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LYDIA E. PINKHAM'S Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted by any form of disease peculiar to the sex. It is in pills and lozenges in which form they are securely sent through the mails.

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SOUP. - Do not throw away the bones of turkey or chicken. Crack them and let them boil for two or three hours in a little water, put in also any nice bits of the fowl that are left, particularly the neck, which is never eaten. To this add any soup stock you have, and, with a little barley or sago, you will have a nourishing soup. Season with pepper, salt, and any herbs you choose.

A RICH, dark chestnut brown is the right colour for roasted coffee. The beans should first be looked over and any stones removed, then placed in a dripping-pan in a moderately hot oven, and stirred often. When done the white of an egg may be beaten light, and stirred thoroughly through them, and dried. The coffee will need no other clearing, if a little cold water is added to it before the boiling water.

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"SALLY LUNN." - Warm one quart of milk with a quarter of a pound of butter and a heaped spoonful of sugar. Beat three eggs and put in with a little salt and flour enough to make it stiffer than pound cake. Beat it well, add a teacup of yeast and let it rise. Butter a fluted pan and pour it in. Bake in a quick oven an hour and a half. If you wish tea at six o'clock put it to rise at ten in the morning.

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APPLES IN JELLY. - Core and pare thinly twelve small, tart apples, without breaking them apart. Make a syrup of three-quarters of a pound of sugar and five tablespoonfuls of boiling water, and two lemons if small, one if large; cut into very thin slices. Boil the apples and lemon in the syrup until a broom straw will pierce them. Take out carefully into a deep dish. Boil the syrup until it will jelly. Place a slice of lemon on the top of each apple and strain the jelly over them.

TEA BISCUIT. - Boil one quart of milk for two or three minutes; let it cool, then add half a cake of yeast (dissolve the yeast in a little warm water first, and strain it so that the meal will not give a bitter taste to the dough) melt a piece of butter the size of a large walnut; stir this in with flour enough to make a stiff sponge. Let it rise for three hours; then roll and cut out the biscuit make them thinner than for ordinary biscuits; spread them evenly with butter, double together, draw them out to make good shape, let them rise for from fifteen minutes to half an hour, then bake in a quick oven.

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VOL. 14.

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Notes of the Week.

OF the four hundred ministers who on the 18th May, 1843, walked in the historical procession from the Assembly to Tanfield Hall in Edinburgh, it is said only a few now survive. Dr. Beith, of Stirling, is eighty-eight, Mr. Dewar, of Fochabers, the last of the Strathbogie heroes is eighty-eight; Dr. Mackay, of Inverness, is older; and Mr. Waters, of Burghhead, is ninety-four.

FATHER O'CONNOR, who conducts the *Converted Catholic* and carries on an increasing Evangelistic movement in New York, severed his connection with the Church of Rome, about six years since. A month ago three nuns joined his congregation. They were publicly received on December 28th. Fifty other conversions took place in New York in connection with Father O'Connor's work. Total conversions of about 400 are reported. Three of these converts had been educated for the priesthood; six had been in convents.

WHILE thoughtful, patriotic and Christian people in the United States are endeavouring to restrain the polygamous practices of the Mormons, the missionaries of that modern delusion are as diligent as ever. President Taylor and other dignitaries of Mormonism have been in Mexico. They visited the settlements in Guaymas and Sonora. The Mormons are carrying on proselyting operations among the Indians of Northern Mexico, among whom missionaries have been labouring for several years. It is not improbable that a number of Mormons may settle over the line in Mexico.

THE religious condition of Harvard College is under discussion in Boston. Since the venerable Dr. Peabody retired from the speaker's chair, says the *New York Sun*, three years ago, it has been vacant. It is generally acknowledged that it is not the policy of the college to elect a successor. Morning prayers have been conducted by various clergymen, and the regular Sunday evening service in the chapel has been maintained in the same way. Beyond these perfunctory services it is impossible to discover the least effort on the part of the college authorities to minister to the spiritual needs of the students. The college seems content to develop the mind and the body of the students, and leave their spiritual needs out of the problem of education.

REFERRING to a late meeting at Montreal where the treatment of the insane was discussed, a prominent French Canadian politician in *Le Canadien* says: If the public were only aware of a tithe of the incredible things of which Beauport Asylum has been the scene, there would be a universal shout of reprobation. What Dr. Tuke saw and wrote on the subject only furnishes a feeble picture of the reality. Who could ever have believed, for instance, that the patients had to sup on bread and molasses, or bread and water? Who could ever have believed that the patients of both sexes were allowed to live in the most odious and dangerous communion? Yet, if an investigation be granted, these facts will be established in the most incontrovertible manner.

From reports of various congregational meetings

held in this city and elsewhere, the condition of affairs generally is both gratifying and encouraging. Business has been depressed, many workmen unemployed and money scarce, but the ordinary revenues of most congregations have not to any great extent reflected the existing depression. This means more than that efforts have been made to meet the requirements of congregational revenue. It is an evidence that the maintenance of Gospel ordinances is recognized as a duty that ought to be discharged, even though it entail self-denial and sacrifice. It is an indication that the practice of retrenchment has in many cases not begun with the church. A number of congregations report an actual increase over the contributions of previous years. St. Andrew's and Knox Churches, Toronto, have with a praiseworthy generosity, made additions to the incomes of their respective pastors.

THE American Women Suffragists have been holding a convention in Washington recently. In the proceedings, so far as referred to in the newspapers, nothing very unusual in such assemblies appears to have occurred. The veteran leaders of the movement, Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony, were, of course, prominent figures at the convention. The chief sensation connected with the gathering occurred in a Congregational church, when Rev. Dr. Patton, President of Howard University, preached on "Women and Scepticism." His remarks were not as complimentary to certain historical women as some of the ladies present desired. At the close of the service they availed themselves of the privilege of telling the Doctor what they thought of him. Their language was not remarkable either for its elegance or fine feeling. Mrs. Stanton is reported to have said: Let me congratulate Dr. Patton. I have been trying for years to make women understand that the worst enemies they have are in the pulpit, and now he has illustrated it beyond question.

IN the presentment made by the Grand Jury at the late Criminal Assizes various things are pointed out that are worthy of serious attention. The number of forgery and embezzlement cases brought before them has suggested to the Grand Jurors the idea of cautioning parents, guardians and employers of youths to take a careful oversight of their habits. A kindly interest in the young and inexperienced certainly would do no harm and in many cases might be productive of good. Wages is not the only nexus between employer and employed. To save a thoughtless young fellow from rushing on the down track would be at least as gratifying to a good man as a handsome profit on a commercial venture. Defects in dealing with criminals were also pointed out. Keeping prisoners in jail in idleness and allowing those beginning a vicious career to associate with hardened reprobates, are serious blunders. It is not a pleasant reflection that Toronto Jail, the Central Prison, and Lunatic Asylum are greatly overcrowded, so that proper classification is rendered impossible.

BOTH the Dominion and the Ontario Parliaments are now in session. They were opened last week with the customary ceremonials. The speeches from the throne differed in no respect from the usual addresses which serve as a formal prelude to the regular business of the session. Neither at Ottawa nor at Toronto do the speeches foreshadow any very startling measures about to be submitted. There may be occasional sharp-shooting of a lively character in both Houses, but the sessions are expected to be neither eventful nor protracted. However, there is no telling. It is the unexpected that is said to happen. An extension of the franchise is promised. There is one move that all temperance reformers must be prepared for, and that is a persistent and importunate effort on the part of the liquor trade to secure what they call amendments to the Scott Act. The Government at Ottawa is to be interviewed on the subject. Temperance reformers owe it to themselves and to their cause that if the government yield to the blandishments of Boniface they shall not sin in ignorance.

County after county has by its vote shown that the Scott Act as it is harmonizes with the popular mind and will.

THE Toronto Caledonian Society offered first and second prizes for an original poem, appropriate to the celebration of Burns' birthday, which is duly honoured by all orthodox Scotchmen wherever they are to be found. A number of gifted sons of the heather sent in poems, several of them possessing sterling merit. The first prize was awarded to Alexander MacLauchlan, who has written many a stirring lyric in which the genius of the poet and the fervid genius of the Scot are equally apparent. The second prize was also uncommonly good in its way—but it turns out that it was an original poem a long time ago, and written by another than the competitor for the Toronto prize for 1885. To the Rev. James Bain, of Markham, the credit of stripping this literary jackdaw of his borrowed plumes is due. It is not long since we called attention to a similar fraud. Eliza Cook's well-known "Song of Steam" appeared in a contemporary's poets' corner, bearing a name which fortunately we forget. The base dishonesty of plagiarism is understood by most people, except those who resort to it in the hope that it will bring them the admiration they do not deserve while it only brings them the contempt they richly merit.

AFTER the battle of Abuklea there was a period of intense anxiety and suspense as to the fate of the brave little band of British troops commanded by General Stewart. The formidable nature of the difficulties to be encountered and the vast number of rebels eager to annihilate the British made the anxiety all the greater. When full particulars of the perilous march to Gabut and the fighting to be done ere it was reached were received there was a general feeling of relief. The last reported features of the Sudanese campaign show that the valour of British soldiers is equal to that of the old historic days. Two days after the fierce battle of the 17th January an obstinate engagement was fought. This time the Arabs were unable to break the small but firm British square. Like advancing waves against a rock they came impetuously on, only to recoil every time until they gave up the attempt as hopeless. Communication with General Gordon is established, and it may be hoped that the most critical part of the campaign is now over. Brilliant victories, however, are always costly. Precious lives are sacrificed. General Stewart has been disabled by severe wounds, and there has been an unusual fatality among the war correspondents.

A SHORT time ago a paragraph went the rounds that in connection with St. Andrew's Church, Kingston, there had been a Presbyterian mean enough to descend to the weapon of the moral dynamiter—an anonymous letter. We were unwilling to believe it, but the following from the Kingston *Wig* puts all charitable doubt to flight. If any fault could be found with our contemporary's castigation, it certainly does not err on the side of undue severity: When the Rev. Mr. Archibald received a call to St. Andrew's pastorate in this city somebody with more malice than manliness wrote to him anonymously, exaggerating the extent of an opposition which a split in the congregation gave rise to. This letter had an important influence in deciding him to decline the position. After a deal of disagreement a very cordial invitation was lately given to Rev. Mr. Jordan, of Halifax, to visit Kingston, and preach with a view to a call, and again the anonymous letter comes into play, and has its influence in prompting hesitation on his part. While the citizens of all denominations will sympathise with the congregation of St. Andrew's Church in their troubles, they will hope for their sakes that the man of their undoubted choice will have that decision of character which enables the recipient of an anonymous letter to put it into the fire upon its receipt and thus utterly ignore its contents. The honest and sincere man with a grievance will come forward with it openly and like a man.

Our Contributors.

SHOULD MINISTERS TAKE PART IN POLITICS?

BY KNOXONIAN.

The late Presidential election has raised a vigorous discussion on this question. Toward the end of that contest a large number of ministers waited upon Blaine with the evident intention of creating a "boom" in Republican politics. They did create a "boom" but not the kind of boom they expected. One of the spokesmen of the party did his work too well. Resorting to "alliteration's artful aid," he characterized the Democrats as the party of "Rum, Romanism and Rebellion." That was too good a combination of the three R's to be easily forgotten. The telegraph carried it all over the Union in a few minutes, and nearly all the "Rum, Romanism and Rebellion" that happened to be on Blaine's side went over to Cleveland and elected him. Blaine and thousands of others attributed the defeat of the Republican party largely, if not wholly to that unfortunate alliteration. When the ballots were counted no doubt Mr. Blaine thought clergymen should not meddle with politics. No doubt the good Republican parson who made the alliteration thought so too. Since then there has been a good deal of discussion about the relation of ministers to the politics of their country. The current number of a leading Review has two articles on the subject, one by Henry Ward Beecher, whose large and varied political experience should make him an authority on a question of that kind. The *Globe* discusses the question quite frequently and in a recent leading article mildly remarked that the doctrine that clergymen should not be politicians is a "doctrine of devils."

Whether clergymen should or should not take an interest in the government of their country, as a matter of fact the great majority of Canadian clergymen do. The fact that they can be so easily classified politically shows that they not only take an interest in politics, but that the majority of them adhere more or less closely to one or other of the great political parties. Everybody knows that a large majority of the Episcopalian ministers of Ontario are Conservatives. How could this fact be known if the gentlemen made no sign politically? When the union of 1875 took place it was said by one who ought to know that there was but one supporter of the Mackenzie government in the ministry of the Kirk in Ontario. There may have been more than one but certainly the number was small. In the ministry of the U. P. Church before the union of 1861 there was probably not one Tory. There may have been one but there certainly was not many. How could these facts become so well known if ministers are such unpatriotic imbeciles that they take no interest in public affairs. The majority of ministers in the Old Free Church of Canada were no doubt Liberals but a number were on the other side. We are not sufficiently acquainted with the *personnel* of the Methodist ministry to classify them politically, but we venture to say Brother Dewart, of the *Guardian*, could classify the majority of them if he wished to do so. Any Congregationalist or Baptist, well acquainted with the ministry of these churches, could classify Congregationalist and Baptist ministers. An examination of the facts would probably show that a large proportion of ministers take an active and intelligent interest in the government of the country, than that of any other class of men in the community. But it does not follow that because a minister or any other citizen does not belong to a political party he does not take a patriotic interest in the government of his country. His practice may be to vote for the candidate he considers the *best man*, apart from party considerations. Partisanship and patriotism are not exactly synonymous terms in this country. A minister may love Canada and wish to see his country well governed and have no love for Criticism or Toryism. The "Bystander" would say that love for Canada would make him hate partyism. At all events it ought to be understood all round that a citizen, lay or clerical, who refuses to be dragged at the heels of a party may be just as patriotic as the most zealous party manager, and perhaps a good deal more so.

Practically the only question of much importance is, to what extent should a minister usually show his interest in the government of his country? Should he attend caucus and sit on committees, and go on the

"stump" at elections? Heaven forbid! All this may be lawful but it would, under ordinary circumstances, be highly inexpedient. It would not be in keeping with the fitness of things. The best people in the country think that the voice that leads in the sanctuary should not be heard in the roar around the hustings. They may be right or they may be wrong in so thinking, but whether right or wrong such is public opinion and no judicious minister will run counter to public opinion on a matter of that kind, unless conscience compels him to do so. By preaching the Gospel to a large number of people and building up a large congregation as a centre of influence a minister does much more for his country than he could possibly do by electioneering. If he finds that electioneering would prevent him from doing his most important work—as most assuredly it would—then his common sense—not to speak of anything higher—should teach him to do the work that is most important and let the other alone.

As a rule, however, we believe every minister should record his vote. He is a citizen and as a citizen he holds the franchise in trust. It is difficult to see how he can excuse himself, under ordinary circumstances, for neglecting his duties that arise out of that trust. As a rule the exercise of his franchise in a manly and conscientious way will increase his influence and strengthen his position rather than otherwise. There are special reasons in this country and at this time why a minister should vote on every question. He should do so as a practical protest against the conduct of those people who are hostile to the ministry and try to push ministers out of every kind of position in the community, the management of schools and other positions of that kind. He should also vote as a manly protest against whining Plymouthism, which teaches that the government of the country should be handed over to Satan.

