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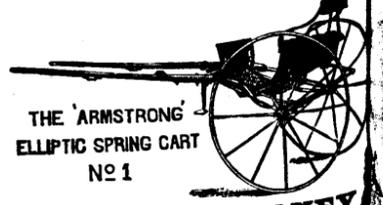
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THE CANADA PRESBYTERIAN.

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No. 34.

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Notes of the Week.

NOT Mrs. Besant, but an American lawyer, William Judge, is to be the new leader of the Theosophists. Madame Blavatsky, the dead queen, is said to have appeared in the spirit at her old headquarters in St. John's Wood and made the selection of this lawyer to wear her crown.

MR. SPURGEON on one occasion remarked to a friend that he made a practice of reading through Carlyle's "History of the French Revolution" once a year for the sake of its style. "It is a mass of rocks and boulders," he said. "Its rugged strength corrects the too great smoothness into which one is apt to glide."

EDINBURGH United Presbyterian Presbytery have adopted a report of their disestablishment committee in which it is recommended that the pulpit be used to instruct the people on the subject of the spirituality and independence of the Church and the violation thereof constituted by a civil establishment. Mr. Carr informally dissented from the proposal so far as political action is concerned.

AN elaborate work is published by Brugsch Bey, the noted Egyptologist, giving in a partly autographic form the inscription on a stone discovered near Luxor by the American traveller Wilbour, together with an interlined translation. The reference to an Egyptian famine of seven years is clear, and the editor seems to make good his statement that we have here the first monumental testimony to the truth of the biblical account of the famine in the days of Joseph.

THE Presbyterian Women's Mission Union of Victoria are keeping pace with the Fellowship Union of the same church, and have just appointed two lady missionaries to labour with the Rev. J. H. Mackay in Korea. Of these Miss Anderson is to act as medical agent, holding the certificate, after special training and examination, of a hospital nurse. She has also had considerable experience in evangelistic work, and it is believed that her fine cultivated voice and earnest and attractive manner will contribute not a little to her success in the Hermit Land. The other young lady is Miss Menzies, favourably known as Secretary of the Ebenezer Presbyterian Women's Mission Union, Ballarat. Their allowances are respectively \$300 and \$500.

COMMENTING on the Clergy Discipline Bill, the *Christian Leader* says: This Bill shorn of all the clauses that were deemed contentious, presented itself in the House of Commons last week for second reading. Its object is to enable the Church to get speedily rid of immoral clergymen. But so great was the opposition of such Voluntaries as Mr. Samuel Evans and Mr. Esslemont, whose only cure for all troubles in the Church of England is disestablishment, that Mr. Goschen took alarm and got the debate adjourned. This, too, notwithstanding the support given to the Bill by Mr. H. H. Fowler with the approval of Mr. Gladstone. While the attitude adopted by the extreme Voluntaries is intelligible, we question if it is wise. So long as a state Church exists why should it not be made as efficient as possible, when its work is in the main for the spiritual good of the people? These ungracious acts of the extremists are often hostile to the cause they have at heart.

THE *Evangelische Kirchenzeitung* is devoting several articles to a rather curious subject—the overcrowding of German universities. Professor Lexis, of Göttingen, has prepared tables showing that in all the learned professions there are far too many candidates. He considers it an alarming sign that the number of Protestant students of theology should be eleven hundred in excess of the normal figures. Many of these students have hardly any chance of obtaining pastorates. Nearly all will have years to wait. At Hallé and Königsberg there has lately been a slight decrease. The number of Roman Catholic students is surprisingly small. Instead of a surplus of eleven hundred, there is a minus quantity of sixty. "In the interests of both Church and State," says the writer, "we desire fewer students and a higher standard of merit."

A CONTEMPORARY says: No district of England had such a splendidly equipped Presbyterian pulpit at the beginning of this year than that lying on the Cheshire shore of the Mersey; but a few months have seen it swept of its chief ornaments. Dr. Alexander McLeod was taken, then followed the variously accomplished Dr. Macleod Symington, and this week it is our painful duty to record the death of the oldest of them all, Rev. James Towers, of Grange Road Church, Birkenhead. Born in 1808, the son of a farmer at Airth, near Falkirk, he was educated at Glasgow University, and, after license in the United Presbyterian denomination, was ordained to Wigtown, where he remained for thirteen years, and whence he removed to Birkenhead. An enthusiastic advocate of the temperance cause, he also when in Galloway rendered notable service to the Voluntaries, one debate in which he was their champion being well remembered and still often quoted from by the elder generation in that region.

THAT march of the 107 poor Jews—men, women, and children—from the steamer to the station in Leith, says the *Christian Leader*, was a sight that must have deeply impressed all who have noted in history God's dealings with the Ancient People. So miserable was their condition that, on the clothes supply of the relief committee being exhausted, Rev. William Paterson took off his own coat and put it on one of the poor fellows, receiving for reward the blessing of many an astonished child of Abraham, who expressed the wish that they could remain in a land where such things were done by Christians. The rats leave a sinking ship. The Jews are being driven out of Russia, but they will yet be thankful for the cruelty of their oppressors, for assuredly the day of reckoning is at hand. The flower of the country's manhood and womanhood in the mines of Siberia, and God leading forth His Chosen People! And General Gourko, of Schipka Pass fame, condemning a Polish boy of ten for a trifling offence to twenty-five lashes, which threw the lacerated lad into convulsions! Russia will soon run with blood.

It is much to be regretted, says the *British Weekly*, that the Conference went wrong in the Horncastle case. The Wesleyans have passed many general resolutions on gambling. At the time of the baccarat scandal no religious body was louder in condemning the Prince of Wales. On Friday the testing opportunity came to themselves and they lost it. The circumstances presented no difficulty. Mr. Slack was accused of bringing forward his motion without warning, but, as the *Nottingham Express* points out, the gambling festival at Horncastle is known over all South Lincolnshire. Tickets for the archery tournament are on sale in all the villages and towns of the district. The Wesleyan School is mentioned on the poster announcing the gathering. The same tournament has been held for years, and the wonder is that the matter has not come before the Conference long ago. The whole tone of the debate was most unfortunate. Pitiful excuses were made; timorous anxiety was expressed about offending devout Methodists in Horncastle. Dr. Waller's attitude was particularly regrettable. Dr. Rigg took the opportunity to explain that at great personal inconvenience he had put down raffling at bazaars.

Then he went on to suggest that the principle should be condemned, but that the Horncastle people should be spared. Mr. Hughes, as might have been expected, spoke out manfully. "If the Conference does not put down its foot on this matter we shall be shamed before the whole world." Conference, however, preferred to palter with the question, and the colourless amendment of Mr. Cooper was carried. No wonder that the friends of Methodism are indignant.

GERMANS who select this continent for their home, do not weaken in their love of music when they leave the Fatherland. Wherever they settle, whether in Canada or the United States, they institute musical associations and cultivate the pleasing art with assiduity and enthusiasm. Of late years, through combination, they have given monster demonstrations of the success with which they have cultivated music. Last week the eleventh Peninsular Saengerfest was held in Hamilton with most encouraging and pleasing results. The citizens did their best to accord their musical guests a generous welcome. The city was tastefully decorated and illuminated at night, and a fine spirit pervaded the entire proceedings. The first day was given up to welcoming the incoming guests and a grand reception concert in the Drill Hall closed the public events of the day. Hamilton showed on that occasion that it is a musical city where a high degree of excellence has been attained. The Thirteenth Battalion Band, under the leadership of its experienced and able conductor, performed several selections with excellent effect. The Germania Club of that city acquitted themselves well in their "social greeting." The singing by the chorus, nearly five hundred in number, was very pleasing and effective; the only point offering for criticism being the comparative lightness of the bass. The individual performers, Miss Schumacher and Mr. George Fox, delighted the vast audience with their brilliant efforts. The singing by the members of the Buffalo Orpheus Club, under the leadership of Professor Lund, was one of the finest things of the evening. The subsequent events of the Saengerfest were fully up to, if not beyond, expectation.

THE *Christian Leader* remarks that Mr. Price Hughes, in his striking article on "Gambling and Betting" in the August *Sunday Magazine*, has no hesitation in affirming that both practices spring from a vulgar greed for money. The common belief that those who stake small sums do not really care for the pence they win will not bear investigation; he has known cases of really wealthy people who have felt a miserly gratification in grasping a few shillings won in this disreputable way. One of the saddest facts connected with the subject is the rise of professional women bookmakers in some of the great centres of population in the north of England; and it is appalling to add that the vice has descended to the children. There are even boy bookmakers! One of the most curious features of the discussion on gambling is the apparent difficulty of great ecclesiastical dignitaries to lay their finger upon the ethical objection to the vice; and it is certainly a reflection on the cloth that the best definition of the essential evil of the system is given by Mr. Herbert Spencer. First, it is gain without merit; and secondly, it is gain through another's loss. Mr. Spencer lucidly points out how utterly anti-social gambling is—searing the sympathies, cultivating a hard egoism, and so producing a general deterioration of character and conduct. Mr. Price Hughes would make short work of the gamblers, whom he rightly ranks with thieves. Gambling stands in the same relation to stealing that duelling stands to murder. And we might be surprised that the convocations of York and Canterbury have not found this out were it not for the fact that these spiritual courts have in most ethical matters lagged in the rear of the common people. Mr. Hughes insists—and most heartily do we sympathize with his proposal—that the publication of betting odds in the newspapers, the transmission of bookmakers' circulars through the post, and the use of the telegraph wire by the gambler should all be prohibited.

Our Contributors.

NOTES BY THE WAY—WINNIPEG TO THE MOUNTAINS.

BY KNOXIAN.

Walking along the main street of Winnipeg, looking at the banks, offices, splendid stores and other evidences of advanced civilization and material progress, one who knows what the population of Manitoba and the Territories really is cannot help asking himself what supports all this? Who buys goods enough in these magnificent stores to make them pay? Where do all these lawyers get clients and all these doctors patients? It is hard to escape the conclusion that there is just a little too much city here for the amount of settled country around it. The manufacturing interests of the place are still in their infancy. The main stay of the place for years to come must be agriculture, and there cannot be agriculture without population. The first thing, and the second thing, and the third thing wanted in Manitoba and the North-West is population.

Still as matters now stand Winnipeg has some fairly strong business points. It is the distributing point for the whole country west as far as the mountains and perhaps farther. Towns growing up anywhere on the prairies are tributaries, not rivals. Every settler that "locates" on the Saskatchewan adds to the business of Winnipeg, for part of his supplies will come from there, perhaps through a local middleman, but from Winnipeg all the same. It is the capital of Manitoba, and has all the advantages of being the seat of Government. It is the headquarters of the Dominion Government in the North-West, and of course that means a good deal. The Hudson Bay Company has still a considerable interest there, and, more than all together, the C. P. R. is there in force. A man never knows how powerful the C. P. R. is until he comes out to this western country. Among its other powers is that of spending money, and the Winnipeg people seem willing to give the great railway all the latitude in exercising that power that it wants.

During the few days I spent in Winnipeg business men were not a little anxious. The anxiety was none the less real because it was quiet. Twenty million bushels of wheat were in the "milky stage," and one night's frost would have ruined the crop and ruined, well, I shall not say how many people, but certainly a good many. It is always risky to have all one's eggs in one basket, and the sooner the farmers of the North-West try mixed farming and cease depending mainly on wheat, the sooner will the entire population cease to be nervous about frost in July or August. But after all is raising wheat more risky in Manitoba than anywhere else? Has the wheat crop more or less dangerous enemies here than in any other country? One reason why we hear so much about frost killing the wheat in Manitoba is because there is more wheat to kill.

A LITTLE MILD POLITICS.

