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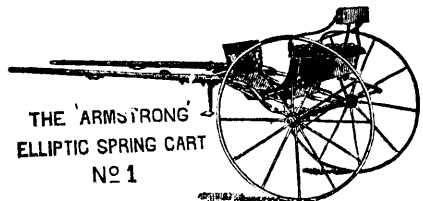


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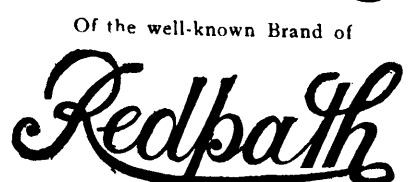


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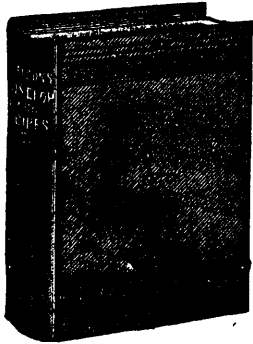
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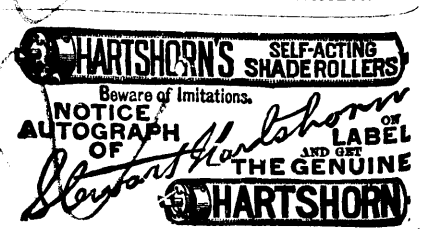
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# THE CANADA PRESBYTERIAN.

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No. 7.

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## Notes of the Week.

THE Young People's Society of Christian Endeavour continues to prosper. It is steadily growing in numbers, influence and usefulness. The eleventh anniversary of its commencement has very generally been observed by holding special meetings wherever it exists. There are now over 18,000 societies with a membership exceeding 1,100,000.

It is said of the Rev. Dr. Matheson, whose blindness is well known, that his preaching is increasingly admired in Edinburgh. He was discoursing on a recent Sunday from Rev. xv. 2, with special reference to the words, "them that had gotten the victory over the beast and over his mark and over the number of his name," asked what really was the number of the beast. "Many commentators have written page after page to elucidate this matter. I have hardly read one of them, but I will tell you the number of the beast. The name of the beast is Selfishness, and his number is number one."

THE visit to Toronto and several other centres in Canada of the Rev. Samuel H. Anderson of the McAll mission has been instrumental in deepening interest in this one of the most remarkable Christian enterprises of the century. There are now fifty meeting places in connection with Dr. McAll's evangelistic agency in Paris, and 135 throughout France. In his various addresses Mr. Anderson made two things very plain to those who heard him—the great good which has been accomplished by the Mission, and the great need that exists for the prosecution of the work on a much larger scale than has yet been attempted.

AT the meeting of the fifth General Council of the Alliance of the Protestant Reformed Churches holding the Presbyterian system, which is fixed to be held in Toronto, in September, 1892, the English Presbyterian Church will be represented by six delegates, viz., Rev. Dr. Monro Gibson, Rev. Dr. Donald Fraser, Rev. Dr. David MacEwen, Sir George Bruce, Mr. Robert Whyte, and Mr. Robert Wales. Principal Dykes was chosen one of the delegates at last meeting of Synod; but he has intimated to the Synod Clerk, Rev. Dr. McCaw, that he will be unable to attend, and Dr. MacEwen who received the next highest number of votes, will take his place.

THERE was, a short time since, much laudation of Father Damien, a priest of the Roman Catholic Church, who was so much affected by the condition of the lepers of the Sandwich Islands, whom he found in a settlement, where they were separated from all human kind, and slowly awaited their death, that he cast his lot in with them, served them in their trouble, and died of the disease which wasted their lives. It was a slow martyrdom, for which Father Damien received warm commendation from all classes of men. Protestantism has now furnished a martyr in the same field of compassionate effort. The death of Rev. Mr. W. D. Dalrymple, a Presbyterian missionary in Bengal, is announced. He died of leprosy contracted while serving a forlorn colony of sufferers from this dis-

ease. He was only six months among them when the signs of leprosy appeared on him, and he slowly wasted away, continuing his service to his fellow sufferers while he was able. It was a noble sacrifice which he made for the sake of Christ, and for the souls of the stricken men and women.

THE Rev. G. Adam Smith, of Aberdeen, at a meeting at Willesden, told a story to illustrate the importance of congregations treating strangers kindly. He was once preaching for Dr. Dods in Glasgow, and went in the evening to hear the Rev. John Hunter. A very friendly deacon showed him into an empty pew. Presently "a charming old lady came and sat beside me. 'I hope you'll like him,' she whispered. I did like him, and told her so at the close. 'Well, you must be sure to come again, for Glasgow is an awful place for young men like you. Get into church-going habits as soon as you can, and whenever you come here my seat is at your disposal.' I had my coat buttoned over my white tie," said Mr. Smith, "so she never dreamt I was a minister."

A CONFERENCE on Christian life and work followed Messrs. Moody and Sankey's meeting in the Free Assembly Hall, Edinburgh. Mr. J. Campbell White was in the chair. Rev. Dr. Andrew A. Bonar remarked that as in the year that King Uzziah died, the Lord gave a remarkable increase of grace to Isaiah, so might He perhaps enable them to date a revival from the year and the day that the nation was mourning for the Duke of Clarence. Rev. Dr. Stalker gave an interesting account of Mr. Moody's mode of working and preparing addresses. Rev. John Smith and other ministers also spoke. In the evening a united evangelistic service was held under the presidency of Professor Simpson. There was a crowded attendance at both meetings.

REFERENCE was made the other week to the death of the Rev. Dr. Milligan who for a time was pastor of the united charge of Laskey and King in the Toronto Presbytery. The London *Presbyterian* says: The Rev. Richard Leitch, in preaching a very impressive sermon at Houghton-le-Spring, said that the late Dr. Milligan, the deceased minister of the church, had been a fellow-student with Dr. Monro Gibson at the Theological Hall of the United Presbyterian Church in Toronto, and had studied under Professor Taylor, D.D. Mr. Leitch dwelt also on Dr. Milligan's poetic gifts, and gave some quotations from Dr. Milligan's own works suitable to the mournful occasion. Our readers will remember a very appreciative paper which appeared a few months ago in our columns on Dr. Milligan's book of "Aphorisms," and which was from the pen of Dr. Monro Gibson.

ALEXANDER M. MACKAY of Uganda, whom Stanley called the greatest missionary since Moffat and Livingstone, prepared, before his lamented death, a series of articles on missionary methods in Africa, from which we extract the following weighty utterances: It is not enough, says Mackay, to send out white men to labour in Africa. Africa will never be evangelized by white men. It will only be Christianized by the African himself, but he must be trained by the European, and by the European, too, in Africa. He cannot be exported for training and returned to evangelize. It is necessary, therefore, to choose a few easily accessible centres where the work of training can be carried on, and where European teachers can live under fairly healthy conditions, and centres also where there are large numbers of Africans to draw material from. None but teachers, born teachers, can hope to train Africans to be teachers in their turn. Most university graduates do not know how to teach. It has been a weak link in the chain that they have been supposed to know how to teach by instinct. It is astonishing that the real method of evangelizing all nations has been so long overlooked—that is, as Christ said, by teaching them.

UNDER the heading "Fighting with Beasts at Ephesus," the *Christian Leader* says: The late Cardinal Manning was an ardent fighter for the welfare of his fellow-men. As a total abstainer he was often militant in strange places. On one occasion he went down to Cambridge to a great meeting there, at which Sir Wilfred Lawson and Canon Wilberforce as well as himself were to be present. A strong combination of undergraduates and rowdies suborned by the publican held the hall of meeting. Many of the latter were armed with black bottles; the contents they gulped down with great gusto. They made a very Saturnalia of the Alliance meeting, and greeted every speaker with insults. "It was interesting," says an eye-witness, "to watch the firm, noble, ascetic countenance of the Cardinal as he surveyed the noisy, half-drunken wretches who stormed the platform, smashed the furniture, and yelled ribald songs. He never flinched for a single moment, and seemed a veritable embodiment of the Church militant. The organizers of the meeting believed that the audience would listen to the Cardinal, but his eminence would not speak after the insults offered to Sir Wilfred Lawson. Canon Wilberforce, a good type of the muscular Christian, looked as if he would have liked to engage in a few rounds with some of the rowdies, but it was ultimately decided not to proceed with a meeting which will be a disgrace to Cambridge as long as she is a city."

SO great has been the effect of Mr. M'Neill's preaching in Aberdeen, says a Scottish contemporary, he has felt compelled not to take his departure at the time he first intended. During his third week in the city, he preached twice a day, and he has entered on his fourth week. Overflow meetings had to be held. The storm of criticism has not abated, but from all quarters of the city he has been receiving testimony of the spiritual blessings that have flowed from his mission. High and low, learned and unlearned, are expressing surprise at the freshness and power with which the Old Gospel has come upon them, and not a few of his critics are now beginning to change their tactics, his style and methods being let alone, and even praised, and his doctrine attacked as an outrage on this learned age. His insisting on man's utter depravity and on unbelief in Christ being the supreme sin have excited wrath. The city is throbbing from end to end with interest in his utterances, and his heart is gladdened by what missionaries and Bible-women report of the joy of salvation that is in many a home. And the stir is as great among the upper classes as among the lower. Although he has felt the sacrifice he made in giving up a settled pastorate for evangelistic work, he is more than ever convinced that God opened a door to him, and he has already ceased to speculate on his course when his year in Scotland expires.

FROM the annual report of Regent Square Church, London, it is learned that there was a slight decrease in the membership and in the revenue during the Rev. John M'Neill's pastorate. In reference to Mr. M'Neill the report says: To Mr. M'Neill's ministry of two years and ten months at Regent Square, it is only necessary to refer in the briefest words. Whatever may have been its deficiencies, or whatever the eccentricities of the preacher, there are but few who will not allow that it was a popular, an earnest and fruitful ministry. It was popular, for never since the time of Edward Irving were such crowds drawn within the walls of our church. This might be owing to the personal qualities of the man, or to his powers of graphic description—his imaginative and pictorial treatment of his themes—his entire intelligibility, or, with greater reason, to his own vivid faith in the Gospel Message. His public prayers were much enjoyed, when in apt, fresh, and expressive utterances, touched with poetic and spiritual feeling, he carried the desires of his people to the Throne of Grace. Earnestness was another characteristic of his ministry. It was also fruitful, as was evidenced by the numbers impressed by his preaching who applied to him personally for enquiry and guidance, as well as by the mass of letters sent to him acknowledging spiritual benefits received, either from his spoken words or his published sermons.

## Our Contributors.

### CURRENT UNBELIEF

BY SIR I. WILLIAM DAWSON, LL.D., F.R.S.

The title of this article suggests a serious question. Can such a thing exist as "Current Unbelief"? Unbelief is a purely negative quantity. How can it be current? There may be a rapid current in a stream, but scarcely in its dried-up bed. We speak of current money, but its currency depends upon belief in its genuineness. One would think there can scarcely be current unbelief unless people come, so to speak, to have belief in unbelief, and that might possibly be credulity. In point of fact we all live so much by faith that unbelief, in any practical or extended sense, can scarcely become current. All men have faith in the seasons, in the phases of the moon, in the recurrence of day and night, in the succession of seed-time and harvest. Many of us have some faith in railways and steamboats, in banks and insurance companies, and even in institutions of a less stable and trustworthy character. We have some faith also in the rectitude and truthfulness of other people. Without such faith the world would stand still. But it may be that the infidelity which is "current" relates not to things seen and earthly, but to spiritual and eternal things. Yet even here the same general rule seems to apply. Men may misplace their belief, but they must have some belief respecting these matters, some religion, in short, whether true or false. A late eminent physicist and devout Christian has said that he could find no system of atheism which had not a God somewhere at the bottom of it, or some substitute for God; and the same may be said of any system of irreligion. It must have some religious idea at the bottom. The "rich man" of our Lord's parable, whose "ground brought forth plentifully," is not usually regarded as an example of faith, but quite the opposite. Yet he makes a somewhat extensive profession of faith. He need not express his faith in his ground or in the certainty of a good harvest, that had become a matter of experience, but he believes he has a "soul," for he addresses it as if a conscious entity within him. He believes also that his earthly life will last for "many years." He believes in his power to "eat, drink and be merry" in these many years. "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry." What a large and firm faith is here, and in things as to which he could have no certain evidence, and now completely this faith dominates his life and acts as his religion.

The eminent English biologist, Prof. Huxley, is not usually accused of being burdened with overmuch faith, yet in a recent article in the "Agnostic Annual," a publication which is probably not in the libraries of many Presbyterian students, he affirms his belief in the possibility of miracles and even lectures some agnostics on their want of faith in this regard. He looks on the matter, of course, merely in the light of natural possibility. "I am unaware of anything that has a right to the title of an 'impossibility' except a contradiction in terms. There are impossibilities logical, but none natural. A 'round square,' a 'present past,' two parallel lines that intersect, are impossibilities, because the ideas denoted by the ideas denoted by the subjects, square, past, parallel. But walking on water, or turning water into wine, or procreation without male intervention, or raising the dead, are plainly not 'impossibilities' in this sense. In the affirmation that a man walked upon water the idea of the subject is not contradictory of that in the predicate. Naturalists are familiar with insects which walk on water, and imagination has no more difficulty in putting a man in place of the insect than it has in giving a man some of the attributes of a bird and making an angel of him; or in ascribing to him the ascensive tendencies of a balloon, as the 'levitationists' do. Undoubtedly, there are very strong physical and biological arguments for thinking it extremely improbable that a man could be supported on the surface of water as the insect is, or that his organization could be compatible with the possession and use of wings; or that he could rise through the air without mechanical aid.

But it is sufficiently obvious, not only that we are at the beginning of our knowledge of nature, instead of having arrived at the end of it, but that the limitations of our faculties are such that we never can be in a position to set bounds to the possibilities of nature. The same considerations apply to the other examples of supposed miraculous events. The change of water into wine undoubtedly implies a contradiction, and is assuredly 'impossible,' if we are permitted to assume that the 'elementary bodies' of the chemists are now and forever immutable. Not only, however, is a negative proposition of this kind incapable of proof, but modern chemistry is inclining towards the contrary doctrine. And if carbon can be got out of hydrogen or oxygen, the conversion of water into wine comes within range of scientific possibility—it becomes a mere question of molecular arrangement."

After other examples he goes on to the following practical application: "We are not justified in the *a priori* assertion that the order of nature, as experience has revealed it to us, cannot change. In arguing about the miraculous, the assumption is illegitimate, because it involves the whole point in dispute. Furthermore, it is an assumption which takes us beyond the range of our faculties. Obviously no amount of past experience can warrant us in anything more than a correspondingly strong expectation for the present and future. We find practically that expectations, based upon careful observa-

tions of past events, are, as a rule, trustworthy. We should be foolish indeed not to follow the only guide we have through life. But, for all that, our highest and surest generalizations remain on the level of justifiable expectations or very high probabilities. For my part, I am unable to conceive of an intelligence shaped on the model of that of man, however superior it might be, which could be any better off than our own in this respect; that is, which could possess logically justifiable grounds for certainty about the constancy of the order of things, and therefore be in a position to declare that such and such events are impossible."

It would thus seem that no one can get rid altogether of faith, except perhaps a few advanced German disciples of the "higher criticism," who avow as an initial dogma disbelief in the possibility of miracles and prophecy. To be faithless would be to stagnate, and to bar all progress. To use Bunyan's figure unbelief could only stay at home for ever in the City of Destruction. Faith might leave it for the king's highway, and even credulity might go forth to wander aimlessly and perhaps with little chance of ever getting into the right way, but unbelief must remain helplessly paralyzed. This figure, however, may help us to a solution of the mystery. It is after all not infidelity that is current in the world but credulity, and the two resemble each other so much that we mistake one for the other.

In practical matters in life, one can distinguish three states of mind—unbelief, rational faith and credulity. The first and last are extremes, but they may practically meet. If I offer a man as a gift a handful of gold coins, he may reject them at once as spurious, he may accept them at once without any scrutiny, or he may carefully examine them, weigh them in his hand, and ring them on the table to test their quality and accept or reject according to the evidence. In the first case he has no faith either in the money or in my sincerity. In the second, he believes without evidence. In the third, when he accepts them he exercises a rational faith. In this case, if the money happens to be counterfeit, infidelity and credulity fare alike. Unbelief loses nothing, credulity gains nothing. If genuine, credulity is more profitable than unbelief. The only safety in either case lies in rational belief, or rejection. Still it is plain that in such a case the position of the infidel is the least safe, and therefore less likely to meet with general acceptance. The temptation of Eve by Satan, as recorded in Genesis, presents a happy mixture of appeal to credulity and unbelief, but the former preponderates. Thus we return to the idea that credulity is more likely to be current and dangerous than unbelief, and that there is therefore more need to warn men against the former than against the latter. I am the more convinced of this by considering the points raised by the earlier papers in this Symposium.

Principal Grant discusses unbelief in inspiration, and very properly traces much of it to previous credulity in false and exaggerated views. But he goes on to show that the reaction from these ultra orthodox views into unbelief implies an equal if not a greater degree of credulity of another kind. Common sense shows that belief in Robertson Smith, Driver and Wellhausen implies a corresponding (I do not say absolute) unbelief in Moses and in Jesus Christ. But may not the faith in the newer men imply a certain amount of credulity? I may be quite unable to follow out in detail the minute investigations and arguments of the critics. If so, my faith in them can scarcely be of the rational kind. True they are specialists—experts perhaps. But then in all other subjects specialists are known to be the most dangerous men to follow, except within the narrow limits of their own field, and even there only with due regard to the correlation of their results with those of other kinds of specialists. The more narrow and microscopic specialists are, the more do they need to be watched. This is true of physical and natural science, and probably much more so in matters of minute verbal criticism, where so much is uncertain or admits of different explanations. I am sorely somewhat credulous if, on such grounds, very imperfectly apprehended by me, and not at all clearly proved, I set myself in opposition to the facts of Jewish history, and the discoveries of modern archaeology, and the testimony of ancient monuments and of scientific exploration. The case is well put by Prof. Sayce, one of our best authorities in philological and archaeological questions, in a recent article:—

"The time is now come for confronting the 'higher criticism' so far as it applies to the books of the Old Testament with the ascertained results of modern Oriental research.

As in the case of Greek history, so too in that of Israelitish history, the period of critical demolition is at an end, and it is time for the archaeologist to reconstruct the fallen edifice." The edifice has not quite fallen, however. He merely means that it needs, like some ancient buildings in Egypt, to have removed from it a quantity of learned rubbish that has been piled around it. Professor Sayce speaks for his own departments of Assyriology and Egyptology. He might have said quite as much for topography and for physical and natural science.

We may therefore fairly demur to the acceptance of the results of the so-called critical experts as final. It will be more rational and less credulous to take up the safer position of Dr. Cave in his recent review of Canon Driver's new book, "Introduction to the Old Testament," which some people suppose should rather have been called "Farewell to the Old Testament." Dr. Cave says:—

"Instead of testing the soundness of their foundation the advanced critics have gone on building their superstructure. The great need of the time is a careful and logical and calm

survey of both sides of this perplexed question. Hengstenberg and Kiel have undoubtedly put constructions on many passages of Scripture they will not bear, and have marshalled arguments with too much of the skill of the practised advocate. On the other hand, it is equally certain that Graf, Kuenen, Wellhausen, and Driver have displayed a very large endowment of the same forensic ability. If some practised judge, skilled in the weighing of evidence, would survey the entire field from Astruc to Driver, rejecting assertions which are merely captious, and giving its just weight to every genuine argument, he would render a most eminent service."