Some years ago, Spurgeon, while on his way to the polling booth to vote, met a Plymouth Brother. Where are you going this morning? asked the Plymouth man. I am going to the polling place to record my vote, answered Spurgeon. Oh, Brother Spurgeon, you should not vote, said the Plymouth man; you are not a citizen of this world. True, replied Spurgeon, but there is some of the old man in me yet and he has some rights down here. Oh, but, Mr. Spurgeon, said the Plymouth man, you should crucify the old man. That is just what I am going to do, replied Spurgeon, the old man is a Tory and I am going to make him vote the Liberal ticket.

Probably most Tories think that the old man is a Liberal and they can best crucify him by making him vote the Tory ticket. This may be an additional reason why all ministers should vote.

NOTES FROM THE MARITIME PROVINCES.

(FROM OUR OWN CORRESPONDENT.)

The secular papers in the maritime provinces have been giving a review of the year that is gone. They have furnished us with detailed statistics regarding almost every department of trade and commerce. These reviews are instructive and interesting. They show that while the Maritime Provinces have been suffering from the general depression of trade, they have great cause for thankfulness. Trade with the West Indies has been a complete failure, and Halifax and other towns which depend largely upon it have suffered most severely. Still, food of all kinds is abundant and cheap, and while businessmen and capitalists are everywhere mourning, there is very little suffering among the people generally. If we take a review of the religious and educational work of the year we will find very much that is encouraging. In almost every quarter the work has gone steadily on. Every year we seem to do things more systematically and more effectually. During the past year there has been a marked improvement in the working of the mission stations in many of our largest Presbyteries. The supply for the mission stations during the winter season is now arranged in the autumn, each minister agreeing to give two or more days to mission work. In this way supply has been provided at regular intervals for all the stations, instead of leaving them wholly neglected as was too often the case, whenever the student catechists left for college in the winter. The amount of work that can be accomplished by systematic effort of this kind is surprising, and the settled congregations suffer very little even if they have to do without

a sermon two or three Sabbaths in the run of the winter. We sometimes think that the system of our Methodist friends is better adapted to fostering mission stations than our own. There may be something in this, but our system is much more elastic than we often suppose. With an increasing number of intelligent elders, quite able to take care of our congregations in the absence of the pastors, there is no reason why all our mission stations should not be regularly cared for. The past year has been one of great encouragement in many of our congregations. A number of new churches have been erected and a number of the old ones enlarged and renovated. The success which attends the congregation in Park Street, Halifax, in their new premises shows clearly that the erection of this church was one of the best moves that our people have made for a number of years. If the churches in the south end of the city were a little further apart it would be a decided advantage. Cheering words come from almost every quarter. All of the Presbyteries are working the Augmentation Scheme with great diligence and success. The position of our ministers in the weaker congregations will be greatly improved. The success of the movement shows clearly that our people are loyal to the Church, and will heartily respond to any reasonable call that is made upon them. These thorough rousings of the Church that take place in connection with the different schemes, from time to time, accomplish a great deal of good, apart altogether from the amount of money which is secured. The other schemes may suffer a little when the attention of the whole Church is fixed so intently on any particular scheme, but there is no fear of serious injury to any of them. Our people are quite able to contribute all that is required for the various schemes of the Church, and every year they do it more liberally and more cheerfully. The prospects in connection with the Theological Hall are brighter than they have been for several years.

In university matters we are in very much the same circumstances as you are in Ontario, only it seems as if consolidation was nearer with you than it is with us. Success in Ontario, however, cannot fail to help us here. The absurdity of attempting to keep up six or seven colleges with a population barely sufficient to support one, is becoming every day more apparent. Surely it cannot last much longer. The Baptists, Methodists and Episcopalians in Ontario can risk the faith of their sons by having them taught Latin and mathematics together. Our good brethren down by the sea will soon come to feel that the supporting of a central university does not necessarily mean abjuring the faith, indeed, intelligent men in every denomination are coming to see this already. The idea that we may safely educate our boys and girls together in common schools and academies till they reach the age of eighteen, but that after that it is godless heresy to allow them to enter any but strictly denominational institutions is pretty well exploded. The character and conduct of the students of the Central University compare so favourably with that of those in the denominational colleges, that the fear which supported the separate colleges is giving way, and if our discussions can only be carried on in a friendly Christian spirit, reason must triumph. Already the influence of Ontario is telling upon us. Negotiations have been commenced between the friends of two of our leading colleges, King's and Dalhousie, with a view to union. They may not succeed at once, but of their ultimate success there can scarcely be a doubt. The union of two will almost necessitate the union of all. We hope the day is not far distant when we will have but one university in Ontario and one in the Maritime Provinces. I suppose we can scarcely hope for a union of the two universities in Quebec, but Toronto, McGill, and a maritime university, ought to be able to do the work of higher education for the English-speaking portion of the Dominion fairly well. We look anxiously for the consummation of your proposed plans, and we hope soon to be able to send you news that we are following your example.

Halifax has enjoyed the great privilege, during the past week, of listening for the first time to Joseph Cook. He was brought here by the Young People's Institute of Park Street Church, and their enterprise has been fully appreciated by the citizens generally. We have had most of the lecturing celebrities here from time to time, Beecher, Talmage and a number

of others, but none of them ever created such an impression as Cook. With almost every one of the others a ver, short course of lectures drew smaller and smaller audiences every night. The last time Beecher was in Halifax, he lectured to a mere handful of people. Cook had a full house the first night of the course, and the last night crowds were glad to get standing room. I suppose we are old-fashioned people down here, but we do like to listen to a man who believes something definitely. His last lecture, "Does Death End All?" which I suppose is one of his best, was one of the most popular lectures ever delivered in Halifax. The lecturer was evidently in "good trim" for work and he kept a densely packed audience fairly entranced for nearly three hours. He has made hosts of friends during his short visit and is sure of a warm welcome whenever he returns.

Halifax, N. S.

A.

PRESBYTERIANISM.

BY REV. R. WALLACE.

Continued.

But after all we only claim to be one of the Churches of Christ. The different churches are like the different branches on the vine; and at some branches may be more healthy and vigorous and bear larger clusters than others. The different churches are like the different regiments of the same army. While they all march under one general, some may have obtained prouder trophies than others. We claim that the old blue banner of Presbyterianism has earned the right to wear the emblems of noble honour which she has achieved in the many and sore conflicts through which she has passed in the wars of the Lord. We claim that the church of prophecy, the church in the wilderness, so long persecuted by Rome, the Waldenses, and Albigenses, and Paulicians were Presbyterians. For the great body of martyrs from the beginning held the Presbyterian polity which had been handed down to them from the time of the Apostles. The Churches of the Reformation, with the single exception of the Church of England, adopted the Presbyterian polity, for the Lutheran Church is a modified Presbyterianism. Not only did the Protestants of Scotland and Ireland adopt the Presbyterian system, but at one time about half the Protestants of England were Presbyterians. In 1562, 2,000 Presbyterian ministers were driven out of the Church of England by the Act of uniformity, and the Congregational Church of England is virtually Presbyterian in scattered, as they were not allowed to hold Presbyteries or Synods. The Reformed Churches of France, Holland, Switzerland, Bohemia, Italy, and Spain were purely Presbyterian, and suffered much for their faith. Hundreds of thousands of their members sealed their testimony with their blood and vast numbers preferred to endure all the privations of exile from their own lands, rather than deny their Lord. And at the present time the new Reformed Churches in Italy and Spain are adopting the Presbyterian Church government, as that which their leaders believe to be most in accordance with the Word of God. The new converts in Spain have formed a General Assembly, and adopted the Westminster Confession of Faith as their Creed and Code. The Methodist Church in Britain and in the Colonies is substantially Presbyterian in their district meeting corresponding to our Presbytery and their yearly Conferences to our Synods and their General Conference to our General Assembly. They have also lay delegates corresponding to our elders and even their superintendents are similar to the superintendents which Knox at first introduced. According to Dr. Blaikie, of Edinburgh, there are over 8,000,000 of Presbyterian communicants and over 33,000,000 of adherents young and old, that is about twice as many as the Protestant Episcopal Churches. Then if we add some 24,000,000 for the Lutheran Church and about 6,000,000 for the British and Colonial Methodist Church, we have over 60,000,000 who follow the Presbyterian system of church polity, or the great majority of the Protestants of the world.

Yet no church is perfect. All need to study the divine model with a humble and sincere desire to know and do the will of the Lord. In proportion as earnest, enlightened Christians do this, will they draw nearer to Christ, and therefore to each other, for Christ is the centre of unity, the living head of every true church. He is the vine and they only the branches in Him, the source of their vitality and usefulness. Each church may learn something from the other. Yea, the

Master has equally blessed each of the churches in the conversion of the heathen. "Let us keep the unity of spirit in the bond of peace." "Let us provoke one another only to love and good works." Let our rivalry be as to which shall win most souls to Jesus and do most for the glory of God, and thus hasten the fulfilment of the prayer of the Master, even in its more literal sense, that they all may be one," etc. At the same time I do not believe that the Christian Church working in separate sections is only an evil. If it had been so it would not have been permitted by Christ for that would imply that Satan is stronger than Christ. I believe that it has been overruled for great good, and that they have stirred each other up to greater earnestness in working for Jesus, and the conversion of the world, and that the whole Christian Church has been kept purer thereby.

We have only space for a few words on the qualifications of elders. (1) These we find in 1 Tim. iii. 2-7; Titus i. 6-8. The most important one is grace or piety, for how can an elder direct others to a Saviour whom he does not know or love himself; and how can he guide others in the paths of holiness if he does not walk in them? (2) Elders need wisdom; in Acts vi. we are told that the deacons were full of the Holy Ghost and wisdom. Much wisdom is needed by those who are to rule in God's house, so that they may discharge their duties with prudence, firmness and steadiness. (3) Meekness and freedom from all self-seeking is needed by elders. Some have said that if an elder can do nothing else he can object, that is put hindrances in the way of the pastor, just like a wicked person putting obstructions on a railway track. Such elders are a curse and not a blessing. What would have been thought of Aaron and Hur had they instead of holding up the hands of Moses offered objections as to his authority, or the efficacy of his prayer. They would have hindered the cause of God and prevented the victory of Israel. (4) They should be men of good report in the world for honesty and truthfulness and sobriety, etc. People judge of a church specially by its office-bearers, and if they are not men of blameless character Christ will be wounded in the house of His friends. (5) They should be men of public spirit. This is expected of a civil magistrate and political leaders, how much more necessary is it in Christ's higher spiritual kingdom. The tendency of man is to selfishness and this evil spirit showed itself from the first, for Paul says that all sought their own, not the things that were Jesus Christ's. Christ sought not his own things, but the glory of the Father and the good of men, and He expects his servants to imitate Him. Elders should therefore set an example of liberality in supporting the cause of God, and in diffusing His truth. Many a church suffers, because it lacks leaders of public spirit who will set an example of generous liberality in devising liberal things for the glory of God and the good of His cause, and by thus following the example of Christ they become sharers of His blessedness (Acts xx. 35). (6) Elders should be men of prayer in private, in the family and as much as possible at the prayer meeting. The elder's reward is success in his work, the esteem of all good men, and the crown of glory (Daniel xii. 2).

In Mr. Wallace's paper which appeared last week, the reference to "Arminianism" in Ireland should read "Arianism."

THE END.

NOTES FROM BRITISH COLUMBIA.

BY REV. J. S. MACKAY, M.A.

Perhaps a few items from the far west may not be uninteresting to your numerous readers.

How far west we are will be apparent to all when I state that your issue of the 10th December came to hand only last night, on account of a snow blockade on the Northern Pacific. We were nearly four weeks without a scrap of news from the east.

We have been treated lately to a bit of genuine Ontario winter. There was good sleighing for two weeks; the Fraser River was frozen so that teams could cross with safety, and the thermometer went down to three degrees below zero. The "oldest inhabitant" solemnly assured me that "it is quite exceptional weather," and I am disposed to believe him, until an older inhabitant gravely asserts that the weather here is always exceptional. I have not been here six months yet, and in that short period, I have seen the "hottest" and the "coldest" and "wettest" (and I was going to add the driest, but I am not so

sure of this) weather that has ever been experienced in this Province. The Chinese are blamed for the most of the irregularities that have taken place here, but the freaks of the weather are attributed to the influx of eastern people.

Business has been very dull since the river became closed, but last week a ripple of excitement went through the city caused by the whistle of an American boat, the *Idaho*, which with true American pluck forced her way through the ice, winding from one side of the river to the other to avoid the large masses that were floating down, and even blasting a way through one or two places until she reached the wharf. The enthusiastic citizens were on hand with three rousing cheers. The captain was presented with an address and several valuable pieces of silver and for the time being was the hero of the situation.

In church matters things are very encouraging. The week of prayer was observed, meetings being held every night. Although the weather was very disagreeable on some of the evenings the attendance averaged over fifty.

On Sabbath we had our communion, when fifty-five persons commemorated the dying love of our Saviour. Three months ago, eight new members joined us by certificate and one by profession; on this occasion seven joined by certificate, and two by profession, making in all eighteen.

The temperance outlook is not very promising at present. The news of the great victories in the east cheers us and keeps us from being altogether discouraged, but the state of affairs here is deplorable. Should the Dominion Act be declared unconstitutional, we shall have nothing to restrict the traffic. So strong is the liquor interest that it will be many a day before a Provincial temperance measure can be carried. In the meantime hotels and saloon-keepers are plying their business without license and without limitation.

New Westminster, B.C., Jan. 13th, 1885.

PRESBYTERY BUSINESS.

MR EDITOR,—The notice of a motion in the Presbytery of Toronto to erect a new Presbytery to be called the Presbytery of Orangeville may do some good. I do not wish to see the Presbytery of Toronto divided into two presbyteries, for that would weaken its influence and usefulness, while the facilities for travel between Toronto and all other points, would serve the members of Presbytery who live furthest from Toronto best to continue to meet there. The expense of travel for attending church courts should be furnished by the congregations as provided by the Book of Forms, or a Presbytery fund provided for this purpose. This would be a relief and convenience to ministers whose stipends are small. Another improvement would be to observe some sort of order in the transaction of business, such as only allowing a member to speak once on the same subject. Some members seem to think it their duty to have something to say on every matter that comes up, thus crowding others out and prolonging the proceedings. A reasonable consideration on this point would do much to facilitate the business of the Presbytery. Sometimes a discussion takes place about which of two matters should be taken up first and occupies as much time as is required to dispose of one of them, thus adding needlessly to the length of the meeting. If members of Presbytery were informed through your paper what matters would come up at the meetings they would always know whether the meeting was an important one, and be able to govern themselves accordingly. When the motion comes up for discussion it will be well to consider things of the nature I have mentioned.

POMONA.

MR. AND MISS RUDELL, the esteemed leaders of the psalmody in the Presbyterian Church, St. George, met with a very agreeable surprise on Friday evening the 16th ult., when a goodly number of the members and adherents of the church, forgetting that the night was very cold and stormy, quietly gathered at Mr. Rudell's residence when Mr. Warren Turnbull, and Mr. German, on behalf of the congregation, presented Miss Rudell with a very complimentary address and a well filled purse. Amid songs, addresses, the disappearance of coffee and cake and social chat the evening passed pleasantly, all evidently concluding that such gatherings promote kindly feelings, and brotherly love, and strengthen the desire of the people to work together, prayerfully trusting that soon God in His providence may place over them a shepherd to rejoice with them in social, financial, and spiritual growth and prosperity.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

HOW MUCH OWEST THOU THY LORD?