To a man accustomed to straight party lines the local political situation in Manitoba seems singularly mixed. The Provincial Government is Liberal and is supported by a large Liberal majority in the Legislature. The leading journal, a journal conducted with much enterprise and ability and as ably edited as any paper in the Dominion, is also Liberal, but is strongly opposed to the Local Government, while, to make the situation even more unique, the Leader of the Opposition is, or professes to be, a Liberal, and is supposed to have the sympathy if not the entire support of a number of Liberal members. The situation is much the same as it would be in Ontario if the Mowat Government were opposed by the *Globe* and Mr. Meredith were a Liberal. The amiable philosophers of Ontario who ascribe all the ills of the body politic to "party" have a fine opportunity now. Party lines are obliterated in local politics in New Brunswick, Quebec, Manitoba, the Territories and British Columbia. Let our philosophic friends who weep over the evils of party show how much better these provinces are governed than Ontario is with her party lines strictly drawn. Let them begin with Quebec with her millions of debt and her decorated Premier who for the first years of his official life was kept in power by the Castors who left their party on account of the Riel difficulty.

But I must get on the cars again or I shall not arrive at the mountains in a month. A short distance west of Winnipeg one gets his first view of a genuine prairie. Looking over an unsettled prairie is one of the most unsatisfactory kinds of business a mortal ever went into. You look, and look, and look, and you don't see anything in particular. Looking over any other kind of landscape your eye rests on some object on a distant hill-top or a clump of trees, or on buildings, or on something or other, but gazing over a vast prairie you see nothing but the imaginary line at which the earth and sky seem to meet. Just how distant that line may be I cannot even guess. I asked some citizens of Winnipeg how far a man could see over a prairie, but they did not come down to figures as readily as they do when speaking about corner lots. Perhaps the distance depends a good deal on the strength of one's eyes. Some men might not see very far, whilst others might see clean across a township. Thirty or forty miles west of Winnipeg you run in to see the famous wheat fields about which we eastern men read. The most devoted disciple that ever followed in the footsteps of Ananias could not exaggerate about these wheat fields. An

enthusiastic American citizen on the train who had been over the route before, described the situation properly when he said: "You lie down in splendid wheat fields at night and arise in magnificent wheat fields in the morning." From the time we entered this fertile region some distance east of Portage la Prairie early in the afternoon until night came down upon us west of Brandon, it was just one magnificent grain field after another. The peculiarity of these wheat fields is their uniformity. In almost any wheat field in Ontario you see an occasional thin spot, or a yellow, sickly spot, or a stump or pile of stones or something, but here you see a solid unbroken field of wheat. It may be ten or twenty or fifty acres in extent, but it is uniform throughout, solid wheat and nothing but wheat. How far west this fertile wheat-growing region extends I cannot say, but when night came as my American friend said we went to bed in a wheatfield.

Portage La Prairie, fifty-six miles west of Winnipeg, and Brandon, sixty-seven miles farther west, are important progressive towns and seem to be thriving. Brandon has the largest grain market in Manitoba, and may soon become an important city. Passing some of the places between Winnipeg and the mountains, a tourist feels glad he has not to get off the train and remain for a day. Brandon is one of the places at which you are sorry you cannot get off.

West of Brandon I "turned in," perfectly satisfied that this is a great country and equally well convinced that I had a toothache that might rival the one Robert Burns called by a rather harsh name. Toothache is bad enough when you have a house to prow around and somebody to complain to, but toothache when you are boxed up in a railway berth and nobody on board that cares whether you have any teeth aching or otherwise, is no joke. However the night passed somehow, and at five o'clock next morning I rose to see Regina, the capital of the Province of Assiniboia. Here the Provisional Parliament of the four Territories meet. Here are the headquarters of the mounted police and from here a railway runs north to Prince Albert. Half a mile or so west of the city I was shown the building in which Riel was imprisoned and the window from which he took his last view of this earth. In Winnipeg I was shown the spot on which, by his order, poor Scott was murdered, and the one sight greatly modified the horrors of the other. Riel should have been hanged immediately after the murder of Scott, and if justice had been done then the loss of life and treasure that came afterwards would have been spared.

All day long we ran across prairie, some of it partially settled, some treeless, some absolutely level and some rolling. In the afternoon we enter the ranche country and in the evening cross the famous Saskatchewan at Medicine Hat. Most of us were by this time getting a little tired of prairie scenery, and all were longing for the long-expected peep at the mountains next morning. I "turned in" between Languevin and Tilley. I mean of course between the stations of that name. At half-past two I had a fine view of Calgary through the window of my berth. The town seemed one blaze of electric light, and as the trains cross there there is generally noise enough to wake up the passengers. In two or three hours we are to be at the mountains, and there is not more sleep to be had for those who mean to make the most of the Rockies.

HOW TO READ THE ENGLISH BIBLE.

A CANADIAN CHAUTAUQUA LECTURE.

"Without faith it is impossible to be well pleasing unto God, for he that cometh to God must first believe that He is.—Belief cometh of hearing, and hearing by the word of Christ." That word for Protestant Christendom is to be found in the Scriptures of the Old and New Testaments, which confessedly contain "all things necessary to salvation;" and, being "given by inspiration of God," are the supreme rule of Christian faith and life. Worried with doubts, frenzied by the lashings of an awakened conscience, Augustine fled from the schools of philosophy wherein no rest was found, to the sects of Christendom only to find perplexities multiplied; fingering himself under a fig tree in despair a voice directed him to the Scriptures in the hands of a friend crying, "Tolle lege; tolle lege." "Take, read." He read and found peace. "The Holy Spirit bore witness by and with the word in his heart." This is practically the position of the Churches of Evangelical Protestantism as to the relation borne by the Scriptures to the individual soul.

But, as our translators in their epistle to the reader ask: "How shall men understand that which is kept close in an unknown tongue?" One characteristic of evangelical Christianity is that all men have common right unto and interest in these Scriptures, hence one of its crowning principles is, the Bible in the vulgar or mother tongue to all peoples. Many years ago a returned missionary said to his friends that wherever he went in China, Java, Siam or elsewhere, he met one missionary neither Presbyterian, Episcopalian, Congregational nor Methodist, but who combined the excellencies of all; who was always ready to speak for God with undoubted utterance; was never offensive; could be silent where not wanted; and who was more satisfactory in the presentation of truth than any other. That missionary was the Bible as given in the native tongue by the Bible societies. The book of all books, the book whose teaching has changed the face of the earth, and which is the true palladium of liberty

wherever it is an open page for the people to read, i.e., where men have it in their homes and in their own tongue. Therefore, for us English-speaking peoples the English Bible is our Bible, the Bible we must read, by which we, through patience and comfort, have hope.

This applies not only to the merely English reader, but to those who in after years may become familiar with the original Hebrew and Greek; for their first impressions in childhood, which largely mould all after judgments and feelings, are made by the truths as taught in English words; the prayers lisped in earliest life are English prayers, after the English Bible's model. Therefore, for learned and unlearned, prince, peer and peasant, how to use aright the English Bible is a question of no small import, not only to the teacher, but also to the parent and the friend. As the subject opens up it is so wide that we must crave pardon for what we do not say which is important to say, and to present mere hints on some few points so far as our time limit will permit. Take what we do say as merely introducing a study your lifetime will leave incomplete.

For practically giving the Bible to his countrymen in an English dress, Wycliffe has been called the Morning Star of the Reformation; our chief interest lies in the version generally used and known as the Authorized, and which is almost a lineal descendant of the Wycliffe Bible. The stately yet simple grandeur of the Authorized Version's style has woven it into the very texture of Anglo-Saxon life wherever found. Moreover, its general faithfulness to the spirit of the originals has given it an unquestioned superiority. It must, however, be remembered that no translation, however faithful, can exactly reproduce. We cannot give another tongue the music of our own. In all the richness of classic languages there is no word that exactly represents the melody and sentiment of our one word "home." There is no English representative of the Scotch "pawky." We may have found some years ago amid the Highlands of Scotland some of the tenderness to be found in the Oriental "shepherd." Certainly not in the "droves" of sheep huddled together for our markets. Our word "word" is in many respects a poor rendering of the Greek "logos" (John i. 1), as Goethe's Faust makes plain when studying that verse he reasons:—

'Tis written, 'In the beginning was the *Word*,'
Here am I balked: Who now can help afford?
The *Word*? Impossible so high to rate it.
And otherwise must I translate it,
If by the Spirit I am truly taught,
Then thus: 'In the beginning was the *Thought*.'
This first line let me weigh completely,
Lest my impatient pen proceed too fleetly.
Is it the *Thought* which works, creates indeed?
'In the beginning was the *Power*,' I read.
Yet as I write a warning is suggested,
That I the sense may not have fairly tested:
The Spirit aids me; no! I see the light!
'In the beginning was the *Act*,' I write."

This certainly is an exceptionally difficult word for the translator, but the example may suffice to indicate the unavoidable weakness of a translation. Could our theological colourings be minimized instead of magnified, a paraphrased rather than a translated Bible would better serve the general public.

But if every one of us must give an account of himself to God, how can that account be intelligently rendered if under a translation His will may be veiled? The object of this lecture is in a measure so to direct that none need err, if only men would be content to *rightly* use that which they have, and not presume on that which they have not. Our English Bible is a translation, as its title pages declare; and as a translation it should be read; and though a translation must in some respects fail in exactly reproducing the original, it ought not to fail in representing the spirit; and confessedly the spirit of the revelations found in both the Old Testament and the New has been well maintained in our accepted version. Let the plainest reader be content to find the will of God for man's salvation in the Scriptures, and though a wayfaring man he need not err therein. No, nor in minutest matters if he will but walk advisedly; circumspectly and not haughtily or hastily.

By a strange perversity of our printers, while our common English Bible still retains our translators' fulsome dedication to "the most high and mighty" pedant "Prince James," their noteworthy epistle to the reader has been left out. In it we are admonished that they "have not tied themselves to a uniformity of phrasing, or to an identity of words" in their rendering of the Hebrew or Greek, lest they should fall into that "niceness in words, which was always counted the next step to trifling"—or that they should be esteemed "partial" in their use of good English words by saying "as it were to certain words, stand up higher, have a place in the Bible always, and to others of like quality get you hence, be banished forever." The English reader thereby is hindered from at once seeing that "eternal" and "everlasting" as in Matt. xxv. 46 are identical; that "church" is in itself nothing more than "assembly" as the word is rendered in Acts xix. 41; that "bishopric," Acts i. 20, has no reference whatever to the ecclesiastical authority known by that name, but is simply overseership or charge; and that "appear," 1 John iii. 2, is the "manifest" of verses 5, 8, 10. In this respect the Revised Version of 1881 is far the better guide. As an illustration of the need of "helps," when one desires to take advantage of verbal differences in the more minute study of the Scriptures, let the following have its lessons.

Our translators, as they warned the reader, have used synonyms as the rhythm of the sentence seemed to require. (Hence its superiority in style to the Revised Version, which has aimed at giving an exact translation.) Thus we find the words "judgment—condemnation—damnation" used apparently at random for the Greek equivalent. A distinction we have seen drawn between them, thus: Judgment is the declaring of man guilty. In which sense we must all appear before the judgment seat of Christ, Rom. iii. 9, xiv. 10. Condemnation is the passing of the sentence from which the believer is freed, viii. 1. Damnation is the infliction of the penalty, iii. 8—a very ingenious, and perhaps harmless, exegesis, imperfect however in one particular, that is, in being untrue. In the first instance "judgment seat" is a single Greek word corresponding to our "criminal dock," while judgment, condemnation, damnation, represent the same word in the original, or when what might be held as a stronger word is used in the Greek, the translators have given "judgment." In this connexion let my hearer read John iii. 17-19, substituting as our revisers have, judge and judgment for condemn and condemnation, and ask themselves whether some fresh light is not thereby thrown upon those utterances.