Professor Campbell, in his view of the subject, bears similar testimony to the prevalence of credulity. He has been consulted by many doubters, and most of them, he assures us, have been driven away by the "preaching and conduct of preachers." He has pointed them, as it was his duty to do, to the Bible, as teaching "what man is to believe concerning God, and what duty God requires of man." But what a depth of credulity does the position of such sceptics display, if they are at all sincere. Imagine them going to Church bound to believe that a fallible man placed in a pulpit becomes thereby an infallible teacher. They may hope to hear much that is instructive and helpful, or at least suggestive, but as Protestant Christians they must test all by the Word of God. Even Paul, who loved to magnify his office as preacher, and who would not suffer Corinthian scoffers to belittle it, bestows on the Bereans that grand title "more noble" because they would not believe him on his own word, but searched the Scriptures daily to see if these things were so; and because of this we are told that "many believed," not in the credulous way of accepting everything without proof, but on the ground of evidence. Christ Himself advises His hearers to test His teaching by Moses and the Prophets, and by the witness of the Father. The credulity of Professor Campbell's sceptics must surpass even that sometimes attributed to Romanists in their belief in Papal Infallibility.

So in regard to "conduct." No one should be so credulous as to measure the truth of Christianity by the conduct of the average professing Christian. If some counterfeit notes are mixed with the true, that is no good reason for rejecting all the money. We are under no obligation to follow any one except in so far as he follows Christ. This is rational and Biblical faith, equally remote from infidelity and credulity.

The condition of mind referred to above reminds me of that of an able scientific man of my acquaintance, of decidedly free-thinking tendencies, but who does not like to be called an infidel. He said he admired the New Testament and read it with pleasure and profit, but when he went to Church he heard doctrines and saw formalities which he did not think at all in accordance with the New Testament. Besides, when he looked around on the congregation, he saw many people who looked pious in church, but were, to say the least, no better than their neighbours elsewhere. These experiences re-acted on his estimation of the New Testament, because they were, as he said, the "outcome of it." He was too credulous in trusting to appearances, and in mistaking for the outcome of the Gospel what is merely the consequences of its neglect.

In this connection, Mr. Barclay's more recent paper, at which I have had time only to glance, suggests some important considerations. One is that we may mistake for unbelievers men who are really honest enquirers. They may, after all, be people of the noble Berean type, but if they are so, and will search the Scriptures, they cannot long remain unbelievers, for God will give them light. Nor must we be too much annoyed if in the exercise of their right of private judgment they deduce from the Word of God some conclusions in matters non-essential different from ours. Another suggestion is that there is an unbelief which "has its seat in the heart" rather than the head. Men dislike the Bible because of what it enjoins them to be and to do; but, as Mr. Barclay goes on to point out, this at once develops into credulity, by inducing them to believe without rational evidence anything that seems derogatory to the Bible, or that under-estimates its claims. Men are unwilling to believe what they do not like, but they are still more ready to accept without scrutiny what pleases them.

It would, I think, be easy to show that rational faith, based on the evidence of God's Word, is what we are required to entertain, in opposition to all mere credulities. Jesus Himself came to bear witness to the truth. He says, "If I do not the works of the Father believe me not." "If ye believed Moses ye would believe Me." John warns us against believing without enquiry even inspired teachers, and advises us to "try the spirits." Paul tells us that belief comes by hearing, and this by the Word of Christ. Peter enjoins on us that we must be "always ready to answer any one who asks us the reason of our hope." In short, if we were to make careful enquiry we might find that more souls are lost through careless unreasoning credulity than through any of the more pronounced forms of unbelief.

There is, however, one aspect of unbelief which is of most serious character. This is the unbelief of God's own people. We find much said of this both in the Old Testament and the New. What an unbeliever was Moses when he refused at Horeb to receive all the assurances that God could give, and went reluctantly and despondingly to enter on the greatest commission that God ever bestowed on a mere man. What unbelief did Peter show when he tried to walk on the sea and failed, when he denied his Master in the palace of the high priest, and still later when he dissembled at Antioch as to the obligation of the Jewish law. How sharply the Lord rebukes



the unbelief of the disciples when they could not cure the epileptic boy—"O faithless and perverse generation." How he reproves the two disciples on the way to Emmaus as "Foolish and slow of heart to believe"; and how he insists on the potency of Faith, if even as a grain of mustard seed, to remove the mountains out of our way. We may well ask why are the devils not now cast out? Why do we find our way hedged in? Why do we find ourselves truckling to an evil world, and resorting to all kinds of questionable expedients? Why are we deploring the aggressions of worldliness, superstition and infidelity, instead of being the aggressors ourselves? Why, but because of our own infidelity.

What most injures humanity is not the infidelity or unwise credulity of the unfortunate souls who know not the Scriptures nor the power of God, nor that of those who thoughtlessly neglect to accept God's gift of salvation, nor even that of those who scoff at God and religion. It is the infidelity of professing Christians, who conform themselves to the world, who weakly succumb to the opponents of the truth, and fail to give a reason for their faith and hope, who will not make confession before men, and decline to make any sacrifices for Christ's Kingdom, who will not walk in God's strength or accept the commission and opportunities He gives: it is this prevalent infidelity of Christians, not current but stagnant infidelity, that is the ruin of the present age. Were our Master now among us, it is to be feared that the words "O faithless and perverse generation" would be addressed not to the infidel Sadducees or credulous Pharisees of our time, but rather to those who profess to be His own disciples. By faith, in the times of old, even before the light of Christ's personal teaching dawned on the world, men and women "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions"; and it now only requires like stalwart, firm and rational faith to enable us to "turn to flight the armies of the aliens" and to conquer the world for Christ.—*Presbyterian College Journal.*

#### PRESBYTERIANISM IN THE NORTH-WEST.

BY PROFESSOR BAIRD, B.D., MANITOBA COLLEGE.

The circumstances of the country during the year 1891 have been favourable to the development of missionary activities; there has been a considerable increase of population through immigration, new railway lines are being built, or have been completed. A bountiful harvest has been gathered in, and altogether the people, freed from undue anxiety about making ends meet, have been unusually willing to contemplate and put into execution plans for church extension and for the better organization of Christian work. Growth in these respects is of course only external, and is by no means a decisive test of the deepening and hallowing of the religious life, but it is confirmatory evidence; and more direct evidences have not been at all lacking in many congregations that the Spirit of God has been mightily present to change the hearts and build up the lives of His people. It is only facts, however, connected with the external growth of the Church that come in any general way within reach of the chronicler, and to such, therefore, the present article must confine itself.

The Synod of Manitoba and the North-West Territories is the largest Home Mission field of the Canadian Church, and accordingly it is to this field that attention must first and chiefly be directed. The progress that marks the year has been more conspicuous in British Columbia than in any other part of the Synod. Thirty years ago the work at New Westminster, in the hands of the Rev. R. Jamieson, which was maintained by the Canadian Church, was classed as a "Foreign" Mission. For many years our work in that rich province languished, and even with considerable contributions in men and money from the Church of Scotland—which has been a good friend to these colonists ecclesiastically—but little progress was made; but a change has come within recent years, and now, in the same year as it happens in which the last congregations in connection with the Church of Scotland, Nanaimo and Nicola, came into the Canadian Church, the Presbytery of Columbia makes application to the General Assembly, through the Synod, to be divided into three Presbyteries, and to have these erected into a new Synod. The Synod has expressed approval of the request, and there is little doubt but that effect will be given to it at the next meeting of the Supreme Court.

The Synod of Manitoba and the North-West Territories was established in 1884, and now has seven Presbyteries—one for each year of its existence, but the stride it makes this year in giving off a new Synod indicates the greatest advance of all. Over the whole Synod the number of places in which regular services were held amounted to 539 in 1890, and these are the latest statistics accessible. They surpass those of the previous year by 116, and in all probability when the statistics for the current year (1891) are made known, they will indicate that a somewhat similar rate of increase has been kept up. Eighteen churches have been built during the summer, and three manses. The Church and Manse Building Board has given assistance to these to the amount of over \$7,000, and the total value of the buildings erected amounts to \$26,000.

It is not merely along the recognized lines of preaching and church building that progress is evident. A vigorous effort has been made during the year to supply needy settlements with wholesome literature. For many years something in a sporadic fashion has been done in this direction,

but it was left to the Presbytery of Calgary to organize for the purpose, and make the most of such literature as it could lay its hands on. Inspired by the zeal of the Rev. C. R. Gordon, of Banff, a Presbyterian circulating library has been formed, and under the auspices of this association several hundreds of books have been collected. A parcel of these is sent to a neighbourhood and kept in circulation till most of them are read; then another parcel, which has been in use in another part of the Presbytery, is substituted for the first, and so on. It is difficult to imagine any part of the Church where such a scheme is more needed or is more likely to be successful. The people in the North-West are for the most part readers, many of them readers of an especially intelligent class. The winters are long and so severe that not a great deal of work can be done out of doors. In many places, owing to distance, frequent social intercourse is not easily maintained. In order to awaken a deeper interest in the special mission work in which the Church in the North-West is engaged, an excellent monthly paper of modest dimensions has been established. The *Western Missionary* contains every month a well-selected amount of valuable information respecting the work among the Indians, as well as of a more general character. In short, it makes an able presentation of the practical Christian work the Church is trying to overtake in this new land. The venture has met with a very gratifying degree of success both within and without the Synod, and gives promise of surviving the dangers which beset such publications in the critical days of their infancy.

The interest the city of Winnipeg feels in the evangelizing of the country was shown very clearly last spring, when the Superintendent of Missions was engaged in collecting special contributions to provide for the extension of Home Mission work, in the face of a threatened deficit. Of the \$13,000, all told, which he collected, fully one-tenth was raised in Winnipeg itself. And since these sums are guaranteed annually for five years, and are to be paid in addition to the sums now contributed for the schemes, it will be evident that the star of Home Mission work is in the ascendant.

In several of the western towns evangelistic meetings were held last winter, and in most cases with results of a very gratifying character. Portage la Prairie received 150 members at one communion; Port Arthur, seventy; and Regina, forty-seven. And some of the mission congregations show proportions quite as high. Golden stream, an outlying part of the Gladstone congregation, received thirty-three members at once; Keewatin, thirty-five, and others at the same rate. Along with growth of this kind there naturally comes a drawing of the denominations more closely to one another, and the Presbyterian Church, as responsible for the religious training of about one-third of the people, according to the census, finds herself face to face with a problem which suggests the modifying of some of our traditional Presbyterian usages. When a community in which there are half-a-dozen denominations, none conspicuously more numerous than another, and the people unite in asking the Presbyterian Church to establish services among them, it is evident that a new responsibility is laid upon us. This has been done in cases where the people frankly confessed that they were anxious for religious services, and not especially for Presbyterian services. Is not the Church justified in modifying her form of worship in such a case? We profess to behold with regret the divisions that keep up two or three weak congregations and half-supported ministers in one little village, for which a single pastor is quite competent to do all the work needed; we pray and we legislate that such a scandal may cease. Shall we then, when the people are ready, and ask us—as they have done in some cases—be willing to leave in the background some of our traditional Presbyterian forms, dear as they are to the hearts of some of us, in order that the doctrine of the cross may have the opportunity of commending itself, without let or hindrance, as the power of God and the wisdom of God. Here is our opportunity if we wish to show that the Presbyterian Church is not intended only for Scotchmen and their descendants, but is adapted to the needs of all who would draw near to the Lord Jesus in spirit and in truth.

The year has been one advancement to the Indian missions. In places where the ground was broken before, the work has been carried on with no less vigour than in past years, and in some cases with more marked success than ever. The Rev. F. O. Nichol has entered into the labours of the late Rev. John McKay, and is reaping a harvest from his sowing. At a recent communion he received seventeen members into the Church. Besides the growth of work in places that have enjoyed for several years the benefits of the Gospel, work has been begun in three new places. The Government Industrial School at Regina has been opened under the care of the Rev. A. J. McLeod, B.A., and a competent staff of assistants. The number of pupils already mounts up to about fifty, and the institution, thoroughly equipped as it is, gives promise of great usefulness.

The Rev. J. A. McDonald, B.A., has been sent to open a mission among the Indians of British Columbia, and, after a prospecting tour up the coast as far as Alaska, has settled among the natives on the west coast of Vancouver Island, at Alberni, and is busy with the language. He has already opened two Sabbath schools among the children, and has in immediate contemplation a plan for taking some ten children into the house in which he lives, and converting it into a rudimentary boarding and industrial school.

The third case of new work is Miss Baker's mission school among the Sioux Indians at Prince Albert, which made

a small beginning a little more than a year ago in a tent, and which, established now in a more permanent abiding-place, gives promise of much usefulness.

In response to an earnest request from the Presbytery of Calgary, Mr. Thomas Paton, formerly a missionary in China, has been set apart to carry on mission work among the Chinese, considerable numbers of whom are employed in the mines, lumber camps and towns in the Rocky Mountains. For the present Mr. Paton spends part of his time also among the white settlers in the same territory, and his work, especially among the Chinamen, has already been signally blessed.

The interests of missions in the west have always been closely identified with those of Manitoba College. She sent forth fifty labourers into the harvest last spring, ten of whom were young men who had completed the theological course. She is thus able to supply more than half the fields within the Synod for which students or catechists are required. But the very efficiency with which the work is overtaken in the summer causes the want of supply in winter to be more painfully felt. During the winter her students supply some eighteen or twenty places which are said to be within reach of the College, but which are still so far away—one train a day being still the rule on western railways—that the student does not get home till late on Monday afternoon, and then in a fatigued condition from long driving that unfits him for steady intellectual application. After all these have been supplied, and all for which catechists can be got, there remains still thirty-five mission fields unprovided for. This is a condition of affairs which has led to such serious losses in the past, and it so neutralizes each summer's work that the theological professors have felt moved to offer that, if the General Assembly so requests, the theological session of Manitoba College shall be held in the summer rather than in the winter, so as to set free a band of young men each autumn to take the places of those students who return to resume their studies in other colleges. The proposal has already met with the approbation of Synod, and seems both to meet the needs of the case more fully, and to be open to fewer serious objections than anything that commended itself to the General Assembly at Kingston as a possible solution of what is admitted on all hands to be an evil for which some cure must be found.—*Presbyterian Year Book.*

#### HOW ARE WE TO EVANGELIZE THE WORLD?

MR. EDITOR,—I would say, first, Begin at home by removing the hindrances to the spread of the Gospel. In our day pride in the Church is a great hindrance; it leads to extravagance and extravagance leads to debt, and debt in a great measure kills the missionary spirit. How can a Church be a missionary Church when they are asked twice a year for money to pay interest on mortgage? What ought to go for missions goes to pay interest. Is it not solemn mockery to dedicate a Church to God with a debt on it that will crush the missionary spirit out of its members and stunt the spiritual growth of the rising generations? Some will ask where is the extravagance and point to Solomon's Temple. Was it not a national building and clear of debt?

Is there not a spirit of rivalry in the Churches in our day which leads to adding mortgage to mortgage, and that means adding hindrance to hindrance to the spread of the Gospel.

Anything that hinders the spread of the Gospel must be of the evil One. How are we to remove the evil? I would say, by every one of us giving one-tenth of our income to the Lord, and others might give more, as it would be easier for some to give one-fifth than others one-fiftieth. Then there would be no Church debt, and one of the devil's strongest holds would be taken. Let us try and help to bring all the big artillery in this city and country, yes and in the world, to bear on the fortress of the enemy of souls filled with pounds and dollars and blow every mortgage and note out of existence.

Then we would have a true missionary Church, and the next Church dedicated to the Lord will be a whole offering and not a part, lame or diseased. I would like to hear from a more able writer on this subject. A LAYMAN.

#### THE FORMOSA MISSION.

MR. EDITOR,—You make prominent in your editorial columns this week a sentence from a letter of Mrs. Jamieson's, the insertion of which in your issue of the previous week I had noticed with regret, because it revived some old perplexities regarding Mrs. Jamieson and the work in Formosa.

Can you be in earnest in drawing from Mrs. Jamieson's altogether unique and inexplicable experience the conclusion that "\$70 may do more good than could be done by an individual labourer"? Are the conditions of language, climate and native prejudice so different in Northern Formosa from those that exist in the rest of the Chinese Empire as to render the labours of foreign women almost valueless? Is the experience of every other Church and Missionary Society in the world, and of our own Church in every other field, to be set aside because of this singular instance of self-effacement?

What is the "true inwardness" of this difficulty in regard to the employment of cultivated Christian women in Northern Formosa? No one questions that the great work of building up the Church of Christ in heathen lands is to be done in the future by a native ministry and native helpers; but we are as yet at the stage of foundation-laying, and the experience of all Missionary organizations is that devoted Christian women can render most valuable service. What is it that makes Northern Formosa so striking an exception? Mrs. Jamieson's letter does not furnish any explanation. Yours truly,

D. J. MACDONNELL.

St. Andrew's Manse, Toronto, Feb. 13, 1892.

## Pastor and People.

SABBATH EVE IN ST. MONANS, SCOTLAND  
NOVEMBER 22, 1891.

In purple gloom of twilight,  
With shadows deepening down,  
The after glow of sunset,  
Framing the dim old town,  
The fishers paced the pavement,  
With measured rhythmic beat,  
As though some sea-born music,  
Pulsed in their restless feet.

The boats with tall masts mirrored,  
Lay on the glistening flood,  
And high above the harbour,  
The star of evening stood.  
So soft the hour Sabbatic,  
One hummed a sacred strain,  
Soon other voices blending,  
Caught up the sweet refrain.

And one and yet another,  
Grand hymn of hope and faith,  
They sang as sing those only  
Who grapple storms and death.  
They sang "O God of Bethel":  
The music thrilled the air;  
Far floated o'er the waters  
The wanderer's cry and prayer.

They sang "The Lord's my Shepherd,"  
Those children of the sea  
As David sang, or later,  
The men of Galilee.  
With heart and soul assenting,  
Feeling it—ah! so true:  
Here, conflict, cloud and tempest;  
There—peace beyond the blue.

Oh happy souls undoubting!  
Were one to count the cost,  
Is all we gain in knowing  
Worth loss of faith and trust?

JESSIE K. LAWSON.

### THE INFLUENCE OF A GREAT CHARACTER UPON US.

BY REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

Our nature renders us peculiarly susceptible to the force of character that resides in another person. We lie open to it, and it pours in upon us, whether we will or no. The reason of that is we are social beings, made for each other, and never intended to stand alone. Intended rather to influence one another for good or evil, for better or for worse. We are by nature a brotherhood. And as in a family there is action and interaction, one character playing upon another, and shaping it, and putting upon it its impress—moulding it—so it is in the wider family of the race. And this fact goes to make our responsibility more awful, and our obligation to do right and feel right and think right and speak right more august.

Each individual is a force, and a force that is not self-contained. There is an exosmosis in character that is even more subtle, quick and efficient than any in the physical system. There flows out from us an energy that is in exact accordance with our character, and which is altogether independent of our will. It is the spontaneous and necessary revelation of what we are. It is the outflowing of spiritual dynamic streams, whose influence is felt at once, and felt irresistibly. And so it is written: "No man liveth to himself." Every man is a factor in the lives of all he meets to a larger or lesser extent. He constrains or restrains the forces in them. He lifts up or lowers each he touches. This cannot be disputed. Often it is not clearly distinguished as a ruling principle in human life. Because of this Tennyson makes Ulysses say:—

I am part of all that I have met.

Each man not only diffuses force, but is also a recipient of force. And the mental and moral state of the individual will determine his affinity. He will not lie open to all influences alike. Some will be more kin to him than others. Others will be more strongly repulsive. Every man has his negative and positive poles. Helpful, healing, gracious influences come to him through the positive pole. Yet this must be acknowledged that some characters are so powerful, so great, so glorious in our imagination that they break right in upon us and carry us captive. An appreciation of greatness or goodness of character show that there are in those who have this some elements of both goodness and greatness. It is according to the old proverb: "Like draws to like." On the great field of life each goes to his own company. Elective affinities play no mean part in human affairs. Yet there are exceptions to this law in the case of magisterial characters that carries with them an almost irresistible force.