This question is one which comes home with peculiar force to the Christian. To the worldly and indifferent it *ought* to come; their debt is not small and it can never be lessened by being ignored. But to the Christian, to whom the Father of all is not only the Creator and Preserver, but the Redeemer and Friend, it addresses itself with a deeper meaning and should be no unwelcome intruder. How much owest thou to thy Lord? What have been His gifts to you? Life, health, friends, talents, time, these in greater or less measure have been given you in common with the man who denies His existence or treats Him with contempt. But to you He has given the life eternal, the health of soul that springs from a new birth and a new heart. A Friend undying, who sticketh closer than a brother, and who, loving His own, loves them to the end. He has given you time and talents as a sacred trust to be used for Him. And more than all He has given Himself first as an atoning sacrifice and then as an eternal portion. Is it surprising that He should assert the ownership over His redeemed—should say to them, "ye are not your own, ye are bought with a price, therefore glorify God," or that the apostle, who was himself so bright an example of the consecration he desired in others, should write: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. If this view of the relation between God and His people be a true one (and who, believing the Bible can doubt that it is so—what shall be said of those professing His name to whom Christ appears simply a refuge from divine wrath, or a comforter in sorrow, but who seem never to have entertained the idea that He is their Master, tender and loving it is true, but still their Master, who has a right to demand their all? who have time in abundance for worldly business or pleasure, but no time to care for the ignorant and the degraded, or to give a cup of cold water to a thirsty disciple; who have money in plenty to adorn the bodies which should be temples of the Holy Ghost, but who "cannot afford" to give more than the merest pittance for their Master's work—who devote the well-filled pocket-book to personal ends and give "change" to Christ. What impression do they make on the careless world around them? what on the thoughtful non-Christian part of it who yet seem "not far from the Kingdom of God?"

Some years ago, a young lady known to the writer, was appointed a missionary collector in a church of which her friends and family connections were members. To oblige her pastor, who made the appointment, and who was a warm, personal friend she consented, and entered on her duties. She was strongly Christian in sympathy; her outward life was blameless, and many wondered why she did not connect herself with the church, but years passed and she was still outside. Her pastor tried in vain to learn what kept her from Christ. On all relating to her inner religious life, she was impenetrable as the grave, and only years afterwards when faith had triumphed, did he learn that she had been fighting the demon of doubt, a doubt largely inspired by the worldly and self-seeking lives of the professedly Christian people around her. Again and again she had gone home from the collecting rounds asking herself, "what is Christ to these people?" and again and again the answer would come, "He is nothing." The chief end of man with the great majority seemed to be to make money, to seek ease, to seek pleasure, to live for self in some form; and the glory of God as the aim of life seemed never to have crossed their minds. I believe that lady's estimate was in some cases at least a mistaken one, in many more I fear it was only too true. To how many more souls was the life of that Church—or the want of it—a stumbling block, and what account will they render to the Master when He calleth His servants and reckoneth with them?

It is not for a moment asserted that the time or money alone is consecrated to God which is directly given to religious purposes. The most trivial every-day duties, the most common plain lawful business, may be as truly engaged in for the glory of God as any direct act of worship. Indeed, we would be strongly inclined to doubt if we did not altogether deny, the sincerity of any worship which left the worshipper indifferent to the spirit in which he discharged every-day duties. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," is the rule by which our life is to be governed, and whatever in that life is *duty*, is God's will for us, the doing of which in the name of Christ is consecrating our life to Him.

Is a life thus lived one of painful self-denial and galling servitude? Is Christ a hard master? Ask those who have served Him most faithfully, who have consecrated themselves most fully to Him. Ask Paul, for whom to live was Christ. "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things and do count them but dross that I may win

Christ." Ask the most devoted of His servants now. Their answer will be the same. Not a narrow calculation of what they must do to escape censure, but the glad gift of all they *can* do, and in doing to realize the truth of the promise: "There is no man that hath left all" that man holds dear (Luke xviii. 30) "for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

FOR THE CANADA PRESBYTERIAN.

THE DAY-SPRING.

BY C. C. A. F., ST. ELMO.

Jesus, Redeemer, Light of life—
Let Thy most blessed sway
Dispel the darkness, sin and strife—
Rule in the perfect day.

Upon Eternity's expanse
Before the birth of years,
In glory and in majesty
Thy wondrous love appears.

On time's horizon, 'mid the doom
Of sorrow, guilt and death,
Thy light is seen athwart the gloom,
The dawn of hope and faith.

Ascending on the arch of time,
Thy future glory veiled,
Thou hold'st Thy course o'er Judah's clime
By Thine own loved ones hailed.

Lo, bright and brighter now expands
Thy form of grace divine,
The child of hope to many lands,
The King of David's line.

Thy footsteps sought life's lowly path,
Thou sanctified the grave,
Unsealed the mystery of death,
And rose with power to save.

Great Son of God, and didst Thou tread
This vale for such as I:
To wrath and sorrow bow Thy head,
To bear the curse and die?

O mighty Healer, by Thy grace,
So boundless, sure and strong,
May we rejoice before Thy face,
A robed and ransomed throng!

THE UNITY OF THE NINETEENTH PSALM.

The perversity of much of the modern criticism of the Scriptures is scarcely anywhere seen so clearly as in the treatment given to this well-known psalm. Such eminent scholars as Ewald and Hupfield insist that it consists of two parts composed at different times by different authors and afterwards artificially conjoined. Not a particle of external evidence for this conjecture is or can be produced. The psalm is found in the Hebrew and in all the ancient versions just as it stands in the English Bible without even a hint or suggestion of a divided authorship.

But it is insisted that the structure and contents of the poem compel one to give up its unity. The first part (vs. 1-7) is a psalm of nature, while the remainder treats only of a written revelation. The first part is also incomplete, for while it is said that both day and night declare God's glory, what follows speaks only of the revelation made by day, whence it follows that the lines treating of what the night reveals have fallen out and been lost! Moreover, there is a difference in tone and rhythm. The first part is simple and powerful, while the second is constrained and artificial and prosaic. And besides, there is no graceful transition from one to the other, but merely a bold and unpleasing juxtaposition of two strains so unlike. Whence we are to conclude either that two fragments floating around separately were accidentally joined together, or that the first one having been composed by David, there arose ages afterwards a writer who, by means of the advanced thought of his time, was able to add the verses which show the glory of God in the Law to those which set forth His glory in nature.

The whole argument is baseless and absurd. The combination of the two matters treated in this psalm is one which by the nature of the case must have been easy to any one who possessed the Pentateuch and was familiar with its delineations of God as the author of nature and the giver of His Word to His people. Besides, in the twenty-ninth psalm and the ninety-third psalm we have precisely the same passage from nature to revelation, in each case the one being an introduction to the other. Was each of these a piecemeal composition? And as for the lack of transition clauses, the same abruptness in proceeding from one to the other is seen in Psalm xxxvi. 6, where the poet avails himself of the traces of the divine goodness in nature to express the protecting care with which God guards His people from their foes.

Moreover, as the first part of the psalm speaks of the heavens as an utterance of God's glory, how easy was it to pass to His law as an utterance of the same thing, especially when a poet is at work! In truth,

the destructive criticism here is a much at war with taste and feeling as it is with good sense and the use of the Psalter. The noble conception that nature is an eloquent witness for the glory of its Creator, but the Law one still more complete and glowing, or rather that the revelation of God in the Heavens is only an introduction to the revelation of Himself in His Word, is one which none but a devout poet could form and express in such a striking way. It is not to an accident or an afterthought that we owe this lofty and inspiring lyric, but to a sweet singer of Israel whom the Holy Ghost moved and enabled to set forth with brilliancy and fire the truth that He who reared the whole frame of nature is also the giver of a law, and that that law is sweeter than honey and more precious than much fine gold.—*Talbot W. Chambers, D.D.*

DEEPENED REVELATION FOR THE SCRIPTURES.

If we are not mistaken, notwithstanding the great increase that has been given to the reading of the Bible by means of the International Sunday School Lessons, there is a very widespread and it may be, growing disregard for the Scriptures as the Word of God. This, we think, arises from various causes. One is the use of mere extracts from the bible prevalent in the Sunday school; another, the Sunday newspapers that find their way into many church-going families and are so largely read by their members and others, taking the place of religious books and even of the Bible; another, the influence that the lectures of blatant infidels have exercised over those who were ready, perhaps, to adopt any pretext for their indulgence in secret sin or their neglect of known duty; and still another, the disbelief that has been generated by perusing the books of some Christian scientists, even who hastily argue from a theory to a fact, thus raising at least a mist around the truthfulness of some portions of God's Word, and the flippancy or positiveness with which some theological professors propound their hermeneutical crudities before their students. If we are to get back again to the sweet and reverent use of the Bible as God's Word, we must "enquire for the old paths and walk therein;" we must avoid that which has been robbing man of his true dignity, as one to whom God has condescended to reveal Himself in the person of the God-man, as one to whom God has communicated His mind in His written Word, and as one upon whom God is ready to shed more light and blessing through His Word and whom He would have to be a co-worker with Himself in eradicating sin, establishing righteousness and causing the earth to bloom again like Eden. As "God has magnified His Word above, all His name," let us magnify it also. Then we shall have fewer defalcations in business circles, less corruption in politics, greater stability and sanctity in the marriage relation, a large number of happy homes and an ever deepening, ever-widening and an abiding revival of religion.—*Pulpit Treasury.*

FAMILY LOVE.

If there be anything which makes life worth the living, it is to be one of an affectionate family. Strange to say, however, most people could count up the really nice families they know—the families that is, in which there is not only a tender care for each other, but an unselfish deportment and a kindly interest always manifested by every member of the home circle toward every other fellow-member. The daughters will always fetch their mother anything she may want, and brush their brothers' topcoats and hats for them ere the male members of the house start off for work in the morning. The lads, too, will often take their sisters for a walk, or pay them little attentions which cost nothing and mean a great deal. This is the household into which a young man who wants a good wife will do well and wisely to marry. There may not be much show about the girls, but he will find that they are affectionate, and their dispositions stand the test of wear. It is easy enough to fall in love with a girl when she is arrayed for a party, and feels the flush and pleasure of the fun. When life deepens and darkens, however, and little family worries come in, a man wants something more than a pretty drawing-room ornament for a wife; he needs a real, good-hearted, honest, womanly soul and help-mate.

A SENSIBLE OLD DIVINE.

Irrepressible writing of Dr. Gardiner Spring in the *New York Observer*, says. In the year 1849, when he had been pastor nearly forty years, he came to my study, and in great confidence made known to me his desire and purpose to find a colleague, to bear with him the burdens of his pastoral charge. I said to him, "You certainly do not require it on account of infirmities, for you still have the vigour of early days." Then he made this memorable answer: "True, very true. I am now sixty-four years old, and do not feel the need of a colleague, but the time will come when I shall need one, and then I shall think I do not."

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TORONTO, WEDNESDAY, FEBRUARY 4, 1885.

AMONG the contributions this week readers will find interesting papers from our correspondent in Halifax, N. S., in the extreme east, and from another in New Westminster, B. C., in the extreme West of the Dominion. Next week we shall give another of T H's admirable letters from the European continent, and a thoughtful paper on "Christian Unity," by Professor Charles Elliott, D.D., late of the Theological Seminary of the North-West, and translator of the Minor Prophets for the English edition of Lange's Commentary, and a letter from our own correspondent in Montreal

A CORRESPONDENT writes to the *Interior* stating that at a congregational meeting held for business purposes the pastor in the chair, an elder tendered his resignation. The pastor remonstrated with him on the ground—at least so says the correspondent—that the office was for life and declined to put the question to the meeting. The resignation was withdrawn. The correspondent wishes to know if the elder had a right to resign. The *Interior* answers thus—

The elder had the right to offer his resignation, and to insist upon its reception. His office being for life no more requires him to serve in the same congregation, than the ministerial office, being for life, requires a minister to preach all his life to the same congregation. A minister may remain in a congregation and yet have no official relations to it. So may an elder.

Unless the constitution and practice of the Presbyterian Church across the lines are different from those of the majority of Presbyterian Churches, the elder had no right to resign *there*. He should have tendered his resignation to the session of which he was a member. Is the practice different with our neighbours or is the general and wide-awake *Interior* napping? Even Homer used to nod occasionally.

AMUSEMENTS of various kinds abound at this season of the year. Many good people are tempted to say, in their haste, not that "all men are liars," as David said, but that all men have become foolish. The pastor reads that a hundred couples attended some ball, that the skating rink was crowded, or even other kinds of amusement well patronized; he *knows* that there were not fifty people at the prayer meeting, and he feels bad. Probably he is injudicious enough to scold the good souls who came to pray because their number is not larger, just as if those devout people who came to pray should be punished for the sins of those who remained away. But there is a huge fallacy underlying most of the comparisons made by ministers between religious meetings and gatherings at places of amusement. The ball complained about is held but once a year, perhaps only once in several years, and could not be repeated every week, if the weekly repetition were to save the lives of those present. Toronto is rarely able to support two theatres—Toronto supports perhaps a hundred churches. None of our smaller cities and towns can afford to keep a theatre—they all support many churches. The comparison between a vigorous well-attended church and any place of amusement, if fairly made, is altogether in favour of the church, whether you consider the attendance or the money paid, not to speak of the character and standing of the people at both places. And yet how often are the facts made to convey quite the opposite impression. Brethren, be careful how you belittle your own cause and Christ's.

UNDOUBTEDLY one of the causes that led to the break down of the old scheme for supplying vacancies was the small sum paid to probationers. The mini-

sum was we believe \$8 per Sabbath, and it is quite fair to assume that this sum was not always reached, and not always paid. A single man might live on eight or ten dollars per week and pay his railway fare but it was altogether too small to pay travelling expenses and support a family. Even a family might exist on \$500 a year—*exist* we do not say live—if there were no travelling expenses. But when the head of that family has to travel in three months from Sarnia Presbytery to Hamilton Presbytery, then to Peterborough, and Kingston, and then back perhaps to Barrie and Bruce, and lay out money for railway, stage and hotel fare, by the end of his quarter there is little left to support his wife and children. Undoubtedly the Probationers' Committee made the travelling expenses as light as possible but no committee can make an insufficient sum pay travelling expenses and support a family. We frankly admit that we are not sorry the scheme broke down—we would rather see any scheme break down than see innocent parties suffer under its operation. If probationers suffer now they have not a scheme or a committee to blame. They must blame the whole church, and the churches as a whole must be ready to acknowledge that it cannot devise a proper plan for bringing probationers and vacancies together. One thing should be understood all round, and that is that an increasing number of the best friends of Presbyterianism are beginning to think that there is something radically wrong with that part of our system which provides, or is supposed to provide, for the supply of vacant congregations and mission stations.

A CONSIDERABLE number of reasonable men decline to give the Scott Act their active support because there is no absolute certainty that the law, if passed, would have a beneficial effect upon society as a whole. Supposing for the sake of argument we admit the force of this objection and apply it in other directions. There was no absolute certainty seventeen years ago that Confederation would be a good thing but no one denied that a free people had a perfect right to try the experiment if they thought proper so to do. It is not by any means certain that University Federation will be an unmixed advantage, but if a large majority of those chiefly interested are anxious to make the experiment they certainly have a right to make it. It was not clear beyond doubt six years ago that a change of tariff would promote the material interests of Canada. The people declared for a change in 1878 and a change was made, nobody questioning the right of a free people to make any alterations in their fiscal policy that they thought proper. May we not ask those people who decline to support the Scott Act because, as they say "it is not a sure thing," why they are not prepared to deal with that measure as generously as the people of Canada usually deal with other measures that the majority think are for the public good. It is admitted on all hands that the liquor traffic is a curse to the country, that drunkenness is a terrible evil and that it would be well for Canada if the traffic were abolished. Undoubtedly a larger majority of the people are in favour of trying prohibition as a remedy for this evil than were in favour of trying confederation as a key to the dead-lock of 1864, or the N. P. as a remedy for the hard times of 1878. Then why not try? Are we never to pass a measure of any kind until there is no shadow of doubt that all its effects will be beneficial? If so our parliamentary sessions will be short.