Reverent and faithful scholarship has done very much during the past few years for the diligent student of the English Bible. And we almost venture the assertion that the man who essays to teach without one or more of the helps now ready to hand, if ignorant, is criminally so. Let two of these aids be mentioned.

First, because of the wide range of scholarship engaged, and the thoroughness of its work—the Revised Version of 1881 and 1885, the New Testament appearing in the former year, the entire Bible in the latter. Its prefaces, notes, and the appendices of the American Committees are most valuable sources of information, and reliable. The English reader therein finds, e.g., that "flock" not "fold" should be read John x. 16. and will learn thereby to discount the struggle for mere organic unity in the Christian Church, and to enlarge the sphere of Christian sympathy beyond the limits of "Our Church," till all who follow the Good Shepherd in sincerity and in truth are embraced in the folds which together make up the flock of God. Such archaisms as "Take no thought" (Matt. vi. 25, comp. 1 Sam. ix. 5) are expressed in the language of to-day, "Be not anxious." Work does not kill, worry does. Be prudent, not burdened with anxiety.

The other help that in this connection calls for mention is the "Variorum Bible" of Messrs. Eyre and Spottiswoode of London, which, in a portable form, gives to the English reader the results of the best and latest researches into the text of Scripture, and enables him to form an independent judgment as to the meaning of the sacred volume. This work first appeared in 1876, and has improved through several editions; its most recent edition notes all the important readings of the Revised Version, as indeed many were anticipated by the earlier; and the poetical parts of Scripture are printed in lines that bring out more plainly the parallelisms or "thought rhythms" which form the characteristic of Hebrew poetry. The brief but clear account in an introduction of the principal manuscripts and versions is valuable to the thoughtful reader, and together with the various renderings and readings composing the footnotes affords a critical apparatus which leaves to the English reader little to be desired, or indeed possible beyond.

In the infinity of the universe of God we have still need for the patient labours of the astronomer, though by their truth-tell to the sixpenny almanac is a sufficient guide for general life; there is still call for scholarly and loving study in that Divine Word we call the Bible; we cannot know too much; but as all cannot be astronomers, so all, not even the many, can be "exegetes"; nevertheless all that is needed for a full and true study of the English Bible is within the reach of every Anglo-Saxon reader, nor need he go beyond the aids to which already his attention has been directed.

Another important fact to be remembered as we read our English Bible—or indeed the Bible in any language—is that we have therein a library, not a single book. The Old Testament is practically a nation's entire literature. "Ta Biblia," "The Books," our Bible was originally called. The two great divisions indicate this—the Old Testament in Hebrew, the New Testament in Greek. The Old Testament includes the law, the prophets, the sacred writings. The New Testament the gospels, epistles and apocalypse. The revelations these books contain were given "in divers portions and divers manners" (Heb. i. 1), and the time covered thereby may be roughly estimated as twelve centuries. Let us look back twelve centuries. Our Saxon ancestors had scarcely given up their idols, English literature had not begun. And Israel underwent during that period changes as great, even greater, than our own Anglo-Saxon land. The exodus, the conquest, the anarchy and the kingdom, the exile and the return; throughout all these changes the living oracles spake, and each period had its own special record. The bondage and deliverance gave us the commandments and the law; Joshua records the conquest; Judges the time when, being no king in Israel, every tribe did what seemed right in its own eyes. Samuel ushers in the kingdom which the historical books take note of. Isaiah and contemporaries span the exile, and the three prophets last in our order speak of the return and restoration. The Psalms sing through all the periods from "The prayer of Moses, the man of God," (xc.) till the harps were taken down from the willows and tuned again to the strains on Zion hill (e.g., cxxvi.). The

century that was ushered in by the birth of Jesus at Bethlehem must have seen all the authentic books of the New Testament, but very varied were the circumstances which called forth the separate writings. You will readily see, therefore, that first each book should be read in the light of its own day if we would take therefrom the true intent and meaning. Ezekiel, e.g., must be read, not as if written in the year of grace 1891, but as written on the banks of an eastern stream while Judah was captive, but looking forward hopefully to the return.

One great defect of a child's picture is want of perspective; it lies flat; a true picture stands out. To the diligent student of the Bible its varied volumes stand out in a grand perspective; the childlike flatness in which many carelessly read it leads to distorted views and ignorant bitterness; remember that the earlier part of Isaiah was written while the kingdoms of Judah and Israel still existed, that the two great rival powers of the then known world were Egypt and Assyria, that Palestine lay on the great highway between, very much as Afghanistan lies between the advancing Russian power and our Indian lines; remember also that men then as now were ready to follow the dictates of policy rather than of righteousness, playing Egypt against Assyria and Assyria against Egypt, as we can imagine the Ameer of Afghanistan to do; and you read a life into those prophecies you fail to feel if simply read as a treatise of yesterday, and rid yourself of a host of "cranky" commentators.

Yet these separate volumes are part of a whole. There are stages in the revelation; there are "rudiments" (Gal. iv. 3, R.V.), and the consciousness of sonship. The perspective unifies, does not isolate. We may note a providential guiding which, placing Genesis first on the shelf of this library, brings Revelation to close the series. Beginning with an Eden lost we stay at the Paradise regained; and all between "the divers portions and divers manners" are stages in the progress, steps in the ladder whose base resting on earth leads up to the heaven of our highest hopes, the goal of the regenerated human race. A wise reader, standing upon the vantage ground which Christ's teachings afford, will read from the beginning on to the many mansioned home, the way by which God leads from the primitive Eden up to the glory in which He Himself dwells.

Ah me! sighs some poor heart, if all this trouble is to be taken, where is rest to be found? All things are full of labour. You take some pains in choosing a suit, selecting a hat or bonnet. I have known some people spend some hours selecting a scarf pin, ring or brooch. Certainly we spend labour to spread our table for our daily meal. "Is not the life more than the food, and the body than the raiment?" and God's kingdom and His righteousness above all things to be sought? Some little care to read and pains to search, may surely be exercised in the reading of those writings in which we profess to find the will of the Lord for our salvation. "I will meditate in thy precepts and have respect unto thy ways" is the resolve of the earnest soul. Moreover, all our utterances in this lecture are within the range of any thoughtful common school lad or lass. Whatever advantages the speaker may have in scholarship has been used in abstaining from saying things false or doubtful. We avoid the realm of ignorant learning, and content ourselves with drawing attention to acknowledged facts in their practical bearing, and to opinions readily weighed by any attentive hearer.

A few words as to interpretation. In a letter you read: "You are a fine fellow," a simple English sentence. What does it mean? As it reads? or is it an expression of scorn? The voice would declare by inflection in a moment; but there is no voice, only the plain blank lines. Need we remain in doubt? Not if we understand the relation which exists between the writer and ourselves. The entire tenor of the letter also renders misunderstanding out of the question. If we would read the Bible aright our relation to the God of the Bible and His to us must be experienced and maintained. We need clean hands to handle and pure hearts to read. And I venture to say that the reason why "This is the book where each his dogma seeks. And this the book where each his dogma finds," is, that we do not allow ourselves to be moved into a right relation with our Father in heaven. I shall give an example, speaking unto wise men, judge ye what I say. We may safely conclude that when in our best moods, still far above and beyond us is our Father which is in heaven. See Matt. vii. 11.

The wrong that pains my soul below
I dare not throne above;
I know not of His hate—I know
His goodness and His love.

No father would punish his child because the nurse had neglected to wash his face; or damn a boy of obedient spirit because he had overlooked some small attention to his toilet. True, if a son is told to pick up a straw and refuses, the straw is a trifle, but disobedience is a sin; but even here, a wise father will scarcely seek to show his authority by making the straw a test of obedience; and certainly not should he be striving to reclaim a prodigal. Read Mark xvi. 16. Unless overwhelming reason can be given for such an interpretation, it is inconceivable that Jesus should have said that water baptism is one of the conditions of salvation? Yet ecclesiasticism has practically thus affirmed. We have appropriated the word "baptize" and narrowed it down exclusively in our common parlance to the rite, the ceremony, in one or other of its controverted administrations; but Mark i. 8 should at once teach us otherwise. He that confiding in Jesus receives

of His spirit shall be saved; the unconfiding will not come to have life and must needs perish. There need be no difficulty here if we remember that the Gospel message is one of reasonable love, and peace; not of ritual or of discord. "Hear what God the Lord will speak: For He will speak peace to His people and to His saints; but let them not turn again to folly."

To the Christian the Bible is emphatically the Word of God. Some conception therefore of what is meant by "inspired of God" (2 Tim. iii. 16) seems necessary in rightly reading the same, and though the subject with our present surroundings and prejudices bristles with difficulties, this essay would be worse than incomplete were no reference made thereto. We shall however best show our reverence for "the oracles of God" (1 Pet. iv. 11) by confining ourselves to what they say concerning themselves. This testimony is concisely given, 2 Pet. i. 21, where we read (R. V.) "Men spake from God, being moved by the Holy Ghost." A divine enlightenment, the supernatural inbreathing of the Holy Spirit, far above the ordinary utterances of men 'as Sirius shines above the Rockies. Certainly our supernatural is God's natural; but here we are plainly told that in an exceptional way these men were moved by the Holy Ghost. The message was, is, through men to men, as the Spirit of God moved the utterance. God did not use the prophet's lips as a lifeless speaking trumpet; or the scribes as a mere typewriter; but men spake His message to men. We need not fear the humanity of the Scriptures, the prophetic word is through man to men. The message burned within them, as Jeremiah (xx. 9) "If I say I will not make mention of Him, nor speak in His name, then there is in mine heart as a burning fire shut up in my bones, and I weary myself to hold it in but cannot." The divine inspiration constrains, the prophet must speak; necessity is laid upon him.

This fact that men speak, emphasizes a principle of interpretation to which already reference has been made, to understand the message we must place ourselves *en rapport* with its occasion. The common practice of selecting texts out from their living connection, as jewellers choose gems for setting in some special form, e.g., that of a cross, may make a seemly ornament but fail most thoroughly in discerning what the prophecy is designed to teach. Texts are not to be torn from their native context to adorn our pet systems, but used as the message of God through the prophet to our soul. Men spake with all their surroundings moved, borne along, by the Holy Ghost.

Thoroughly conscious of the necessary imperfection of this effort, we are also assured that if in the way of the facts and principles presented the English Bible is studied, that Bible will be to us a much more living word than in moments of depression it sometimes appears. The history of Noah will be none the less real if we cease to discuss whether the flood was partial or universal, whether or no all existing species of animals found refuge in the ark; and realize that there are to-day ark-builders patiently toiling—"pegging away" as Abraham Lincoln would say—amidst ridicule, discouragement and opposition, that their house may be saved amid floods of ungodliness. Isaiah will speak even more evangelically if we take pains to read—as in Kings and Chronicles we may—that from the fortieth chapter onward there is primary reference to the approaching day when Israel's exiles were to rejoice in their own land, and sing again the songs of Zion in the city of the great King. We might get less speculative theology, but we should find more life; the prophecy monger would be largely discounted, but the ways of God would be more clearly seen; we should find greater unity and a more blessed peace.

Thus intelligently reading we should deepen our reverence for that record of continued and progressive revelation made by divers portions and in divers manners, to be "once for all" completed—not in our apprehension, but—in the Christ. Comparisons with the sacred books of the East, with Vedas or Koran, will only make our word of prophecy more sure and its light more clear. The Bible presents progressive revelation; the Vedas deterioration, the earlier being the simplest and the purest. The Koran is as an iron coat, no growth or freedom possible. The Bible presents a life that ever forgetting things behind presses on, and its heaven is not a dreamless Nirvana, nor a voluptuous garden of self-indulgence; but a life of service and of joy ever pressing on to the fulness of an infinite God who is love.