Dr. J. H. Gladstone, in his exceedingly interesting life of Faraday, says of him: "His reverence toward man showed itself in the respect he uniformly paid to others and to himself. Thoroughly genuine and simple-hearted himself, he was wont to credit his fellowmen with high motives and good reasons. This was rather uncomfortable when one had no such merit, and I at least have felt ashamed in his presence of the poor commonplace grounds of my words and actions. To be in his company was in fact a moral tonic. As he had learned the difficult art of honouring all men, he was not likely to run after those whom the world counted great. 'We

must get Garibaldi to come some Friday evening,' said a member of the Institution during the visit of the Italian hero to London. 'Well, if Garibaldi thinks he can learn anything from us, we shall be happy to see him,' was Faraday's reply." The moral tonic element in Faraday's character of which Dr. Gladstone speaks strikes right through the web of this incident! Dean Alford, the devout and lovely soul, records in his diary: "I count it one of the proud passages of my life to have met and conversed with Wordsworth." "I have become intimate and internal with two men whom I shall ever love and respect, Hallam and Tennant." Three years after this the Dean records: "I have lately lost a very dear and intimate college friend, Hallam, who died suddenly at Vienna. He was a man of wonderful mind and knowledge on all subjects, hardly credible at his age—y younger than myself. He was well acquainted with our own, French, German, Italian and Spanish literature, beside being a good classical scholar, and of the most tender, affectionate disposition; and there was something admirably simple and earnest in all he said or did. I long ago set him down for the most wonderful person altogether I ever knew."

Thomas Cooper, the chartist, gives us an interesting reminiscence of Wordsworth which is full of heavenly wisdom. For instance, speaking of Byron, he said: "If there were time I could show you that Lord Byron was not so great a poet as you think him to be—but never mind that now." After a little he said to Mr. Cooper: "I am pleased to find that you preserve your muse chaste and free from rank and corrupt passion. Lord Byron degraded poetry in that respect. Men's hearts are bad enough. Poetry should refine and purify their natures; not make them worse." I ventured the plea that "Don Juan" was descriptive, and that Shakespeare had also described bad passions in anatomizing the human heart, which was one of the great vocations of the poet. "But there is always a moral lesson," he replied quickly, "in Shakespeare's pictures. You feel he is not stirring man's passions for the sake of awakening the brute in them; the pure and the virtuous are always presented in high contrast; but the other riots in corrupt pictures, evidently with the enjoyment of the corruption." In such high and memorable converse they passed the time of their interview. Then concludes Mr. Cooper: "When I hastened to depart—fearing that I had already wearied him—he walked with me to the gate, pressing my hand repeatedly, smiling upon me so benevolently and uttering so many good wishes for my happiness and usefulness that I felt almost unable to thank him. I left him with a more intense feeling of having been in the presence of a good and great intelligence than I had ever felt in any other moments of my life."

Dr. Samuel Johnson had clear views on this matter. He used to say: "It is an epoch in one's life to meet a superior person." He was carried away with the richness of Burke's conversation, and said of him: "If a man went under a shea at the same time with Burke to avoid a shower, he would say: 'This is an extraordinary man!'"

Boswell informs us that Johnson, in giving him advice as to his travels, was of the opinion of Lord Essex, who advises his kinsman, Rodger, Earl of Rutland: "Rather to go a hundred miles to speak with one wise man than five to see a fair town."

We need to take every opportunity to gather into our hearts and imaginations and minds the highest and mightiest influences. Our life needs them all. Hero worship is not one of the greatest evils. Young men will have their heroes. Let them be the noblest, purest, holiest of the race. Let them be those who are giving their life for the good of men. Men of consecrated soul, and self-sacrificing spirit. We unconsciously imitate what we habitually admire. As we admire the great and good, we are drawn upward as the vine under the influence of the sweet sunlight, and as we love the mean and contemptible, we sink like a stone in the waters.

### MOODY AND SANKEY IN THE SCOTTISH HIGHLANDS.

Thus far Messrs. Moody and Sankey's campaign in our country has been a conspicuous success. In the most difficult part of Scotland—across the Highland line—where the people, still largely Gaelic-speaking, are tenaciously attached to old ways, they have broken down prejudice, evoked enthusiasm, and, best of all, reaped a remarkable harvest. But we are anticipating.

When, on November 13, Mr. Moody, with little warning, appeared in Edinburgh, a striking proof was given of the hold which he has on Scottish hearts. At a most inconvenient hour of the most inconvenient day of the week—on Friday forenoon—there gathered to meet him such a number of representative ministers and leading office-bearers as no living evangelist save himself could have called forth. When, after a few introductory words from Professor Simpson, Mr. Moody rose, by a sudden, spontaneous movement, the audience (well-nigh filling the large hall of Carrubber's Close) leaped to their feet, and received him standing. And then, having resumed their seats, with bushed hearts and glistening eyes they awaited his message. With a slight tremble in his voice, which showed that the intense feeling of the audience was not unshared by him, but yet, in the most unpretentious and even matter-of-fact way, he told how it had been his desire for many years to go to India, but that a London physician having pronounced it unsafe, he had come at once to Scotland. He also stated that, in comparison with former

visits, this must be short, and that he proposed beginning at once with the provincial towns.

So soon as this intention was made known through the press, requests came in from every corner of the land. After two brief visits, privately arranged for, to Campbelton in Argyle, and to Ardrossan and Saltcoats, the evangelists, on the advice of their joint committees in Edinburgh and Glasgow, resolved to begin in Inverness, and thence push northward towards John O'Groats. Had one spark of worldly prudence been admitted to determine their course, they might well have paused. The Highlanders are shut out by their language, even more than by their hills, from the main current of Scottish life and thought. The majority, too, maintain a rigid attitude of implacable hostility to all innovation or change. Hymns are inadmissible, organs an abomination and even the freer teaching as to faith and assurance is a thing of suspicion. At this hour, too, the great mass of them, who are attached to the Free Church, are in a condition of chronic protest against liberal tendencies that are being widely and variously manifested among their brethren in the south.

Obstacles to success, accordingly, were especially numerous in this region, and, even when won, the success would not have the same leavening influence on the country generally as if it had been achieved in lowland towns. Mr. Moody, however, was guided by signs of spiritual preparedness, and, with an eye single to his Master's glory, began, when all Scotland was waiting to welcome him, in the most obscure corner of our island. Even already, events have justified the wisdom of his action. He said to me: "If I come to Edinburgh or Glasgow, I shall be surrounded with vast masses of Christians, and never reach the careless and sinful. In the smaller towns I shall get down to the class I wish to reach." The actual result has exceeded his expectations. Over that whole district he found a preparedness like that which astonished him over the whole country seventeen years ago. The number of enquirers has been very large. Sometimes seven or eight hundred have gone from the hall of meeting to another church to be spoken to by him or by his assistants, and wherever he has gone the results have been gratifying. While some good men have stood aloof, for the reasons I have already given, yet there has been a heartiness of co-operation among ministers of all evangelical Churches that was never before witnessed. Influential laymen have been drawn into this movement who have not hitherto shown any interest in such work. And even in secluded places crowds have been converted often on short notice and at inconvenient hours, which plainly testified to the profound curiosity and interest excited by the great evangelist's visit. And although in one or two places neither hymns nor organ were to be endured, yet Mr. Sankey has rendered magnificent service, exercising much of his old witchery on the popular heart.

The Americans who visit us in such numbers each summer seldom travel into these northern parts. But they have great treasures of loveliness, hidden away among mountain solitudes, along the bold and rugged coast, by the the sea-lochs running far into the land, in Skye and the lone Hebridean isles. Inverness, the gate of the Highlands, is itself beautiful in situation. Mr. Moody is reported to have said, with a natural predilection for his native place which was quite excusable, that it was inferior only to Northfield. Here the evangelists met a warm welcome from all the ministers of religion save one, and found that, in joint meetings for prayer and in systematic visitation, there had been real preparation for their work. On the opening Sunday the Music Hall was crowded afternoon and evening, the overflow filling the adjoining church; and all through the week the attendances were very large, the interest growing to the close. Natives marvelled at the unprecedented spirit of concord and operation which prevailed. Wonder was frequently expressed at the repeated presence of prominent citizens, who had hitherto taken no interest in such meetings; and, though the people are naturally very reticent regarding their religious experiences, yet the numbers of enquirers were surprisingly large. Indeed, there was every sign of a profound stir among the people, and, albeit the visit was very short, beyond question its influence will be felt for many days.—*Rev. John Smith, Edinburgh, in Sunday School Times.*

### 18 POUNDS OF BLOOD

Is about the quantity nature allows to an adult person. It is of the utmost importance that the blood should be kept as pure as possible. By its remarkable cures of scrofula, salt rheum, etc., Hood's Sarsaparilla has proven its claim to be the best blood purifier.

FOR a general family cathartic we confidently recommend Hood's Pills. They should be in every home medicine chest.

ON another page will be found the eleventh annual report of the Canadian Mutual Life Association. Mr. William Rennie, who presided, was able to state that the affairs of the Association were in an eminently satisfactory condition, a statement amply borne out by the fact that during the year 1,093 certificates had been either issued or renewed during the year, and that the surplus to the credit of the certificate-holders amounted to \$94,241.22. The character of the directorate and management under the presidency of Mr. Rennie, and the efficient secretary, Mr. W. Pemberton Page, is such as to warrant the fullest confidence in the stability and prospects of the institution.



## Our Young Folks.

### HELP ONE ANOTHER.

"Help one another," the snowflakes said,  
As they cuddled down in their fleecy bed;  
"One of us here would not be felt,  
One of us here would quickly melt;  
But I'll help you and you help me,  
And then what a big white drift we'll see!"

"Help one another," the maple spray  
Said to his fellow-leaves one day;  
"The sun would wither me here alone,  
Long enough ere the day is gone;  
But I'll help you and you help me,  
And then what a splendid shade there'll be!"

"Help one another," the dew-drop cried,  
Seeing another drop close to its side;  
"This warm south breeze would dry me away,  
And I should be gone ere noon to-day;  
But I'll help you, and you help me,  
And we'll make a brook and run to the sea."

"Help one another," a grain of sand  
Said to another grain just at hand;  
"The wind may carry me over the sea,  
And then, O what will become of me?  
But come, my brother, give me your hand;  
We'll build a mountain, and there we'll stand."

And so the snowflakes grew to drifts,  
The grains of sand to mountains;  
The leaves became a pleasant shade,  
And dew-drops fed the fountains.

### OUR FATHER'S BOOK—HOW SHALL WE USE IT?

A young lady I know of read and laid aside a book. Though perused with some interest, it was soon nearly forgotten. Subsequently she became acquainted with the author, and the acquaintance resulted in betrothal. Then she took down and read again the book with ten-fold interest. The soul betrothed to Christ reads the Bible not as mere history, but as a personal message from a dear and personal friend.

Yet it is sadly true that there is a vast neglect of the Bible. Its precious ores are not by any means well mined, even by Christians. Some think simply a Sabbath reading will suffice. Some give it a hurried, listless reading once a day. Some yawn over it late at night as a kind of truce with conscience, not caring or hardly daring to sleep till they have at east gone through the form of looking down one of its pages. But some, and we rejoice to believe they are increasingly many, study the Word, give it time and thought, go searching after its hid treasures, make it their daily companion, get their minds filled with its great thoughts of God, get their memories stored with its wondrous truths, get their hearts thrilled with its teachings of Christ's love, get their faith fortified with its promises and helps. O for a whole Christian Endeavour membership, or better, a whole generation of such Bible readers and lovers!

Study it carefully;  
Think of it prayerfully;  
Deep in thy heart have its precepts to dwell;  
Slight not its history;  
Ponder its mystery;  
None can o'er prize it too fondly or well.

### A CHINESE SCHOOL.

Suppose we take a peep at a Chinese school. As we go up the front steps, what is all this fearful racket? You need not feel afraid to go in. The boys are not tearing each other's hair nor knocking each other down; not a bit of it. They are just doing what every good little scholar in China is expected to do; that is, every boy is studying his lesson over out loud. By out loud I mean in a perfect roar.

As they do this nearly all day long a good many of them quite ruin their voices. When you hear them trying to sing together it reminds you of a band of frogs.

The schoolboys in China go to school at the first streak of daylight, and schools keep until dark. Most of the pupils have a fine memory, and are always cultivating it, and are proud of it. Even the wee ones can recite chapter after chapter and book after book, and one Peking scholar recited the whole of the New Testament at a single examination.

When a boy comes to school his teacher reads over a few words or lines of the lesson, and then the boy, taking the book, goes to his seat and repeats in a loud tone the words the teacher has read until he is able to remember them. Then he goes to the teacher to recite. Giving him the book, the little fellow turns his back to the teacher and repeats what he has studied. You see it gives no chance to take a look inside to see what the next word is.

The studies are unlike those of American schools, though the boys are taught to read, write and sometimes to work a little in arithmetic. Most of the time is spent in committing to memory the writings of the former great men of China. As the boys become older and more advanced in study, they must write compositions; these are seldom if ever about skating or fishing; perhaps never about the cow or horse or dog; but with some sentence of a noted author as a text, the young student writes out a learned essay on a subject that interests few and profits none.

There are no public schools in China as we have in America. The Government does not attend to the education of the children, and those who go to school at all must pay for

their own education, or their parents must pay for them. Either a teacher opens a select school, or three or four fathers unite together and hire a teacher for their boys. Thus poor boys must go through life without any education, many of them unable to read a word. It is not unusual to find men who cannot read at all; indeed, it is probable that by far the greater number of men in China are unable to read, while very few can take up any ordinary book and read it without difficulty.

You see no girls in this school, nor would you in one Chinese school in ten. In fact, the people do not think it worth while to teach their girls to read.

### THE NAMES OF THE MONTHS.

January.—The Roman Janus presided over the beginning of every thing; hence the first month of the year was called after him.

February.—The Roman festival Februs was held on the 15th day of this month, in honour of Lupercus, the god of fertility.

March.—Named from the Roman God of war, Mars.

April.—Latin Aprilis, probably derived from asperire, to open, because spring generally begins and the buds open in this month.

May.—Latin Maius, probably derived from Maia, a female divinity worshipped at Rome on the first day of this month.

June.—Juno, a Roman divinity worshipped as the queen of heaven.

July (Julius).—Julius Cæsar was born in this month.

August.—Named by the Emperor Augustus Cæsar, B.C. 30, after himself, as he regarded it a lucky month, being that in which he had gained several victories.

September (septem or seven).—September was the seventh month in the old Roman calendar.

October (octo).—Eighth month of the old Roman year.

November (novem, or nine).—November was the ninth month in the old Roman year.

December (decem, or ten).—December was the tenth month of the early Roman year. About the 21st of this month the sun enters the Tropic of Capricorn, and forms the winter solstice.

### THE CARE OF BOOKS.

Children should early be taught care of a book. A very little child can understand that a book must not be thrown on the floor, or torn, or bent backward, or maltreated in the fifty small ways in which children are permitted to abuse books. Such habits in children are due quite as much to ignorance as to carelessness on the part of parents. Those who have no interest or affection for books themselves are not likely to expect it from their children. A reverence for books is a part of the love one bears them, and people who have been brought up in an atmosphere of books, or who spend much time in reading or study, will naturally handle a book respectfully themselves, and insist that their children shall do likewise.

There is much negligence shown in the matter of returning borrowed books, and this often by persons of whom one would expect better things. For months after a book is read it is allowed to lie about the house, and no special effort is made to return it to its owner. That a book should be returned as soon as read, just as particularly as one would return a tool after using it, or a garment after wearing it, would appear to go without saying. Yet it is not always the case. And it is right to insist that our children shall be as exact in this respect: that they shall, after borrowing a book, cover it neatly—if it be a nicely bound one—treat it carefully while in their possession, and return it promptly when finished. Not only is this simple justice to the owner, but such teaching will go far toward making a child particular about the property of others.

### BOY CHARACTER.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble, Christian boys, and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth.

### WHICH IS WORSE?

A little girl came to her mother with the question, "which is worse, to tell a lie or to steal?"

The mother, taken by surprise, replied that they were both so bad that she could not say which was the worst.

"Well," said the little one, "I've been thinking a good deal about it, and I think it is worse to lie than to steal. If you steal a thing you can take it back, unless you have eaten it, and, if you have eaten it, you can pay for it. But," and there was a look of awe in the child face, "a lie is forever."

"Who said Hood's Sarsaparilla?" Thousands of people, who know it to be the best blood purifier and tonic medicine.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Feb. 28,  
1892.

### JEREMIAH PERSECUTED.

Jer. 37:  
11-21.

GOLDEN TRXT.—I am with thee, saith the Lord, to deliver thee.—Jeremiah i. 19.

#### INTRODUCTORY.

Jehoiakim, king of Judah, persisted in his career of wickedness until the punishment predicted by Jeremiah overtook him. Nebuchadnezzar, king of Babylon, determined to carry the king of Judah captive, but death prevented his leaving Jerusalem. He was succeeded by his son Jeconiah, a youth eighteen years of age, but as wicked as was his father. His reign was troubled and of brief duration. He had provoked Nebuchadnezzar, who again besieged Jerusalem, exacting a large tribute and sending 10,000 of the better class of people into captivity into Babylon. A third time, under the reign of Zedekiah, the king of Babylon determined to lay siege to Jerusalem. After enduring great hardships, and being reduced to the last extremity there was a temporary respite granted the suffering people. The Egyptians, under Pharaoh Hophra, the same who is called Apries by the historian Herodotus, taking the opportunity favourable for attacking the Babylonian army, and marched to meet them. The Babylonians drew off from Jerusalem, and that was the time the incident in to-day's lesson took place.

I. The Prophet Falsely Accused.—The army of the Chaldeans was Nebuchadnezzar's army. The Chaldean was the general name then for the people of Babylon. When they learned that the Egyptian forces were advancing against them they abandoned the siege of Jerusalem and went where they could join battle with their enemies to greater advantage. Now that the besieging force was withdrawn people could move about with freedom, and Jeremiah embraced the opportunity of visiting his home at Anathoth, in the land of Benjamin, north of Jerusalem. It is said here that Jeremiah went "to separate himself thence in the midst of the people," a form of expression somewhat obscure. The revisers translate it "to receive his portion there." It is understood to mean that he and many others, taking advantage of the opportunity to move about freely, went into the land of Benjamin for the purpose of obtaining the means of subsistence in case the army of Nebuchadnezzar should return and resume the siege of the city. At all events Jeremiah knew that they would return, as he had been inspired to prophesy. When he reached the gate of Benjamin the captain of the guard, whose name and lineage are here given because he may have been of princely rank, challenged Jeremiah, laid hold of him and accused him of traitorous intentions, saying "thou fastest away to the Chaldeans." A traitor to his country Jeremiah, as a true servant of God, could not be. It is not, however, remarkable that those who did not understand either the man or his mission should suspect him, since as the only means of averting the calamities with which they were visited it would be better for them to yield to rather than attempt to fight a superior force. The accusation of Irijah, the captain of the guard, Jeremiah directly, and it may be indignantly, repels, for he says: "It is false; I fall not away to the Chaldeans." Denial and remonstrance were in vain. The captain would not believe him, but made him a prisoner, and brought him to the princes, who would then decide what was to be done with him.