CRIMINAL STATISTICS AGAIN.

THE appendix to the report of the Minister of Agriculture for the year 1883, containing the criminal statistics, was recently issued. It shows that there was a slight increase over the previous year. Attention was drawn a few weeks ago to the classification and number of crimes in the various provinces. We now proceed to notice some other points presented in these returns.

There are columns in these statistics giving the number who use liquors moderately and immoderately, but there is no column giving the number of abstainers accused of the commission of crime. If these returns are complete, if among the 47,141 persons charged with the commission of crime in Canada during 1883, not a single abstainer was to be found, it affords a very strong argument for the practice of temperance. It is somewhat remarkable that, excluding the figures relating to accusations of drunkenness and disorderly

conduct, the disparity between those who use liquors moderately and immoderately is by no means great.

The ages returned are, under sixteen, 992; sixteen and under twenty-one, 2,753; twenty-one and under forty, 14,325; forty and over, 7,862; not given, 6,455.

As to educational status the following are the figures: Unable to read or write, 5,178; possessing an elementary education, 20,969; having a superior education, 350. The largest number of offenders were found in the labouring class, being 10,118; next come those engaged in commercial pursuits, numbering 4,617; professional men, of whom there are 332, are lowest on the list. The number of married transgressors is given as 10,155; widowed, 1,227; and single, 13,870.

Of persons born in England and Wales, 2,942 were charged with offences; Irish, 4,541; Scotch, 1,361; Canadians, 5,645; natives of the United States, 1,622; other foreign countries, 972; other British possessions, 107.

The order in which the religious profession of the accused is given is as follows: Baptists, 658; Roman Catholics, 13,503; Church of England, 4,392; Methodists, 2,385; Presbyterians, 2,727; those styled Protestants number 2,068, and under the head of Other Denominations, 1,203 are classified.

When crime in any country attains great proportions, it grows with accelerating force. The study of criminal statistics is not merely a matter of curious interest. Of all men the Christian patriot and philanthropist ought to give it his serious thought. How to hem in this stream of crime and if possible stop it at its source are problems to which many of the best minds are directing their attention. They are worthy of all the thought that can be concentrated upon them. The reclamation of old offenders is a blessed work, though to human view it is not particularly hopeful. Even in this difficult undertaking not a little has been done by voluntary Christian effort. Prison gate missions are specially deserving of countenance and support.

The great work, however, must be done in connection with young people just entering on a criminal career, and surrounding with healthful influences those exposed to great temptations. Carlyle in his *Model Prisons* says some true and forcible things about those who are on the verge of criminal courses. He bewails the philanthropy that coddles wrong doers and leaves the struggling poor without help or pity. Surely more than is done might be attempted in rescuing young criminals from the grasp of the destroyer. It would be wrong to overlook the efforts made unobtrusively by many self-denying persons who visit jails and prisons, conducting Sunday Schools and Bible classes, and holding religious services; but it is a painful fact, testified to by all conversant with the subject, that from want of proper accommodation in our penal institutions, much of this good work is undone by permitting young offenders to associate with hardened criminals, some of whom delight in making others as bad as themselves.

Kind but firm prison discipline, teaching the prisoners trades, and educating them, may do much, but the grandest of all remedial agencies is the Gospel of the grace of God. Our reformatories and prisons afford a splendid sphere for Christian activity. Many are now engaged in the good work of bringing the Gospel home to them, but their number might be largely increased. To the credit of the authorities in charge, every facility is afforded to all who desire to do good to the inmates of our public institutions.

DYNAMITE DEVILTRY.

SINCE the Irish famine of five years ago Ireland has been the best advertised island on this planet. In the name of a suffering and in some places a famine-stricken people, astute politicians obtained the ear of sympathising nations, for when real distress makes an appeal it is never permitted to do so in vain. Help was given by England and America with no stinted hand. Then the political agitation was blown into flame by the so-called nationalist leaders. An anti-British press in Ireland and America issued a succession of lurid editorials and the emotional nature of an emotional people was roused to a passionate heat.

Whatever real grievances could be pointed out received a prompt remedy. The British Government met all bluster and menace with a remarkable degree of patience and impartiality. Wild and persistent

talk inflamed men's minds for still wilder deeds. These were not wanting. Evictions, no doubt, were in many cases attended with great cruelty and hardship, but the many instances of barbarous revenge that followed were appalling in their brutality. These startling crimes culminated in the Phoenix Park murders, and civilized humanity exclaimed against the wanton ferocity of the hideous and unprovoked crime.

The next chapter of the agitation began with the cowardly use of dynamite. Attempts were made both in England and Scotland to inflict all the damage this deadly agent is capable of. It is marvellous that so few fatalities have resulted from its reckless use by those who profess to advance the cause of Irish nationalism. This immunity from destruction cannot be accorded to the humanity of the patriots who are indifferent to the fate awaiting the innocent victims, women and children, their own countrymen even, who may be within the walls or near to the buildings marked out for deadly experiment.

It is intelligible why Irishmen inflamed by real or supposititious wrongs might in an unreasoning phrensy wish to avenge themselves on an obnoxious official. If a down-trodden race could achieve deliverance by a bold but criminal act, the striking such a blow could be understood if it could not be justified, but the wanton, indiscriminate and aimless scattering of dismay and death by means of dynamite is to any one outside Fenian circles, and vagabonds of the O'Donovan Rossa coterie, an act without meaning.

The attitude of Charles Stewart Parnell, whenever an outrage of more than common magnitude has been perpetrated in the name of the Irish people, has caused no little astonishment. When Cavendish and Burke were murdered he could not altogether evade an expression of disapproval, but it was of the mildest kind, and related principally to the damage it would inflict on the cause he was promoting. If the expressions attributed to him in relation to the late explosions are even approximately correct, he must be a wonderfully callous man to lead so impressionable a people as the Irish. They do not present him in the light of a humane man. A leader whose patriotism was above suspicion would not maintain a studied silence in view of the attempt to wreck the Parliament House of which he is himself a member.

The prompt action taken by the United States Senate on the Edmunds Bill, and the outspoken condemnation of the leading American journals are not only acts of international courtesy but significant indications that the order-loving and law-abiding citizens of the United States are convinced that it is an unprofitable amusement playing with Fenianism and permitting free scope to dynamiters. There is a limit to the tolerance and good-natured indifference of the American people. That astute representative of Romanism, Monsignor Capel, whose mission by the way is not to the masses in American cities, but to the well-to-do and wealthier portion of the community, knows the value of putting himself on record in reference to the recent London explosions. In doing so, he reveals nothing particularly new but gives emphasis to one of the main reasons why Irish desperados traffic in dynamite. These repeated explosions are of great service in procuring liberal contributions to the "skirmishing fund" which, being secret service money, is unaccounted for. The poor Irish labourers and domestics in American cities have heavier burdens imposed upon them by their indolent and swindling fellow-exiles, than the hated Saxon would ever think of inflicting. But unfortunately in every kind charlatan and dupe are co-relates.

It is a mystery why in the south and west of Ireland, where the Romish Church has it all her own way, that an otherwise docile race should prove chronic irreconcilables. What object have the dignitaries and priesthood of the Church of Rome in allowing this rampant disaffection to continue? What do they teach their people? The Gospel of Jesus is peace on earth and good will to men. Is the Gospel of the Roman Catholic Church in Ireland different? Certainly if the Gospel of peace is preached in the south and west of Ireland it is not practised there to any great extent.

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Books and Magazines.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—This bright and beautiful magazine, fresh every month, is just the very thing for our little ones and the nursery.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—A weekly magazine that has attained great popularity and success because of its intrinsic merits. The reading matter is varied and instructive and the illustrations plentiful and good.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* has the power of attracting to its services several of the most popular literary celebrities. E. P. Roe begins a new story in this number, and Gail Hamilton is also among the contributors. The midwinter *St. Nicholas* is varied, attractive and instructive, and contains a number of beautiful illustrations.

BIBLICAL EXPOSITOR AND PEOPLE'S COMMENTARY. By Jacob M. Hirschfelder. (Toronto: Rowell & Hutchison.) The first volume of this valuable contribution to Old Testament literature is completed, and the first number of the second volume is just issued. Professor Hirschfelder, after a brief introduction, begins a critical examination of the text of Genesis. His exposition is scholarly and devout.

THE BUNTING BALL. (New York: Funk & Wagnalls.)—This is a clever piece of social satire. It holds the mirror up to nature, and it cannot be said that the image reflected is one of surpassing loveliness. The publishers offer \$1,000 to the purchaser of the book who correctly guesses its authorship. The illustrations are decidedly good and finely executed. The get up of the book is in every respect most handsome.

OUR INDIANS. By Rev. George Bryce, LL.D. (Winnipeg: Manitoba Free Press.)—Professor Bryce, of Manitoba College, has very wisely given in pamphlet form a lecture delivered before the Winnipeg Y. M. C. A., on a most interesting subject. He has been successful in condensing within narrow limits a great amount of information, the result of much research, on the primitive inhabitants of our great North-West.

CHILDREN'S HYMNAL. (Toronto: Assembly's Hymnal Committee.)—The Assembly's Hymnal Committee have done a commendable thing in issuing an excellently selected collection of hymns with accompanying tunes for use in the Sabbath schools of the Presbyterian Church. It is neatly and tastefully got up, and contains hymns that breathe a healthful devotional spirit. The book ought to be adopted by all the Sabbath schools throughout the Church.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—The January number of this magazine, specially adapted to the teaching profession and all interested in educational progress, shows that there is no falling off in either the ability or attractiveness with which it has hitherto been conducted. A choice variety of excellent articles, original and selected, appears in this number, and the usual amount of carefully prepared technical work. It deserves the success to which it has attained.

THE MENTOR. By Alfred Ayres. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The author properly assumes that really good manners must spring from a good disposition, a kindly nature, and correct principles. These essential elements of true politeness, however, often fail from lack of knowledge and culture. It is his object to give good sensible advice "for the guidance of such men and boys as would appear to advantage in the society of persons of the better sort." The subjects discussed in the neat little volume are Personal Appearance; At the Dinner Table; In Public; Conversation, Calls and Cards, Odds and Ends, and What is a Gentleman?

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—"A Marsh Island" occupies the place of honour in the *Atlantic* for February. It is a delightful series of pictures of the country and country-folk, and in it Miss Jewett is at her very best. Mr. Craddock's "Prophet of the Great Smoky Mountains" is continued. A striking episode also occurs in Mrs. Oliphant's "Country Gentleman," and in fact all three of the *Atlantic* serials, which began in January, are exceedingly interesting. Among the most important articles of a more solid nature are an account of the revival of interest in antique sculpture, by William

Shields Liscomb, under the title of "The Quest for the Grail of Ancient Art;" a second paper on Madame Mohl's Salon; and a clever article on "Vernon Lee," by Harriet W. Preston. Dr. Holmes' charming paper, "The New Portfolio," is simply delightful. A number of other papers, several of them excellent critiques of recent works, with poetry and the usual Books of the Month and the Contributors' Club, complete a splendid number.

TRUE, AND OTHER STORIES. By George Parsons Lathrop. (New York: Funk & Wagnalls; Toronto: William Briggs.)—A new volume of the Standard Library Series is "True," a tale of North Carolina life, the scene being laid, for the most part, near Pamlico Sound. It has the merit of being thoroughly an American story, though the basis for the plot is laid in the separation of two English lovers in the early days of American colonization, the lady going with her father to the new world, her lover being at the last moment forced to remain in England, never again to rejoin his sweetheart. From this separation and the chance meeting, after two hundred years, of a descendant of the young Englishman with representatives of his sweetheart's line, Mr. Lathrop weaves a tale of uncommon interest, and of much dramatic power. The other stories in the volume, "Major Barrington's Marriage," "Bad Peppers," "The Three Bridges," and "In Each Other's Shoes," are good, each in its own way, and afford a pleasant variety of excellent reading.

EDWIN ARNOLD AS POETIZER AND AS PAGANIZER; or, "The Light of Asia" Examined for its Literature and for its Buddhism. By William Cleaver Wilkinson. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is much more than a mere critique; it is a valuable exposition of the main facts in the life of Buddha, and the claims which his religion can justly make upon mankind. Mr. Wilkinson believes that Mr. Arnold's poem has had a weakening effect on the faith and conscience of America, and in a most trenchant yet courtly fashion he lays bare the discrepancies between the facts and the fictions in reference to Buddhism. His dealing with the literary qualities of "The Light of Asia" startles one at the very outset with the boldness and calmness of his denunciation. He recognizes the strength of the popular sentiment, and his literary sentiment as well, with which he has to contend, but he is apparently too sure of his footing to be fluttered thereby. The conscience of the critic is felt on every page, and the skill of the dialectician is plainly revealed.

THE CENTURY MAGAZINE. (New York: The Century Co.)—The February Midwinter number of *The Century*, the first edition of which is said to be 180,000 copies, contains—besides such notable contributions as General Grant's article on Shiloh—the beginning of a novel by Henry James, entitled "The Bostonian." Mr. Howell's descriptive papers, entitled "A Florentine Mosaic," also begins in this number. Perhaps the most timely illustrated feature of this number is Dr. Beers' paper on "Canada as a Winter Resort," with Sandham's graphic and spirited pictures. Mr. Howell's novel, "The Rise of Silas Lapham," is continued, and Miss Litchfield's "The Knight of the Black Forest" is concluded. The "short story" of the number is by Mark Twain, entitled "Royalty on the Mississippi." In this issue a large number of interesting contributions by well-known writers will be found. The splendid historical papers are continued by those who made history twenty years ago, and are now engaged in writing it. The illustrations are both very numerous and very excellent.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper's Magazine* for February is an unusually interesting Number, beautifully illustrated. The Frontispiece is an engraving by King from F. S. Church's painting, "The Mermaid and the Sea-wolf." The illustrated articles embrace a wide variety of subjects—interesting to the student of history, of biography, of science, and of art, as well as to the general reader. Henry W. Lucy contributes a finely illustrated article on Hatfield House, the home of the Marquis of Salisbury. Louise Livingston Hunt writes a good historical paper, from an American point of view of course, on General Montgomery. There are a number of other interesting articles by able and experienced writers. The fiction and poetry of the number sustain the high reputation these departments of *Harper's* have attained. The Editorial Departments are up to their usual standard of interest and excellence. In the introduction to the Drawer, Charles Dudley Warner gives an entertaining description of a novel Casuistry Class in the Elmira Reformatory.

Choice Literature.

CAROLA.

BY HESHA STRETTON.

CHAPTER XXVII. A NIGHT WATCH.

Carola had been a year in the hospital, but she had not kept account of the weeks and months. The seasons made but little difference in the landscape surrounding it, except in the length of the days and nights; yet she had not missed very much their pleasant changes. All her time was so much occupied, and her hands were so full of work, that she had no thought to give to other things. She had not taken the trouble to apply for her little income, for all her wants were supplied, and she had no leisure to spend upon herself. For the first month she had worked as a servant merely, cooking, or scrubbing floors, or washing linen as Sister Elizabeth ordered her. But before long she was employed as a nurse, and displayed so much ready tact, and patience, and trustworthiness, that she soon found herself on constant duty in the wards. Next to teaching children this was a work she would have chosen for herself; yet now and then her spirit fainted a little within her, for she saw only the sorrow and suffering there is in life. It was a surgical hospital; and most of the patients who came in were wounding-men who had met with accidents in the pits or at the furnaces; and many a sad sight she had to witness without yielding to any outward expression of her natural tendencies. Yet before many months were over, if Sister Elizabeth could not be present at any operation, it was Carola, with her steady nerves, and strong, gentle touch, and watchful eye, whose help was called for, both by the surgeons and the patients.