PROCRASTINATION.

It pays to do well that which should be done, and little duties unperformed are liable at times to result in great damage. We are told that a letter-carrier in one of our large cities a few months ago found on reaching the postoffice, after a long round of delivery, a letter in his bag that he had overlooked. The letter was an ordinary, unimportant looking missive, and he kept it for the first round next day.

What consequence followed? For want of that letter a great firm had failed to meet their engagements, their notes went to protest, and its mill closed, and hundreds of workmen were thrown out of employment. The letter-carrier himself was discharged, his family suffered during the winter for many of the necessities of life. But his loss was of small account compared to the misery caused by his single failure in duty.

Pastor and People.

IF WE KNEW.

If we knew, when walking thoughtless
Through the crowded, noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause where now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew, when friends around us
Closely press to say "Good-by,"
Which, among the lips that press us,
First should 'neath the daisies lie,
We would clasp their arms around us,
Looking on them through our tears,
Tender words of love eternal
We would whisper in their ears.

THE DEW.

In the economy of nature the dew performs a very important and useful part. By supplying with moisture plants which otherwise, in the absence of rain, would be withered up it does incalculable good to vegetation. Forming as it does at night, after the heat and drought of day, it bathes the dry and thirsty leaves in its cooling refreshing liquid. It comes, like the breath of God, to breathe on the dead bones of the valley, and cause them to arise a living army to praise Him. In the evening they lie down spent and dying; and in the morning, after the mysterious influence has visited them, they awake in divine radiance and beauty. The withered leaves are green again; the drooping herbs lift up their heads; the fading flowers, now sparkling as if set with diamonds and pearls, flash forth their brightest colours; and the pent up essences of the day fill the morning air with sweetest fragrance.

The dew is thus a type of Divine grace in the ends it fulfils or the uses it subserves. For, in a similar sweet way, does that grace come to revive the drooping soul. It brings its richest blessing to those that need it most, and will withhold it from none that seek it. Some of our hearts may be dry and sapless. We have lived in the desert of a godless world. The fierce glare and heat of this world's light—its selfishness, greed, and lust—have beaten us down; and the only breath that has passed over us may have been some sirocco of evil passion, or some whirlwind of excitement. No shower of blessing may have visited us, and no cooling shade of calmness and peace may have soothed our burning brows. We may even be, like those pitiable Israelites to whom Hosea spoke, the authors of our own destruction. At present we may be looking sadly on our withered worldly hearts, and saying in the bitterness of our remorse—"We have destroyed ourselves; we have fallen by our own iniquity." Yet, notwithstanding it all, if we are only willing to return to the Lord, we may take this promise for our own comfort and hope—"I will be as the dew unto Israel." If we but repent of past and present sin, and truly turn from it to God, His grace will visit us and bring "rich times of refreshing from the presence of the Lord." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money." "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

The dew is also a type of Divine grace in the manner of its coming. The storm of hail is often heralded by heaven's artillery. The heavy rain descends with a rushing noise, and even the gentle shower may be heard pattering on the leaves of the forest. But the dew performs its appointed task in the unbroken stillness and silence of night. The most ephemeral of fairy insects could not alight on the petal of a flower with so gentle and delicate a touch. You can see the mist as it rolls away, and hear the sound of the breeze that bloweth where it listeth; but as for this dew of heaven, no one can hear the sound thereof, or see whence it cometh. Unseen, silently, mysteriously, it distills its blessed drops of mercy on the earth beneath. So is it that the grace of God often comes into a man's life. So gently does it steal upon him that no one, not even his nearest friend, knows what a change may be going on within. You were perhaps in some severe trial, or in a state of spiritual destitution, when something occurred that set you athinking, and awoke a desire for God's favour. Your need was felt, and your cry went up: and, lo! before you knew you were bathed in Divine blessing. For the atmosphere in which we live contains the dew in itself. We need not cry, lo, here! or, lo, there! for behold the kingdom of God is in our midst. We have the Bible in our hands, the regular ministrations of God's house, and opportunities for communion with God. By reading and studying the Word of God; by waiting on Him in public and private worship; by seeking to enter into close personal relationship in prayer—these are the means by which we may be blessed, and by which we should alone usually hope to be blessed. If we cannot get any good, or a sufficient good, from these, we may hope in vain for a blessing through some extraordinary channel. It was a voice from heaven that said regarding those who needed special means to awaken them—"They have Moses and the prophets, let them hear them. For if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

In Bible lands, and hot countries generally, the dew is much heavier than with us. It distills most copiously where and when it is needed most, literally drenching the grass as much as a shower of rain. Yet, unlike the rain, it is not fitful or uncertain in its coming. Night after night, with few exceptions, it renews its baptism of love and mercy. It is as much the daily sustenance of plant life as the grass is the daily bread of the cattle. How beautiful a symbol of that grace that is always sufficient, and can satisfy all our need in Christ Jesus! Can we read the lesson that it teaches us? How many wants have we, ever crying and unsatisfied? How many things do we need, and continue to want, instead of taking them as they are freely offered to us? The still small voice of the Poet might well reproach us for our want of faith,—

'Twere better not to breathe or speak,
Than cry for strength, remaining weak,
And seem to find but still to seek.

We need and receive not, because we ask not; or we ask and receive not, because we ask amiss. Hitherto we have asked nothing,—nothing to the point, or in comparison with our real need, or the greatness of the Spiritual supply. "Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "If any man thirst," says Jesus, "let him come to Me and drink." Is it not too often the case that we have recourse to God for some special blessing, asking grace for some particular duty we have to do, or trial we have to endure, forgetting that we need daily grace, and that if we were receiving it we would not need to fear our special trials? Let us remember, that if we would be strong in the Lord, and quit ourselves like men in every conflict, we must learn to drink in the Spirit of God as the earth imbibes the dew. Our daily meat and drink must be the will of our Father in Heaven. We must breathe the atmosphere of purity and virtue, truth and justice, love and mercy, reverence for God, and respect for man and woman; and when temptation and trial come, they will find us prepared to meet them,—we will be strengthened with might in the inner man, and be enabled to endure hardness as good soldiers of Jesus Christ. "For the earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God."

The dew is also a type of Divine grace in the conditions of its coming. The formation of dew is occasioned by the radiation of heat from the earth's surface at night. Those objects that lose their heat most rapidly reduce the temperature of the surrounding atmosphere, and induce the condensation of aqueous vapour; while those near to the surface of the ground also trap the steam rising from the cooling earth. The greatest fall of dew will thus take place when there is the greatest amount of moisture in the air and ground, and the greatest fall of temperature. Whatever reduces the temperature tends to induce a deposit; and whatever keeps up the temperature tends to prevent its formation. Thus a cloudy sky by retarding radiation, and a breeze of wind by renewing the air at the surface before it gets cold enough, hinder the process. The two conditions necessary for the formation of dew are a clear sky and a still night. The copiousness of the deposit depends on the amount of vapour available, and the nature of it depends on the extent of the cold. For if the thermometer should fall below freezing point, the dew will take the form of rime or hoar frost.

The grace of God also requires similar conditions before it will come to us in its fulness. Our souls, too, must be free alike from clouds and from storm. If, e.g., they are overcast by sin, or shrouded in ignorance and unbelief, we need not expect much peace or joy. The night of our trial may be very long and dark, yet if we are waiting for the light, and looking up with transparent simple hearts, even before the day dawn, our "King's favour will be as the dew upon the grass." Those that are sincere and true, the simple of heart and single of eye, shall first be visited by God's grace. The pure in heart, and they alone, shall see God. Let us see, then, that our souls are not beclouded by any of those mists that hide the clear blue infinite of Divine love and beauty from our eyes.

On the other hand, if our minds are in a state of ferment, if we are anxious and troubled about many things, if we are driven about like waves of the sea and tossed, if we tremble like reeds before the blasts of trial, we cannot expect to enjoy God's peace in our lives. Some of the very best things can only be gained by rest. If we wish to have cream we must let the milk stand. The poet or thinker who seeks beautiful fancies and sage wisdom can only find them in quiet and calm meditation on nature and life. And so in matters of religion there are virtues and graces that can only be gained in the stillness of one's own soul. To the ark that is floating securely at rest, even amid solitude and desolation, the dove of purity will come with the olive leaf of peace. When Moses saw that the people must be calm and confident before they were able to march through the sea, he commanded them to stand still and see the salvation of the Lord. Our Saviour, also, when He left His peace as His most precious legacy to His sorrowing disciples, called on them not to let their hearts be troubled or afraid. If, then, we would be refreshed by a rich baptism of grace, we must seek to "rest in the Lord," and to understand the truth of His promises. "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

The dew is also a type of Divine grace in the sphere of its action or the subjects of its influence. Dew does not, as may generally be supposed, come equally to all objects. It is

deposited most copiously on those that lose their heat most rapidly; and as blades of grass, and leaves generally, have this property, it forms more on vegetation than on the bare ground. Recent scientific investigations have shown that even dry roads receive nightly their share of moisture, the stones, on their under sides, trapping the vapour that rises from the ground. Plants, however, capture the greatest quantity of liquid—from whatever source it comes—many of them having the power of pumping it from their roots in plentiful measure. The large diamond-like drops that form on the tips of many leaves, and so frequently spoken of as dew, are said to be exudations from the plants themselves; the dew generally coating the whole blade with a fine pearl-lustre. The miracle of Gideon's fleece, wet with dew when all around was dry, is, however, to some degree, repeated every night, when the dew bathes the green mantle of grass and scarcely touches the dry soil. This we know to be the same with rain, which will pass over a barren waste and fall on the trees and fields beyond, illustrating the Divine principle of increase—that to him that hath shall be given.

In the same way God's richest blessings can only be received by those who already, in some measure, possess His Spirit. Many of God's promises, while bringing blessing to the whole world, are made for His people only. Such are those regarding His present help in trial, the blessings of affliction, and all things working together for good. Still the promise is made to all Israel. Every promise is for the humblest believer; and what has been said by God at any time to administer strength and consolation to any of His heroes of old, may be appropriated by the poorest and weakest of us to-day. None need fear that he or she will be overlooked in the great company of God's people. Though the saints be a multitude which no man can number, yet He knows the state and the need of every one. Not one of them shall perish; and He who marks the fall of a sparrow and even counts the hairs of our heads will surely take care of His own children. In the countless infinitude of leaves and blades of grass that nightly lift their drooping heads and cry with parched mouths to the God of Heaven, not one is overlooked; and, as the beautiful Scotch song so tenderly puts it, "Ilka blade o' grass keeps its ain drap o' dew."—*By the Rev. W. P. Rodgerston, M.A., B.Sc., in United Presbyterian Magazine.*

ORDER AND SYSTEM IN SUNDAY SCHOOL.

Whether it be managing a farm, driving cattle, running a railroad, conducting a business, or directing the education of the young, disorder produces confusion, and confusion leads to disaster. Order and system have both utility and attractiveness in them. In a well kept lawn or garden trained fruits and flowers blossom and bear better, and show themselves more beautifully to the eye. Order and system in the Sunday school lend efficiency and expedition to its work and please the children. The superintendent, librarian, secretary and teachers should remember that they are on duty and act under discipline, reducing the whole exercise to systematic order. Disorder genders loose habits and notions in morals and in truth, and is degrading. Not stiffness, but the decorum becoming the house of God and the study of His Word should be observed always. Our country schools should give special attention to this matter. They generally sin in deficiency—have too little discipline.

Others sin in excess—have too much discipline. The attention of officers, teachers and pupils is withdrawn from the spiritual purpose of the school, and given to the graceful rendition of the ritual and manual, and formality takes the place of religion in the minds of all. Too much form in education is the tendency of the age. Military drill and discipline have taken possession of every academy, and mechanical methods prevail in all common schools.