II. The Prophet Imprisoned.—The best of men and the most devoted servants of God have at times been subjected to cruel indignities and to harsh persecution, as the case of Jeremiah clearly illustrates. In the last lesson we saw that the princes were friendly to the prophet. They had shielded him from the enmity of Jehoiakim, but these days were past. It may be that his friends who had enjoyed the king's confidence were among those who had been removed to Babylon. At all events the princes under Zedekiah were not in the number of Jeremiah's friends. They were "wroth with him," and no wonder, for he was not one who courted their favour and flattered them. On the contrary, he spoke the truth concerning them, and opposed their policy as one that was certain to bring disaster to them and to the nation. Now that they had got him into their power, and instead of listening calmly to his denial of all traitorous designs, they angrily struck him and then thrust him into prison, which, at the time, was in the house of Jonathan the scribe, or secretary of state, as we would say now. Prisons as we have them were not known in ancient times. Those condemned to imprisonment were cast into underground dungeons, dark, damp and dismal, where they were deprived of light and pure air, and from which escape was hardly possible. For many days the faithful prophet of the Lord was confined in this miserable dungeon, and it is quite probable that he had distressing and anxious thoughts when he was hopelessly shut off from all intercourse with his friends. But prison and exile have been beautified by some of those who have experienced them. John Bunyan wrote "The Pilgrim's Progress" in Bedford goal, and the Isle of Patmos was the scene of "the Revelation of Jesus Christ" to the beloved but banished disciple. Many besides criminals have been occupants of dungeons. Down to the days of the Reformation there were many thousands immured in prison cells, and many of them died the death of martyrs.

III. The Prophet's Interview with the King.—During the time of Jeremiah's imprisonment the Babylonian army had returned and were pressing the siege of Jerusalem more vigorously than ever. Zedekiah was perplexed. He was a man of irresolute character and lacking in firmness of purpose and self-reliance. In his perplexity he was anxious for light and guidance. The princes had no doubt given him what counsel they could, but it was useless, so he sent for the imprisoned prophet and had him secretly brought to the palace. He was afraid of the princes. He was evidently a feeble king when he could not openly send for a prisoner whom he desired to see. Zedekiah eagerly asks the prophet, "Is there any word from the Lord?" Many who do not think in ordinary times about the word of the Lord become very anxious when calamity threatens. Jeremiah at once answers, "There is; for, said He, thou shalt be delivered into the hand of the king of Babylon." Imprisonment and suffering had not lessened the prophet's courage. There is no attempt to veil the truth or soften its application. Before this he had told the king that the only way of escape was by repentance and obedience to the law and will of God. He then remonstrates with the king because of the cruel and unjust treatment that had been meted out to him. Zedekiah did not, as a just ruler would have done, set the unjustly-punished prisoner free, but he ordered his removal to better quarters and that his wants should be freely supplied. Thus Jeremiah remained in the court of the prison.

#### PRACTICAL SUGGESTIONS.

God over-rules all events for the fulfilment of His purposes, both of judgment and mercy. The ambitions of the Babylonian monarch were used for the punishment of the rebellious Hebrews.

Righteous conduct may be misinterpreted by others, and the righteous be subjected to undeserved punishment.

Faithfulness to God, even in the most trying times, only seems to bring out the true nobility of life that is devoted to His service.

God never leaves His witness in the dungeon or at the stake without His inspiring presence.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 17th, 1892.

SUBSCRIBERS in arrears are kindly urged to remit *at once*. If you have been missed in rendering accounts, the date to which your subscription is paid is indicated on the address label.

THE rush to the North-West will soon begin. Congregations in Ontario and some of the other Eastern provinces will suffer, and there will be more work to do in Manitoba, the North-West and British Columbia. The work can easily be overtaken in the summer, but unless the General Assembly does something effective in June the old problem of winter supply will come up in a more acute form than ever. As matters stand at present the trend is decidedly in favour of Summer Sessions in Manitoba College.

SPURGEON stands post-mortem eulogy well. As a rule the eulogies delivered over dead men are largely imaginative and intensely cruel. They are imaginative because qualities are often ascribed to the deceased that he never claimed, and all his surviving friends know he did not possess in any larger degree than most of his neighbours, if he possessed them at all. Such addresses are exceedingly cruel because indiscriminate praise always suggests a man's failings and faults, and the best of men have faults and weaknesses. Spurgeon's memory is mercifully delivered because it takes all the time of the eulogist to make an inventory of the dead man's works.

SPURGEON seems to have comparatively few imitators in the pulpit. His sermons have helped many a weak brother on a busy Saturday, but his style was not the kind that ambitious weaklings try to imitate. He was a robust John Bull, and John Bull does not excite the admiration of a clerical dude. The principal thing about the great preacher that some young Baptist and other youthful divines imitated was his beard, and some of them could not do even that with marked success. It has often been said that the attempt to imitate Dr. Chalmers ruined many a Scotch student. The attempt to "soar like Cooke" brought some ambitious Irish lads to grief. Where is the army of incipient Moody's that used to parade the streets with soft-felt broad-brimmed hats on their heads and limp Bibles under their arms. The imitation business soon sends a man to bankruptcy.

MORE than once have we heard people express astonishment at the fact that the Ontario contribution to the population of Manitoba and the North-West goes largely from Huron and Bruce, two of the youngest and most prosperous counties in the Province. We believe one explanation is that

the residents of these great counties are largely Scotch Presbyterians. They leave Huron and Bruce for the same reason that their fathers left Scotland—to make a home and bread for themselves. Other people may be satisfied to live on their relations, but the typical Presbyterian wants a spot he can call his own. Highland Scotch Presbyterians may have their faults, but they are rarely loafers and dead beats. The man who speaks the "original language" generally does something himself and always wants to give a good chance to his son. These are the people that the Church must follow to every corner between Winnipeg and the Pacific. We cannot afford to lose them.

THE week before last the *Interior* published the following list of subjects of sermons recently advertised in the daily papers, and adds some strong words of disapproval:—

- "A Youthful Heroine."
- "Whittier, the Quaker Poet."
- "Errors of Police Courts."
- "A War with Chile."
- "A Rain of Righteousness."
- "That Night Interview."
- "A Delightful Journey."
- "The Function of Particularism."
- "A Scarlet Thread."
- "Pretty Women."
- "Character of Hamlet."
- "Boomerangs and Monkeys."

Last week our contemporary weakened and gave an explanation, which practically amounted to an apology, for criticizing these announcements. The sensational pulpit must be strong in the West when a paper of the standing and influence of the *Interior* feels called upon to explain itself for saying anything about advertisements like the foregoing.

THE broad brethren who wish to attract attention by their more or less pronounced heterodoxy have a queer habit. The moment they are brought sharply to book they cry out that they are misunderstood. Then all their admirers join in the cry and a universal shout goes up, *they are misunderstood*. This cry serves a double purpose. It suggests that the heterodox aspirants are so learned and profound that it is hard to understand them and that their critics are deficient in the acuteness and knowledge that are necessary to the understanding of great men and their works. Probed a little, the cry about not being understood is not half as complimentary as it appears to be at first blush. The business of a preacher is to make himself understood, and if he cannot do so he is not a good preacher. The duty of a professor is to make his teaching clear, and if he cannot do so he is unfit to be a professor. One of the strong points the friends of Dr. Briggs tried to make in his favour was that people did not understand him. We doubt very much if Dr. Briggs ever felt thankful for that kind of service. He would hardly consider it a compliment to say that he cannot write English intelligibly.

THE *Herald and Presbyter* gives this pen-and-ink picture of a typical minister unfortunately too common:—

We knew a minister of ordinary abilities who preached to moderate congregations. The newspapers never reported his sermons, and the world outside his little circle seldom heard of him. By the by he startled his brethren with a heterodox sermon. The newspapers printed it in full. Then he moved from his church to a hall, and his sermons were telegraphed to the papers of other cities. For a time he was the greatest minister in the whole region, but he very soon dropped out of sight.

Of course he very soon dropped out. The newspapers could not sustain him. On any Sunday they would let him and his heterodox sermons alone if they got on the scent of what the old lady called "a good murder." Sensational newspapers care about a sensational preacher just as long as they can make a little money out of him and no longer. Were it not for the harm that a preacher of that kind does, while he is on the wave, the right course for his church to pursue would be to let him go down in due course. The moment a Church court touches him he poses as a martyr, rolls up his eyes, bellows about his conscience, and the newspapers duly advertise his sufferings. To allow him to commit ecclesiastical suicide quietly would be a good thing if nobody were involved but himself. But all the time he is performing he is doing more or less mischief. When he moved to the hall he of course took some weak brethren and strong sisters with him. All the time he performed there he disturbed neighbouring congregations and Sabbath schools, and just as long as he can get a newspaper

to publish his views they will be thrust under the nose of hundreds of readers every morning. As a rule the best thing to do with a brother of that kind is let him severely alone. That is one thing he cannot stand.

DR. CUYLER fears that even among evangelical ministers there is beginning to be a lack of impassioned earnestness in the pulpit. In a letter in the *Christian at Work* the veteran Doctor asks:—

Is the Christian pulpit cooling off? Is the present tendency towards a diminution of impassioned earnestness in both thought and utterance? I fear that the trend is in just that direction; and that blood-earnestness is not as common—even with evangelical ministers—as it was forty or fifty years ago. If this be so, then it is a fact to be deplored. No sensible man approves of boisterous rant, or wants to see solid argument and strong Bible-doctrine degenerate into mere effusive gush. Preaching should not be all hortation; and the reason and the conscience must be addressed as well as the sensibilities.

But let it be remembered that the sole object of preaching is not to instruct—nor is it only to convince; it is a failure if it does not also move the heart and persuade to action.

We fear it must be admitted that there is a "cooling off," at least so far as the utterance is concerned. Various causes may be assigned without saying anything about earnestness. Oratory in Parliament, at the Bar and on the platform has, to a great extent, given place to what people call "business talk." The change began in England years ago. Gladstone is now the only living representative of a school of orators that made England great in oratory. A typical "business talk" is generally a slovenly presentation in bad English of the talker's views on some question. If he can manage to mutter so as not to be heard at any distance, and to keep his hands in his trousers' pockets while he is talking, so much the better. This kind of a performance is supposed to be an improvement on the style of Fox, Pitt, Sheridan, Burke and other old fogies who made England famous. The pulpit unfortunately sympathizes to a certain extent with this change, and we have preachers, unfortunately too many of them, who think a sermon ought to be just a "talk to the people." Then, too, there is the manuscript difficulty. The antipodes of the "mere talk" preacher is the man who goes to the other extreme, and for fear that he may become the least like the "mere talk" brother, reads every word from a manuscript. Between these two extremes the pulpit is on rather hard lines at the present time.

## PULPIT SENSATIONALISM.

PEOPLE are appealed to on every hand. Ingenuity in these days is taxed to the utmost to catch the public eye and gain the public ear. The average man is bewildered by the endless efforts to secure his attention. Schemes of beneficence, philanthropy and amusement are constantly pressed upon his attention, and he can only find relief by taking refuge in a callous indifference and declining to interest himself in anything beyond what immediately concerns him. There are those who are of opinion that the cause of religion can gain by following prevailing fashions, and in our time we have methods of appealing to the public which would have made those of a former generation look with horror on the degenerate ways of their immediate descendants.

It does not follow, however, that methods of conducting Church work are to be stereotyped and that no alterations are proper and admissible. The tendency to get into deep ruts of custom is strong, and is in the end most injurious. Nothing is more uninspiring and barren than the discharge of sacred duty in a routine and perfunctory manner. It injures both preacher and hearer. Devout feeling is chilled and religious activity hampered. A living Church is what this sin-burdened world needs most at the present time. Endeavours to attract the attention of the careless and indifferent are perfectly legitimate, nay, in these days they are urgently needed. The Church bell is not the only means required for summoning people to the House of Prayer. Its sound is pleasant and calls up many hallowed associations, but people in increasing numbers heed not its inviting tones, and in whose hearts it awakens no delightful memories of the past. Directness of appeal is what this age seems most clearly to understand and appreciate. A frank approach to those who are estranged from religious services is in general met with equal frankness, and it is by no means difficult to establish a good understanding between earnest Christian men on the one side and those who have grudges against the Churches, real or imaginary, on the other. Catch-

penny styles of advertising religious services are not confined to any particular denomination. They are common enough among our American neighbours, and the custom seems at present to be spreading among the British Churches, notwithstanding their partiality and attachment to the time-honoured usages of the past. Where justification is attempted it is urged that by such means those who would never of their own motion think of entering a Church door might be drawn by curiosity to listen to a sermon, and reference is made to the phrase in the Epistle to the Corinthians of catching men by guile. If this was intended to mean anything more than that it was the apostle's endeavour to adapt his address and methods of work to individual requirements, there is no example of it at all analogous to some modern instances. It will readily recur to the mind of the reader in any of Paul's spoken addresses or in any of his epistles. The evil is that when grown people find out that attempts have been studiously made to capture them like children, they are disposed to resent it, and instead of their dislike to the Church being removed, there is the possibility of its being intensified, and the well-meant efforts of well-meaning people regarded as cunning and insincere. Of all shams religious shams are the least easily tolerated.

The sooner that religious workers take a higher view of their vocation than that which prompts them to vie with those who cater for public amusement, the better for the cause they seek to promote and for all concerned. Dulness is not the only alternative. Let the preacher put his very best into his work, let him be manly, earnest, direct, and his pulpit ministrations cannot be dull or uninteresting to the people generally. He may at times feel that he is in danger of repeating himself, and that his message is familiar to the many as household words, but so long as the great facts of human existence with its sins, its sorrows and its aspirations remain what they are, so long as he is commissioned to proclaim a divinely wrought-out salvation; so long as he is able to proclaim that God is love, and that beyond this world there is a blissful or a sad eternity, the earnest-loving, studious and direct preacher of the everlasting Gospel has no call to resort to the devices of the showman or the vendor of a particular brand of soap.

#### SOME ASPECTS OF FRENCH RELIGION.

**H**ISTORIANS of the Reformation, in detailing the work and influence of reformers within the Church of Rome, have had no hesitation in concluding that their efforts have been comparatively ineffectual, and that the only true position for earnest and devout souls who are alive to the errors of the system is to renounce their allegiance and cast in their lot with one or other of the Reformed Churches. D'Aubigne looked upon the hope entertained by some of reforming Rome from within as a delusive dream. The efforts in our own time of the Old Catholics, some of whose leaders have been men of splendid endowment and noble character, have by no means been commensurate with their own expectations or the hopes entertained by their well-wishers. Their strong attachment to the Catholic ideal and their wish to see the historic Church shorn of its worldly ambitions and freed from the net-work of error with which it is bound have made it impossible for them to renounce their claim to belong to the Church around which all their sacred associations are entwined. The strength of that attachment is seen when it is remembered that the Church of their ideal devotion has no sympathy with their purpose and longings. She has no words of kindly pity for them, no generous disposition to consider dispassionately their opinions, only the stern monition to give up these and accept with unquestioning obedience the dogmas and discipline of the Vatican. If this they are unwilling to do, then the severest censure the Church of Rome can now inflict, that of excommunication, is pronounced upon them. Despite the anathemas hurled against them they decline to renounce the Catholic name, and still consider themselves as members of the true Church. This position Döllinger, Reinkens, and Loyson, better known as Father Hyacinthe, have maintained with unshaken confidence, and seemingly without misgiving that through their and kindred efforts the Church of Rome can yet be purified and restored to something like pristine simplicity and spirituality.

M. Loyson, now in his sixty-fifth year, is still maintaining his position as a reformer within the Church of Rome. She has cast him out of her bosom, but he holds to his claim to be a member

of the Catholic Church. It would be unjust to him to say that he is unimportant, for he still exercises by his earnestness and oratorical gifts a wonderful power over the vast audiences he addresses. The preacher who thrilled fashionable Parisian congregations in the Madeline and in Notre Dame is still able to touch the hearts and imaginations of vast multitudes, but unfortunately, so far as practical results are concerned, he is like the voice of one crying in the wilderness. The gift of fervid eloquence and skill in organization are not always conjoined, and in the case of M. Loyson the last named power is obviously not strongly developed. At present and for a number of years he has ministered to a congregation in the Rue d' Arras, Paris. The eloquence of the preacher attracts people in crowds; many of his hearers sympathize with his views, but they do not become members of his church. Dominant as Ultramontanism is in the Roman Catholic Church in France, as represented by the leading ecclesiastics, large numbers of the people have strong sympathies with the comparative freedom and independence of the Gallican Church which at present has been well nigh suppressed, but they do not flock to the Old Catholic standard, on which its distinctive principles are emblazoned. A spirit of timidity and opportunism, the modern and more euphonious synonym for time-serving, seems to have taken possession of those who have a decided preference for the Gallican liberties, as contrasted with the spiritual despotism of Rome whose policy is now directed by the Jesuit order.

M. Loyson continues to advocate the restoration in the Roman Catholic Church of the Word of God to its rightful place. He holds that the people should have free access to it in their own language. He demands freedom from ecclesiastical despotism, the abrogation of the law that enforces the celibacy of the clergy, and desires that priestly sanction should not be given to superstitious impostures, such as apparitions of the Virgin and the so-called miraculous cures at Lourdes. He claims that the individual conscience, the family and society, should be freed from the unwarranted interference of priestly authority.

Professor Allier, of the University of Paris, is of opinion that the time is not far distant when in France the leaders of Ultramontanism will lose their power. He who is on the ground and acquainted with the trend of the various currents of the political and religious influences now in motion does not look so favourably on the disposition now manifested on the part of French bishops to give their adhesion to the Republic. In his view he is most probably right. It is not attachment to free institutions that has led to the change. The apparent impossibility of a restoration of monarchy or imperialism has shown them that power was not to be obtained by an ostentatious fidelity to the lost cause of the House of Orleans or a leaning to the shadowy Bonaparte claimants. They recognize the Republic as an accomplished fact, and now it is thought the clerical element will be able to rule in the commonwealth. The Bishop of Grenoble is quoted as saying: "We want a Government which in its laws and action gains its inspiration from Catholic people." Of this declaration Professor Allier says:—

This phrase is clear. If the thought of Monsignor Fava is followed, the clergy of every diocese in France will form a political and electoral committee. The Department Committee will be presided over by the bishop; the Committee of Arrondissement by the superior clergy, and the Committee of the Canton by the senior *cure*. In a word, it forms the clergy into brigades, but brigades consisting of electors. These, however, will not allow themselves to be so easily led. If the bishops carry out their project we shall have a general revolt against Ultramontanism.

In this contest which he foresees Professor Allier thinks that the French people will demand the separation of Church and State, and in that event it is probable that M. Loyson will have an important part assigned him, and that it is possible the Gallican liberties will be restored. Meanwhile indifference and infidelity prevail, and it is to be feared that in the political conflicts likely to ensue these influences so injurious to a people's best interests will extend. The hope is that evangelical Christianity may prove true to its trust and be able to improve the opportunities as they occur.

OUR publishers expect an addition of TWO THOUSAND new names to THE CANADA PRESBYTERIAN list for the coming year. Old subscribers, who help to bring about this desirable result can get their own renewal for ONE DOLLAR. The way to do it: Secure two new names at \$2 each; forward \$5; and have your own subscription credited for another year.

## Books and Magazines.

**THE SHADY SIDE: Or, Life in a Country Parsonage.** By a Pastor's Wife. New Edition. (New York: Anson D. F. Randolph & Co.)—This volume, on its first publication, two score of years ago, at once found a wide circulation, when fifty thousand copies were sold to the multitudes, who read with unflagging interest the touching and only too truthful story of life in a New England parsonage. It is a picture, drawn with a graphic pen, of a rural society and parsonage life, such as is now seldom found. The sombre title of the book must not repel the reader. It has its lights as well as shades, and will provoke smiles as well as tears.