The evening was the time Carola loved most, when the patients had had their tea, and the wards were quietly gliding into the stillness of night. She could then sing or read aloud to the poor sufferers, until some of them fell asleep, and the rest were soothed into patient endurance of their pains. She was pacing to and fro one night carrying in her arms a little child who had been badly burned, when Sister Elizabeth softly opened the door. The lights had been turned low, and the fire was a heap of glowing embers only, and Carola was passing slowly down the ward, followed by the peaceful and wistful eyes of the patients lying on the beds, for she was singing in a low clear tone, and they joined their feeble and quavering voices with hers. She had sang the same verse two or three times—

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed
through
Ere He found His sheep that was lost.
Out in the desert He heard its cry,
Sick and helpless, and ready to die."

"It will be a hard thing for the men to spare her, even or a few days," thought Sister Elizabeth. But she called Carola away, and sent in the night-nurse. A telegram had come from a friend of hers, a doctor in a country place forty miles away, begging her to send him the best nurse she had by the next train. There was not much time for preparation, and Carola had to hasten.

It was a small and lonely station, lit up by a flickering oil lamp, and the train only dropped a slip coach there as it whirled on through the night. There was no one on the platform but the station-master and the doctor, who was waiting anxiously for her arrival, and who hurried her into his carriage and ordered his coachman to go on as quickly as he could. It was a drive of more than an hour, during which the doctor was reading by the light of a carriage-lamp; and it was not until they passed through some lodge-gates that he addressed her.

"Are you used to the sight of frightful accidents?" he asked.

"We have had ones at Netherton Hospital, sir," she answered.

"I want a nurse who will be obedient and watchful," he went on; "this patient of mine was shot yesterday, accidentally, of course, and it will depend upon you as much as upon me whether we can pull him through. I suppose Sister Elizabeth has confidence in you."

"I have been with her since last September," Carola replied. "I will be obedient and watchful. I think you may trust in me, sir."

"Good!" he said, turning again to his book, until they reached the door of a hall, in which a single light was burning. Carola followed the doctor through long and silent passages to a room but dimly lighted. A woman, who was evidently only a housekeeper, welcomed her appearance warmly, and led her to the side of the bed on which the patient was lying.

It was a long and anxious night. The doctor lay down in the adjoining room, ready to be called at a moment's notice; and the housekeeper soon fell asleep in an easy-chair. But it was Carola's duty to sit beside the bed, with her eyes fastened on the half-concealed face of the stranger, sunk in stupor, and possibly passing away into death. It was the first time she had been called away from her tranquil home in the hospital, and she was excited. There was no fear of any drowsiness coming over her; this one thing she had to do, to see that no change took place in the patient she was watching, that he made no movement which might disturb the bandages about his head. This great and silent house in which she was must be somewhere in the very heart of the country, for they had passed through no town, and only one small village on their way to it. She knew nothing; not even the name of this apparently dying man, whose life seemed to hang upon her watchfulness and care. The room was large and lofty and handsomely furnished; he must be a rich man, but there was not a friend or relative near him. There was no face looking in, silently and anxiously, from time to time, as if any one cared whether he lived or died.

The dawning of the day was scarcely perceptible through the thick curtains; and it was broad sunlight before the doc-

tor set her free from her post, and bade her get the rest she needed before being called upon to watch again. The housekeeper led her to a room near at hand, and as soon as she was left alone, Carola drew aside the curtain to look out on the freshness of the early morning. But what familiar landscape was this that stretched far and wide before her? Was she back in her little cottage at Hazelmount? for there lay the great plain sloping up to the distant horizon, with its clusters of trees all touched with autumn tints; and its yellow corn fields just ripe for the harvest, as they were three years ago. Three years ago? Nay, three centuries of years. Could this indeed be Hazelmount? She opened the window, and leaning through, looked across the hazy park. Yonder was the path leading across it to the school-house; and there was the school-house itself, and the empty rick-yard behind it, and beyond that the ivy clad gable of the Grange. Yes; she had been brought back to Hazelmount.

All that lost and happy past rushed back upon her like a flood. Oh! how she had loved them all! What a real home she had found there! She saw, as if a flash of lightning glanced across the future, that the hospital could never be as full and true a home, with the patients dwelling only a little while under her care, and then making way in endless succession to fresh cases. Her heart yearned towards the peaceful little village with the longing of home-sickness. Yet they must not discover that she was here, so near to them; for now she knew a little more of the world, she felt that they had acted according to its dictates in considering her unworthy of a place in their midst.

* This house then must be Hazelmount Hall, which had been closed for years; and probably there would be no one in it who would recognize her in her nurse's cap and uniform. But it would not be right to quit her post because there was the risk of being known. Sister Elizabeth confided the most dangerous cases to her care; and this stranger was committed to her charge as a trained nurse. Ought she to leave him because she was afraid of meeting again those who had despised and rejected her?

Carola shed a few tears, very sorrowful ones. But tears were a luxury not permitted in the narrow path of duty. It was right now that she should sleep, and recruit the strength she had devoted to the service of the feeble. She whispered to herself the Lord's Prayer, for these were the very words her Lord had bidden her to say; and when she was too weary or too troubled to utter any other, she could remember them. In a few minutes she was sleeping a tranquil and unbroken sleep.

CHAPTER XXVIII.—SISTER CAROLA.

It was evening when she resumed her post at Captain Bentley's side. There was still danger, but it was less imminent, and the doctor told her she might allow him to talk a little if he seemed inclined. For some hours she sat reading beside a shaded lamp, glancing often at her patient, with her ear intent for any stir or whisper. Towards midnight he made an effort to move, and she was beside him instantly.

"Is the danger past?" he whispered.

"Almost," she answered; "you have only to keep quiet, and trust in me. The doctor is still in the house; and if there is any need I will call him."

"Shall I be blind?" he asked.

"We cannot tell yet," she replied, "but I have seen many men far worse injured than you get well, and go to work again. You might have been killed on the spot; and now the danger is nearly over."

"I'd almost sooner have died than be maimed and blind," he said, and yet perhaps it is better to be a live dog than a dead lion, as they say. Is that true?"

"I don't know," she replied, "but for myself I know that if I live, I live unto the Lord; and if I die, I die unto the Lord; living or dying I am the Lord's."

There was a ring of gladness in her voice which made it pleasant to his ear, but her words sounded to him almost like a foreign language. He lay quite still after the effort of speaking; but he was conscious that she did not move away, that she stood near him ready to perform any service; and there was a feeling of security in being thus carefully watched. If any thing went wrong this quiet, silvery-tongued nurse would see it at once. His brain was clear now, and he could recall his accident and all that passed before it. But was it an accident? There was enough hatred of him, hatred kindled altogether by himself, to make it not impossible that he had been shot at. He thought of the families about to quit their homes and emigrate to strange lands, who felt that it was he who was driving them away. He had been a hard, selfish, and tyrannical landlord; and no wonder if one of them had shot him from behind a hedge.

"Do you know how it happened?" he inquired, after so long a pause that Carola thought he had fallen asleep again.

"You were out shooting in the Long Coppice," she answered, speaking very deliberately, and you were crushing through the underwood with your gun loaded, and a branch caught the trigger. There was no one with you but Tudor, the gamekeeper."

"Do you think any body out of Hazelmount would do it?" he asked.

"Oh, no, no! that is impossible," she answered.

"They hate me," he muttered.

"Why?" asked Carola.

"I've turned the Arnolds out of their old farm," he said, in troubled accents, "and half the villagers are leaving with them. Young Arnold is gone to America to buy a place there. Oh, they hate me bitterly enough."

Carola listened with passionate astonishment. The Arnolds leaving the Grange; the place which seemed as if it belonged to them by right! What right could this stranger have, a man unknown to all of them, to drive them away from the home that had belonged to them from time immemorial? Oh, the pain and the heart-breaking misery of it! And she could do nothing. For first always in the movements of her eager heart came the instinct of helping; and if that was unsatisfied, as it must be now, her own pain

was great. She would need no book to keep her awake tonight; her brain was too full of thoughts for reading.

"Who are you?" inquired Captain Bentley at last. "I do not know your voice."

"I am a nurse from Netherton Hospital," she answered, "and there they call me Sister. But they are all poor people, and you had better call me nurse."

For in the bitterness of her resentment she did not wish to hear him call her by so dear a name. He was doing evil to those she loved; and how could she look upon him, as she had trained herself to look upon the wounded work-people brought to her from their dangerous occupations, as brothers injured in the battle of life?

"I had a sister once," he said sadly; "she was the last creature who cared a straw for me."

How desolate the words sounded! Carola looked down on him with pitying eyes; for the thought of the dreary future which lay before him passed vividly through her mind. If he indeed recovered it would be as a maimed and disfigured man, almost blind, from whom all the pride of life had departed. If he had secured no one's love in the past there was little hope for the time to come. Her heart melted in pity towards him.

"I care for you," she said, "and I am nursing you as carefully as a sister could."

"But you are paid for it," he replied.

"Not as you think," she answered; "I shall have none of the money you pay to the hospital. But of course he who sent me will pay me."

"That is what I said," he muttered; "that makes all the difference."

"But you do not understand," she said, in a joyous tone; "He who sent me to you is my Lord Jesus Christ."

It was a long time since that name had fallen upon his ear; so long that he had to go back to his boyhood and childhood for memories of it. He had heard it chiefly at Christmas and Easter; and the recollection of holidays was principally associated with it. They were pleasant times those holidays, when he had gone home from school, and played with his little sister, and been indulged by his mother. His thoughts wandered away among silent memories until he fell asleep again; and Carola stole noiselessly back to her seat, but not to read. Her heart was too full of trouble.

During the days that followed there was no difficulty in Carola keeping her presence unknown to the villagers of Hazelmount. It was her duty to watch Captain Bentley through the night, and most of the day she spent in rest for herself. Presently he demanded more companionship from her, for her voice was always soothing to him during the dreary hours he lay awake, fretted by the long inaction. It happened one night that she began to talk of old Matthias Levi, the Jew cobbler, and she drew a picture of him and his little shop with a vividness that brought the whole scene clearly to his mind. Her own mind was dwelling fully on those early days, and Matthias seemed to stand before her in a clearer and brighter light than he had ever done before.

"Why, I know him better now than I did then!" she cried; "I can see him now, and what he was trying to do. For what doth God require of thee, O man! but to do justly, and love mercy, and walk humbly with thy God?" That is what Matthias was doing."

"It is impossible," murmured Captain Bentley.

"But he did it," she said; "not perfectly, of course, but to the utmost of his power. Yes, he did justly, and loved mercy, and walked humbly with his God."

He could hear her voice trembling, and he knew she could say no more to him just now. For the last week or two he had been seeing through her eyes, and thinking with her brain; and all life wore a different aspect for him. Her mind had gained so dominant an influence over him that they were pondering over the same subject, with a subtle feeling that it was so, though no word was spoken. They were both thinking of that flagrant act of injustice and tyranny lying at his very gates; and he was contrasting his own life painfully with that of the humble and poverty-stricken Jew. At last he called softly to Carola.

"Sister," he said, "do you know that at first I thought I had been shot for revenge?"

"Yes," she answered; "but that is impossible."

"I should have deserved it," he went on, "for I am driving away people who have lived on these lands hundreds of years. The estate came to me, and I thought I'd a right to do what I pleased with my own; and I have been guilty of an unjust and an unmerciful deed. I was lifting up myself proudly against God. I thank God you have told me of that old Jew to-night."

"Why?" she asked, with almost breathless eagerness.

"Because it is not yet too late to repent," he answered; "it is still two months to Christmas, and I can change all that. No, I would sooner quit Hazelmount myself than drive them away. The place is more theirs than mine."

"You make me happier than I can tell," sobbed Carola.

"Do I?" he asked; "then if it were for nothing else the thing should be done."

The next afternoon, when Carola awoke and opened her window, she heard a merry peal of bells ringing across the park from the unseen church tower, and she knew that the glad tidings had already reached the people of Hazelmount. She leaned through the window and looked towards the Grange, which was now hidden from her by the brown stacks that began to fill the rick-yard. But how well could she picture it—the joyous meeting in the great kitchen, and the tall, strong old master standing in the midst of his work-people, and telling them there were to be no sorrowful separations, and no heart-breaking departures! They were saved from their overwhelming trouble. Yet her eyes filled with tears, and her heart felt heavy, as she thought how soon she would be going away, even though she was about to return to her work in the hospital, with the dear companionship of Sister Elizabeth.

(To be continued.)

THE Free Church of Scotland has lost an influential member by the death, in his eightieth year, of Cluny Macpherson, the last typical Highland chief.

AN ESTIMATE OF HOLMES.

From a critical paper by Edmund C. Stedman in the February Century we quote the following: "If the question is asked, would the verse of Doctor Holmes be held in so much favour if he had not confirmed his reputation by prose replete with poetic humour and analogy? the fairest answer may be in the negative. Together, his writings surely owe their main success to an approximate exhibition of the author himself. Where the man is even more lively than his work, the public takes kindly to the one and the other. The jester is privileged even in the court of art and letters; yet if one could apply to Holmes—the jester, homilist, and man of feeling—his own process, we should have analysis indeed. Were the theme assigned to himself, we should have an inimitably honest setting forth of his merits and foibles, from this keen anatomist of mind and body, this smile-begetter, this purveyor to so many feasts. As a New Englander he long ago was awarded the highest sectional praise—that of being among all his tribe, the cutest. His cleverness and versatility bewilder outside judges. Is he a genius? By all means. And in what degree? His prose, for the most part, is peculiarly original. His serious poetry scarcely has been the serious work of his life; but in his speciality, verse suited to the frolic or pathos of occasions, he has given us much of the best-delivered in his own time, and has excelled all others in delivery. Both his strength and weakness lie in his genial temper and his brisk, speculative habit of mind. For, though almost the only modern poet who has infused enough spirit into table and rostrum verse to make it worth recording, his poetry has appealed to the present rather than the future; and again, he has too curious and analytic a brain for purely artistic work. Of Holmes as a satirist, which it is not unusual to call him, I have said but little. His metrical satires are of the amiable sort that debars him from kinship with the Juvenals of old, or the Popes and Churchills of more recent times. There is more real satire in one of Hosea Biglow's lyrics than in all our laughing philosopher's irony, rhymed, and unrhymed. Yet he is a keen observer of the follies and chances which satire make its food. Give him personages, reminiscences, manners, to touch upon, and he is quite at home. He may not reproach these imaginatively, in their stronger combinations; but the Autocrat makes no unseemly boast when he says: 'It was in teaching of Li' that we came together. I thought I knew something about that, that I could speak or write about it to some purpose.' Let us consider, then, that if Holmes had died young, we should have missed a choice example of New England fibre which strengthens while it lasts; that he has lived to round a personality that will be traditional for at least the time granted to one or two less characteristic worthies of revolutionary days; that—'twas all he wished'—a few of his lyrics already belong to our select anthology, and one or two of his books must be counted as factors in what twentieth-century chroniclers will term (and here is matter for reflection) the development of 'early' American literature."

THE FORD AT ASSAYE.