Both extremes, too much and too little drill, should be avoided, and let that drill be in the line of Church work—not in that of military tactics and stage performances. The Lord wants the worship of the heart, not of the body.—*Rev. T. P. Epes.*

NOT UNLIKELY.

It is not unbelief that makes any man strong. Not by the shutting out of anything, not by the shutting out of a lie, does power come. It cannot come by any negative. It must be positive. Deny the falsehood with all your power and voice. That is your duty. But that does not make you strong. It only makes you ready to be strong. Having turned the lie out of doors, you throw these same doors open to the truth. Then strength will come pouring in. It has always been through men of belief that power from God has poured into man. It is not the discriminating critic, but he whose beating, throbbing life offers itself a channel for the divine force.—*Rev. Phillips Brooks.*

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Our Young Folks.

WAITING FOR A BITE.

There's a stream that gently flows,
Where it comes from no one knows;

Through the valley, down the hill,
On it goes at its sweet will.

There's an urchin by that stream;
Very thoughtful doth he seem;

Holdeth he pole, line, and hook;
Watcheth he with anxious look;

Looks he not to left or right;
He is waiting for a bite.

There's a stream with dangers rife;
It is called "the stream of life."

As down that pleasant stream you glide,
Full oft you'll need to turn aside,

For hooks well baited meet your eye;
Be wary, boy, and pass them by.

They temptations fair display
To lure you from the right away,

Like our ragged urchin bright,
They're waiting for the fatal bite.

—Egbert L. Bangs.

AN APT STUDENT.

Several winters ago a woman was coming out from a public building where the heavy doors swung back and made egress somewhat difficult. A little urchin sprang to the rescue, and, as he held open the door, she said: "Thank you," and passed on.

"D'ye hear that?" said the boy to a companion standing near him.

"No; what?"

"Why, that lady said 'Thank ye' to the likes o' me."

Amused at the conversation, the lady turned and said to the boy:—

"It always pays to be polite, my boy; remember that."

Years passed away, and last December, when doing her Christmas shopping, this same lady received exceptional courtesy from a clerk in a store, which caused her to remark to a lady who was with her:—

"What a great comfort to be civilly treated once in a while, though I don't know that I blame the store clerks for being rude during the holidays."

The young man's quick ear caught the words, and said:—

"Pardon me, madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement while he related the little forgotten incident, and told her that the simple "Thank you" awakened his ambition to be something in the world. He went and applied for a situation as office boy in the establishment where he was now an honoured and trusted clerk.

Only two words, dropped into the treasury of a street conversation, but they yielded returns most satisfactory.

CAN'T AFFORD IT.

"Here, Dan, is something that may interest you," said Farmer Brown, as he handed the boy a bulky letter.

"The postmaster missed his mark there, sure," said Dan, glancing at the untouched stamp.

"That will send a letter to your mother, Dan, and not make you any poorer, either," answered the farmer.

"I dare say it will," responded the lad, as he proceeded to moisten it at the mouth of the steaming tea-kettle.

"And you can have the two cents and thus save for marbles," suggested Mr. Brown, thoughtlessly.

"That would be cheating," whispered Dan's conscience.

"The stamp has already done its duty in carrying one letter."

"It will carry another. It is not marked," argued Dan.

"But you know that it was a mistake," urged the monitor within.

"That was the postmaster's fault, and not mine," was Dan's inward reply. "It is a very small thing, and the Government will not miss it; no, not even know it."

"Will you not know it, and can you afford to be dishonest for so small an amount?" the small voice whispered.

Dan trembled, for it seemed that someone had spoken the words right in his ear. Flinging the stamp he had loosened into the fire, he exclaimed: "No! I cannot afford to sell myself so cheap."

"What's wrong?" asked the farmer, glancing up from his paper. "Lose the stamp after all your trouble?"

"Worse than that," replied the boy, sheepishly.

"What! burned your fingers with the steam?" questioned his employer.

"No," said Dan, determinedly. "I sold my honour, or came near doing so."

"What do you mean, boy? The stamp is all right. It would never have been found out."

"But I knew it all the time, and two cents is a small amount to get for your self-respect; besides—"

"Besides what?" queried the man.
"God knows about it, and He looks upon the heart," answered Dan.

"It's a mighty small thing to worry over, I am sure," replied Mr. Brown. "The post office department would not have been much the poorer, I assure you."

"It would have been I who would have been the poorer. Had I sold my honour for two cents, I should have made the worst bargain I ever did."

And so Dan gained a victory, and he was never sorry that he had obeyed the voice of conscience.

KEEP LIFE PURE.

An Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year had rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jewelled key should disclose the mysterious contents. It came at last, and the maiden went away alone and with trembling haste unlocked the treasure; and lo! reposing on delicate satin linings, lay nothing but a shroud of rust: the form of something beautiful could be discerned but the beauty had gone forever. Tearful with disappointment she did not at first see a slip of parchment containing these words: "Dear pupil: May you learn from this a lesson for your life. This trinket, when enclosed, had upon it a single spot of rust, by neglect it has become the useless thing you now behold; only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament to society, and a source of true pleasure to yourself and your friends."

LURED TO DEATH.

The celebrated Rowland Hill, who was famous for his quaint and forcible illustrations, startled his congregation one Sunday by the following. Said he:—

"My friends, the other day I was going down the street, and I saw a drove of pigs following a man. Of course I was interested, my curiosity was greatly excited, and so I determined to follow. I did so, and to my great surprise I saw them follow him into the slaughter-house. With some there seemed a little hesitancy, but they all finally went into the enclosure. I was anxious to know how this was brought about and so I said to the man:—

"My friend, how did you manage to induce these pigs to follow you here?"

"Oh, did you not see?" said the man. "I had a basket of beans under my arm; I occasionally dropped a few as I went along, and so they followed me."

"Yes, and so, I thought, 'the devil has his basket of beans under his arm, and he drops them as he goes along; and what multitudes he induces to follow him, by a few beans, to an everlasting slaughter-house!'"

SOMETHING FOR BOYS.

Many people seem to forget that character grows; that it is not something to put on, ready made, with womanhood or manhood; but day by day, here a little and there a little, grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy. Let us see the way in which a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy who is late at school stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying: "I forgot, I didn't think," will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things will never be a noble, generous, kindly man—a gentleman.

AFTER diphtheria, scarlet fever, pneumonia, or any other severe illness, there is no better tonic than Hood's Sarsaparilla.

AN IMPORTANT SUBJECT.

The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body, but what we digest. To study what we eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 6, }
1891. }

THE TRUE CHILDREN OF GOD.

{ John 8 :
31-47. }

GOLDEN TEXT.—As many as received Him, to them gave He power to become the sons of God.—John i. 12.

INTRODUCTORY.

This discourse spoken by Jesus followed that of the last lesson. It was on the closing day of the Feast of Tabernacles and was addressed to a portion of the people that were crowded within the temple enclosure. The previous night had been spent on the Mount of Olives, probably at the home of Martha and Mary and Lazarus at their house in Bethany.

I. True Discipleship.—Among His hearers were a number of Jews who believed on Jesus. In the first instance His words are chiefly addressed to them. The faith of these hearers may have been varied in degree. Some were outwardly convinced no doubt that Jesus was what He claimed to be. He had shown by His teaching, His miracles, and the unapproachable beauty of His character that He had come forth from God. As such they had listened to Him with confidence and respect. There were no doubt others whose faith in Him was deeper and stronger, who accepted Him as their Saviour, their Lord and Master, and who longed for fuller and closer sympathy with Him. To them He was Christ, the Saviour in whom they trusted for eternal life. To this attainment He here exhorts them "If ye continue in My Word." Christ's teaching is unlike that of any earthly master, however gifted, however wise. To such, men are attracted and from such they turn away when some new teacher makes his appearance. Sometimes the disciple outgrows his master in learning and attainment. Jesus Christ is the only true teacher. His teaching is final because He knows all things. We cannot leave Him for a better. Lord, to whom can we go but unto Thee, Thou hast the words of eternal life. It is only by patient continuance then in the school of Christ that we can attain to the full knowledge of the truth. Continuance in His word means obedience to His precepts as well as a reception and cherishing of His teaching. It is they that endure unto the end that shall be saved. By steadfast perseverance in learning of Christ, trusting in Him and obedience of Him we attain to true discipleship and become possessed of the blessings that flow from this relationship.

II. Its Privileges.—The true disciple attains to a knowledge of the truth. He reaches a perception of its reality, its beauty and its power. He is enabled to see Christ as its embodiment, and comes to a knowledge of God as revealed in Christ Jesus. The genuine disciple of Christ sees truth in its proportionate relations, and regulates his life in accordance with its requirements. It affects alike his understanding and his heart. By the saving knowledge of Christ's truth the disciple reaches a higher stature. "The truth shall make you free." The freedom that comes from a knowledge of Christ is the only freedom worth the name. It liberates from the slavery to sin which is a servitude in which all are by nature. It frees from ignorance and all that is degrading and confers the true spirit of independence in which one can confront the world and the evil therein. At this point in His discourse some of His hearers interrupted Him with an air of surprise that He should speak of making them free. They did not comprehend the meaning of His words. They had the traditions of their glorious independence, claiming descent from Abraham, and asserting that they had never been in bondage to any man, forgetting that their fathers had been in bondage in Egypt, and also that many of their ancestors had gone into captivity. At that very time, though permitted a certain degree of individual liberty, nationally they were subjected to the Roman Empire. Without referring to their misapprehension Jesus at once returns to the spiritual truth He had been proclaiming and explains His meaning. "Whosoever," He says, "committeth sin, is the servant of sin." Sin is his master, he is its slave, for that is really the meaning of the term "servant" here. Literally it is "bond-servant." One in such a condition is not his own master, for the stipulated time another is his master and has control over him, carrying out the illustration, for the benefit of those who prided themselves on their descent from Abraham, Jesus tells them that "the servant abideth not in the house forever." He does not belong to the family circle. He is of a different lineage, and when His term of servitude ends He has to depart. With the true disciple it is otherwise. His are all the rights and privileges of Sonship, "but the son abideth ever." He adds these encouraging words, that have a far-reaching significance: "If the Son, therefore, shall make you free, ye shall be free indeed."

III. Its Characteristics.—According to the flesh the Jews were the children of Abraham, but at that moment, the rulers of the people were at that time desirous of putting Jesus to death. As Abraham's seed they were destitute of Abraham's faith; the reason was that Christ's words found no response in their hearts. He here distinctly asserts His divine sonship and states that His teaching is a revelation of His Father's purposes. In contrast with this the unbelieving Jews are doing the will of their father, the evil one. In tones of indignation no doubt, they reassert their descent from Abraham. That they are not spiritually the children of Abraham Jesus shows them from the fact that their intentions and conduct were entirely unlike what Abraham did. They desired His death by violence and for no other reason than that He had told them the truth, whose disclosures had roused their resentment. Now they assert that spiritually God is their father. In this colloquy Jesus answers all their objections, but keeps close to the point on which He is insisting. "If God were your Father, ye would love Me." In Him, were their prejudices and spiritual blindness removed, they would see the divine perfections embodied; they would recognize the divine likeness. He would be the object of their reverential love. He came direct from God with His Father's entire sanction and approval. He remonstrates with them because of their want of spiritual discernment. They do not understand because of spiritual incapacity. They do not understand because they have no sympathy with His doctrines and design. Now He says plainly to these determined rejecters of His truth that they are of their father the Devil, and He assigns two reasons for this saying. They bore a resemblance to the Evil One in this, that like him they had in their hearts murderous intentions, and also they resembled him in their hatred of the truth. This is followed by a direct and impressive challenge before which they are silent. He had shown them how their conduct conflicted with their claims to a spiritual ancestry traceable to Abraham. He had stated that His character was consistent with the claims to Divine sonship he had advanced. Now He makes a challenge that no man ever living could dare to make, "Which of you convinceth Me of sin?" The impressive discourse closes with the statement, eternally true, "He that is of God heareth God's words."