**STUMBLING STONES REMOVED FROM THE WORD OF GOD.** By Arthur T. Pierson. (New York: The Baker & Taylor Co.)—In this handy little volume Dr. Pierson does not write for the critics or other learned authorities, but for the ordinary readers of the English Bible. His object as stated in his preface is to help "by removing unnecessary stumbling stones out of the way; by enabling disciples to understand what may have been obscure; by exposing devices of Satan and other adversaries of the truth; and by showing the entire symmetry and self-consistency of the truth itself." The little work is arranged in three parts; the first is entitled "The Difficulties Stated—The Causes of Discrepancies;" the second, "General Suggestions—The Laws of Interpretation, etc.," and the third, "The Use of Discrepancies—Conclusion." Whoever uses this valuable little treatise will find it very helpful.

**THE ARENA.** (Boston: The Arena Publishing Co.)—The February number of the *Arena* presents a variety of papers on live subjects agitating public thought at the present moment. Herbert Spencer forms the topic of a laudatory sketch by William H. Hudson, once his private secretary. An excellent portrait of the philosopher is given as the frontispiece to this number of the magazine. Social-political problems are dealt with by Robert S. Taylor in "Danger Ahead;" Ex-Gov. Sheldon in "The Railroad Problem;" and C. C. Post in "The Sub-Treasury Plan," treats of finance from the Farmers' Alliance point of view. Papers on "Inspiration and Heresy," by P. Cameron, D.C.L., and on "The Atonement," by Rev. B. E. Howard, of the First Presbyterian Church of Cleveland, Ohio, deal with subjects of vital importance in a suggestive but by no means convincing way. The article on "Hypnotism and its Relation to Physical Research," by B. O. Flower, the editor, and on "The Last American Monarch," a personal sketch of the late Emperor of Brazil, by James Realph, Jr., will also be found interesting.

**THE PRESBYTERIAN QUARTERLY.** (Richmond, Virginia: Whitte & Shepperson.)—The scholarly divines of the Southern Church maintain with great ability their excellent theological quarterly. The opening paper in the latest issue is by Professor Girardeau on "The Christo Centric Principle of Theology" which is a masterly critique founded on Dr. Gehart's "Institutes of the Christian Religion." It is marked by the vigorous thought, clear insight, and logical sequence characteristic of the writer. Dr. Watts, of Belfast, contributes his paper on "Dr. Briggs' Biblical Theology traced to its Organic Principle." "The Scriptural Limits of Denominationalism" is the topic on which Dr. Wardell writes. James MacGregor contributes a paper on the "Bearings of Socialism on Morality and Religion." "The Four Gospels: their Distinctive Characteristics," by E. C. Murray, and a thoughtful and discriminating paper on "Robert Browning: the Man," by W. S. Currell, Ph.D., completes the series of papers in the number. Then come the Notes and Criticisms and Reviews, a department of great interest and value to which writers of marked ability regularly contribute. Professor F. R. Beattie, D.D., is one of the regular contributors to this ably conducted quarterly.

**OUT OF DARKNESS INTO LIGHT: Or, the Story of My Life.** By Joseph F. Hess, the Converted Prize-Fighter and Saloon-Keeper. Introduction by P. A. Bordich, Evangelist. Illustrated. (Toronto: William Briggs.)—The narrative of Mr. Hess' life is certainly a thrilling one, and he records it in simple, direct and unpretentious language. The book shows how powerful the grace of God is to lift those who have sunk into great depths of degradation and depravity. He avows that his purpose in writing the book is to do good to others and to warn the tempted by the terrible experiences through which he passed. In his preface he says that in this task he was not "prompted by feelings of egotism, but by a prayerful and earnest belief that some who are now in sin and darkness, who are slaves to appetite and passion, may profit by my sad and bitter experience, and thereby be led to acknowledge Christ, and ever look to Him as the one who is abundantly able and who is ever willing to save for time and eternity. . . . My feelings are those of remorse, as I refer to my past life. I feel that God has forgiven my sins, but I know I have much to do by way of reparation, and now that I am clothed in my right mind, my daily prayer is that the remainder of my life may be entirely consecrated to God's service, and that my evil deeds may be blotted out by good works."

**THE HISTORY OF DAVID GRIEVE.** By Mrs. Humphry Ward. (Toronto: The Copp, Clark Co.)—The publication of "Robert Elsmere" demonstrated that the great writers of fiction had not passed away without leaving successors behind them. Mrs. Humphry Ward, despite her pessimistic leanings and her evident antagonism to evangelical Christianity, is a writer of great power. It is doubtful whether this, her latest, work will awaken the interest and secure the attention that fell to the lot of "Robert Elsmere." There are strong descriptive passages in it, but it is not equally sustained. The sad story of David Grieve's and his sister's lives has no doubt a great fascination. It is intensely realistic, as that term is at present understood; it is very sad and depressing nevertheless. The bright and joyous side of human life, its lofty ambitions and striving for the realization of a grand ideal find no place in the "History of David Grieve." The author is deeply interested in the great problem of life. She feels the force of its anomalies and miseries, but what real and effective help does she bring to give cheer and hope to the pilgrims as they march along? The answer is vague and uninspiring. The literary and imaginative power displayed in the book is of a high order. Were this strong and accomplished writer to realize the genial and inspiring warmth of the Gospel, what an influence for good she would be able to wield.



## Choice Literature.

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## A KING OF TYRE.

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

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

## CHAPTER XXI.

The last glow had faded from the western sky as Marduk looked towards it over the shoulder of Olivet. But there burst upon the view of the Phœnician a scene of weird magnificence. The stars above seemed to reflect themselves in hundreds of lights that gleamed along the hill-side, and from the valley between Olivet and the city. In sombre contrast with these, the walls of Jerusalem, with their regular outline broken by the temple and scattered turrets, rose black as a rayless night. But as Marduk gazed, the temple suddenly blazed as if with volcanic brilliance. It seemed like some massive altar in the midst of flames that had fallen upon it out of heaven. Every graceful architectural line was revealed, every burnished plate of gold and brass glowed in the fire. Only the outer surface of the city walls remained unilluminated, and in their immense mass of darkness made the contrast startling and sublime.

Marduk's awe did not stifle his Phœnician curiosity; and, leaving his men to arrange his camp, he turned towards a couple of Jews who were engaged in erecting a booth near him. They proved to be Ben Yusef and his son. The venerable man was evidently inclined to be communicative, if one might judge from the low tones in which they conversed, as they walked among the booths and back into the shadows of Olivet. Anon they stood by Marduk's tent, while the Jew pointed out the objects of interest, and explained their significance.

"There are in the court of the temple two enormous lamp standards, each fifty cubits in height, and supporting four immense basins of oil. The garments worn by the priests during the year have been twisted into great wicks, and now at a signal have been suddenly lighted. See, too, hundreds of hand-torches are being waved by priests who crowd the court! The night gloom that first hung over the city symbolled the moral and spiritual darkness which we Jews believe hangs over all the nations, as our prophet Isaiah said, 'Behold, darkness shall cover the earth, and gross darkness the people.' The bursting illumination, throwing its glare for leagues through the night, expresses our faith that the truth of Jehovah shall shine forth from Judaism and fill all lands, as Isaiah also says, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising.'"

"But what mean the sudden shouting and singing?" asked Marduk.

"Listen closely," replied Ben Yusef, "and you will hear the Levites, who stand on the fifteen steps leading from the women's court. They strike their harps and cymbals as they chant the fifteen Songs of Degrees, some of which you may have heard the pilgrims singing as they were coming up hither. See! they are dancing over there; and soon the whole city, and these multitudes outside, will join the innocent revelry. It is a sin not to be merry to night. The man whose griefs have made him shun the face of his fellows must be neighbourly now. The stranger must make a comrade of the one next to him. Our God is a happy divinity, and men may share the joy of the Lord."

Marduk did not sleep that night. Most of the hours were spent in the company of Ben Yusef and Elnathan. They wandered among the booths, which the Jew said were everywhere, not only in the fields, but in the city, wherever there was space enough in the streets, in the house-courts, on the roofs, on the walls. Indeed, the stone city and the stony hills about were mantled with an artificial forest of palm and pine, olive and myrtle.

"But," asked Marduk, "how dare so many Jews leave their homes to come hither in such times as these? The Samaritans and other enemies of your nation must take advantage of this."

"No," replied Ben Yusef: "our God, who stopped the mouths of the lions when our prophet Daniel was thrown to them by Nebuchadnezzar, stops the wrath of our enemies at such times. When our three annual festivals were set up ages ago, in the days of Moses, Jehovah promised: 'Neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year.' I leave my own little girl alone in my tent in far Galilee, fearing no evil for her until I return."

All night long joy echoed from the walls and over the hills about Jerusalem. With the first pale shimmer of daylight over Olivet came a hush. The people stood by their booths with faces turned towards the city, in silent expectation. At length a sweet note floated out from the temple precinct.

Ben Yusef pointed to the distant forms of two priests who, leaving the temple, advanced eastward across the court, carrying great silver trumpets. Reaching the wall, they suddenly turned their backs to the east, and shouted in loud tones these words: "Our fathers once turned their back to the sanctuary, and their faces to the east, and worshipped the sun-god: but we will lift our eyes to Jehovah."

Soon a thick column of smoke rose from the great altar in the temple court, and outspread above the sacred precinct like a canopy, its edges fraying in the scarcely moving air, and, as Marduk said, "floating some fringes of its blessing to the good heathen beyond."

"Yes," replied Ben Yusef, "for during the week of festivity seventy bullocks will be offered—a round number for all the nations of the world."

## CHAPTER XXII.

Scarcely had the Phœnician inspected his own camp, and eaten his breakfast, when Manasseh approached. His coming was heralded by a commotion among the people, who

everywhere recognized the aristocratic descendant of the high priest, his well-known freedom of life and liberalism in opinion rendering him at once the most popular and unpopular of the young men of Jerusalem. He insisted upon acting the part of host to Marduk, or at least of guide for the day.

"Our Jewish customs will interest you; and, in turn, I would learn from you the ideas of the many peoples you have come to know in your travels, so that our obligations will be mutual and equal, to say nothing of your courtesy yesterday," was the argument by which Manasseh overcame the Phœnician's scruples. Together the young men mingled in the crowds, each carrying the lulabh, a bunch of myrtle and palm entwined with a willow spray.

At the temple they saw the two processions, one headed by a priest bearing in a golden pitcher water from the pool of Siloam, the other by a priest carrying a pitcher of wine, which they poured together at the base of the altar. Manasseh explained this beautiful ceremonial as an oblation of gratitude for the rain that fertilized the fields and for the yield of the vineyards.

They afterwards joined with a multitude in front of a raised platform, from which was an almost continuous reading of the ancient laws of Israel by different persons. The readings were only interspersed with brief interpretations by rabbis of repute.

The deepest interest was manifested when the venerable Scribe, Ezra, mounted the platform, accompanied by Malachi. The former began to speak, but his voice was not heard beyond the group immediately about him. It was evident, however, that he had said little beyond commending to the people his disciple Malachi.

Marduk was surprised at the awe with which the young interpreter was received. But this surprise did not remain as Malachi spoke. Such simplicity combined with elevation of thought, such reasonableness with rapt fervour, such practicality with deep spirituality, the Phœnician had never heard before. He felt the spell of the speaker's eloquence, and was about to join the crowd as they murmured their Amen to a special appeal to conscience and faith, when his thoughts were interrupted by Manasseh's hand upon his arm:—

"Come, good Marduk, this can hardly interest you. You are to break bread with me."

To Marduk's hesitation to inflict his heathen presence upon the household of the high priest at such a time, Manasseh explained that he lived by himself during the festival. He had pitched his booth upon a house-top. According to custom, every Jew was to keep open table.

"And lest your humility should again object to becoming my guest," said he, laughing, "I will tell you that we are enjoined at such times not to invite our own family or particular circle, but to share our provender with the stranger, the poor, and the fatherless. And you are a stranger—I hope neither poor nor fatherless."

"Yes, especially poor," said Marduk, jingling coins in his wallet. "So with that understanding I will go with you, provided you will also feed figs to a spavined ass if we find one on the way."

"There is one of our customs I do not like," replied Manasseh, drawing his arm through that of his friend, "especially when I am hungry. An old saw has it that devout people will hasten to worship, but return to their homes with lingering feet; so you see all these people crawling along when their bellies would fly. Mine is as empty as the whale's was when he had ejected Jonah."

As they walked leisurely the Phœnician remarked: "If there are bigots among the Jews, you are not one of them."

"I trust not; but it is because I believe more than most Jews."

"Believe more? One would imagine less."

"On the other hand, I believe more. I believe the Lord is too great a God to be confined to Jews' notions. They belittle Him. I love Ezra for personal reasons; but I wish the Lord would take him to heaven in a chariot of fire, if he would only take along our Tirshatha, Nehemiah, to drive it. Nehemiah, you know, is in Susa now. I hope the Persian king will keep him there. Nehemiah is a bigot. He insists on driving out of Jerusalem every woman whose blood is not of the purest Jewish stock, forcibly divorcing her from her husband, and disinheriting her children."

"What argument can they advance for such harsh measures?"

"Oh, the need of pure blood; the fact that Solomon got into trouble through marrying foreign wives; the fact that the children of mothers who were Gentiles would not be stiff enough in keeping up strictly Jewish customs. I admit that the mixing of bloods has not strengthened pure Judaism of late, and that some whom Nehemiah calls the half-breeds are pulling up as fast as he plants. I am not a rebel, not a traitor to my people, because I want to see the Jewish religion broadened and liberalized, until you Baalites even can worship at our altars. Our old prophecies speak of our light enlightening the Gentiles. But how can that be if we shut our light in the stone lantern of our own notions and customs?"

"Does Malachi hold closely with Ezra and Nehemiah?" asked Marduk.

"That I cannot say. I hope not, for Malachi is the coming power in Jerusalem. He seems inspired at times; and, for that matter, he once told me he thought he was; that he felt the impulse of thoughts that came from beyond himself. He said something like this: 'At times my holiest feelings seem unholy; my highest thoughts grovelling. A sense of the law of the Lord binds my sense of right, as a vast crystal holds within it some speck of dirt that glistens.' He says, also, he has impressions he cannot utter; as if he stood in the presence of some glorious being who was coming to be the King of Israel. He cannot shake off the feeling. But here we are at my booth."

## CHAPTER XXIII.

The two young men turned in at a little gateway leading from the street, entered a small court, and climbed a stone stairway that ran up the outside of the building to the roof. A booth of four upright poles, covered with brush and leaves, made a shelter from the noon sun that was beating hot upon the stone parapets. The repast showed that Manasseh was as free in living as he was in thinking. The richest condiments and wines of various vintages were used in a familiar manner, and evinced that Manasseh was in no need of instruction in the art of feasting from even the travelled Marduk.

The perfect day overhead, the magnificent landscape of the hills roundabout Jerusalem, a Samaritan banner far off towards the north, which waved its harmless defiance to the streamers that floated from the hundreds of booths in the Valley of Jehosaphat and on the slopes of Olivet—and perhaps the generous flow and mixture of wines—warmed the hearts of the young feasters into familiarity and confidence.

"Manasseh, you would make a superb high priest, only your Urim and Thummim should have, instead of the twelve stones for the tribes of Israel, seventy gems for the rest of the heathen world, for whom, I understand, you offer seventy bullocks during this festival. Now, I am in the merchandise business, and can trick you out with them. But I am afraid these stiff Jews will never give you the breastplate, unless you repent. Tell me frankly why you show so much heat about the Jews not being allowed to marry foreign wives. Your blood is clear enough from Aaron."

"I stand for the principle of the thing, Marduk."

"That is good," replied the Phœnician. "But perhaps you would like a heathen girl thrown in along with the principle, as this good Bethlehem wine is spiced with something that grew in Arabia. A handsome fellow like you, who goes prowling about among the Samaritans, must have seen fairer flesh than is caged in Jerusalem. I suspect that some Moabitish Ruth, like the one your great Boaz married, has tempted your patriotism. Eh? Or some Egyptian, like the priest's daughter your mighty Moses picked up? Why not start a harem of beauties, as Solomon did? Come now, tell me your secret—for you show no such gall about any other subject."

Manasseh got up, walked to the parapet and leaned over, as if searching for his answer in the stony street below. Coming back to the booth, he slapped Marduk on the shoulder, with—

"Well, since you have guessed, I will confess it. And, Marduk, to be bold about it, you can help me."

"I? Why, of course I can. I have decked out many a maiden, and can present you yours in all the elegance of the Queen of Sheba, who, you say, fell in love with that other gay Jerusalemite, King Solomon. What will you have? Pearls from the lands beyond the Euphrates? Diamonds that were once in the crown of Kassandara, the blind queen of Cyrus the Great? Silks from Damascus, dyed in the purple of Tyre? Ointments and perfumes of the newest fashion in Athens? Give me your list."

"I wish I could buy these," said Manasseh. "But you forget that we Jews did not steal the treasury of Darius, when we came back from Babylon. Yet there is something more valuable than any of these I would get first."

"Why, what an ambitious fellow you are! I have mentioned the rarest trinkets in the world. What more would you have? Name the article: I will try to get it."

"Agreed! get out your tablets."

"Agreed! what is it?"

"I want the girl."

"Ho! ho!" laughed Marduk. "Your love is like heat-lightning; it has flashed, but struck nothing. You would like me to bring you a statue, such as one of our Tyrian kings made, which was of such marvellous beauty that it came to life, and jumped into his arms."

"No," said Manasseh, "mine has life, but I cannot get her into my arms."

"Hum-m m!" ejaculated Marduk, taking his turn in walking to the parapet and looking over.

He brushed some troubled wrinkles from his brow as he turned towards his friend. He slapped Manasseh on the shoulder.

"I will do it, if possible," said he.

Manasseh had closely watched Marduk's action, and baited a question with a similar suspicion.

"Would you not like me to help you? I have wondered what led a thriving merchant like you to go through our land: for our people are too poor to buy your wares. Some Jewish maiden? Eh? Let's make a compact. I will help you to yours, if you will help me to mine. There is lawful precedent for your marrying a woman of my race. In our annals we read that when King Solomon would build the temple, King Hiram of Tyre sent him a famous artisan, who was also named Hiram—for it seems that half the babies of your town are called by that name: I wonder how you escaped the common title—and this workman, Hiram, was the son of a Tyrian man by a Jewish woman. And here is Tobiah, the Satrap of the Ammonites, who is now honoured with rooms in our temple, much to the grievance of Ezra. He married the daughter of one of our best citizens, Shechaniah. So tell me the dove that you are swirling through our skies to pounce upon, and I will help you in any honourable way. If Nehemiah should return, he could not forbid your marriage. All he could do, if by any means he acquired the power he aims at, would be to drive you from the city. But if you can help me to the possession of my dove, I can offer you a royal refuge, for I shall have a power that even the Tirshatha could not long dispute."

"Oh! I see it all," said Marduk, "you would be son-in-law to Sanballat of Samaria. But do you have the heart of the maiden? Indeed, have you ever seen her? She is reputed to be of queenly beauty, but of an untamed Moabitish spirit. Woe to you if you catch a tigress for her spots!"

"Seen her? Ah, my dear friend, when you go to see her on my behalf you will not need to tell my name, but just let her look into your eyes. She will see me pictured there by your very thought of me. Seen her? Ay, by daylight, and moonlight, and, best of all, by eyelight, when our lashes touched. There are exits from Jerusalem that few know, and I have more than once been reported sick in my chamber when I was in the tent of Sanballat."

"Say no more," said Marduk. "I will help you to a soft place in the Samaritan's palace, and to the soft arms of the fair Nicaso: and you will help me—if I want you to?"

"It is agreed," eagerly cried Manasseh. "Bring out the parchments."

