quarterly meeting in Watford Presbyterian church on Tuesday, December 16. Mr. Beamer, Moderator *pro tem.*, in the chair. Mr. Beamer, on behalf of the deputation appointed to visit Oil City in the matter of arrears, reported favourably, the congregation promising to raise their portion. The report was received. An intimation was read from the secretary of the Presbytery's Woman's Foreign Missionary Association that they had resolved to hold their annual meeting in St. Andrew's Church, Strathroy, on the 10th of February next. The Presbytery instructed Messrs. J. H. Graham and G. W. Jordan to represent the court at that meeting and deliver addresses. The following deputations were appointed to visit mission stations and aid-receiving congregations as instructed by the General Assembly, and report, viz.: Guthrie Church and stations—Dr. Thompson and Mr. Tibb. Point Edward—Mr. John McLennan; Oil Springs and Oil City—Mr. Beamer; Marthaville—Mr. Tibb. It was agreed to instruct congregations to make their own arrangements for holding missionary meetings and report regarding the same in March. A communication was read from the agent of the Church in regard to the Assembly Fund. The Presbytery made examination and instructed defaulting congregations to pay up. Mr. Fisher, elder, reported that the people of Log Church, Brooke, had selected a site on which to erect a new church. It was agreed to express satisfaction with the choice of the congregation. In terms of application from the congregation of Petrolea, leave was granted them to dispose of their old church, the proceeds of sale to be applied to the payment of the new church just completed. Mr. Graham was appointed interim Moderator of Inwood and stations, also Alvinston Session. The next ordinary meeting of Presbytery was appointed to be held in St. Andrew's Church, Sarnia, on the third Tuesday in March next, at ten a.m., when Session records will be called for. There was laid on the table and read a protest and appeal from Mr. Gillis McPherson against the action of the Kirk Session of Adelaide and Arkona in the matter of a complaint lodged by him against one of its members. This having been read, parties were called. Compared Mr. McPherson for himself; and Rev. Mr. Hume and Messrs. McDonald, Smith and D. Brown for Session. These were heard at length. The Presbytery unanimously agreed, on motion of

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Mr. Cuthbertson, that having read papers and heard parties, the Presbytery declares the action of the Session to have been irregular throughout, sustain the protest and appeal, and direct the Session to take up the matter anew and proceed according to the laws of the Church.

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham December 9, Rev. F. A. MacLennan, Moderator. The Rev. Alexander MacKenzie tendered his resignation of the office of the ministry in connection with the Presbyterian Church in Canada.

ANNUAL CONGREGATIONAL MEETINGS.

The annual meeting of the Reformed Presbyterian Church, Carlton Street, Toronto, was held recently. The pastor, Rev. Stuart Acheson, presided. The net increase of membership is forty, making a total of seventy-eight.

The annual meeting of the congregation of St. Andrew's East, Toronto, was held last week, Rev. G. M. Milligan, the pastor, presiding. From six to eight a bountiful supper was spread for all members desirous of partaking.

sets were re-elected: Joseph Oliver, R. McClain, Robert Aitken, Joseph L. Thompson. Messrs. J. G. Kent and Charles C. Begg were appointed auditors.

The annual meeting of Chalmers Church was held last week under the presidency of Rev. J. Mutch, M.A. There was a good attendance. The office-bearers and workers in the various church movements presented a series of interesting reports.

The annual meeting of St. Andrew's West, Toronto, was held in the lecture room under the presidency of the minister, Rev. D. J. Macdonnell. There was a fair attendance of members. The report of the Board of Managers shows that the prosperity of the temporalities of the congregation has been fully maintained.

The annual meeting of Calvin Presbyterian Church congregation, Montreal, was held on Wednesday, January 14, in the lecture-room of the church. Every department of the Church reported great progress.

The annual congregational business meeting of the Central Presbyterian Church, Hamilton, was held last week in the new school house and was well attended. The chair was occupied by Mr. George Rutherford and Mr. William Lees, jr., was secretary.