PRACTICAL SUGGESTIONS.

All who would learn of Christ savingly and to profit, must abide in Him and continue in His word.

The only true freedom is the liberty wherewith Christ maketh His people free.

Pious parentage is a great blessing but it does not confer spiritual life. Salvation and grace are not hereditary. They come by regeneration.

Jesus Christ is the only sinless One who has been in this world since Adam fell. Through Him alone can our sins be forgiven.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 26th, 1891.

MEN who can do something are the human agency most needed in the Church. There is no lack of talkers. Even sensible people seldom think of how useless a creature a mere critic generally is. The nearer a man approaches the intellectual level of an idiot, the better qualified he usually is to make commonplace remarks about the work of others. Mental imbecility combined with idiotic fluency are all the qualifications that anybody needs to make silly commonplace observations. There are many things in this age that we should be thankful for, and one of them is that men are being judged more and more every day by what they can do. In every department of human activity except the Church this is the main test and it will soon be the principal test in the Church too.

THE hierarchy in Ireland have done good service in snuffing out Parnell. No Protestant cares to see priests have too much power in politics, but if the priests of Quebec would go to work for pure government as they might do, and put an end to the scandals that are constantly cropping out among their people, some of their past sins might perhaps be forgiven. It is said that the hierarchy have almost absolute power over their congregations and that they are not slow to exercise it when the Church is in danger or in search of some advantage. There is a great opportunity now for the hierarchy in Quebec. There is a remote possibility that if Parnell had been a Catholic the priesthood might not have united to exterminate him. Perhaps the offenders in Quebec may be more gently handled because most of them belong to the Church.

NEXT to secret undermining the most dangerous thing for a pastor is mistaken kindness. The parishioner who insists that his pastor should call often, and "spend the day" with him occasionally means to be kind but is often cruel. The kindness that takes and keeps a minister away from his studies always ends in one way—in the expulsion of the minister from his pulpit and manse. It is not easy to resist mistaken kindness, and lack of strength to resist it has ruined many a minister who started well. It should not be so hard for a minister to say no to mistaken kindness when he remembers that the parishioner who wants him to "spend the day" is just as likely as any other to find fault with his sermons and to suggest that "a change" might be a good thing. If he does not go that far he usually pays his minister that doubtful compliment of saying that "he is no great preacher but is a very nice man in the house."

THE matter of pulpit announcements is receiving a large share of attention in the religious press of the United States. The weight of the best opinion is that unless in very special cases pulpit notices should be confined to congregational work. Why in the name of everything sacred should a pulpit be used for advertising purposes? Is it any part of the duty of a minister of the Gospel to do work on Sunday that the printer should be paid for doing on Monday? Is a deadhead notice of somebody's show part of the Gospel ministers are licensed to preach? Is advertising not a secular business, and if a secular business should it be carried on in church on Sabbath? The fear of seeming to be less obliging than the neighbouring Methodist minister sometimes leads Presbyterian ministers to make announcements that are very distasteful to themselves and to some of their people. Well, if the Methodist minister degrades his pulpit and profanes the Sabbath that is no reason why the Presbyterian minister should do so.

MOODY says that he never knew a discouraged preacher, a discouraged Sabbath school teacher or a discouraged worker of any kind in the Church that ever accomplished much for Christ. Sweeping general statements are always to be taken cautiously, but there is much food for reflection in the extended observation of the great lay preacher. It is a fact that a thoroughly and permanently discouraged minister rarely accomplishes much. Of course the most buoyant of men have their fainting fits, but that is an entirely different thing from permanent chronic discouragement. There is something in a buoyant, cheerful, hopeful temperament that marvellously helps to commend the Gospel message to men, while there is something in gloomy depression that spoils the effect of the best prepared sermon. If, then, a discouraged minister must be powerless, or almost powerless, for good, what should be said of professing Christians who make a regular habit of doing all in their power to discourage their pastor? Worrying him is cruel enough, but that is not the most serious part of the business. The most serious part is that through their discouragement souls may be eternally lost. Little do men think when they throw obstacles in the way of any one working for Christ of what the consequences of their conduct may be. The great day will make some astounding revelations in this matter.

WHEN a notoriously unsuitable man succeeds, by some means or other, in getting a call from an important congregation, people who know how unsuitable he is sometimes shake their heads, look wise, and say: "Oh, he'll soon find his level." Now it may be true that sooner or later nearly every man finds his level. Some rise to their level and others sink to theirs. But we submit that adjusting the level of clergymen is not the most important part of the Church's work. Besides it is most costly work, much more costly than Home or Foreign Mission work, about the expense of which we hear so much. To remove that man and put him in his proper place may cost the Church a number of good members, may keep back the growth and contributions of the congregation for years, and, what is worse, may open sores that it will take years and years to heal. In the face of such serious probabilities it is poor consolation to say: "Every man will find his level." The Church of Christ should not be made to suffer in finding the levels of her ministers. She has higher and nobler work to do. If congregations went about the serious business of selecting a spiritual adviser in a more devout spirit and exercised as much sense in doing so as many of them do in managing their private business, we would not lose so many members during vacancies nor disappoint so many when vacancies are filled.

YOUNG men, and some men not so very young, often move from the older parts of Canada to the North-West or the Pacific coast, and live there for months or even years with certificates of membership or letters of introduction to ministers in their pockets and never connect themselves with a congregation or even make themselves known. The same thing is done all through the Western States. Hundreds of Presbyterians are lost to the Church in this way in Canada. Living without Church ordinances, they soon lapse or drift into some form of error. How can this evil be remedied? It is easy to say the ministers out there should look after them. The ministers out there can and are doing their best, but neither there nor anywhere else can a minister work impossibilities. Vancouver City has grown in five years from nothing at all to a city of ten or twelve thousand. Can two or three ministers watch all the people that are so rapidly gathering at this point? Victoria is a fast-growing city of twenty thousand. Young men are flocking in from every direction. But this rapidly-growing city has just two Presbyterian ministers at the present time. If they did nothing else they could scarcely keep track of all the strangers coming into the city. There is a remedy for the evil. If the pastors from whose congregations these people go west would just take the trouble of sending a post card after them to the local minister, hundreds of people would be saved to the Church. Writing these post-cards would be worth more to the Church than writing about the deceased wife's sister.

ONE of the most serious things in connection with the revelations that are being made at Ottawa is the fact that in Quebec at least the bringing out and the supporting of political candidates seems to be often, to put the matter mildly, in

unworthy hands. Across the lines they have what they call "primaries." These are caucuses attended by ward politicians of the lowest stamp. At these local caucuses the candidates are selected and the wires pulled for their nomination. This vicious system seems to have fastened itself upon Quebec—and it is not by any means unknown in Ontario. Good men of all parties should unite in stamping it out. The only effective way to keep scoundrels in the background in politics is for decent men to take the reins in their own hands and drive. Ministers may preach and moralists may moralize, and patriotic men may grieve, and the bewailing brethren may bewail and lament, but just so long as unclean hands make the nominations and mark the ballots, scandals will prevail. The party a man belongs to is a secondary consideration compared with his social standing and moral character. A good man is a good man whatever his political creed. A scoundrel is a scoundrel no matter what party he belongs to. Much of the evil from which this country suffers arises from the fact that good citizens do not take a sufficient interest in bringing out good men. A scalawag is too often started in the race by other scalawags, and then decent men support him for party reasons. The remedy is for good men to bring out good men.

THE RELIGIOUS CONDITION OF ITALY

POLITICALLY the aspirations of the Italian people have been realized. The arbitrary and unsatisfactory rule of petty kings and grand dukes over small principalities has given place to a monarchy that presides over the political destinies of United Italy. The country enjoys free institutions. Civil and religious liberty is now the possession of the people, and has free scope throughout the land. The Italians are not all of one mind. Like other people they have differences of opinion as to what an ideal State should be. The adherents of the Papacy, chiefly interested ecclesiastics, dream of the restoration of the temporal power of the Pope, and cherish reactionary sentiments generally. There are also those who long for a republican form of government, but these latter are not distinctively aggressive. The rule of the present dynasty is in harmony with the popular will generally, and there is no strong disposition to seek a change. Few believe that the Pope can ever again become a temporal sovereign, however persistently his claims may continue to be set forth. There is a marked determination to resist every attempt that his partisans may make in that direction. The vigour and energy with which the new Italian kingdom has advanced have given hope and confidence to the people. The national ambition, however, has been somewhat costly. As a member of the Dreibund Italy has been compelled to maintain military and naval forces beyond her legitimately available resources, and the weight of taxation has fallen on the people with crushing force. Some have even gone the length of describing the position in this respect as almost intolerable as war itself. In all the large European nationalities immense standing armies and costly navies are becoming oppressive, but in Italy this condition of things is most heavily felt. However the people have it in their power heroically to bear the strain or to modify it at will.

Is the religious condition of the Italian people healthy and encouraging? Are their religious and moral longings as well defined and as promising as their political aspirations? It would be well for the kingdom if these questions could receive a decided affirmative. Friends of evangelical religion from other lands who with observant eyes have travelled and mingled with the people, have tried to ascertain how they are affected to the Gospel, and the conclusion, though hopeful, is not so encouraging as might be desired. There is unanimity of opinion that the moral and spiritual power of the Papacy at headquarters is of the feeblest description. It has ceased to influence the intelligence of the land, and no longer commands their respect. Professor W. G. Blaikie, who has recently visited Italy, tells in the last number of the *Quarterly Register*, the organ of the Alliance of Reformed Churches holding the Presbyterian system, that Signor Mariano, a professor in the University of Naples, who has left her communion, declares that the Church of Rome

... has carried mechanical religion to the furthest point possible, has developed everything of the kind to the utmost limit, so as to leave nothing more possible in that direction, and yet to have proved an utter failure. Rome has made no provision for the real wants of the human soul. The soul craves what is not mechanical but spiritual, and Rome provides nothing of the sort. Consequently she has lost the confidence of thinking men. They asked bread, she has given a stone. Weighed in the balances she is found wanting. And

as there is no prospect, nor indeed possibility, of change, her doom as a Church is fixed, for she can never be a guide to earnest souls.

Professor Mariano gives an explanation of the popular apathy to the claims of evangelical religion that its many divisions perplex the average Italian, and that its forms of worship are so bald and bare that they are repellent. Hence the people become indifferent and cease to be interested in any form of religion, and, it is to be feared, in its essence also. Prominent Italians of a more pronounced religious type than the Neapolitan professor, agree with him in his opinions concerning the Church of Rome, but they account for the indifference of the Italians to evangelical religion by assigning it to a different and probably truer, as it is a deeper, cause. The spiritual sensibilities of the people have, under a perverted and superstitious form of Christianity, become utterly deadened. Their consciences in relation to sin are torpid. They have lost the true conception of what sin means. They do not feel the burden of guilt, and consequently have no deep longings for spiritual deliverance. They do not feel that the Gospel is the good news of God to them. What is needed, observers tell us, is a direct awakening of the conscience to arouse the people from their spiritual lethargy.

This state of indifference cannot be of long continuance. Some of the best minds among the Italian people are beginning to realize the immense importance of deep, earnest, religious conviction. Things cannot remain as they are without becoming decidedly worse. Morality, personal and national, is sure to suffer, and then the hopes of Italian progress would be vain. There is much earnest effort put forth for the extension of the Gospel in the Italian peninsula, and the foremost place among the agencies promoting it must be assigned to the Waldensian Church, which for centuries has borne faithful testimony to the truth of Christ. Many are the excellent and cheering results from these efforts, but the urgency is great. At the Reformation Italy had the offer of spiritual emancipation but she rejected it. In happier days a second opportunity offers. How will she act? Her future depends on the attitude she assumes to the revealed truth of God.