It was on this occasion that the Duke of Wellington gave me an instance of the importance of a very ordinary degree of common sense. He described his very critical position on the march before the battle of Assaye, when his small force was threatened by an overwhelming deluge of native cavalry, and his only chance, not of victory only, but of safety, was his getting to the other bank of the river (Kistna) which was a few miles on his right. He had some of the best native guides that could be had, and he made every possible effort to ascertain whether the river was anywhere passable, and all his informants assured him that it was not. He himself could not see the river, and the enemy's cavalry was out in such force that he could not send out to reconnoitre. At last, in extreme anxiety, he resolved to see the river himself, and accordingly, with his most intelligent guides and an escort of, I think he said, all his cavalry, he pushed forward in sight of the river in the neighbourhood of Assaye, which stood on the bank of another stream that ran nearly parallel to that which he wished to cross. When they came there, he again questioned his guides about a passage, which they still asserted not to exist; but he saw through his glass, for the enemy's cavalry were so strong that he could not venture to get closer, one village on the right, or near bank of the river, and another village exactly opposite on the other bank, and "I immediately said to myself that men could not have built two villages so close to one another on opposite sides of a stream without some habitual means of communication, either by boats or a ford—most probably by the latter. On that conjecture, or rather reasoning, in defiance of all my guides and informants, I took the desperate resolution, as it seemed, of marching for the river, and I was right. I found a passage, crossed my army over, had no more to fear from the enemy's cloud of cavalry, as I my army, small as it was, was just enough to fill the space between the two streams, so that both my flanks were secure, and there I fought and won the battle of Assaye, the bloodiest, for the numbers, that I ever saw; and this was all from my having the common sense to guess that men did not build villages on opposite sides of a stream without some means of communication between them. If I had not taken that sudden resolution, we were, I assure you, in a most dangerous predicament.—Croker's Correspondence.

CROKER AND MACAULAY.

Macauley, as it clearly appears from his own letters, was irritated beyond measure by Croker; he grew to "detest" him. Then he began casting about for some means of revenge. This would seem incredible if he had not, almost in so many words, revealed the secret. In July, 1831, he wrote thus: "That impudent, leering Croker congratulated the House on the proof which I had given of my readiness. He was afraid, he said, that I had been silent so long on account of the many allusions which had been made to Calne. Now that I had risen again he hoped that they should hear me often. See whether I do not dust that valet's jacket for

him in the next number of the Blue and Yellow. I detest him more than cold boiled veal." From that time forth he waited impatiently for his opportunity to settle his account with Mr. Croker.

In the previous month of March he had been looking out eagerly for the publication of the "Boswell," "I will certainly review Croker's 'Boswell' when it comes out," he wrote to Mr. Napier. He was on the watch for it, not with the object of doing justice to the book, but of "dusting the jacket" of the author. But as his letters had not yet betrayed his malice to the world, he gravely began the dusting process by remarking, "This work has greatly disappointed us." What did he hope for, when he took it up, but precisely such a "disappointment?" "Croker," he wrote, "looks across the House of Commons at me with a leer of hatred, which I repay with a gracious smile of pity." He had cultivated his animosity of Croker until it became a morbid passion. Yet it is conceivable that he did not intend posterity to see him in the picture drawn by his own hand, spending his time in the House of Commons straining his eyes to see if there was a "leer" on Croker's countenance, and returning it with gracious smiles of pity.—Croker's Correspondence.

FOR THE CANADA PRESBYTERIAN.

PERSIA.

BY MINNIE G. FRASER, ST. ELMO.

Beneath the beauteous Persian sky
A breath of roses fills the air;
Iran's wild peaks are bathed in light,
A land of story wondrous fair.

There streams of pearly water flow
In sylvan glades that charm the sight;
There lurk the warbling nightingales,
That with their love-notes thrill the night.

But hark, at sultry hour of noon,
From minaret there sounds a call,
"To Allah, Allah! bow the knee,"
And prone to earth the Moslems fall.

So are they taught by one who le
Their nation into sin and shame,
And while they mutter "God is great,"
They breathe with awe Mahomet's name.

A name that only breeds a curse
Where'er his impious law is heard,
For all his teaching is a blow
Struck at the truth of God's own Word.

Oh, pray that on that land may rise
The glorious Day-spring from on high,
And Jesus' name alone be praised
By all beneath the Orient sky.

A CANADIAN SNOW-SHOE PARADE.

Their first view of the palace on reaching the Square was enchanting. It was brilliantly illuminated with electric lights, which shone through its sides and gave it the appearance of a large structure of ground-glass. A band of music was playing inside, and thousands of people in their warm furs and gayly coloured head-dresses were crowding about it. A slight snow was falling, the air was cold, but dry, and the whole scene made us think of pictures we had seen of winter sights in Moscow and St. Petersburg. Soon there was a cry of "Here they come," and then at the northern end of the Square the torches of the snow shoe clubs were seen approaching. On they came, and several hundred had filed by, and their torches had surrounded three sides of the Square with a line of light; at a given signal a shower of rockets ascended from the middle of the Square, Roman-candles were let off from the whole line of show-shoers, and the ice palace was brightly lighted with coloured fires, one tower being red, another green, and another blue. The effect was almost magical. We watched the whole parade—a thousand show-shoers in their picturesque white suits, and then returned home, and from the window watched the line pass and repass across the top of the mountain and then wind down its side, doubling back and forth in the descent four or five times, until finally we saw it as it sank into

"the mellow shade,
Glitter like a swarm of fire-flies tangled in a silver braid."
George A. Buffum, in St. Nicholas for February.

THE REV. DR. PARKER.

Dr. Parker's church is in the heart of the business part of the old city of London. He has next to no population near at hand. It is as poor a location as could be conceived for building a large church. Yet just there, in the midst of the world's busiest life, the City Temple stands, and, what is more, its three thousand seats are always full. It is a wonderful audience—mostly composed of men. Dr. Parker preaches to more men than any living preacher. People come from all over London to hear him. On Thursday of each week, at noon, he preaches to an audience that fills the body of his huge church. He is a preacher. He is never heard of in political, and seldom in ecclesiastical affairs. He has written and published much, and his words are read by hundreds of less prominent ministers throughout the English-speaking world with great gratitude and enthusiasm. He wrote "Eve Deus" years ago, and since then has written on "The Inner Life of Christ," on "The Apostles," and is just commencing to issue a mammoth work on the whole Bible. His church is not located where it can do the same kind of work as churches with their constituencies around them, but it is doing its work nobly.

In the annual accounts of the city of Glasgow there is a deficiency of \$113,810 in the ecclesiastical revenue.

British and Foreign.

MR. JOSHUA IVES, M.B., Cantab, organist in Anderston Church, Glasgow, has become professor of music in Adelaide University.

THE Columbian University of Washington has decided to admit women to the study of medicine, with the same privileges accorded to men.

THE Rev. T. C. Fulton, M.A., recently ordained by Templepatrick Presbytery to the mission field, left Belfast lately for Newchwang, China.

THE Rev. R. Robinson has retired from the position of Home Secretary of the London Missionary Society, which he has held for twenty years.

THE Queen's offerings of gold, frankincense and myrrh were, in accordance with the usual custom, presented at the Chapel Royal, St. James', on the 6th ult.

THE average age of English Episcopal clergymen who died in 1884 was sixty-seven years, giving an average term of forty-four years' service in holy orders.

A GOVERNMENT census in Japan shows that there are 80,000 Christians in that country, including the converts of the Roman Catholic and Greek Churches.

LORD RICHARD GROSVENOR, the Liberal whip, told his constituents lately that he has no doubt the Welsh Church will be disestablished by the next parliament.

A BILL introduced in the Michigan Legislature provides that the occupation and politics of each candidate shall appear on a voting paper giving the names of all candidates.

IT is intended to hold special missionary services for the young next month in Aberdeen. The Free Church Presbytery has invited the co-operation of the Established and U. P. Churches.

ACTIVE preparations are being made by the inhabitants of St. Augustine, Florida, for the celebration of the 320th anniversary of its founding, which will take place on March 27th and 28th.

THE coffee shop, as a recognized regimental institution in the British army in India, is under the consideration of the authorities at head-quarters, and it is expected that it will be made as compulsory as the canteen.

THE Rev. W. K. Landels, Naples, has started the only illustrated journal published in that city. Its title is *Bian Genio*; it is designed for evangelistic purposes. He also issues another paper called *Testimonio*.

FOR a prize of five guineas for the best mission hymn, offered by *Life and Work*, there were 300 competitors; and pieces by the Bishop of St. Andrew's and Mrs. Bayly-Jones, Kilm, Argyllshire, were found to be equal.

THE chief of the Ojibway Indians, who for twenty-one years has been a missionary of the Colonial and Continental Society, delivered an address in Dublin last week, on "My Work, My People, and Myself." The new Archbishop presided.

THERE is a Faith Home in Springfield, Mass. Two women, who are called Sisters Rosa and Orpha, opened it five years ago. The *Republican* vouches for them as humble, earnest believers in the miracles which they think they work.

MR. AFFLETON, the retiring President of the Stockton Chamber of Commerce, in England, delivered a farewell address, in the course of which he said that arrangements were nearly completed for a line of steamers between Stockton and New York.

THE pastor of the little church at Longtown, Cumberland, England, has carried on his ministrations there for over five years without being certain of receiving \$225 a year. His two congregations scarcely produce between them \$125 per annum towards the pastor's support.

SIGNOR FAVAZZI has been visiting Milan, encouraging the Church in that city by his words and presence; he was in wonderful vigour and force. It is probable, if his health continues good, that he may spend a month or two next summer in Scotland on deputation work.

A CLOCK seven feet high has been made by a Leesville, Ohio, blacksmith with the aid of nothing but the tools of his trade. It is made principally of steel, gives the time in eleven cities, strikes the hours and quarters, and is exhibited in a glass case where the movement can be seen.

BERLIN papers report that a subscription list for contributions to the pedestal of the Bartholdi statue has been put up in the United States Consulate General in that city, in accordance with an order by President Arthur. The amount subscribed is limited to \$1, and the list is already well covered.

THE faculty of Magee College, Londonderry, have requested Rev. Dr. Glasgow to take charge of the class in Hebrew and Oriental literature until the close of the session. Professor Dougherty has succeeded the late Dr. Given as President. There are four candidates for the vacant professorship.

ST. ENOCH'S congregation, Belfast, embraces 700 families. There are sixteen elders, thirty-eight members of committee, 146 Sabbath school teachers, and 3,166 scholars on the rolls. The day schools have 2,100 pupils. The income for 1884, including a grant of \$1,250 from the Presbyterian Council, was \$10,550.

DR. MARSHALL LANG has collected nearly enough to rebuild the Barony Church on its old site near Glasgow Cathedral, but the magistrates wish to improve the view of the cathedral by enlarging the square, and have proposed to present the congregation with a new site, behind the present church, near the Molendinar Burn.

CHARLES WESTWOOD, of Shoreditch, an anti-vaccinationist, evaded the English health law and permitted three of his children to remain unvaccinated. They have recently died of small-pox. The *Lancet* says that Mr. Westwood will have to look far back into history for any accident from vaccination to be compared with the disaster that has accrued to his home from small-pox.

Ministers and Churches.

In the past two weeks the Rev. Dr. Moffat, of Walkerton has given special lectures to the Mechanics' Institutes in Uxbridge, Fenelon Falls, Norwood, Campbellford, and Brighton.

THE Rev. T. T. Johnston, of Ancaster, has been suffering during the past week from kidney affliction and is slowly recovering. He has been offered the pulpit of the Anderson Street Church, in Savannah, Ga., at a salary of \$1,200 but has declined it.

THE Rev. H. A. Robertson, with his wife and family, passed through Toronto on his way to San Francisco to embark for his field of labour in the New Hebrides. A number of his Toronto friends met him at the station and wished him God-speed. Mrs. Robertson, though recovered from her recent illness, is not yet in a robust state of health.

THE anniversary services of St. Andrew's Church, Blyth, were held on Sabbath, January 11th, when able and impressive sermons were preached by Rev. J. A. Murray, of London. The annual tea-meeting was held on the Monday evening following, which was numerously attended. The amount realized at the Sabbath services and tea-meeting amounted to over \$245.

THE annual meeting of the Presbyterian W. F. M. A. was held in Whitby on the same day as the Presbytery. The attendance was large, the report was encouraging and the progress made was very marked. A public meeting was held in the evening, which was well attended, and interesting addresses were delivered by Messrs. Drummond, Newcastle, and McLeod, Central Church, Toronto.

REV. J. K. BAILLIE, pastor of the St. Matthew's Presbyterian congregation, Woodlands and Valley, Osnabruk, Presbytery of Glengarry, was presented by the latter on Christmas with a new set of harness, and by the Wales people of the former congregation, same time, with a new cutter. Christmas eve, at the Sabbath school festival, Mr. and Mrs. Baillie were the recipients of numerous presents, and the organist, Miss. E. Loucks, was presented with a valuable gold watch.

AT the Christmas tree, Dec 24th, in the Westport Presbyterian Church, it was announced that friends in the congregation intended to present Mrs. D. Y. Ross, wife of the pastor, with a valuable fur coat. Since then the coat has been made to order in Montreal. It was presented to Mrs. Ross on the evening of the 23rd ult., accompanied by an address expressive of the kindly feelings of the congregation to the minister and his wife. The Presbyterians in this congregation are very active in church work. They intend this season to build an extensive addition to the manse, and also to commence the erection of a new church, or very great alterations in the old one.

THE annual meeting of the Presbyterian Society of the Woman's Foreign Mission work met at Whitby, January 20th, at two o'clock p. m. Although the weather was very severe the attendance was large, delegates from many of the auxiliaries being present. The afternoon meeting consisted of reception of reports, reading of papers relative to the work in India, and the election of officers for the ensuing year. The financial receipts show an increase on last year of about \$40. Only one auxiliary failed to make returns of their condition. The interest was unabated throughout the afternoon session, and all seemed satisfied with the work of the society. The evening meeting was addressed by Rev. Mr. Drummond, of Newcastle, Rev. Mr. McLeod, of Toronto, and Rev. Mr. McLennan formerly of Charlottetown, P. E. I. From the many commendatory remarks made after the day had closed it must be concluded that such gatherings as these are well calculated to strengthen the faith of those interested in mission work and send them forward with encouraged hearts for future activity.

THE Rev. R. H. Warden, 195 St. James Street, Montreal, begs thankfully to acknowledge receipt of the following special contributions for French Evangelization: A Friend, \$100; William Miller, English River, \$100. and \$100 additional for Pointe-aux-Trembles; A Kinloss Friend, \$20; G. D. Ferguson, Fergus, \$120, being the first quarterly payment for the support of a colporteur; T. A. Dawes, Lachine, \$25; Miss Dawes, Lachine, \$10; C. W. Davis, Montreal, for Pointe-aux-Trembles, \$50; Hon. S. Creelman, \$5; Mrs. J. H. Marshall, Woodlands, \$50; Mrs. Redpath, Terrace Bank, Montreal, \$150, and \$50 additional for Pointe-aux-Trembles; Christopher McKac, Alexandria, \$50; J. Goldie, Galt, \$25; J. M. Smith, Boston, \$25; A Friend, Burns, \$15; Mrs. J. H., Colvour, \$10; Friends, Niagara, \$19; M. Langwill, St. Laurent, \$10; H. T. Lawson, Stewarton, \$10; J. Cockshutt, \$400; Anonymous, \$10; John McKinley, Picton, \$20. The list of contributors in full will appear in the *Record*. The Fund is still in debt, upwards of \$5,000 at this date—31st January. Further contributions earnestly solicited.