The annual meeting of the congregation of the Church of the Redeemer, Deseronto, was held in the church on the evening of Thursday, January 8. Mr. S. Russell having been called to the chair, and Mr. L. Hoppins appointed secretary.

British and Foreign.

The Rev. G. Wade, of Falkirk, has been preaching with much acceptance in New South Wales.

PRINCIPAL CAIRNS preached one of the sermons at the jubilee celebration in Bell Street Church, Dundee.

DR. CAMERON LUES conducted a watch-night service in St. Giles' Church, Edinburgh, on the last night of 1890.

DR. GEORGE SMITH, Edinburgh, has for some years been engaged in the preparation of a life of Henry Martyn.

AFTER Britain and Canada, the French Protestant subscriptions for foreign missions are higher than in any other country.

THE minimum income of Presbyterian ministers in Victoria for the past year has been brought up to \$1,300 and a manse.

THE Rev. John McNeill preached at the City Temple, recently, in place of Dr. Parker, who left town on Boxing-day for a brief holiday.

MR. JOHN KELLY, formerly provost of Dunbar, and one of the oldest elders in the parish church, died on a recent Sunday in his eighty-fourth year.

DR. EDWARD P. GOODWIN, of Chicago, is to preach the sermon at the first International Congregational Council to be held in London next July.

THE Rev. Mark Guy Pearse is about to sail for an extended tour in Australia and New Zealand in the interests of the London Wesleyan Mission.

THE Rev. David Kilpatrick, of Newhaven, has been presented by his congregation with a cheque for \$775, to defray the expense of a contemplated visit to Palestine.

THE Rev. William Arthur will probably represent English Methodism and preach the inaugural sermon at the forthcoming ecumenical conference in the United States.

FIVE new ministers are to be imported from home under a \$1,000 guarantee by the Presbyterian Church of Victoria; and ten new charges are to be established in the metropolitan area.

MR. STREAD denies the report that he is the author of "In Darkest England," though he had a hand in preparing it for the press.

AT the laying of the memorial stone of the church which is being built at Mentone for Rev. J. E. Somerville, formerly of Broughty Ferry, Dr. Murray Mitchell was one of the speakers.

THE Sydney Presbyterian says the teaching of Hackwood's "Morals" in the Victorian public schools has proved a failure, and that the school inspectors recommend definite religious teaching.

THE Young Women's Christian Association at Sydney are sending Miss Mary Booth as their first missionary to China; and two Baptist ladies have sailed from Queensland for zenana work in India.

GENERAL BOOTH is about to visit the stations of the army in Sweden, Norway, Denmark, Holland and Belgium. A night shelter is to be founded in connection with the Army's operations in Paris.

THE children attending the afternoon service for the young in Woodside Church, Glasgow, made an offering of toys at their Christmas service, and themselves took the toys to the infirmary wards, where they distributed them amongst the sick children.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels.

Hood's Sarsaparilla Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

For a Disordered Liver Try BEECHAM'S PILLS. FOR SALE BY ALL DRUGGISTS.

VERY BENEFICIAL TO HEALTH.



I take pleasure in stating that the **ST. LEON MINERAL WATER**

I have used has been very beneficial to my health. The saline properties of the water seem to invigorate the whole system. I can recommend its use as highly conducive to general health.

D. B. READ, Q.C., 23rd University Street.

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THE INTERNATIONAL BUSINESS COLLEGE *Cornes College Street and Brunswick Avenue, Toronto.* I do not say my College is "Better than the Best," the "Leading" or most "Reliable," but I am the oldest and most experienced Business School Teacher in the Dominion, and for twenty-three years was at the head of "Musgrove's National Business College," in Ottawa, the largest Business School in Eastern Ontario. I advertise very little. I give my personal attention to each student, and make his interest my own. A word to the wise is sufficient. Address J. W. MUSGROVE, Proprietor.