A PIOUS FRAUD.

THE quaint town of Treves nestling on the banks of the Moselle in Rhenish Prussia is at present a centre of great attraction. In this ancient town legends grow as luxuriantly as the vines that cluster so plentifully in its neighbourhood. It claims a fabulous antiquity and certainly has evidences of a remote antiquity. Helena, the so-called inventor of the true cross, is said to have presented to the Church at Treves the seamless coat which Jesus wore at the crucifixion. This precious relic, it is asserted, has been sacredly preserved ever since by the successive archbishops of the diocese. At rare intervals the holy coat is exhibited with much pomp and splendour to all who care to see it. Last week an exhibition of the seamless coat was opened which will continue for about six weeks, and will be the means of attracting large numbers to a town that normally passes a drowsy and commonplace existence. All the modern arts of the boomster are resorted to for the purpose of encouraging pilgrims to visit this little Prussian town of about 26,000 inhabitants. The Pope has given the pious fraud his infallible benediction; the religious guides of the place have offered the usual inducements in the way of indulgences to the faithful who assist at the function. The claims of rivals have been set aside. Argenteuil in France has also a holy coat, but its genuineness has been disputed and its pretensions silenced by the help of science. It has, under microscopic examination, been discovered that the fabric is of camel's hair while the Treves garment is shown to be made of linen. Who after that can doubt that the Prussian, not the French, is the genuine article?

The inhabitants of Treves, seeing that in the vast multitudes attracted by the spectacle, there is a rich pecuniary harvest for them are eagerly seconding the efforts of the Churchmen in advertising the town. The railways likewise are doing all they can to encourage the travel which will help the dividends their shareholders expect. That the stream of travel, bearing on its bosom devout Roman Catholics whose credulity is equal to the occasion, the curious, the idle, and those who follow any stream in whatever direction it may flow, will be of vast proportions is certain. What will be the effect of this singular phenomenon on the popular mind?

How many will be in a position to believe that the relic on exhibition is the veritable coat worn by the Saviour in His last agony when dying for the sins of men? Very few indeed. Though the Pope has given the exhibition his sanction and blessing, is it possible that, without reservation, he believes that this is the identical robe that fell to the Roman soldier when the lot was cast? Leo XIII. is not an imbecile. It is quite possible he may have reasonable doubts, yet, for the sake of expediency he may make believe that he believes the legend that attributes to Helena the gift of the precious relic. Do the ecclesiastics more immediately interested in the exhibition themselves accept the story they tell the outside world? It is a rare device for interesting the crowd and bringing plentiful supplies to the priestly coffers. If they have doubts, they discreetly keep them to themselves. Do those who hope to reap a large harvest from the influx of people into the town cordially accept the figment as a sober, historical verity? Simply to ask such questions is to anticipate negative replies. Is it then on the principle that human nature is gullible, and that gain, whether material or religious, may be made of it that responsible religious authorities are found the chief promoters of this huge appeal to human credulity? Perhaps. But may not those who believe in the almost universal potency of humbug be liable to deceive themselves? The masses are not now so credulous as they once were. The schoolmaster is abroad and woe to those who either consciously or unconsciously try to fool them with antiquated legends with no better substantiation than that they have been traditionally received.

Let anyone at leisure balance the probabilities of the truth or falsity of this relic being what those who exploit it declare it to be. When it passed to the Roman soldier it disappeared from the ken of history. What he did with it is not and cannot be known. Through now many hands did it pass before finally coming into the possession of Helena? Is it likely that such a garment would have resisted the disintegrating action of centuries? But it may be urged that the holy coat was miraculously preserved. But if so, why? What purpose would be served by it? A so-called miracle of this sort does not harmonize with Christ's miracles. They were all of them wrought for the bodily and spiritual good of men. What doctrine can a cast-off garment corroborate? No doubt we shall hear of miraculous healings among nervous sufferers who make the pilgrimage to Treves. That, however, would mean little, and be no more impressive than the stories we hear about the doings at Ste. Anne de Beaupré. A strong probability of pious fraud is found in the fact that Treves has many competitors claiming possession of the seamless coat. It is said that Galatia in A.D. 580 possessed a holy coat. Nine years later Jerusalem put forth a like claim. So pious a country as Spain must needs have a similar precious relic, and accordingly we find that Oviedo glories in one in the year 800, while almost a century later Santiago de Compostella makes a rival claim. The statement is made that London even in 1066 had such a relic to show. Bremen and Treves in Germany both had holy coats, but somehow Treves has kept the lead. This possibly may be owing to the fact that in the sixteenth century Pope Leo X. by apostolic decree placed the genuineness of the holy coat of Treves beyond dispute. Even as late as 1843 Pope Gregory XVI., the immediate predecessor of Pius IX., declared the coat at Argenteuil to be the one really worn at the crucifixion. When Popes disagree whose decision can be trusted?

The present exhibition has been boomed with a persistency and enterprise that the coming world's fair can hardly surpass. As a piece of worldly-wise tactics it has succeeded. The crowds have commenced to rush in. For a time at least they will not be stopped by the cold air of criticism. The crowd will gather momentum as it grows, and it will only stop when it has exhausted itself. But afterwards? What will be the moral effect of the pilgrimage to Treves? The popular mind is not so tolerant of the pageantries and superstitions of Rome as it was in 1844, the time of the last exhibition. Even then it occasioned a secession from the Church of Rome which for a time was of some magnitude. Johann Ronge protested to the then archbishop of the diocese against what he openly called an abuse and a deception. He found many sympathizers within the pale of the Church itself, and many more were scandalized. Possibly the ecclesiastics may be of opinion that the present time is more auspicious for the exhibition than 1844. We shall soon see. The Church that for unworthy ends sanctions a deception and renders itself a party to a pious fraud has but little moral and spiritual influence to lose thereby.

Books and Magazines.

AN ADDRESS TO YOUNG MEN. By Rev. E. Wallace Waits, D.D. (Owen Sound, Sun Publishing Co.) The immediate occasion of this discourse, which has been published by request, was the sad drowning accident in which Mr. Thomas A. Taylor lost his life. The discourse is able, impressive and full of tender feeling. It will no doubt be extensively read both with pleasure and profit.

AMERICAN CHRISTIAN HEROES, or, Religion and Men of Government. Compiled by Rev. Edward J. Cuddings. (New York Bromfield & Co.) In this volume there is a large collection of biographical and historical sketches of the life and times of men who have taken a prominent part in the public affairs of the United States. Much curious and interesting information is conveyed to the reader. The sketches are brief and cannot weary the reader with prolixity. The attractiveness of the volume is enhanced by the presentation of numerous life-like and striking portraits.

STUMBLING STONES REMOVED FROM THE WORD OF GOD. By Rev. Arthur T. Pierson, D.D. (New York: The Baker & Taylor Co.)—In this little book many supposed difficulties of the Bible are shown not to be such in fact, and such simple rules of interpretation of a general character are laid down, as to make clear the literal truth of many passages which to some minds have previously been doubtful or only capable of the explanation that they were used metaphorically. The book is especially timely, now that general interest is turned towards the interpretation of the Scriptures.

ATMA A Romance By A. C. F. (Montreal John Lovell & Son.)—The author of this little book has ventured on an experiment. Wherever the sentiment suited the plain highway of prose is relinquished for a loftier flight in verse. It is an Indian story. The author has entered into the feelings and aspirations of the oriental mind and given remarkably felicitous expression to the longings and experiences of an ardent soul that craves a knowledge of God and truth. The usual incidents of romance are skilfully and naturally introduced. The work has been done in a fashion to secure the interest and admiration of the intelligent reader. The little book is worthy of an extended circulation.

CLOTHED WITH THE SUN; or, from Olivet to the Gates of Glory. A historical simile. By Rev. Joseph H. Hiltz. (Toronto: printed for the author by William Briggs.) In this work Mr. Hiltz, who so well told the "Experiences of a Backwoods Preacher" and "Among the Forest Trees," has in this work attempted a more adventurous flight. He describes in allegorical form the progress of the Christian Church, personified by a woman named Ecclesia, from its institution to its consummation. The chief incidents in the history of the past are briefly and graphically related, and the future progress of the Church is outlined by the suggestive hints furnished in the Book of Revelation. Mr. Hiltz has produced an interesting book that will be read with profit by old and young.

LITTLE THINGS IN EVERYDAY LIFE. (New York: Thomas Whitaker, Bible House.)—We have lately received and read with much interest, a little book, containing six little sermons on six little things, and advise our readers to take a little money and send for the book and read it, and then hand it to some one else, and thus keep it busy doing missionary work. The subject of the sermons are, "Little Duties," "Kindnesses," "Efforts," "Cares," "Pleasures," "Sins." If our readers will follow the suggestions of these sermons and put them in practice, they will be surprised at the greatness of the results. It is full of plain truths and good hints about good living, that all of our readers might well lay to heart.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—John Todhunter opens the August number with a most interesting account of George Wilson, an artist of great talent and rich promise, who died recently. The paper is embellished with several specimens of Wilson's work. Finely illustrated papers are "Tewkesbury Abbey," by Dean Spence, and "Old Landmarks," by Dewey Bates. The illustrations to the paper "Dickens and Punch," will be examined with curious interest. They are reproduced from the pages of the Fleet Street jester and some of them recall the great actors in the political drama half a century ago. The other features of the magazine are of excellent quality.

BIBLICAL SCHOLARSHIP AND INSPIRATION. Two papers by Professors Llewelyn J. Evans and Henry Preserved Smith, of Lane Theological Seminary. (Cincinnati: Robert Clark & Co.) These papers were lately read before the Presbyterian Ministerial Association of Cincinnati. They discuss the problems of criticism and show what facts must be considered, both in the New Testament and in the Old, in order to a correct doctrine of inspiration. They are papers of more than usual merit. Their authors have given conscientious, and scholarly study to the great question on which they write, with an evident sense of responsibility resting on them. The results of that study are here presented in clear and convincing arguments. In all great controversies much is contributed having great temporary value, but it is evident that in this instance, Professors Evans and Smith have produced a work that is of permanent worth.

THE GOSPEL OF ST. JOHN. By Marcus Dods, D.D. (Toronto: Willard Tract Depository.) A new volume of the splendid series forming the "Expositor's Bible" has recently made its appearance. Both subject and author entitle it to a cordial reception. For most Bible students the Fourth Gospel possesses a singular attractiveness. Many accomplished scholarly and spiritually-minded men have given to the world the result of their pains-taking labours, but no one is able to give the full and complete meaning of the divine utterances it contains. No one has been able to sound the depths of His teaching whose farewell discourses it contains. Professor Dods has found the evangel of the beloved disciple a delightful and inspiring study, and his first volume, which deals with the first part of the Gospel is a remarkably satisfactory production. His introductory note, without scholastic verbiage, states clearly the purpose and scope of John's Gospel and his whole method of treatment will commend itself to the intelligent reader. The exposition is charged with rich and suggestive thought. It may be mentioned that, if from recent ecclesiastical conflicts doubts were raised as to Professor Dods' soundness on the subject of our Lord's divinity, all doubt in that direction will be set at rest by the teachings of the present volume.

Choice Literature.

RALPH GEMMELL.

BY ROBERT POLLOK, A.M.

CHAPTER V.—(Continued.)

Some of these reflections Ralph made while this work of wickedness was going on before him. For, although he had already resolved, through the help of divine grace, to give no countenance to the persecutors, and to ally himself to that scattered few whom he thought sincere in serving their heavenly Master; and the murder of this helpless female—this outrage done both to humanity and religion, excited within him a greater hatred to sin and a firmer reliance on the grace of God, which he had seen so fully manifested, in supporting, consoling, and cheering this young woman in the last and severest trial to which the Christian can be exposed.