"No we will not write it, lest the flies read it and buzz it into the ears of men."

"Crack a stone then, and each carry a half, in pledge that each will fit himself into the other's plans, as one part of the stone fits into the other."

A broken bit from the stone parapet that surrounded the roof was cracked in two. Each placed a piece in his wallet, and, with many wishes for mutual success, the young men parted.

(To be continued.)



THE CANADIAN MUTUAL LIFE ASSOCIATION.

ELEVENTH ANNUAL REPORT.

The eleventh annual meeting of this Company was held at the Company's office on Thursday, January 28.

Mr. William Rennie, president, took the chair at one o'clock, and opened the meeting by alluding to the satisfactory condition of the Company's affairs, and with congratulations to those present upon the fact that he was able to say that, in the face of a good deal of competition and general hard times, we had made a good, substantial gain in membership and a gratifying increase in the permanent assets of the Company.

The Secretary read the Directors' report, the following being a synopsis of the same:—

We present you herewith the eleventh annual report of the Canadian Mutual Life Association, the financial statement of which shows the Company in a flourishing condition, with increased assets and consequent increased security to certificate-holders, substantiating the claims held out as an inducement to intending insurers—perfect security and reasonable cost.

During the year 1891 we issued certificates, new and renewed, 1,093. Our death-rate for 1891 was slightly higher than the previous year, but still less than the year before. Our permanent reserve fund has increased in a satisfactory manner, being now in amount over \$53,000. The disbursement fund was proportionately increased, and the first dividend, being to the certificates of 1880 and 1881, is now ready for payment. The amount due on each certificate will be sent direct to those entitled to it.

With 1892 we commence the twelfth year of our history, and we look back with some degree of pride over the years that have passed, each of which has added its own measure of success to our business. Although meeting with much opposition from honest as well as selfish critics of our system, and in the early history of the Company having in a measure limited faith ourselves in the future, but as each year has added strength to the Company, we have now arrived at that point when our confidence is complete, and we have no hesitation in saying that this is insurance in its fullest meaning, reliable, and at the same time within reach of those who need it.

We find that assessment insurance, taking the six licensed companies doing business in Canada, embraced in membership at the close of the year 1890 (Government report for 1891 not yet out) 18,608, and an amount of insurance at risk \$36,659,616, that the new business for 1890 amounted to \$7,847,500, and death losses paid in the year to the amount of \$275,736. Of this amount the Canadian Mutual Life makes up over one-quarter of the whole, having at the close of the above year in number of certificates, 5,145; insurance at risk, \$9,629,441; new business for the year, \$1,422,250; claims paid, \$75,970. (For business of the year 1891 see statement following.) When we consider the system as comparatively new in Canada, this is a record the most sanguine hardly expected.

Referring again directly to our Company, the people of Canada have confided in this Company a sacred trust, great in magnitude and great in the responsibility which devolves upon those who have the details of its management in hand. As a mutual Company the policy-holders' interests and ours are identical. We, as trustees, are guardians of the trust placed by you in our hands, and you, as certificate-holders, in your united capacity, are security to each other for help to dependent families of fallen partners. Upon you rests a sacred duty, which you owe to yourselves and your neighbours, to be ever ready and prompt in your contributions (payment of assessments) to the fund from which claims are paid; "Do unto others as you would that they should do to you." This is a matter of moral duty and business expediency.

FINANCIAL STATEMENT.

Certificates issued during the year, new and renewed	1,093
Amount of above	\$1,514,630
Certificates in force at date of statement	5,145
Total amount of insurance in force	\$9,936,101

ASSETS.

Amount loaned upon real estate by mortgage, first lien	\$61,151 97
Cash in bank	28,316 97
Other assets	32,551 39
	\$122,019 33

LIABILITIES.

Claims for death losses, unadjusted and adjusted, but not due	\$28,350 00
Surplus to credit of Certificate-holders	\$93,669 33

INCOME.

Income for the year	\$149,674 22
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EXPENDITURES.

Paid on claims	\$75,970 39
General expenses	25,775 37
Expenditure for the year	\$101,745 76

AUDITORS' REPORT.

To the President and Directors of the Canadian Mutual Life Association:—

GENTLEMEN,—We have examined the books, documents and vouchers of the Canadian Mutual Life Association for the year ending 31st December, 1891, of which the above is a true extract, and report the same correct as shown by the books. We have examined the mortgages and other securities of the Association, and certify that they are as above stated.

We have pleasure in certifying to the care and neatness with which the books of the Association have been kept, and believe that the recent addition of an extra accountant to the office staff will result advantageously.

(Signed) H. J. HILL, } Auditors.  
(Man Ind. Ex. Ass'n) }  
J. B. KING, }

TORONTO, January 27, 1892.

On motion the above reports were adopted, after general discussion and words of hearty approval of the system of insurance of the Canadian Mutual Life and its management.  
W. PRIBERTON PAGE, Secretary.

CONTINUED SOLID PROGRESS

OF THE

NORTH AMERICAN LIFE ASSURANCE COMPANY.

The annual meeting of this company was held at the head office, Toronto, Thursday, January 28th, 1892. The chair was occupied by the president, Hon. Alex. Mackenzie, M.P., ex-Prime Minister of Canada. The large gathering of representatives from all parts of the Dominion expressed the greatest enthusiasm and pleasure at the continued solid progress made by the company during the past year. In every branch of the business tending to its prosperity large increases were made. The directors announced that the number of policies and insurances issued exceeded those of 1890, while the total amount of insurance now in force exceeds \$11,000,000. The interest income exceeds \$57,000, and was again sufficient to pay the death losses of the year and leave a substantial balance. The total income, assets, reserve and net surplus, can be seen by the following condensed statement.

Cash income	\$ 401,046 56
Expenditure (including death claims, endowments, profits and all payments to policyholders)	237,425 53
Assets	1,215,560 41
Reserve fund	954,548 00
Net surplus for policyholders	183,012 41

Audited and found correct.  
JAMES CARLYLE, M.D., Auditor. Wm. McCABE, Managing Director.

The affairs of the company were again submitted for the consideration of the company's consulting actuary, Wm. T. Standen of New York, who reported that the company was in a most highly satisfactory position, and that, while there was much to commend and congratulate, he was unable to find a single point to condemn.

"Although strictly in line with your experience since the date of your organization, it seems that no previous year shows so much of healthy, steady and vigorous growth. The elements of the favourable growth, covering as they do the results of the work of all your executive departments, are a substantial proof that your business in every phase has been skilfully and intelligently managed.

"Your gain in total insurance in force is a sure indication that your policyholders are satisfied with the conduct of the company and appreciate your able and untiring supervision of its affairs.

"Your large proportion of twenty payment life policies secures a good premium income, binds the insured to its continuance for a long time to come, and nevertheless has sufficient of the element of investment to secure a good degree of persistency."

The president, the Hon. Alex. Mackenzie, M.P., placed a full report of the affairs of the company before the meeting. He congratulated them that the work of 1891 showed that the company had continued its prosperous career, and that gratifying advances had been made, especially in that most important item—SURPLUS. Attention was drawn to the company having last year paid its first investment policies, and that the results proved satisfactory to their holders. He drew attention to the large amount of profits earned by the company last year, and that the same would compare most favourably with that of any other company, which was the strongest reason he could advance why policyholders should maintain their policies in this company, as those holding long-term investment policies would certainly find it to their advantage to do. In referring to the position of the company he stated its solidity is not exceeded by any other on this continent, and its assets are all safely invested in first-class securities.

In concluding his remarks he expressed his confidence that every contract entered into by the company would be as surely met in the future as it had been in the past, and expressed his pride and pleasure in being connected with a company that had attained such a record for fair dealing with its policyholders and prompt payment of death claims.

Mr. John I. Blaikie, vice president, who is also president of one of our largest and most successful loan companies, made an interesting speech dealing largely with the financial position of the company. He explained some reasons for the great financial success that had been attained by the company in so short a period, and stated that this was largely owing to the fact that care had been exercised to build it upon foundations broad and deep, so solid, indeed, that future generations of policyholders in it can at all times keep an easy mind as to the ability of the company to fulfil its agreements and contracts. In the important point of net surplus to liabilities he mentioned that the percentage of the North American is 18.04, which is higher than the majority of leading companies transacting business in this Dominion. He also drew attention to those companies claiming superiority on account of vastness of assets.

He reminded his listeners that these companies had also immense liabilities, and that when the true test is applied, viz., the ratio of net surplus to assets, it will be found that the North American Life is entitled to higher rank than many of these large institutions.

Another point mentioned was that the mortality had not increased over the previous year, while the rate of interest shows a slight increase, and was again in advance of the interest earned by any of the other leading companies. In closing his remarks he said the position of the company at the end of 1891 warranted the policyholders in regarding it with extreme satisfaction, its prominent characteristics being SOLIDITY, PERMANENCE and PROFIT.

In referring to the excellent management he drew attention to the great benefit the company had derived from the skilled services of Mr. Wm. McCabe, F.I.A., and also to his assistant, Mr. Goldman, secretary, as also the efficient staff not only at the head office but throughout the field.

Reference was made to the care given to the medical department by its experienced medical chief, Jas. Thorburn, Esq., M.D.

The Hon. G. W. Allan, Senator, vice-president, in expressing pleasure at being present at the meeting and noting the continued progress of the company, stated that he desired to remind those present that it was the Hon. Alex. Mackenzie's birthday, and that on that day the worthy chairman had reached the allotted span of life, namely, 70 years. He referred in very kindly terms to Mr. Mackenzie, and in moving a special vote of thanks, accompanied by a substantial mark of the great and valuable services rendered by the president to the company, he stated that this gentleman had on all occasions given great attention to the affairs of the company, and that his reputation for honesty and uprightness was recognized throughout the whole Dominion.

J. K. Kerr, Esq., Q.C., in seconding the special vote of thanks, congratulated Mr. Mackenzie on being at the meeting that day, and stated that although unable to mark physically as formerly, his brain was as clear as ever, and his opinion and excellent advice continued to be of the greatest value to the company. Mr. Kerr stated that he felt debarred from saying all he would like to owing to the presence of the president, as it would appear like flattery, but he knew all present would agree with him when he stated that Mr. Mackenzie was a man who always did his duty faithfully. He felt confident that all would join with him in the sincere wish that the president would be spared many years to preside on similar occasions.

Mr. Vice-president Blaikie intimated at this point that the Hon. Attorney General Mowat exceedingly regretted his inability to be present to-day, being hindered by illness, as it would have given him extreme satisfaction to be with us and unite with the others in congratulating his much esteemed and honoured friend, the Hon. Alexander Mackenzie, on attaining his 70th birthday, and wishing him many days of happiness and usefulness, crowned with heaven's richest blessings.

Dr. Carlyle, in his interesting remarks respecting the splendid position of the company, stated that he knew the assets in the balance sheet were held by the company, as he had examined each one individually, and was sure if they were placed on the market to-day they would realize a larger sum than that at which they were held by the company. After going fully into the financial position of the company, he concluded by saying: "There are many reasons for considering it a pleasure to speak in the strongest possible terms of the highly satisfactory character of this annual statement."

Dr. Thorburn, the medical director, made an interesting report of the work of his department, and also referred to the prevailing epidemic, "la grippe," which had, so far, to a great extent, baffled the skill of the medical profession.

Mr. T. B. Lavers, Provincial manager, St. John, N. B., spoke in an enthusiastic manner of the position of the company in the Lower Provinces.

Dr. Ault, from Montreal, manager for the Province of Quebec, also referred to the substantial position the company had attained in his Province, and Mr. William Hamilton, city agent, Toronto, stated that he found the cost of securing new business by the leading American companies was very much higher than that of the North American. In other percentages he made from official figures, such as interest earned, mortality, relative surplus, etc., they all tended to show the North American was a most desirable company for insurers.

The usual votes of thanks were passed.

At a subsequent meeting of the newly-elected board of directors the Hon. Alex. Mackenzie was unanimously re-elected president, J. I. Blaikie, Esq., and Hon. G. W. Allan, vice-presidents.

C. C. RICHARDS & Co.

Gents.—I have used your MINARD'S LINIMENT in my family for a number of years for various cases of sickness, and more particularly in a severe attack of la grippe which I contracted last winter, and I firmly believe that it was the means of saving my life.  
Sydney, C.B. C. I. LAGUE.

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OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have Bronchitis—Use it. For sale by all druggists. 35 cents per bottle.

## Cake Keeps Moist and Fresh if made with Cleveland's Baking Powder.

The reason is Cleveland's is a pure cream of tartar powder free from alum and ammonia, which make cake dry and husky.

## "German Syrup"

The majority of well-read physicians now believe that Consumption is a germ disease. In other words, instead of being in the constitution itself it is caused by innumerable small creatures living in the lungs having no business there and eating them away as caterpillars do the leaves of trees. The phlegm that is coughed up is those parts of the lungs which have been gnawed off and destroyed. These little bacilli, as the germs are called, are too small to be seen with the naked eye, but they are very much alive just the same, and enter the body in our food, in the air we breathe, and through the pores of the skin. Thence they get into the blood and finally arrive at the lungs where they fasten and increase with frightful rapidity. Then German Syrup comes in, loosens them, kills them, expels them, heals the places they leave, and so nourish and soothe that, in a short time consumptives become germ-proof and well.

A Skin of Beauty is a Joy Forever.

DR. T. FELIX GOURAUD'S

ORIENTAL CREAM, OR MAGICAL BEAUTIFIER



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer said to a lady of the *hautton* (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the most harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.

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ORIGINAL AND ONLY GENUINE

THE GREAT INVIGORATING TONIC

FOR LOSS OF APPETITE, LOW SPIRITS, SLOW DIGESTION, MALARIA, ETC., ETC., ETC.

Beware of the many imitations.

ARE YOU DEAF

Or do you suffer from noises in the head. Then send your address and I will send a valuable treatise containing full particulars for home cure which costs comparatively nothing. A splendid work on deafness and the ear. Address PROF. G. CHASE, Orillia, Ont.

## Ministers and Churches.

THE announcement of the death of Rev. Donald Fraser, D.D., of London, was received by cable on Monday.

THE Rev. Dr. Cochrane has received £200 from the Free Church of Scotland for the Home Mission Fund.

THE Rev. T. F. Fotheringham, St. John, N.B., who has been confined to his house for several weeks by severe illness, is improving and is now able to resume his work.

OWING to unusual pressure on our columns a number of communications kindly forwarded for publication have been unavoidably held over. We bespeak the forbearance of friends who have favoured us with interesting and timely items.

MINISTERS wishing a hearing at Horning's Mills and Primrose, in the Presbytery of Orangeville, with the view to speedy settlement, will please correspond with the Moderator of Session, Rev. Robert Hughes, Rosemont, who will be glad to receive their applications.

THE Rev. T. F. Fotheringham, Convener of the Sabbath School Committee, 107 Hazen Street, St. John, N.B., writes: Will the writers of the essays signed "Complete in Him," "Do it Heartily" and "Up! Mind Thine Own Aim," etc., please send their post office addresses, congregations and ages, etc.

THE Rev. A. B. Winchester, of Berlin, preached the sermons in connection with the anniversary of St. James Square Church Missionary Society on Sabbath last. His discourses were earnest and direct enforcements of the duty resting on the Church to obey the Lord's parting command "Go ye into all the world and preach the Gospel to every creature."

AT Merrickville, and within Knox church there, on Sabbath, Feb. 7, Dr. H. Gandier and Mr. William McIntosh were ordained elders of the Church. Dr. Gandier is a son of the Rev. Jos. Gandier, of Newburgh, and a brother of the Rev. Alfred Gandier, B.D., of Brampton. Mr. McIntosh is the son of a once honoured member and elder of the Church, who passed away but a few years ago.

ON a recent Sabbath the congregation of the Church of the Redeemer, Deseronto, placed the sum of \$110 on the plate as a supplementary offering for the Schemes of the General Assembly. The Society of Steady Gleaners of the same congregation are placing a new organ in the lecture-room of the church. The Society of Christian Endeavour of this Church has doubled its membership in the past ten months.

THE pupils of the Presbyterian Sabbath school, Deseronto, in response to an appeal from Rev. W. B. Floyd, who is filling the pulpit in Rev. R. J. Craig's absence, pledged themselves to contribute toys, clothing and books to the Home Mission stations and Indian schools in the North-West. The pledge was redeemed, and two large boxes of books, clothing, etc., have been forwarded to cheer the hearts of our missionaries in these fields.

A MESSAGE by cable stating that the Rev. James Hally died suddenly at Paisley, Scotland, was received in Montreal last week. Mr. Hally was for nineteen years the much-loved pastor of the united congregations of Ste. Theresa, St. Eustache and Grand Fresniere. He obtained leave of absence for three months about a year and a half ago. When about to return to this country he was seized with what has proved his last illness. His late congregations and many friends will be grieved to learn the sad news.

THE following extract from a letter, written by a graduate of the Presbyterian College, Montreal, studying in Europe, is interesting: My college classes are all I could desire, and I hope in future years to realize some substantial benefit from this experience. At the same time I am only now perhaps beginning to appreciate in due measure such men as our own in Montreal, and have yet to find anywhere a professor who can begin to equal Dr. MacVicar as a teacher. I am glad that my privilege was to be his pupil for some years.

DUNCAN MACLENNAN, a student of Queen's University, died at his father's residence, Kincardine, on the 22nd of October last in the twenty-ninth year of his age. The parents received a large number of letters from fellow-students, also one from the mission field where he laboured during a part of the summer of 1890, all testifying how highly esteemed he was with those who knew him. His great aim was to serve his Master in the Gospel ministry, and continued even when health failed to entertain the hope of being spared to do work for Him whom he loved to serve. The Lord's will was otherwise. He called him to his rest and reward.

THE annual meeting of the Stratford Presbyterian Woman's Foreign Missionary Society was held in Knox Church, Listowel, on Tuesday, January 19. Lunch was served to the delegates in the schoolroom, and at half-past one p.m. the delegates assembled in the church, where reports were read by the secretaries of auxiliaries, nearly all showing a gradual growth both in numbers and interest. The Presbyterial reports were read by Mrs. Hamilton, secretary, and Mrs. Hislop, treasurer, the latter report showing that the contributions of the Society for the year amounted to \$1,308.63, an increase of \$185 over last year. Interesting addresses were given by Mrs. James, delegate from the Methodist Woman's Foreign Missionary Society, and Miss Paul, of the Congregational Church. A paper entitled "The Leaven of Societies" was read by Miss Rennie, of North Easthope. A beautiful solo, "Not Lost but Gone Before," was sung by one of the ladies of the choir, who so ably led the singing. The officers for the coming year are: Miss Moderwell, president; Mrs. Calder, Mrs. Hossack, Mrs. Grant and Mrs. Moscrip, vice-presidents; Mrs. Hislop, treasurer; Mrs. Hamilton, corresponding secretary; Miss Macpherson, recording secretary. After consider-

able business had been disposed of the Society adjourned at half-past five o'clock. At eight o'clock a large audience gathered in the church, and were addressed by Rev. Mr. Cosgrove, of St. Mary's, and Mr. Tozo Ohno. Dr. Campbell, pastor of Knox Church, presided, and the choir kindly added to the enjoyment of the evening by their sweet music.