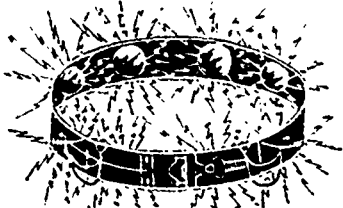
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We request all those seeking medical relief to write us confidentially and learn for themselves of what

THE GREAT MODERN REMEDY can do for them. To heal the sick we must destroy the cause. To do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a *sham*. No Electricity. "Health without Medicine," (which contains nothing but the advice to use hot water enemata) or other remedies with *no anti-septic* qualities will do this. "The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance."

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Indigestion, Liver and Kidney Complaints, Rheumatism, Neuralgia, Lumbago, Gout, Spinal Disease, Nervous Prostration, Sleeplessness, Heart Troubles, Impotence, Seminal Weakness, and Disorders of the Nervous and Muscular Systems. Dorenwend's Appliances are the very latest in Electro-Medical Discoveries. The current is under the control of the user, and can be made weak or strong. Every part is adjustable. The Belt will cure all diseases curable by electricity. They are endorsed by recognized authorities. Expert electrical and medical examination invited. No other belt will stand this. Send for book on Electro-medical Treatments. The Dorenwend Electric Belt and Attachment Co., 103 Yonge Street, Toronto. Mention this paper. C. H. DORENWEND, Electrician.

IMPORTANT TO MINISTERS.

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OPINIONS OF THE PRESS.

The accomplished compiler of this most serviceable hand-book has no intention of inducing the sturdy Presbyterians of Canada to become even modified ritualists. His purpose is to provide suggestive forms for all special occasions, so that hesitancy, inaccuracy and all that is inappropriate and unseemly may be guarded against. - The Globe.

It will be specially helpful to those of their number who have but recently undertaken the grave responsibilities of their sacred office. Dr. Morrison has done his work with great care, well balanced judgment, good taste and fine devotional feeling. - The Empire.

We have seen a number of Books of Forms - Dr. Hodge's among the rest - but there are none so likely to be useful to our young ministers as this work of Dr. Morrison's. - Presbyterian Witness.

The book contains twenty-three forms for almost all possible occasions of public sense and church organization. Its value and usefulness will be apparent to every one who examines it. - London Advertiser.

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FAT FOLKS using "Anti-Obesity Pills" lose 25 lbs. a month. They cause no sickness, contain no poison and never fail. Sold by Druggists everywhere or sent by mail. Price 50c (only) do. WILSON'S PATENT CO. Phila., Pa.

About Boiling Clothes and Disease-Breeding Germs



Dr. H. M. Lassing, in an article in *American Analyst*, says: "The dirt and all soap must be entirely removed from the interstices of the clothes, and all microbes must be destroyed. The only and easiest way to do this is by heating the water in which the clothes are contained to the boiling point. The boiling water,

by constant self-agitation, is forced through the interstices of the fabrics, and thus cleanses them from dirt and disease-breeding microbes as they can be cleansed in no other way, and without in any manner injuring the fabric."

James Pyle's Pearline will wash in hot or cold, hard or soft water, and by any of the so-called "new labor-saving methods;" but for the easiest and best way of washing, refer to the directions for washing by boiling given on back of each package of Pearline.

Beware of Imitations. JAMES PYLE, New York.

A few thoughts concerning

ASTHMA

Its Cause and Cure

Must interest every one afflicted with this terrible disease. To describe this disease to one that has suffered for years the untold agonies of suffocation and distress night after night and who (in many extreme cases) would only gladly welcome death in order to be relieved from such suffering with no prospect of ever being any better is not pleasant to contemplate. All the boasted remedies heretofore claimed to cure Asthma have failed or only given temporary relief. The smoking of leaves and barks, saturated paper and pastilles has been resorted to as the last means for only a temporary relief anything being considered a blessing that will release the grasp of the fingers of death (even for a short time), which seems to be tightening every moment more and more; the sufferer knows that this is Asthma.