THE Rev. Dr. Beattie, delivered a very able lecture on "Mind and Brain," in the First Presbyterian Church, Brantford, last week. The Brantford *Expositor*, in giving

a report of the lecture, says: The subject was treated in such a way as to show clearly that the speaker had studied very thoroughly both from the physical or brain side, and from the spiritual or mind side. Only long and careful study could have produced what was given last night. Suitable charts and diagrams were provided and used in explaining the various points. Very abstruse points were thus made interesting and clear. The following is a mere outline of the lecture, which occupied over an hour and a half, and was listened to very attentively to the close. The subject was treated under four heads, viz: 1. Some preliminary explanation. 2. The structure and functions of the brain. 3. The nature and origin of the mind. 4. The relation between them. Dr. Beattie, we understand, contemplates publishing a work bearing on the subject of his lecture. The forth coming book will doubtless be worthy of the subject, and prove very interesting. The scholarly attainments and conscientious industry of the author justly warrant high expectations.

THE annual congregational meeting of St. Andrew's Church, New Westminster, B. C., was held January 15th. Following is an abstract of the treasurer's report: Ordinary revenue, \$1,626.33; special subscriptions, \$169; special donations, \$1,304; Ladies' Missionary Association collections, \$188.70. Total, \$3,288.31. Ordinary expenses, \$1,535.18; special expenses (contribution towards travelling expenses of new minister, etc.), \$161.80; repairs, additions and alterations, \$174.12; paid debt and interest, \$1,224; contributions to Schemes of the Church, \$187.70. Owing to the breaking down of Rev. R. Jamieson's health (which necessitated his retirement) this congregation was without the services of a pastor from early in spring of the past year until August, when Rev. J. S. Mackay, M.A., who had been appointed to the vacancy, took charge. Jokes are made even in church matters, and it has been said that Mr. Mackay's appointment is the first instance of patronage in the Canadian Church. If so, speaking in the light of results, the present writer would recommend that a guarded extension of the system be taken into consideration. It was no light trial for a young man to take, as his first settled charge, a pulpit which had been occupied for many years by a man so able and so thoroughly in earnest as Mr. Jamieson: but Mr. Mackay has fully justified the confidence of his "patrons." His pastorate gives every promise of being a long and successful one.

PRESBYTERY OF BRUCE.—An adjourned meeting of this Presbytery was held in Knox Church, Paisley, on the 13th inst. Mr. Tolmie asked and received leave to moderate in a call to Tara. Mr. Ferguson reported having moderated in a call to Allenford and Elsinore, in favour of Mr. John Moore, B.A. The call was cordial and unanimous, being signed by 134 members and 118 adherents. Messrs. Donald Keid, David Morton and Stephen McKechnie, commissioners, having been heard, it was, on motion duly made and seconded, agreed to sustain the call as a regular Gospel call, and place it in Mr. Moore's hands for decision. It was also agreed to make a recommendation to the augmentation committee for a grant up to the minimum stipend, if the facts of the case warrant such an application, and a committee consisting of Messrs. Ferguson and Greig was appointed to visit Allenford and Elsinore in terms of the requirements of the Assembly's committee on augmentation. Mr. Moore, being present, intimated his acceptance of the call, whereupon the Presbytery resolved to hold an adjourned meeting at Allenford on Wednesday, the 28th inst., at twelve o'clock noon, for the purpose of hearing Mr. Moore's trials, and at three p.m. for his ordination and induction, should the trials be sustained. The following arrangements were made for the ordination and induction services: Mr. Ferguson to preside and address the minister, Mr. Greig to preach and Mr. Tolmie to address the people. Messrs. Duncan, Eadie, Docherty and Brown were appointed assessors to act with the session of Glamis. There was read a series of resolutions passed at the annual meeting of the congregation of Balaklava, setting forth the difficulties of their position as an independent charge and the impossibility of their union with any station; the importance of that congregation being continued, and that the withdrawal of the supplementary grant, would, in their opinion, lead to the extinction of the congregation. Commissioners were heard in support of the resolution. Mr. Eadie reported having visited Balaklava, in accordance with the appointment of last meeting of Presbytery, and produced the statistics required by the augmentation committee, showing that the congregation had agreed to increase the stipend by fifty dollars per annum, and that they were now contributing for stipend at the rate of ten dollars per member. After due consideration, the Presbytery strongly recommended that a grant be made to this congregation. Dr. James, of Knox Church, Hamilton, addressed the Presbytery on behalf of the scheme for the augmentation of ministers' stipends. On motion of Mr. Tolmie, seconded by Mr. Morley, a vote of thanks was tendered to him for his address and the Presbytery resolved to do its utmost to secure \$500, which is the amount apportioned to this Presbytery for augmentation. The Home Mission Committee was instructed to apportion

the \$500 to the congregations within the bounds. The death of Rev. John Straith, formerly pastor of Knox Church, Paisley, and for twelve years a member of this Presbytery, having been referred to, a committee consisting of Messrs. Duff and Eadie was instructed to draft a resolution of sympathy and forward the same to Mrs. Straith. JAMES GOURLAY, —Pres. Clerk.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met in Whitby on the 20th January. There was a full attendance of members. Mr. Carmichael, of Columbus, was chosen moderator for the year. The session records were examined and attested. The remits from the General Assembly were disposed of as follows: 1. The remit of Finance and Statistics was acted on. 2. Aged and Infirm Ministers' fund. The first regulation was adopted with the slight alteration of \$300 instead of \$200. The second and third were adopted unanimously. 3. Marriage with deceased wife's sister. A committee was appointed to examine the question and report at the next quarterly meeting. The following minute anent Mr. Little was adopted and ordered to be engrossed in the minutes, viz: In accepting the demission of the Rev. James Little, M.A., who has been pastor of St. Paul's congregation, Bowmanville, for more than eight years, the Presbytery hereby in accordance with a resolution to that effect, place on record their high estimate of his scholarly attainments, his humble and sincere piety, his untiring zeal and abundant labours as a minister of Christ, his earnest and persuasive power as a preacher, and his ever gentlemanly and brotherly deportment as a member of the Presbytery. As a pastor he was ready to attend to the calls of his people, to give advice and consolation in seasons of affliction, and was respected and esteemed by all classes in the community for his works' sake. He was regular in his attendance on church courts, where his counsels were of great value, and the Christian spirit in which they were tendered, gave weight to his sentiments. The deference which was always paid to his opinion was deservedly great and his removal will be greatly felt. He carries with him the kindly regards of his brethren in the Presbytery, and their earnest prayer that the Great Head of the Church will direct his steps to another field of labour, where he may continue his well loved work and employ his high ministerial gifts for the glory of God and the upbuilding of the Church. A letter was read from Mr. George Grant declining the call to Claremont and the call was laid aside. Mr. Fraser was appointed Convener of the Sabbath School Committee, in place of Mr. Little resigned. A call was laid on the table by Mr. Fraser from the congregation of Ennskillen, and Cartwright, signed by ninety-one members, and thirty-one adherents, addressed to the Rev. A. McLaren. It was agreed that the call lie on the table and in the meantime a committee was appointed to meet with the congregation and confer with them on the subject of the minimum stipend, (said meeting will be held on the 3rd February.) A committee of Presbytery was appointed to make arrangements for visiting the congregations for the Augmentation Scheme. On motion of Mr. Leslie, the Presbytery unanimously adopted this resolution, viz: In view of the early submission of the Scott Act in part of the territory within the bounds of the Presbytery of Whitby, this Presbytery desires to express its strong approval of the work of Temperance Reformation, rejoices in the success of the Scott Act in other places and calls upon the members and office-bearers of our congregations to give it their cordial support, believing that it is a step in the right direction and will tend to the material, moral and spiritual well-being of the community. The Presbytery adjourned to meet in St. Paul's, Bowmanville, Tuesday, 17th February, at half-past ten o'clock a.m. A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF MONTREAL.—The regular quarterly meeting of the Presbytery of Montreal took place on the 13th inst., in the David Morrice Hall, and was attended by about forty ministers in addition to a considerable number of elders. The Rev. H. A. Robertson, missionary from Eromanga, and the Rev. J. F. Campbell, from India, were present. The Rev. R. H. Warden was elected Moderator of the Presbytery for the current year. The Home Mission Report and that of the Committee on Augmentation of Stipends was submitted by the Moderator. Deputies were appointed to visit all the aid-receiving congregations in the bounds, and steps were taken to secure \$6,000 in the Presbytery for augmentation this year. It was resolved to unite the Home Mission and Augmentation Committees with the Rev. R. H. Warden as Convener. A committee on French Evangelization was appointed, with the Rev. G. C. Heine as Convener, with instructions, on motion of the Rev. C. A. Doudiet, to visit all the French fields in the Presbytery. The Rev. D. W. Morison, of Ormstown, was appointed Moderator of the Valleyfield session and also Convener of the Committee on the State of Religion. Leave was granted the Stanley Street congregation to dispose of a small piece of ground desired by the city authorities. The session of Erskine Church applied for a moderation in a call to a minister. The application was granted, and Mr. Warden was instructed to attend to the matter at such time as the session may desire it. A minute was adopted, on motion of Dr. MacVicar, expressive of sympathy with the Rev.

J. M. Boyd, of Beauharnois, on the death of his wife recently. The Presbytery's Home Mission Committee was instructed to co-operate with the Presbyterian families in Coie St. Antoine in the organizing of a congregation there. The Rev. J. B. Muir, of Huntingdon, was granted leave of absence for three months to visit Britain. The Rev. Prof. Scrimger reported that he had moderated in a call to the Rev. L. H. Jordan, of Halifax, from St. Joseph Street Presbyterian Church, the stipend offered being \$1,600 per annum. Messrs. Brady and McDonald were heard in support of the call, which was sustained and ordered to be forwarded to Halifax. The Rev. Prof. Scrimger and the Rev. Dr. Burns were appointed to support the call before the Presbytery of Halifax. Messrs. McCaul, Barclay, Duclos and McLaren were appointed a committee to co-operate with the congregation of West Farnham in removing the indebtedness of the church building recently erected there. A resolution was unanimously adopted calling upon the Montreal City Council to enforce the law relating to Sabbath observance. A remit from the General Assembly on the Aged and Infirm Ministers' Fund was considered. The first of the proposed regulations was approved and the second disapproved of. A large number of session records were examined and attested. Two students were examined and certified to the Senate of the Presbyterian College, Montreal. The ministers of those congregations, where missionary meetings had not been held, were instructed to hold such meetings and report in March next. An interesting discussion with regard to the administering of the rite of baptism was held, in which several members took part. A remit from the General Assembly regarding marriage with a deceased wife's sister was considered, and on motion of Mr. A. B. Mackay the Presbytery approved of the remit. The Presbytery resolved to hold its next regular meeting in the David Morrice Hall on Tuesday, 31st March, at ten o'clock in the morning.

PRESBYTERY OF GUELPH.—This Presbytery met, according to appointment, on the 20th ult., in St. Andrew's Church, Berlin. Application was made by the congregation of Knox Church, Guelph, for leave to make certain changes in its constitution. The matter was referred to a committee for consideration and report. The committee appointed to visit West Puslinch and ascertain what could be done to increase the contributions made for the support of the minister reported, showing that the congregation was contributing liberally according to numbers and that improvement had taken place. The Presbytery expressed its approval of the conduct of the committee, its satisfaction at the progress made by the families and members in the direction desired, and its hope that the same will be maintained. The committee appointed to visit Hawkesville reported that they had not been able to carry out their instructions. Mr. Hamilton, in room of Mr. Davidson, who was relieved at his own request, and Mr. Tait were appointed to take steps in the case and report at next meeting. Considerable time was spent on the subject of augmentation of salaries of ministers. It was agreed that the Presbytery express their approval of the Augmentation Scheme, commend it to the favourable consideration and liberality of the congregations and families in the bounds, express the hope that the envelopes which the committee have sent, should be distributed as widely as possible, and that ministers report their diligence at next meeting. Mr. J. K. Smith reported from the committee on evangelistic work stating what had been done, and suggesting the propriety of holding similar services wherever deemed wise and practicable to do so throughout the bounds of the Presbytery. Approval was expressed of the diligence of the committee, gratification at the interest shown in spiritual work and acceptance of the suggestion made. A draft of constitution for the congregation of St. Andrew's Church, Berlin, was laid on the table and referred to the committee previously appointed on the changes requested in the constitution of Knox Church, Guelph, with instructions to report at next meeting. Mr. Torrance reported that, acting on notice received from the Presbytery of Toronto, he had gone to Nasagaweya and Campbellville on the 21st December, and after preaching, had declared the pulpit in each place vacant, in consequence of the translation of Mr. Neil to Charles Street Church, Toronto. In accordance with a request from the Kirk Session of Eden Mills, the relationship of Mr. Strachan to that station was continued. The petition from certain persons in and around Dryton, presented at last meeting, to be organized into a congregation in connection with Rothesay and Moorefield was taken up and discussed. There being no objection to this proposed action, it was agreed to grant the prayer of the petition, and Mr. Edmison was authorized to carry out the organization and report. An extract minute from the Presbytery of Stratford was read, to the effect that no objection would be offered to the formation of a congregation at Linwood, in connection with Hawkesville. Mr. Hamilton was appointed to preach at Linwood on such a Sabbath as may be found suitable, and that he and Mr. Tait meet with the people there and ascertain definitely what they are prepared to do for the support of their pastor. Mr. Mullan reported that nothing definite had yet been done as to the proportion which the station in West Garafraxa should pay for supply of preaching, but that the

services at the station were still carried on. Mr. Charles Davidson stated that the Committee on Church Property had nothing further to report as only one of the congregations in default had, since the last meeting, sent in an answer to the questions issued. The remit from the General Assembly on marriage with a deceased wife's sister, and a communication from the Presbytery of Barrie anent the ordination of Mr. Henry Knox, missionary in Muskoka, were delayed till next meeting.—ROBERT TORRANCE, *Pres. Clerk.*

In the afternoon a conference on the State of Religion was held. After the opening exercises a carefully prepared paper by Rev. Mr. Middlemiss, on "The Bible in Public Schools," was read. Rev. Mr. Tait read a favourable and encouraging report on the State of Religion. The Rev. R. J. Beattie, Guelph, introduced the subject of "Personal Consecration." These important topics were interestingly and profitably discussed by members of Presbytery. The evening conference was devoted to the subject of temperance. The first topic introduced by Dr. Wardrope was "Bands of Hope." Mr. Charles Davidson detailed the history, nature and purpose of the Scott Act. Next morning the conference was on "Sabbath Schools." Rev. Mr. Rose introduced: "The Best Method of Presenting the Truth to the Children that they may be brought to Christ," as the first topic. Mr. Charles Davidson followed this up with an able address, the Rev. J. A. R. Dickson also took an active part in the conference. Messrs. Adam Turnbull and William Beattie introduced the succeeding topics discussed. These conferences were highly conducive to the promotion of systematic Christian work.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 15, } **PAUL'S DEFENCE.** { Acts 22:
1885. } } 1-21.
GOLDEN TEXT.—"And I said, what shall I do, Lord?"—Acts xxiii. 10.

TIME.—May, A. D., 58.
Introductory Review.—1. How was the Gentile court separated from the court of the women? 2. Why was Paul in the court at the time? 3. What charges were laid against him by his enemies? 4. Why were soldiers kept in the Temple area? 5. What was the name of the chief captain? 6. Who was Governor of Judaea at this time? Who was "that Egyptian" to whom the chief captain referred?