THE sixth annual meeting of the Orangeville Presbyterial Woman's Foreign Mission Society was held in St. Andrews Church, Orangeville, January 12, 1892. The president and a good number of delegates were present. After the usual opening exercises the reports of the secretary and treasurer were read and confirmed. Officers were elected as follows: Mrs. Crozier, president; Mrs. Campbell first vice-president; Mrs. Fowlie, second vice-president; Mrs. Wilson, third vice-president; Mrs. Ballantyne, fourth vice-president; Mrs. L. E. Hossack, secretary; Mrs. Steele, treasurer. Invitations were given to hold the semi-annual meeting in Shelburne, Claude and Alton. It was left until the afternoon to be decided which invitation would be accepted. After business of a general character was transacted, the meeting was closed by singing and prayer. The afternoon meeting was opened by singing a missionary hymn, reading by the president and prayer by Miss McKenzie, of Grand Valley. On behalf of the ladies of the Orangeville Auxiliary, Mrs. Steele read an address of welcome to the delegates. Miss McKenzie, of Grand Valley, replied. The secretary's report, the minutes of the morning meeting and the reports from Auxiliaries were read. Although some of the reports of Auxiliaries were discouraging, others proved that 1891 had been a year of prosperity. Two new Mission Bands have been organized during the past year. It was stated that 540 pounds of clothing, for boys and girls, had been sent by this Society to Rev. G. A. Laird, Crowstand Reserve, N.-W.T. It was moved by Mrs. Hossack, and seconded by Mrs. Hewitt, that Mrs. McKay, Mrs. Myers and Mrs. Steele be a committee to take charge of packing clothing and shipping it to the North-West. The report of the treasurer, Mrs. Pattullo, showed the total receipts to be \$503.73. Mrs. Campbell, of Cheltenham, dedicated the money to the Lord in prayer. It was resolved that the semi-annual meeting be held in June instead of September, and that it be held in Alton. The president and Mrs. Campbell were appointed delegates to the general meeting in May. Mrs. Ketchum then sang very sweetly "When Shadows Fall." A paper on "Missions to the Jews" containing much valuable information was read by Mrs. Elliott, of Hillsburg. Mrs. Seymour then sang "Jesus Saves." Messrs. Farquharson and McRobbie on behalf of the Orangeville Presbytery commended the Society for their faithfulness, congratulated them on the work accomplished during the year, and wished them Godspeed. They said the effects of the Society's work was felt in all the departments of the Church. Dr. McRobbie said: "Men carry on things as they are and women make them what they are." Mrs. Shortreed then delivered an address. The annual meetings caused her to think of the rendering of the final account. All needed consecration. No one could be spared from the work for the harvest was plentiful and the reaping time was short. Every one had a work to do. Men and women, not angels, were to do the work. Every one was called to the work, for the need was the call. Missionaries abroad required prayer at home. Prayer brought faith and strength. Prayer was the secret of all success. It caused one to think of responsibility and not of weakness. Mrs. Farquharson was not present to read her paper on the life of Dr. Duff. After the offering was taken the meeting was closed by praise and prayer.

PRESBYTERY OF OWEN SOUND.—An adjourned meeting of this Presbytery was held Feb. 9, at two p.m., in Division Street Hall, Owen Sound. Rev. J. B. Fraser, Moderator pro tem. The call to Mr. Fleming from Caledon East, Presbytery of Orangeville, was taken up. Rev. Mr. Campbell was present to represent the congregation and Presbytery of Orangeville. Commissioners were present from Thornbury and Heathcote. After parties had been heard, Mr. Fleming intimated that he thought it to be his duty to accept the call. The Presbytery then agreed to grant the translation asked for, and appointed Mr. Ross, of Meaford, to declare the pulpit of Thornbury and Heathcote vacant March 13. Mr. Fraser of Annan was appointed interim Moderator of Session. The call from East Williams, Presbytery of Sarnia, to Mr. D. A. McLean was next considered. No representatives were present from Sarnia Presbytery. A large delegation from Sarawak and Kemble appeared. Representatives were heard, strongly opposing Mr. McLean's removal. Mr. McLean intimated that he could not see his way to accept the call. It was thereupon agreed that the translation asked for be not granted. The Clerk requested all the members present to see the statistical returns be sent in as soon as possible, that the full report of the Presbytery may be ready for the meeting in March. The Presbytery then adjourned to meet on the third Tuesday of March (15th), at ten a.m., and the meeting was closed with the benediction.—JOHN SOMERVILLE, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, Tuesday, 26th January. Mr. J. McD. D. Duncan, B.A., was elected Moderator for the next six months. A resolution was adopted sympathizing with Mr. A. B. Dobson on account of his lengthened illness, and it was agreed that his pulpit be supplied by the members of Presbytery. A committee was appointed to prepare a resolution with reference to the death of Mr. George Tudhope who was for many years an elder of Essen Church, and frequently represented the Session in Presbytery. The Remit of the General Assembly in the appointment of a Secretary to the Foreign Mission Committee was considered. It was agreed to approve of such appointment, and to recommend Mr. D. D. McLeod, of Barrie, for the office. It was agreed also to approve of a Summer Session

for theological students, and that it be held in Manitoba College. A call from Heckston and South Mountain in the Brockville Presbytery, to Mr. Robert Sturgeon, missionary at Waubaushene was placed in his hands, and two weeks were allowed at his request for consideration whether he should accept. Messrs. H. Cooke, McLeod, Campbell, Grant, R. Anderson and J. M. Stevenson were appointed to consider the matter of the lease claimed to have been given by the Trustees of Essen Church of a building lot for a temperance hall. The committee are to meet and report at next regular meeting, and were instructed to give due notice of their meeting to Mr. Thomas Caswell who, as representing the Grand Division of the Sons of Temperance, desires the Presbytery to approve of the lease, which he states was given in 1876. Mr. Hunter of Guthrie Church was appointed Convener of the Presbytery's Temperance Committee instead of Mr. Dobson. The Presbytery approves of a memorial for the formation of a new Presbytery on the line of the C.P.R., north of the lakes, which would take in that portion of Barrie Presbytery which lies between North Bay and White River; and agreed to support the memorial before the General Assembly. The investment of \$1,000, left by the late R. Hay, for the benefit of Mary Kirk, New Lowell, with the Toronto General Trusts Company was approved of. A memorial from the Woman's Home Mission Society of the congregation of Orillia was received. It desired steps to be taken to organize similar societies in the various congregations in the bounds. The Presbytery agreed to instruct its members to endeavour to enlist the interest of our people in Home Mission work. Leave was granted to the Trustees of Bethel Church, Macaulay, to sell their church property. Mr. Joseph Brown, late of the Presbytery of Mankato, Minnesota, applied to be received as a minister of this Church. It was agreed to apply to the General Assembly for this purpose. The annual report of the Presbyterial Society of the Woman's Foreign Missionary Society was read, showing marked advance in membership and contributions, for which the Presbytery expressed its gratitude, recommending that auxiliaries be formed where practicable. Professor George Bryce, LL.D., Winnipeg, was nominated as Moderator of next General Assembly. A circular from Dr. Reid regarding the Assembly Fund received due attention and the Presbytery Treasurer was instructed to send forward not less than the sum asked for this year. Some items of Home Mission business were attended to, and some Session Records were examined. The next regular meeting of this Presbytery will be held (D.V.) on Tuesday, 22nd March, at eleven a.m., at Barrie.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met at Orangeville on Jan. 12, Mr. Campbell, Moderator, in the chair. There was a large attendance of ministers and elders. The Moderator's term of office having expired, Mr. Hossack was appointed Moderator for the next six months. Mr. Hossack being absent through sickness, Mr. Campbell was requested to continue in the chair. Mr. Johnston was appointed interim Moderator of the Session of Osprey congregation. The Clerk read an intimation from the Presbytery of Columbia, that they would apply to the General Assembly for leave to receive the Rev. B. R. McElmon, of the Presbyterian Church of the United States. The Clerk reported that he had received from the Sabbath schools within the bounds \$167 for Mr. Maxwell's support in the mission field, that he had paid him \$130, the amount due him in addition to what he collected in his field. On motion, duly seconded, it was agreed, that ten dollars additional be paid to Mr. Maxwell and the balance to the Augmentation Fund. Mr. Campbell reported that he had moderated in a call at Caledon East and St. Andrews, Caledon, which was given in favour of Rev. P. Fleming, of Thornbury, in the Owen Sound

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A most excellent and agreeable tonic and appetizer. It nourishes and invigorates the tired brain and body, imparts renewed energy and vitality, and enlivens the functions.

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Presbytery. The call was signed by seventy members and forty-five adherents. Stipend promised, five hundred dollars and manse. Messrs. McFarlan and McLeish, from St. Andrews, and A. F. Cranston and Walker from Caledon East, were heard, and stated that the call was thoroughly unanimous. The call was sustained and ordered to be transmitted to the Owen Sound Presbytery, and, conditional on Mr. Fleming's translation being granted, arrangement was made for his induction at Caledon East on February 23rd, at 2 p.m., Mr. Campbell to preside, Mr. Fairquharson to preach, Mr. Fowlie to address the minister and Mr. Hosack the people. Mr. Wells gave a very full and interesting report on the financial and statistical returns of congregations to last Assembly. Mr. Hudson tendered his resignation of the pastoral charge of Dundalk and Ventry. Mr. Wells was appointed to preach at Dundalk and Ventry and cite the Session and congregations to appear for their interests at next regular meeting, when Mr. Hudson's resignation would be considered. The Clerk read a circular letter from Dr. Reid to the effect that this Presbytery would be expected to raise \$100 this year for the Assembly Fund. Mr. Turner, a commissioner from the congregation of Bethel Church, Price's Corners, asked liberty for the congregation to build a new Church on a site near the old one and to use for said building the material in the old church. Liberty was granted in terms of the request. Mrs. Pattullo and Mrs. Myers, delegates from the Woman's Presbyterian Foreign Mission Society, then in session, were received and heard. They stated that the work of the Society had progressed favourably during the past year. The amount collected was \$501, a sum not altogether so large as that raised in the previous year, owing to the fact that they had received several liberal donations the previous year. The Presbytery expressed their gratification at the continued success of the Society, and appointed Messrs. Fairquharson and McRobbie to convey to the Society the congratulations of the Presbytery. Ament the remit on "Instruction for Catechists" the Presbytery decided as follows: First, instead of clauses three and four of recommendation second (the following be substituted, viz: That all Presbyteries shall encourage catechists labouring within their bounds to attend the lectures of the first and second years in Systematic Theology, Pastoral Theology, Apologetics and Old and New Testament History in some one of the Presbyterian Colleges and to pass the examination at the close of each session. Second, that clauses five and six be not approved. The following parties were appointed to visit the supplemented congregations: Mr. McRobbie to Grand Valley and South Luther; Mr. Wells to Dundalk and Ventry; Mr. McLeod to St. Andrews, Proton and Proton Station. The Presbytery held a conference in the evening, which was very interesting and instructive, when the following subjects were discussed: First, how to keep up a live prayer meeting; second, how to organize the young in Christian work; third, pastoral visitation—how to make it profitable. The next regular meeting will be held at Orangeville on March 5th, at 11 a.m.—H. CROZIER, Pres. Clerk.

CONGREGATIONAL MEETINGS.

The annual congregational meeting of St. Johns Church, Toronto, was held recently, and the following is a synopsis of the proceedings: The various reports showed that \$2,125 65 had been contributed for the year 1891 by the congregation alone for all purposes, made up as follows, viz.: Ordinary revenue, \$1,170.88; building fund for the purpose of paying off a floating debt, \$296.09; for missionary and benevolent purposes of all kinds, \$367.56; Sunday school contributions \$241.12; and a donation of \$50 to the organist, who has not hitherto been a salaried officer. In addition to the above they were supplemented by St. James Square, the parent Church, to the amount of \$560, viz., addition to the minister's stipend, \$300; interest on the mortgage debt, \$180; and unofficially for poor relief \$80—making a grand total of \$2,685.65. A proportion of the Sunday school contributions was applied to missionary and benevolent purposes, which makes the total for that object \$413.24, and in addition \$106.22 was expended for ladies' aid and poor relief, making a total of \$519.46. So it will be seen that while assisted to the extent of \$560, the congregation spent nearly that amount for work outside of themselves. The ordinary account and building fund had balances on hand at the close of the year of \$80.15, which will be applied on floating debt, which as yet amounts to \$200. The present membership of the Church stands at 180, a net gain of forty-eight during the year. The average attendance in the Sabbath school during the year was 290, and the staff of teachers and officers numbers forty-six, being an increase on both of fifty-nine over the year 1890. The Christian Endeavour includes fifty-two active and nineteen associate members in good standing. The auxiliary of the Woman's Foreign Mission Society numbers twenty-six, and the boys' and girls' mission band fifty-six. The Ladies' Aid Society has assisted forty-seven families in this neighbourhood. The work of this Church has expanded in every direction, and there has been no drawback of any kind to retard the work. This, we are sure, must be very gratifying to the pastor, who is ever alert to supply the spiritual and temporal needs of his flock. After ballot duly taken, the following managers were declared chosen, viz., James Ross, James Trail, Thomas Black and Andrew Coulter.

The first annual meeting of Stewarion Presbyterian Church, Ottawa, was held on the evening of the 28th of January, 1892, Mr. D. B. MacTavish, Q.C., chairman of the Managing Committee, presiding, and Mr. James Skead acting as secretary. Reports of a very satisfactory nature were read from the Kirk Session by Mr. I. B. Halkett, Session Clerk; the Building Committee and Sunday school by Mr. W. W. Stephen; the financial statement by Mr. J. S. Durie, treasurer; and the man-

agers' by the Secretary. The progress made has been most satisfactory, the membership being at the beginning of the year twenty-six, and now seventy-eight, while all money engagements have been promptly met. Much to the regret of his attached people the esteemed young pastor, Rev. R. E. Knowles, B. A., was, through serious illness, prevented from being present—a great disappointment to him. To, in a measure, make up for his absence, he sent, and there was read by his brother, Mr. James Knowles, barrister, an exceedingly kind pastoral letter, the affectionate terms of which, as the chairman aptly remarked, were, if possible, more than reciprocated by the congregation. It is the earnest prayer of the Church that Mr. Knowles will soon be restored to his wonted health, long spared to go in and out amongst a loyal and attached people. Beginning in a small, unsuitable school house, Stewarion Church now worships in a neat, beautiful brick building, and has made such progress that, in the not far distant future, it will have to be enlarged or another edifice erected. Situated in one of the best suburbs of the Capital, having an increasing population, and in charge of an eloquent, genial minister, with the utmost harmony and good will subsisting amongst the membership, there seems nothing to prevent this congregation becoming one of the largest and most influential in the Church.

The annual meeting of the Presbyterian Church, Norwood, was held in the Sunday school of the church recently. There was a large attendance. After the meeting had been opened by prayer by the pastor, who presided, the report of the Session was read and showed that there had been added to the membership during the past year, by certificate four, on profession of faith ten. There had been on the other hand, by deaths, removals and suspensions, twenty-one names dropped from the communion roll, leaving a membership of 193. Mr. A. R. Anderson, chairman of the Board of Management, presented his report. Its recommendations were adopted seriatim, one of which was that the organist should receive a salary. The gratifying item of the report was that the sum of \$2,200 had been raised by the congregation for all purposes, thus liquidating a floating debt of \$500 which hung over the congregation. Mrs. Andrew Davidson read the report of the Ladies' Home Mission Circle. Four hundred dollars had been raised by them for various congregational purposes and the sum of \$477 was in addition collected by them towards the cancelling of the floating debt. Eight hundred and seventy-seven dollars was the total amount raised—a very creditable showing for the ladies. The Sabbath school report showed that the average attendance was seventy-one, and the amount collected for the maintenance of the school \$62.25, and for missions \$53.27. Miss B. Roxburgh read the report of the Young People's Society of Christian Endeavour. Thirty-six names were on the roll during the past year, twenty-two of whom were active members. The Society had given \$25 towards the securing of additional books for the Sunday school library. Mr. W. E. Roxburgh, secretary-treasurer of the Board of Management, gave a detailed statement of income and expenditure for the past year which showed that the amounts for congregational and missionary purposes were considerably in excess of any previous year. The following officers were elected for the ensuing year: The retiring managers, Messrs. John Finlay, James Cumming and Dr. Pettigrew, were selected. Dr. Moffat and Mr. J. A. Harper, auditors. The Board of Management elected the following officers: Mr. A. R. Anderson, chairman. Mr. W. E. Roxburgh, secretary-treasurer. A most hearty vote of thanks was tendered the ladies of the Home Mission Circle for their strenuous and successful efforts in so materially assisting the managers. The meeting was a most harmonious and happy one. One pleasing feature was the serving of refreshments by the ladies of the Church.

The thirty-fifth annual meeting of Zion Presbyterian Church, Brantford, was held in the lecture room of the church recently. The chair was occupied by the pastor, Rev. Dr. Cochrane, and the attendance was good. Reports were read regarding Ladies' Aid Society, Ladies' Benevolent Society, Ladies' Auxiliary, Missionary Society, Sabbath school, Session Clerk, Board of Management, the St. Andrews Building Fund, and the general financial statement of the Church. Messrs. Watt and Wallace were re-elected, and Mr. R. W. Robertson added to the Board of Management. The Session Clerk, Mr. Thomas McLean, presented the report as to the membership, showing that 114 had been received to the communion of the Church, seventy-five dismissed to other localities, nine had been dropped from the roll or had left without certificates, and that eight had died, leaving the membership at date 725. Reference was made in the report to the building and dedication of St. Andrews Mission Church, and to the extra work that this new enterprise entailed upon Dr. Cochrane, whose pastoral duties were discharged with the same fidelity that has characterized him during his long pastorate. Dr. Cochrane presented the reports of the different associations carried on by the ladies of the Church. The Missionary Association had raised during the year \$1,738; the Women's Home Missionary Association, \$212; the Ladies' Aid, \$97; the Ladies' Benevolent Society \$121, and the Foreign Mission Auxiliary \$73. Mr. James A. Ogilvie presented the report of the Sabbath School Association. It showed that in the three schools, Zion Church, St. Andrews and Halfour Street, there were eighty-four officers and teachers, with 667 scholars on the roll, and an average attendance of 565. Zion Church and Halfour Street schools gave \$400 to missions during the year. Dr. Nichol and Mr. John Gilchrist are joint superintendents of the Church school, the former also teaching a Bible class for young men. Mr. William Carpenter is superintendent of Balfour Street, and Mr. W. N. Hossie, of St. Andrews Mission School, with Dr. Nichol in charge of the

evangelistic work connected with the latter. Mr. W. Watt, sr., presented the report of the St. Andrews Mission Committee, showing that \$1,958 had been paid in towards the erection of the building, in addition to the \$1,500 paid last year for the purchase of the ground. Mr. J. F. McLaren, treasurer of the Mission, reported that \$214 had been received towards the furnishing of the Church and maintenance of the Sabbath school since the opening of the Mission. The report of the Christian Endeavour Society was read by Mr. W. Loch ad. It gave interesting details of the attendance and work accomplished during the year. The last report presented was that of the treasurer, Mr. William Grant, who has for a long term of years faithfully served in the capacity and showed that the receipts for the year amounted to \$9,004, and that after all claims had been paid the sum of \$300 remained to reduce the mortgage on the church. Mr. James A. Wallace followed with a statement on behalf of the Board of Management. After all the reports had been read and adopted, on motion of Mr. W. N. Hossie, seconded by Mr. John Montgomery, a hearty vote of thanks was tendered all connected with the different Boards and Missionary Societies, including the choir for their services during the year. Messrs. Andrew N. Ogilvie and Thomas Watt were appointed auditors for the year, and Messrs. William Watt, sr., and J. A. Wallace re-elected for three years to the Board of Management, and Messrs. C. K. McGregor and R. W. Robertson added to the Board. The direction and care of the organ and sacred music was placed under the Board of Management. The meeting, which was throughout exceedingly interesting, was then brought to a close by singing the doxology and the benediction by the pastor.

OBITUARY.

MISS HANNAH GIBSON.