To-day suffocating, in a few days relieved, and no good reason can be given as to the cause of these sudden changes and return of suffering, only by the poisonous blood acting on the nerves producing the disease. In Asthma there is a

SPECIFIC POISON IN THE BLOOD THAT MUST BE DESTROYED before Asthma can be

CURED

This poison is oft-times inherited and passed through many generations, like Scrofula, never losing its power to produce Asthma and oft-times affecting the lungs and bringing the sufferer down to a Consumptive grave. Location, with surrounding causes will arouse and set to work this poison in the blood, so that in some sections of the country an Asthmatic cannot live, even in one part of a city their suffering is intense, move to another part and they are entirely free from Asthma. Thus you learn that there exists a certain poison in the system, that when certain influences are brought to bear that exist in the Atmosphere in many localities will develop this poison in an unusual degree thereby affecting the NERVES, producing spasms and difficult breathing, which every Asthmatic has had such sad experience with, suffering, and no hope of being cured; for having tried every known remedy, exhausted the skill of the physicians, have given up in despair.

After years of study and patient research and watching this disease in all its various phases under various circumstances we present a cure for Asthma known as DR. TAFT'S ASTHMALENE, which will entirely destroy this poison in the blood and restore the nerves to a healthy condition and when this is done the spasms will cease, the choking will subside, and the injury done to the lungs will begin at once to be repaired and the nerves restored to perfect health. ASTHMALENE is unlike all other so-called Asthma cures, as it CONTAINS NO Opium, Morphine, Ipecac, Squills, Lobelia, Ether, Chloroform or any other Anodyne or Narcotics, but its combination is of such a nature that it will destroy every particle of this poison in the blood and eliminate it from the system, effect a cure and give a night's sweet sleep. We have received thousands of testimonials from every State in the Union of the marvelous cures from the use of the ASTHMALENE. We have never published them, for testimonials have been manufactured so extensively and sold so cheap that people have no confidence in them.

WE DO NOT WANT YOU TO SEND US MONEY

We do not make out a long list of prying, personal and impertinent questions, nor do we resort to any clap trap or any nonsense of any kind in order to make monthly or permanent patients; we only ask any one suffering from Asthma to TRY A FEW DOSES of Asthmalene. We make NO CHARGE FOR a trial bottle to sufferers from this terrible malady. Send us your name on a postal card and we will mail

FREE

enough of Dr. Taft's Asthmalene to show its power over the disease, stop the spasms and give a good night's rest, and prove to you (no matter how bad your case) that ASTHMALENE CAN CURE ASTHMA, and you need no longer neglect your business or sit in a chair all night gasping for breath for fear of suffocation. Send us your full name and post office address on a postal card. THE DR. TAFT BROS. MEDICINE CO., ROCHESTER, N. Y.

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Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

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PIES need a quick oven and should be baked from the bottom.

COLD rain-water will remove machine grease from washable fabrics.

SALT and vinegar brighten brasses as well as any more modern and expensive potions.

A CRYSTALLINE appearance is given to plain glass by washing over with Epsom salts.

IN boiling meat, take the fat from the top of the water and save it for cooking purposes.

RICE PUDDING.—Boil a teacup of rice in a quart of milk, add a pound of sugar, half a pound of butter and six eggs. Flavour to taste and bake. Eat with butter sauce.

CHEESE PIE.—Beat a cup of sugar, three eggs and a cup of butter together, flavour with lemon. Bake in a rich crust and spread over with the beaten whites of eggs sweetened.

Do you have a dull headache, indigestion or constipation? If so, your health is probably being insidiously undermined by the use of a baking powder containing alum or ammonia.