Geographical and Biographical. *Tarsus:* The metropolis of Cilicia, built on the river Cydmus, celebrated for its schools and learned men, being ranked with Athens and Alexandria.

It is now a decayed town, inhabited by Turks, having about 30,000 of a population.

Damascus: The capital of Syria, 140 miles north-east of Jerusalem, said by some to be the oldest city in the world. The servant of Abraham was of Damascus. Called by the Orientals "a pearl surrounded by emeralds," on account of its charming surroundings. The street Straight is still pointed out and known by the same name. It has now a population variously estimated from 12,000 to 30,000.

Gamaliel: A distinguished Rabbi, grandson of the more famous Hillel. A member of the Sanhedrin for many years, and spoken of by the Jews as the "old man."

He came under notice before this, Acts v. 36, when he wisely shielded the disciples before the council, by recognizing the principle that persecution only helps to strengthen religious opinion. "Let them alone," said he, "if it is of men it will come to nought, if of God, we cannot overthrow it."

He was held in such high esteem by the Jews that Onkelos, a celebrated translator of the Old Testament, spent seventy pounds of incense at his grave, in honour of his memory.

Ananias: All that is known of him historically, is what is recorded in connection with Paul's conversion. Tradition says that he was the first to preach the Gospel in Damascus, that he was the first bishop of that city, and that the Jews stoned him to death in his own church.

EXPLANATORY.

The dignity and coolness with which the apostle conducted himself, was noticed at the close of the last lesson. It is more apparent still in the delicacy and skill with which he conducts his defence.

He had been charged with "teaching men everywhere against the people and the law and the temple, to which he replies by

I. SHOWING HIS FORMER LOYALTY.

1. *A Jew:* He is charged with speaking against the Jews, but he himself is a Jew, of Tarsus. No doubt many in the crowd would think him some adventurer like "that Egyptian," if not the same man.

The fact that he addresses them in the Hebrew language will help them to believe his statement.

2. *Taught according, etc.:* He is charged with being hostile to the law, but replies that he has been educated at the feet of Gamaliel, and was one of the strictest of the Pharisees in obedience to the law.

3. *Zealous . . . as ye all this day:* They say he is an enemy to the temple, but he was then doing what they are doing now—persecuting to the death, binding men and women and casting them into prison. Stephen's is the only death recorded in which Paul had a hand, but no doubt other cases occurred.

In support of this he appeals to the High Priest and elders present from whom he had received letters, to the authorities in Damascus whither he went to bring Christians to Jerusalem to be punished. No doubt some of them—now old men—were within hearing.

That is the first step in his argument. Any one so trained and zealous must have had good cause for changing his views and manner of life.

II. THE CHANGE EFFECTED PAUL'S CONVERSION.

This is what the apostle intends it to be, a conclusive proof of the truth of Christianity. There can be no stronger evidence of the presence of divine power than such a sudden and complete change in the life of such a man as Paul. It is a new creation, as really miraculous as the first creation. Every conversion whether more or less marked, is the same in kind as this of the apostle's.

Hence important that the particulars be apprehended, and rightly applied to our own case. His enemies should have been satisfied that he acted in obedience to a divine call, and was therefore not to be blamed.

1. *A revelation of Christ:* It was about noon-day that such a light shone from heaven, that the Apostle fell to the ground. It is an illustration of the essential glory of Christ, which eclipsed a noonday oriental sun. See the transfiguration. Matt. xvii. 2.

That is the first step in the Apostle's conversion, seeing Christ, and he never lost the impression. "I, if I be lifted up, shall draw all men unto me." Holding up Christ is the great instrument. Paul afterwards in his preaching determined to know nothing but "Christ crucified."

It is the vividness of impression that made Paul so intense in devotion. It is because the view of Christ is so dim that so many Christians are so feeble.

2. *Conviction of sin:* "Why persecutest thou me?" Paul now having seen Christ, sees the enormity of his crime. Conviction of sin is often very deep before Christ is seen as Saviour, but it is deepest after we have seen Him, and known His glory, and then the true nature of sin dawns upon the soul. Conviction of sin is a life-long experience.

Notice that Paul's persecution of Christians is taken by Christ as against Himself. "Inasmuch as ye have done it unto the least of these, ye have done it unto me." Matt. xxv. 40.

3. *Willing to obey:* As soon as he knows Christ he is willing to obey Him. "What shall I do, Lord?" That is the true test. "By their fruits ye shall know them."

"Faith worketh by love." "If ye love me keep my commandments." But Paul is not prepared for service yet. He must yet pass through a process of soul conflict. He must think out, digest, assimilate what has occurred. In order to do so he is smitten with blindness. With no outward distinction the Apostle for three days passes through the struggle, through which all must pass in some degree. What humiliation he felt can be understood only according to the measure of our experiences.

4. *Baptism and instruction through Ananias:* He was a devout Jew of good report, and therefore they should accept his approval as testimony in Paul's favour. After protesting, he was sent by the Lord to restore Paul's sight, and impart the Holy Ghost, by the laying on of hands. He also announced the Lord's will regarding him.

Chosen: Election of grace. "Ye have not chosen me, but I have chosen you." John xv. 16.

Know His will: Paul did not learn from men his message. The Lord revealed to him directly what he taught the Churches. Gal. i. 11, 12. Hence his Epistles, so free from Jewish colouring, have the freshness of the new dispensation.

See the Just One and hear His voice: The Apostle after referred to the fact of his having seen Christ. 1 Cor. ix. 1. It was one of the conditions upon which an apostle was chosen. Acts i. 21. It was that look and voice that inspired Paul with his unflinching enthusiasm.

Witness, etc.: He was to go out into all the world. "Unto all men," and proclaim what he had seen and heard. We must experience the Gospel before we are fit to preach it. But when we have seen and heard them, the word shall have power. Notice, also, that Paul was not to elaborate systems of his own. He could philosophize better than others, but it would not save souls. We are ambassadors heralding a message given to us. How successfully Paul did that in his life work has been partly seen. But his words shall be read until it is literally fulfilled. All men shall hear.

Baptized: A sign of the washing away of sin by the Holy Ghost. Where there is faith, the sign is accompanied by the thing signified.

Calling upon the name of the Lord: What a man of prayer Paul was, appears throughout all his epistles. The great secret of success in work.

III.—PAUL'S WORK, OR OBEDIENCE TO THE CALL.

1. He goes to Jerusalem three years after. Gal. i. 1, 5. He shows them that still he thought of standing by the Temple.

2. *A trance:* Whilst praying in the temple his mind is carried away, so as to be insensible to all physical surroundings, and in that state of exaltation he sees Christ again, who tells him to go away to the Gentiles, for they would not listen to him at Jerusalem.

Paul remonstrates. He had a desire to do his own people good, and felt sure that the testimony of such a zealot as he had been would be accepted by them. Many an enthusiastic convert has been disappointed in the same hope. His former associates and admirers scoff at his appeals. His Lord knows better. They will not hear, and he is commanded to depart and preach to the Gentiles.

SUGGESTIONS.

1. The Lord uses the wisdom of the world in His own service. v. 3.

2. Zeal in a bad cause will not save, however much it is admired by the world. v. 4, 5.

3. How God can bring help by making enemies become friends—Saul and David; 1 Sam. xix. 24; Jacob and Esau, Gen. xxxiii. 4.

4. It takes time for the soul to appropriate food. Converts should not be in haste. v. 10.

5. Man used as God's instrument. v. 12.

6. Spiritual exaltation gets views of Christ. v. 17.

7. Obey Christ without explanations. "Depart" is enough for Paul. v. 21.

Words of the Wise.

My faith hath no bed to sleep upon but omnipotency.—Rutherford.

The best school of nobility is the imitation of Christ. Bishop Huntington.

If ye were not strangers here, the dogs of the world would not bark at you.—Rutherford.

It must be great mercy, or no mercy; for little mercy will never serve my turn.—Bunyan.

The grand in nature is the Almighty's oath, In reason's court, to silence unbelief.

Reason and faith resemble the two sons of the patriarch—reason is the first-born, but faith inherits the blessing.—Culverwell.

Death does not destroy, but catches, crystallizes, and makes permanent the character of a good man, leaving it a priceless bequest to society.—Bishop Dugget.

Think of the day, the humbling, affecting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory.—James Hamilton, D.D.

We direct the attention of our readers to the Seed Advertisement of J. A. Bruce & Co., Hamilton, in another column.

We shape ourselves the joy or fear Of which the coming life is made, And fill our future's atmosphere With sunshine or with shade. Raphael.

As a king is honoured in his image, so God is loved and hated in man. He cannot hate man who loves God; nor can he who hates God love man. St. Chrysostom.

Because Christ loves us He claims us, and desires to have us wholly yielded to His will, so that the operations of love in and for us may find no hindrance. F. R. Havergal.

God is a sun. He is the infinite good. Nothing but a living, sensible communion with Him can displace heaviness from the heart and shed happiness over the life.—T. Pearson.

You are perfectly free to "ask what you will;" but take care not to "hoose what you will," or you will be sorry later. Always leave your father to choose for you. Agnes Giberne.

I confess that our diet here is but sparing; we get but tastings of our Lord's comforts; but the cause of that is not because our steward, Jesus, is a niggard, but because our stomachs are weak. Rutherford.

Satan always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dullness. Bishop Hall.

Mason & Hamlin Upright Pianos are not as high priced as the most expensive of such instruments. Every one who is in possession of good workmanship and material will see why they cannot be as low priced as the poorest.—Boston Journal.

If one only wished to be happy, this could be readily accomplished; but we wish to be happier than other people; and this is almost always difficult, for we believe others to be happier than they are. Montesquieu.

The Deceitfulness of Riches. How is it that riches deceive? One way is, by making us a false promise of ease of mind. Money can buy so much, that we are tempted into supposing that it can buy everything.—Bishop Huntington.

Conscience is a clock, which in one man strikes aloud and gives warning; in another the hand points silently to the figure, but strikes not. Meantime hours pass away, and death hastens; and after death comes judgment. Taylor.

One never knows a man till he has refused him something, and studied the effects of his refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touch-stone of character. The cross compels a choice for or against Christ.—O. P. Gifford.

A Perfect Beauty. Perfect beauty is only obtained by pure blood and good health. These acquirements give the possessor a pleasant expression, a fair, clear, skin, and the rosy bloom of health. Burdock Blood Bitters purify the blood and tone the entire system to a healthy action.

Out of hearts ploughed by contention spring flowers fairer than ever grew on the hard ground of unbroken self-content. There bloom in them Sympathy and Charity for other erring mortals; and Patience under suffering which is acknowledged to be merited; and lastly, sweetest blossom of all, tender Gratitude for earthly and heavenly blessings felt to be free gifts of Divine love.—Francis Power Colbe.

A THRILLING EXPERIENCE!

REMARKABLE STATEMENT OF PERSONAL DANGER AND PROVIDENTIAL ESCAPE.

The following story—which is attracting wide attention from the press—is so remarkable that we cannot excuse ourselves if we do not lay it before our readers, even though its length would ordinarily preclude its admission to our limited space.

To the Editor Rochester (N. Y.) Democrat:

SIR, On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds and hardly knew, in my own experience, what pain and sickness were. Very many people who will read this statement realize at times that they are unusually tired and cannot account for it. They feel dull pains in various parts of the body and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria and doctored myself accordingly. But I got no better. I next noticed a peculiar colour and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled. And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand.

I consulted the best medical skill in the land. I visited all the famed mineral springs in America and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, dyspepsia; another, heart disease; another, general debility; another congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet, and prayed for death. Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiccoughs constantly. My water was filled with tube-casts and albumen. I was struggling with Bright's Disease of the kidneys in its last stages!

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal Church, of this city. I felt that it was our last interview, but in the course of conversation Dr. Foote detailed to me the many remarkable cures of cases like my own which had come under his observation, by means of a remedy, which he urged me to try. As a practicing physician and a graduate of the schools, I decided the idea of any medicine outside the regular channels being in the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was finally able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in

the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity, and this letter is in fulfillment of that vow. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's Safe Cure, the remedy which I used.

Since my recovery I have thoroughly re-investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, deliberately, and as a physician, that I believe more than one-half the deaths which occur in America are caused by Bright's disease of the kidneys. This may sound like a rash statement, but I am prepared to fully verify it. Bright's disease has no distinctive symptoms of its own, (indeed, it often develops without any pain whatever in the kidneys or their vicinity) but has the symptoms of nearly every other common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other complaints, when in reality it is from Bright's disease of the kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence if at all by the commonest symptoms and fastens itself upon the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, from convulsions, apoplexy or heart disease. As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of kidney difficulty. Certain agony and probable death will be the sure result of such neglect, and no one can afford to hazard such chances.

I am aware that such an unqualified statement as this, coming from me, known as I am throughout the entire land as a practitioner and lecturer, will arouse the surprise and possible animosity of the medical profession and astonish all with whom I am acquainted, but I make the foregoing statements based upon facts which I am prepared to produce and truths which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all professional and personal consequence. J. B. HILTON, M.D. ROCHESTER, N. Y., Dec. 30.

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GLENGARRY.—At Alexandria, on the second Tues- day of March, at two o'clock, p.m. WINNIPEG.—In Knox Church, on Wednesday, March fourth, at ten o'clock a.m. BRUCE.—In St. Paul's Church, Walkerton, on the second Tuesday in March, 1885. KINGSTON.—In Cooke's Church, Kingston, on March 16th at three p.m. WINNIPEG.—In Knox Church, Winnipeg, on Wed- nesday, March 4th, 1885, at ten o'clock a.m. MAITLAND.—In Wingham, on Tuesday the seven- teenth of March, at half past one p.m. GLENGARRY.—At Alexandria, on second Tuesday of March, at two o'clock p.m. SAUGEN.—In Guthrie Church, Harriston, on the seventeenth of March next at two p.m. TORONTO.—In the usual place, on the third of February, at ten a.m. PETHRORO.—In First Church, Port Hope, seven- teenth March, at ten o'clock a.m. OWEN SOUND.—In Division Street, Church, Owen- sound, March seventeenth, one thirty p.m. GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of March, at ten o'clock forenoon. WHITBY.—In St. Paul's Church, Bowmanville, Tuesday, 17th February, at half-past ten o'clock a.m.

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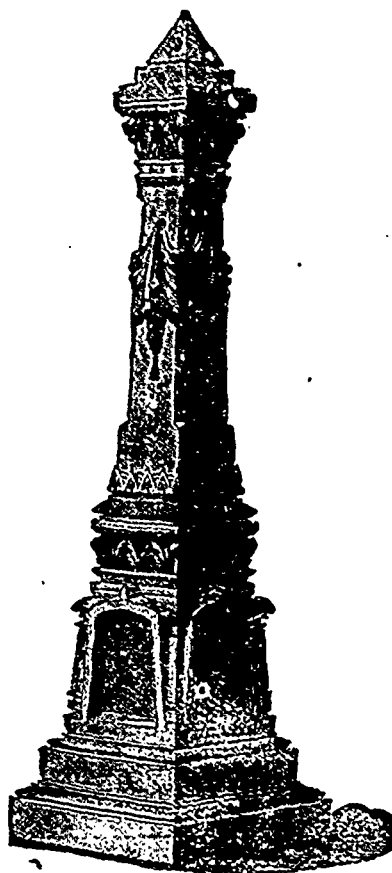
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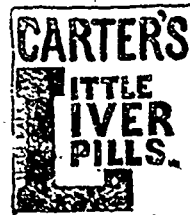
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