At the residence of her mother, 48 Rose Avenue, Toronto, on January 15, passed to her reward Miss Hannah Gibson. She was daughter of the late William Gibson, and niece of Hon. J. M. Gibson, of Hamilton. Not many were the years of her pilgrimage, but her labours were many. Never physically strong, but delicate her whole life through, and finally, worn out with protracted suffering, she nevertheless did much for the Master. Of her it may fitly be said: "She being dead yet speaketh" for through her instrumentality many were led to the Saviour she so faithfully followed.

Benevolent and sympathetic, she early took an active interest in Sabbath school and mission work. A sufferer herself, she was a benediction in the "sick room," and when able to do so, her visits were frequent and always accompanied with tokens of her kindness.

St. Pauls Church, at Sparrow Lake, Muskoka, owes much to her memory. The Winchester Street Mission, which has become St. Enoch's Church, Toronto, was the scene of multiplied labours. She taught the "hard class" in the Sabbath school, visited strangers, the poor and the sick of the mission, and, with some others, instituted a night school for a class of poor, neglected boys.

By her will \$200 are bequeathed to St. Enoch's Church and \$200 to the Home Mission Fund of the Presbyterian Church, to be used for the North-West Indians.

Cheerful and patient to the last, she sank to rest in full confidence of an eternity spent with Jesus.

GEORGE COULL, A. M., OF ST. SYLVESTER.

Prof. ssor Campbell, Montreal, writes as follows: The prevailing epidemic has taken away many illustrious victims, and has brought heavy grief to many hearts and homes. I do not know how many mourn the removal from our Church life and work of the 3rd of February, when the Rev. George Coull closed his eyes upon a world that was not worthy of him, in the quiet parish of St. Sylvester; but I feel that I should be untrue to the memory of my departed friend, were I to fail in giving my humble tribute to his sterling worth, or in expressing the sorrowful feeling of personal loss felt by the inner circle of his brethren in the ministry. The scenes of his eventful life in Scotland, in Asia Minor, and in different parts of Canada, I must leave to others to portray, as I trust they will. My

friend had little to say about himself. No more modest or unselfish man ever lived. The personal friend of many successful men in the world of letters and of commerce, he never intruded himself upon their notice, but held on his quiet course of faithful Christian ministry and studious application. Caring little or nothing for publicity, and left to serve his Divine Master, whose character and work none appreciated more than he, in humble fields of labour, he dignified the scenes of his retirement with the genius of his learning and the grace of his ripened Christian character. So honest, transparent, and simple hearted was he in all his acts and converse that I might apply to my friend the words spoken of Benaventura, *con Israelita in quo Adam non potestesse vitetur*. He was no accuser of the brethren. Spite of many a severe provocation, no harsh word, no unkind expression, ruffled the gentle flow of his kindly intercourse with men of every estate. Fit to peer with the highest in learning and social culture, he could yet condescend to men of low degree, even to vulgar souls unable to understand, far less to appreciate his value. In his own line of scholarship he had not his equal in the Church nor in the land. What other visitor to my study ever carried off my Greek Pausanias for summer reading, and read it through? Ancient and modern Greek were to him as his mother tongue. He read his Hebrew Bible from beginning to end every year, and could speak the language with ease and fluency. Eminent as a classical scholar, he was also versed in French and German, in Italian and Spanish, while Turkish, Arabic, and other Oriental languages were not unknown to him. An intense lover of the Bible, he was, at the same time, no slave to the letter; an ardent Presbyterian, he could see farther than the subordinate standards and polity of the Church. Yet, so far as I know with all his broad charity, he never disturbed the traditional faith of those to whom he ministered, seeking rather to help their joy. His last letters spoke of the pleasure he enjoyed in teaching the Hebrew classes in Morrin College, and his friends in the ministry hoped that, at last, the Church would discover the mine of learning it possessed and turn it to good account. And now, the accumulations of many studious years and of various experiences are lost before they were publicly found, while heaven is the richer by them. Of the loss to his own family I cannot trust myself to write, but there is a vacant chair in my study that it will take many forgetful years to fill, and, in the manse at Cornwall and other ministerial homes oft brightened by the charm of his genial society, there is silent lamentation for him who has entered the House of many mansions and into the joy of his Lord.

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days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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**British and Foreign.**

THE Dundists in Russia are refused a share of the relief to the starving.

THE Rev. Thomas Beare, senior minister of Drumreagh, has died in his eighty-fourth year.

THE Rev. Charles Allan has accepted the call to Hawick U. P. Church, as successor to Prof. Orr.

MR. W. H. CRAIG, a licentiate of Ballymena Presbytery, has received a call to the pastorate of Finvoy.

THE editor of the *Beacon* is Rev. C. C. McDonald, of Aberdeen, a Gladstonian except in the matter of the Church.

MR. JAMES WILSON, a licentiate of Banbridge Presbytery, has been ordained to the pastorate of the Church at Pettigo.

THE Zenana Association of Christ's Church, Rathgar, Dublin, has undertaken to support a representative of its own in the foreign field.

THERE has been a total increase of about \$35,000 in the funds of the U. P. Church during the past year, only one fund showing a decrease.

THE death is announced of John Crouch Adams, the Cambridge astronomer, who, with Leverrier, in 1846, was the discoverer of the planet Neptune.

THE Church at Kilmore, Co. Down, has been reopened by the Moderator, after extensive repairs. A manse was erected recently at a cost of \$5,500.

A MANCHESTER insurance company has been offering commission to ministers to get policies taken out by the members of their congregations.

THE Rev. Dr. Leitch has, by royal warrant, been appointed Dean of Residences in Queen's College, Belfast, in the room of the late Rev. Dr. Murphy.

DUBLIN will be the next meeting-place of the General Assembly. The name of Rev. K. McCheyne Edgar, M.A. is freely mentioned for the Moderatorship.

ABERDEEN Young Men's Guild is taking the initiative in a movement for presenting robes of office to Prof. Charteris, Moderator elect of next General Assembly.

THE report submitted to the annual meeting in Edinburgh of the Waldensian Missions Aid Society showed the income for the past year to have been \$7,505 and the expenditure \$7,060.

THE appointment of Rev. A. C. Henderson, of Newburgh United Presbyterian Church, as assistant to Rev. Daniel Macrae, of Dundee, has been confirmed at a meeting of Gilfillan congregation.

IN Paris ninety-three religious periodicals are published. Of these sixty-seven are Roman Catholic, twenty-three Protestant and three Jewish. Protestantism has in proportion the largest number.

GLASGOW Presbytery refused to attend in their official capacity the Royal funeral service in the cathedral because seats were not reserved for them, although cards of invitation had been sent to fifty members.

AMONG the most attractive characteristics of the late Emperor Dom Pedro, of Brazil, was his love of the Bible. He read it every day, and expressed his wonder that there could be any people who did not love it.

A COMMITTEE has been appointed to attend the Baltimore Plenary Council in order to arrange for the holding of an international Catholic Congress in Chicago in September, 1893, in connection with the World's Fair.

THE twentieth anniversary of the founding of the McAll Mission in Paris was celebrated lately by a large meeting in the Oratoire du Louvre Church, at which presentations were made to Mr. McAll, including an album with 5,600 signatures.

THE treasurer's statement of the ladies' committee of the Zenana Mission in connection with Glasgow U. P. Presbytery shows an increase for the past year of \$4,480. The annual meeting was addressed by Rev. James Luke, of Old Calabar.

THE death took place on 28th October at Sefula, Barotsi Valley, Zambesia, Africa, of the wife of Rev. Francois Coillard, of the Paris Evangelical Mission. She was fifty-nine years of age and was a daughter of the late Rev. Lachlan Mackintosh, of Edinburgh.

A MEETING was held in Glasgow recently to inaugurate a movement for raising a Relief Fund for the Russian Jews. Rev. Dr. Donald Macleod attacked Mr. Stead for writing in the *Review of Reviews* in palliation of offences that make the blood boil.

CARDINAL MANNING'S literary executors are Dr. Butler and Rev. H. Bayley. The Cardinal has left no autobiography; but there are a great number of letters from men famous in Church and state, many of them dating back to his Anglican days.

THREE new school-houses are to be erected (which are also to be used for the purposes of the Town Mission) under the Hugh Henry Boyd Endowment Scheme, which was founded to promote the religious and secular education of the Presbyterian poor of Belfast.

IN the Royal Library at Copenhagen a book of devotions has been discovered, printed by Lucas Brandis at Lubeck in 1483 in the Danish language, at the command of Bishop Ronnow. The existence of this very early specimen of Scandinavian Church literature was not even suspected.

MR. THOMAS LEE, F.R.A.S., late mathematical master in Kilmarnock Academy, has died in his seventy-fifth year. On 29th June last, the Laigh Kirk congregation, of which he was senior elder and Session Clerk, presented him with an address on the celebration of his golden wedding, and among other gifts \$1,250 was presented by friends and former pupils.

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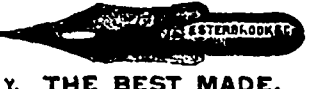
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TO CLEAN BRASS FIXTURES, rub them with slices of lemon, then wash in hot water.

PUT CAMPHOR GUM with your new silverware, and it will never tarnish as long as the gum is there. Never wash silver in soap-suds, as that gives it a white appearance.

KEEP AN OYSTER SHELL in your tea kettle and it will prevent the formation of a crust on the inside by attracting the stony particles to itself. It should be changed occasionally.

ALL SORTS OF VESSELS and utensils may be purified from long-retained smells of any kind by rinsing them out with powdered charcoal after they have been scoured with sand-soap.

CORN CAKE.—One cupful of Indian meal, one-half cupful of flour, one teaspoonful of cream-tartar, one-third teaspoonful of soda, one egg, two tablespoonfuls of sugar. Mix with milk, thin. Tablespoonful of melted lard last. Bake in sheets.

FRESH GRAHAM BREAD (baked).—One quart of graham flour, half a cupful of New Orleans molasses, one teaspoonful of soda dissolved in hot water, a pinch of salt. Mix with cold water to a rather stiff dough. If preferred, use buttermilk. Bake two hours (in a loaf) in a moderate oven.

EGG PLANT.—Cut both ends from a medium-sized egg plant, slice about an inch thick, parboil in salt water; five minutes' steady boiling is sufficient. Remove the slices with a strainer, season with celery-salt and pepper, dredge thoroughly with flour, and fry brown. Tomato catsup or sauce should be eaten with it.

RAGOUT OF PIGS' EARS.—Take a quantity of pigs' ears and boil them in one part wine and the other water; cut them in small pieces and dip in melted butter; then add a pint of rich gravy, two anchovies, a little mustard and a few slices of lemon, some salt and nutmeg; stew all these together until quite thick; then dish up and serve; garnish the dish with barberries.

LEMON PUDDING (one crust).—The juice and grated peel of two large lemons; whites of four and yolks of seven eggs well beaten; one pound of sugar, one pint of cream. After all are well mixed add lemon. Make meringue of the remaining three whites. One tablespoonful of gelatine improves this. Set aside to cool. Always serve cold. Can be used either for a dinner or supper dessert.

DRESSING FOR SANDWICHES.—One-half a pound of sweet butter, two tablespoonfuls of mixed mustard, three tablespoonfuls of salad oil, a little white pepper, a little salt, yolk of one egg; rub the butter to a cream, add the other ingredients and mix thoroughly; set away to cool; spread the bread with this mixture and put it in the ham, chopped fine.

MARBLE VEAL.—Boil, skin and cut a pickled tongue as thin as possible and beat it in a mortar with a pound of fresh butter and a little pounded mace until it is like paste; stew four pounds of lean veal, and pound it in the same way; then put some of the veal into a large potting pot, and lay some tongue in lumps over the veal in different parts; then nearly fill with veal; press it down hard and pour melted butter over it; when served, cut it across in thin slices, put them on a dish and garnish with curled parsley; keep it in a cool place, tied over with a paper.

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

KEBOBBED CURRIE.—Cut up some apples and onions into slices and some uncooked veal into round slices the same size; have ready some small skewers (silver ones are best), and upon each skewer twelve slices of meat, apples and onions alternately; sprinkle well over with currie powder and fry them in a stewpan with sufficient butter to cover them; send to the table without removing the skewers.

PASTRY FOR ONE PIE.—One heaping cup pastry flour, one saltspoon baking powder, one saltspoon salt, one-fourth cup of lard, one-fourth cup of butter. Mix salt and baking powder with the flour, and rub in the lard. Mix quite stiff with cold water. Roll out, put the butter on the paste in pieces the size of beans and sprinkle with flour. Fold over and roll out. Roll up like a jelly-roll. Divide in two parts, and roll to fit the plate.

CHICKEN CUTLETS.—Boil two well-grown chickens. Let cool and cut the breasts into thin slices. Have a little bechamel sauce and cover the slices of the chicken with it while warm, lay on a dish with alternate slices of cold ham. When the chicken is all piled up nicely, cover the whole top and sides with the sauce. Cut this mass into small cutlets and cover edges with bechamel sauce, which should be cold. Garnish with parsley.

CALF'S FOOT JELLY.—Thoroughly wash four calves' feet in cold water, trimming off all defective portions, and carefully removing all the hairs; put them over the fire in a saucepan with two gallons of cold water, one heaping teaspoonful of salt, a dozen whole cloves, an inch of stick cinnamon, and the end of one lemon cut thin; place the saucepan where its contents will boil slowly; remove all scum as it rises and continue the boiling until but two quarts of broth remain; by this time the broth will be fit to make jelly; strain the broth, and cool it in order to remove the fat. After it is quite cold for two quarts of the unclarified jelly put into a saucepan the whites and shells of four eggs, two tablespoonfuls of cold water and the rinds of two lemons; mix these ingredients, thoroughly breaking the egg shells; add one pound white sugar and the cold jellied broth; place the saucepan over the fire and stir until it begins to boil; let it boil until it looks clear. Put in a bowl the strained juice of four lemons; set a colander over the bowl, wet a clean towel in hot water, fold it double and lay it in the colander; pour the boiling jelly into the towel and let it strain through without squeezing; after the jelly is strained it can be cooled in cups, moulds or glass jars, and should be kept in a cool place until used.

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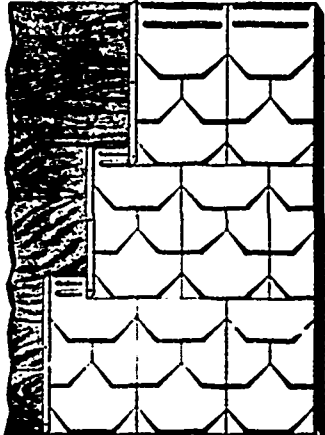
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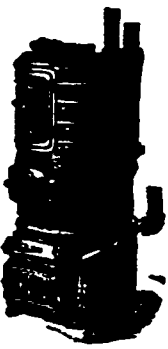


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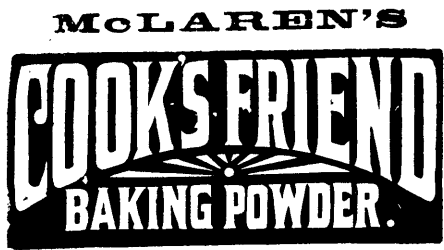
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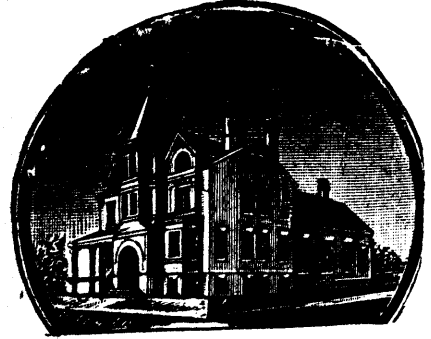
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BIRTHS, MARRIAGES & DEATHS

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MARRIED. On January 29, at Lily Dale, the residence of the bride, Township of Kingston, by the Rev. G. Porteous, Presbyterian minister, Archibald Kinghorn, of Montreal, to Mrs. H. M. Campbell, youngest daughter of the late Joseph Ferris. At Carleton Place, February 2, by Rev. Robt. McNair, Mr. John McMullen to Miss Celia S. Struthers, both of Carleton Place.

At Kemptville by Rev. H. J. McDiarmid, February 2, Levi Patton, Clerk of Oxford Township, to Sarah Maude, daughter of Dudley Ackland, Esq., North Augusta.

At Carleton Place, February 3, by the Rev. A. A. Scott, M.A., Mr. Wm. Spence, of Almonte, to Miss Annie Dunlop, second daughter of Mr. Andrew Dunlop, of Carleton Place.

At Perth, February 3, by Rev. James Ross, B.D., Mr. Alexander Kirkham to Mary Jane, only daughter of Mr. Roderick Munro, Bathurst.

On 3rd February, by Rev. James Ross, B.D., Mr. Robert Davidson, of Bathurst, to Jennie McLaren, youngest daughter of Mr. Peter Stewart, of Bathurst.

DIED.

In Trenton, January 30, Sarah J., beloved wife of Henry Rathbun, late of Solmesville, aged 33 years.

At his father's residence, East Hamilton, William E., only son of Mr. George Rutherford, aged 24.

At Paisley, Scotland, on the 8th instant, the Rev. James Hally, for many years Presbyterian minister of Ste. Therese, St. Eustache, and Grande Fresniere, Canada.

At Buckingham, on the 10th inst., James McLaren, President of the Bank of Ottawa.

MEETINGS OF PRESBYTERY.

BRANDON.—In Portage la Prairie March 8, at 7:30 p.m.

BROCKVILLE.—At Morrisburg, on second Tuesday in March, at 1:30 p.m.

COLUMBIA.—In St. Andrew's Church, Victoria, Wednesday, March 9, at 10 a.m.

CHATHAM.—In St. Andrew's Church, Chatham, March 8.

GUELPH.—In Knox Church Galt, on third Tuesday of March, at 10:30 a.m. Conferences on State of Religion, Sabbath Schools and Temperance.

HURON.—In Clinton, March 8 at 10:30 a.m.

LINDSAY.—At Woodville, on last Tuesday of February, 1892, at 11 a.m. The Woman's Foreign Mission Presbyterial Association to hold their annual meeting same place and date.

LONDON.—In Knox Church, London South, on Monday, March 7, at 2 p.m., for Religious Conference; and on Tuesday, March 8, in First Presbyterian Church, London, at 9 a.m., for ordinary business.

MAITLAND.—In Melville Church, Brussels, Tuesday, March 8.

MINNESOTA.—At Metawa, Monday, March 14, at 3 p.m.

MONTREAL.—In Convocation Hall, Montreal, Tuesday, March 15, at 10 a.m.

ORANGEVILLE.—At Orangeville, March 8, at 11 a.m.

OTTAWA.—In St. Andrew's Church, Ottawa, Tuesday, March 22, at 2 p.m.

PARIS.—At Ingersoll, March 15.

PETERBOROUGH.—In Mill Street Church, Port Hope, March 22, at 9:30 a.m.

QUEBEC.—In Morrin College, Quebec, February 23, 1892, at 4 p.m.

REGINA.—At Moosejaw, second Wednesday of March, at 9:30 a.m.

ROCK LAKE.—In Manitou, Tuesday, March 1, at 7:30 p.m.

SARNIA.—In St. Andrew's Church, Sarnia, on third Tuesday in March, at 10 a.m.

STRATFORD.—In Knox Church, Stratford, on March 8, at 10:30 a.m.

WHITEBY.—At Pickering, April 19.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 1, at 3 p.m.

During Dr. Caven's Absence

From 1st February to latter part of May, all correspondence with the Principal of Knox College should be addressed to the Rev. Dr. Gregg, 8 Madison Avenue, Toronto. Correspondence regarding Sabbath Service of Students should be addressed to the Rev. Dr. McLaren, St. George Street, Toronto.

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