CHICKEN SALAD.—For two fowls boiled and cut up, taking off the skin, use the yolks of nine hard-boiled eggs, mashed smooth, half pint of sweet oil, half pint of vinegar, one gill of mixed mustard, half teaspoonful of cayenne pepper, one teaspoonful salt and two large heads of celery—if not celery a little crisp lettuce. Chop up the white of the eggs and put over the salad after it is ready for the table.

MINCE PIE.—Take five pounds of beef; boil, chop fine with three pounds of suet; seed four pounds of raisins, wash four pounds of currants, slice a pound of citron, chop four quarts of apples. Put in a saucepan, with cinnamon, cloves, ginger, nutmeg, the juice of two lemons, one teaspoon of pepper and two pounds of sugar. Pour over all a quart of cider, one pint of molasses and a teacup of melted butter. Bake in a rich crust, without tops, then bake a crust of puff paste and lay on.

CHICKEN PIE.—Parboil a good-sized chicken after carving it as if to be served; take out of water. Then put in a cupful of milk, to which has been added flour enough to moderately thicken it; salt and pepper. Let this boil gently quarter of an hour. Put at bottom and sides of a pie-dish a lining of paste; lay the pieces of chicken in with a quarter of a pound of pork in very thin slices. Fill the dish with the liquor you have ready. You can ornament the paste with strips, but be sure to leave a small aperture in the top of the crust. It will be done in fifty minutes in a moderately hot oven.

AMMONIA is an excellent thing to remove grease spots, but dangerous to take into the stomach; yet some unscrupulous manufacturers, we understand, adulterate baking powder with ammonia.

OUR HEALTHY CITY.—Toronto mortality is considerably lower than in other cities in the Dominion, as seen by the statistics published by the Government every month. Why? One reason is the people eat the right kind of food. The choice Breakfast cereals and hygienic foods, manufactured in this city by the Ireland National Food Co., undoubtedly contribute much to the health and longevity of the people who use them, and they are d-e-l-i-c-i-o-u-s.

Dr. Prices' Cream Baking Powder

Baking Powder

Used in Millions of Homes—40 Years the Standard.

CHARLOTTE FUSSE.—Cut slices of sponge cake and fit in the bottom of a mould, fill with one pint of whipped cream, sweetened and flavoured, mixed with two eggs and half a pound of sugar, set on ice.

INTO a solution of gum arabic, stir plaster of paris until the mixture assumes the consistency of cream; apply with a brush to the broken edges of china and join together. In three days the article can not be broken in the same place.

CHOCOLATE CREAM.—One quart of milk, five even tablespoonfuls of grated chocolate. When hot, strain; put on again, add one cupful of sugar, four tablespoonfuls of corn-starch (previously wet with cold milk), and cook till it thickens like ordinary boiled custard. Set on ice.

VEGETABLE PUDDING.—Boil a L.M white cabbage fifteen minutes, changing the water for more boiling water. When tender set it aside until cold. Chop it fine, add two eggs beaten, and a tablespoonful of butter, three tablespoonfuls of rich milk or cream, pepper and salt. Stir all well together, and bake in a pudding dish till brown, and serve hot. This dish is agreeable and digestible, and as good as cauliflower. By boiling the water then putting in the cabbage, and as soon as the water begins to boil again taking off the lid, the offensive odour which often arises may be avoided.

HOW TO BOIL AN EGG.—Not one cook in fifty, or housekeeper either, knows how to boil an egg! And yet most people think they know this simple matter. They will tell you to drop it into boiling water and let it remain there three minutes, and be sure the water is boiling. Here is where the mistake is made. An egg so prepared is indigestible and hardly fit for a well person, let alone one who is sick, to eat. The moment it is plunged into boiling water the white hardens and toughens. To boil an egg properly, put it into a vessel, cover with cold water, place over the fire, and the second the water begins to boil your egg is done. The white is as delicate as a jelly, and as easily digested and nutritious as it should be.

THE simplest way to fumigate a room is to heat an iron shovel very hot and then pour vinegar upon it, drop by drop. The steam arising from this is a disinfectant. Doors or windows should be opened that it may escape.



On the mend —the consumptive who's not bereft of judgment and good sense. He's taking Dr. Pierce's Golden Medical Discovery. If taken in time and given a fair trial, it will effect a cure. Consumption is Lung-scorfula. For Scrofula, in its myriad forms, and for all Liver, Blood and Lung diseases, the "Discovery" is an unequalled remedy. It's the only guaranteed one. If it doesn't benefit or cure, you get your money back. You only pay for the good you get.

"Discovery" strengthens Weak Lungs, and cures Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, and kindred affections. Don't be fooled into taking something else, said to be "just as good," that the dealer may make a larger profit. There's nothing at all like the "Discovery." It contains no alcohol to inebriate; no syrup or sugar to derange digestion. As peculiar in its curative effects as in its composition. Equally good for adults or children.

The Queen's NATIONAL HISTORY COMPETITION.

To encourage a taste for the study of Canadian History, and to interest every intelligent girl and boy in the "Young Peoples' Department of our popular family magazine, the Publishers of THE QUEEN, offer valuable rewards to those making the best average each quarter in THE QUEEN'S National History School.

THE REWARDS.—The one making the best average in answering the following questions in Canadian History will be given one of THE QUEEN'S handsome prizes, (Sir John) value \$125.00. The one making the second best average will be rewarded with a first-class Safety Bicycle or Tricycle, value \$75.00. The one making the third best average, will be rewarded with their choice of either a fine breech-loading English Shot Gun, or Elegant Silk Dress Pattern, value \$40.00. The one making the fourth best average, will be rewarded with a first-class Kodak, Photographic Camera, value \$30.00. Each of the next five making the best averages, will be rewarded with a Coin Silver watch of elegant design and first-class time-keeper, value \$10.00. Each of the next fifty making the best averages, will be rewarded with either a girls or boys, A. 1. Pocket Knife, containing four blades of the best Sheffield steel, value \$1.50 each. If more than one correct answer is received, the one bearing the earliest postmark will be awarded the leading prize, the others following in order of merit.

THE QUESTIONS.—The beautiful month of September. A deep, wide, rapid flowing river, whose bank on the North is high, steep, and rocky. Perched upon a point of this high bank, is a city surrounded by walls, and defended by a brave army under a brave general. Fleets of war-ships have for months held the river below and vainly sought to force the surrender of the city. One dark night soldiers from the ships scramble up the steep bank, and with their General, gain the plain above. The morning light reveals to the garrison of the city, its enemy ready for attack. A fierce battle ensues. The generals of both armies die from wounds received. The city is captured. 1. Give the names of the river, city and general. 2. What nations were represented by the two armies? 3. Which army formed the garrison of the city? 4. By what name is the fierce battle known? 5. In what year did these things happen? 6. What was the result of the capture of the city?

The answers to the above questions must be accompanied by \$1.00 for a year's subscription to THE QUEEN. The Young Peoples' Department of THE QUEEN, is devoted solely to entertaining and instructing the youth of Canada. The popularity of "Uncle Joe," who has charge of this Department is demonstrated by the fact that he receives daily, from sixty to one hundred letters and puzzles for publication from young people residing in all parts of the globe.

SPECIAL DAILY PRIZE.—Each day during this Competition, either a First-class Stem Winding Nickel Watch, a good time-keeper, or an Elegant Silver Desert Set, (Cream and Sugar) value \$8.00, will be awarded to the person from whom the first correct answers to above questions are received at THE QUEEN office, and opened, for that day.

The history of our Country should interest every loyal Canadian. If you are a little rusty on this subject, take down your old school history, study up and join THE QUEEN'S "National History School."

The distribution of rewards will be in the hands of disinterested persons, and decisions will be based on the correctness of the answers. Competitors can use their own language in wording their answers.

Answers may be sent in any time before April 10th, but as postmarks may count in awarding the leading prize, it is better to send as early as possible. No correction can be made after your answers are mailed.

Every one answering the entire six question correctly, will receive a present.

If you have never seen a copy of THE QUEEN, send four 3c. stamps for a late number containing full particulars of all THE QUEEN'S Competitions, and letters from persons who have received over \$10,000 in prizes during the past year. We intend distributing prizes to the value of \$25,000 during 1891.

Our National History Competition is entirely separate and distinct from any other Contest offered by THE QUEEN, and all communications concerning it, must be addressed

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Health Without Medicine—Greatest Discovery of the Age!

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FIRST STATEMENT.—Nothing like this was ever published before. It has therefore nothing to do with drugs, patent medicine, electricity, magnetism, dietetics, or with any other pathy whatever.
SECOND STATEMENT.—We can fill every page of this paper with the most positive and enthusiastic testimonials ever written by the pen of man, proving that such is the almost miraculous power of this new treatment, that it takes right hold of and cures the worst cases of Dyspepsia, Constipation, Liver Complaint, Bronchitis, Chills and Fever, Kidney Complaints—Diabetes and Bright's Disease, Weak Circulation, with its resultant "cold feet," Incipient Consumption, Internal Inflammations, Piles, Rheumatism, Cholera Morbus, Headaches, all Blood and Skin Diseases, indicated by Pimples, Blotches or Yellow Spots, Nervous and General Debility, etc., etc.

HOMETESTIMONY:
TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years Pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst. as follows: "Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to DR. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and I perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does."
"Sincerely yours, C. WATSON."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 13 as follows: "To J. J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested 24 to be ter advantage."
"Yours truly, ROBERT LINN, 168 Parliament street."

THE MICROSCOPIC ECHO, containing Portrait of Dr. Hall, history of his most remarkable discovery, scores of letters from Ministers, Doctors, Editors and others attesting the marvels of this wonderful Revolution will be sent FREE to any address by THE SIMPSON PUBLISHING CO., 60 ADELAIDE ST. EAST, TORONTO, CANADA.

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IT SUPPLIES

Every constituent of PRIME BEEF that STRENGTHENS and STIMULATES, builds firm SI NEW and MUSCLE, and that gives SOLIDITY and SOUNDNESS to the CONSTITUTION. Johnston's Fluid Beef is the only meat preparation that can SUBSTANTIATE THIS CLAIM.

Miscellaneous.

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CURES AND PREVENTS COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA.

CURES THE WORST PAINS in from one to twenty minutes.

INTERNALLY. From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach...

MALARIA Chills and Fever, Fever and Ague Conquered.

There is not a remedial agent in the world that will cure fever and ague...

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nounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed.



Cures HEADACHE. Cures HEADACHE. Cures HEADACHE.

REGULATES THE KIDNEYS.

A Prompt Cure. DEAR SIRS, -I was very bad with headache and pain in my back...

Miscellaneous.

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MARRIED.

On Tuesday, January 20, 1891, in Old St. Andrew's Church, Toronto, by the Rev. G. M. Milligan...

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 27th January, 1891, at 11 a.m. BROCKVILLE.—At Cardinal, on 2nd Tuesday in March, at 2:30 p.m.

Minard's Liniment Lumberman's Friend.

ELIAS ROGERS & COY

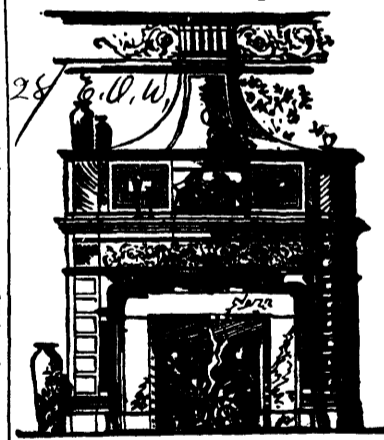


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