"If these be your doings," thought he as he wandered slowly along the coast, after witnessing this horrible spectacle, "if these be your doings, ye men of power and this world's honour, let not my soul come into your secret; unto your assembly, mine honour, be not thine united. Surely the Lord will visit you for these things; and then He will laugh at your calamity, and mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind. Oh, my Father in heaven! Thou knowest my heart. It is sinful, it is deceitful, ever deceiving me, taken up with lying vanities, ever leading me astray; but in thy great mercy, for the sake of Him who died that I might live, do Thou deliver me from its vain imaginations—from the snares of an alluring world—from the fear of its threatenings—and from the flattery of its promises. And, O give me, for Thou hast all power in heaven and in earth, give me strength and resolution to forsake all that is sinful, and follow all that is holy; to forsake those friends who would ruin my soul, and those possessions which, in a few years, at any rate, must be left forever; and to follow my Saviour, that Friend who sticketh closer than a brother—that Friend who will never forsake me—who will stand by me in death, and secure me from the fear of its terrors, who, by His own blood, hath won for me an inheritance valuable as the riches of divine grace—durable as the ages of eternity."

After uttering these pious ejaculations, Ralph began to consider whither to betake himself. To return home was to put himself in the way of all that reproach, ridicule, and alluring temptation, which he had already found himself unable to resist; and to throw himself into the society of the Covenanters was to deprive himself of every comfort of life, and to expose himself to the severest sufferings. For the present, however, he thought the last his duty. Trusting therefore to God, the all-powerful and the all-wise, he took his way to the farm-house where he was formerly apprehended. When he arrived, the old farmer, whom we formerly mentioned, took him by the hand and said, "You were once our friend, will you tell us if the soldiers are coming hither; for we have heard that you are now taking part with our enemies?"

"I did take part with your enemies and mine," replied Ralph, "but I have now left them; and I hope that my Saviour will never leave me to go so far astray again. I come to seek a night's shelter under your roof, and to be instructed by your experience."

"I cannot promise you an hour's safety in my house," said the old man, "but to what shelter it affords, you are welcome; and what of meat and drink our oppressors have left, my children shall divide with you. Come in, there is at this moment a minister in my house whom you formerly saw here. He will be glad to see you; for often have I heard him speak of your mother; and often has he lamented over you since you saw him last."

After a conversation with the old minister, in which Ralph related what had happened to him since their last interview, the venerable pastor asked him if he had ever joined in the celebration of the Lord's Supper. He replied in the negative, and added that it was his intention to take the first opportunity of publicly commemorating his Redeemer's death.

"You may soon have an opportunity," said the minister. "I am to dispense the sacrament of the Lord's Supper to-morrow, if it so please God, in a retired place, about five miles up the country, and you may go along with me."

"I would most willingly go," replied Ralph, "but I fear I am not prepared for an ordinance so solemn. It was yesterday that I was giving myself up to profane conversation, and taking part with those who know not God."

"There are none of us well enough prepared," said the minister, "but that is no reason why we should neglect this ordinance. Indeed, if we thought ourselves fully prepared, it would be a sign that we saw ourselves not as God sees us; that we flattered our own hearts, and were really ill fitted for approaching the holy table of God. If you were lately putting the fear of God away from you, and breaking His commandments, you have more need to approach the throne of grace in the sacrament of the Supper than there you may manifest your return to His service and receive a large supply of His grace, that you may not again fall into temptation and sin against Him. We do not eat and drink the Lord's Supper unworthily because we are sinners, but because we refuse to put on the wedding garment of Christ's righteousness. Arrayed in this righteousness the guiltiest sinner shall then be welcomed and honoured by the God of holiness. If you see yourself to be naturally poor, and naked, and blind, and miserable, exposed to the curse of God's law, and unable of yourself to fulfil any of its demands; if you put all your hope of salvation in the mercy of God through His Son, sincerely desirous to love, honour, and obey your Saviour, to trust in Him—to be humbly taught by His word to hate sin—to avoid every appearance of it—to love holiness—and to be forever holy; if you have a sincere desire thus to love and thus to hate what God loves and hates, if you can fall down on your knees before that God whose eye searcheth the heart and pray to Him that you may so love and so hate, however guilty you may have been, however sinful you still are, you are called by your Redeemer to sit down at His table, and you are assured that He will meet you there in the kindness of His love. Examine yourself, my young friend, by these marks, and may the Great High Priest of the upper sanctuary give you that preparation which we all need."

Thus instructed, Ralph spent the remainder of the evening in prayer and self-examination; and after a short repose, set out early on the Sabbath morning with his reverend friend and the old farmer to the place agreed on for worshipping God and celebrating the death of His Son. When they reached the spot, which, that it might not be easily discovered, they had been induced to choose in the bosom of a thick wood, there was a considerable number assembled. The bread and wine to be used in His holy festival had been brought by some peasants from the nearest town. And as soon as the little flock was fully gathered around him the worthy old minister proceeded with the solemnities of the day. After sermon and an address to those who were to be engaged in the celebration of the Supper, the communicants, among whom was Ralph, arranged themselves together on the grassy turf, and prepared themselves for receiving the bread and wine.

Let us pause here, young reader, and think for a moment on this scene. The celebration of the Lord's Supper is so common among us—we have so often seen it from our earliest years that, whether we are engaged in it or are merely spectators, it makes but too little impression on our minds. But let us reflect upon it for a little; and is it not the most solemn, the most interesting, and the most honourable work in which man engages in this world? It is not obedience to the call of some noble friend, who hath raised us from poverty to some place of ease and distinction. It is a compliance with the invitations of our Saviour, who hath delivered us from the wrath to come and secured to us an everlasting place in the presence of God. It is not the anniversary of a mortal's birthday or death, who will in time be forgotten. It is a calling to lively remembrance the death of our Redeemer, whose praise will constitute the anthem of eternity. It is not sitting down at the table of a prince; it is sitting down at a table spread by God, at the expense of Messiah's blood; and it is our Saviour Himself who welcomes the guests. It is not a token of some king's favour, it is a pledge of the love of God, of His wonderful love to man. It is not a banquet to regale our bodies, it is a feast that fills the hungry soul with eternal life. And should you then, young reader, be backward or ashamed to sit down at this table, because the men of this world will laugh at you? Should you be afraid to tell in the presence of the universe that God is your friend, and that you are His friend? Truly, none will be ashamed to have this to tell on that great and terrible day when this world shall be judged. But, alas! those who are ashamed of Christ now, those who deny Him before men, will He deny before His Father and the holy angels.

After an address to the communicants, the old minister, who as we formerly observed, amidst all his sufferings, had a look of peculiar peacefulness and contentment, dispensed the elements; and, resuming his discourse, thus concluded:—

"Now, my friends, if you have eaten of this bread and drunk of this cup worthily, as I hope you have done, you are the honourable ones of the earth, the wisest, the best, the happiest. God is your friend, and He is the fountain of all honour. He delights to honour you. Your garments shall be ever white, your crowns are sure. He will himself place them on your heads, and no being can ever wrest them from you. You are the wisest, for God is your instructor, and He is the source of all wisdom. His Word is a light to your feet and a lamp to your path. He hath led your minds into all necessary truth. He hath made you wise unto salvation. You are the best, for you are likest God, who is holy, and just, and good. You are vested in His righteousness. His spirit is in your souls, assimilating them to His own image, warming them with love to God and man, to all that is pure in heaven and on earth. You are the happiest; for all your desires shall be satisfied. With God as your friend there is enough and to spare. You need but to ask, and ye shall receive—to seek, and ye shall find—to knock, and all His fulness shall be opened unto you. And, in the treasures of His grace, how much more is laid up than you can exhaust in time or eternity!"

"It is true, my friends, that we are now hunted from mountain to mountain, and from solitude to solitude; now reviled and persecuted; now in want, in danger, in affliction; now menaced with bonds, with torture, with death. But is it not enough to make you patiently endure present calamity, and boldly face the future, that you this moment sit at the table of an almighty Saviour, who, to replenish it for you, laid down His life? Will He who loved you so much suffer aught really to hurt you? Verily, no. I believe, my friends, and I trust you believe also, that we shall be more than conquerors through Him that loved us. He will never leave us nor forsake us. These are His own words—the words of Him who cannot lie. What then have we to fear? Our Saviour is with us. The God of love, the God of all worlds, the God of time and eternity, hath taken us under His care; let us then go through this world, unmindful of our honours, and careless of its revilings. Let us go, singing songs of praise to Him who goeth with us—to Him who will go with us through the darkness of death—to Him who will lead us to Mount Zion, to the city and temple of our God, where we shall sigh and weep no more; where we shall be entirely holy, as we shall be completely happy."

After the services of the day were over, the little congregation dispersed, with more true gladness in their hearts than the wicked have, when their corn and their wine are increased.

CHAPTER VI.

Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God, for I shall yet praise Him for the help of His countenance. In the night His song shall be with me, and my prayer to the God of my life.—*Psalmist.*

I should have mentioned in the last chapter that as soon as Ralph resolved to leave home, he wrote the following letter to his father:—

"DEAR FATHER,—I know what I am now to communicate to you will subject me to your displeasure. I wish I could both please you and obey my God. I tried that kind of life which you approve of. You then caressed and indulged me, and showed me all the kindness I could expect from a tender father. But still in every moment of reflection I was miserable. I cannot be an enemy to God's people; I cannot live with those who persecute them, I dare not deny my Saviour before men, lest He deny me also before His Father at the day of judgment. Tardon therefore, dear father, my disobedience. Since I have determined to associate with the persecuted party, and as I cannot at the same

time make your house my home without exposing you to the visitations of Government, I have resolved to leave you for some time. I may have to labour for my bread—I may have to beg it—I may have to encounter many a hardship; but I put myself under the protection of a kind and watchful Providence, and I fear not the frowning of the world. Perhaps the time may soon come when the party with whom I am now to associate will no longer be counted traitors, and when I might live at home without exposing you to any penalties. It that time come and if my present conduct do not so much offend you as to induce you to abandon me altogether, I will be glad to return and live with you. Do not be offended with me, dear father, for obeying the dictates of my own conscience. Forgive me for what I have done, and be assured that I am still your affectionate son,

RALPH GEMMELL."

You may imagine, young reader, how a man like Mr. Gemmell would receive Ralph's letter. He stamped the ground with his foot and gnashed his teeth with indignation. He regarded his son as a mad irreclaimable fanatic, a dishonour to his family—unworthy to be any longer remembered by him—and, without a moment's deliberation, sat down and wrote the following letter:—

"RALPH,—Return home and live with me! No, never: my door shall be forever shut against you; I will even tear your remembrance from my heart. You have not only disregarded my injunctions; you have not only rejected my kindness and disappointed my hopes, you have allied yourself to the vilest and guiltiest traitors, you have disgraced my name and my house. I blush to think that you are my son. But you shall no longer be recognized as such by me. I shall leave all that I have to Edward. And I hereby charge you never to let me again see your face, never to presume to write to me, or to say that I am your father.

GEORGE GEMMELL."

When Mr. Gemmell had finished this letter he gave it to Edward, and said, "Go early to-morrow morning," for it was on the Sabbath evening he received Ralph's letter, "go and deliver that letter to Ralph, who is no longer worthy to be called your brother. You will find him perhaps at the house where he was formerly apprehended. If not, you will probably learn there where you may find him. Go; put that letter into his hand, and stop not to hear a word from him."

Ralph had just walked out from the old farmer's (for he had returned thither on the Sabbath evening) to enjoy the freshness of the morning when he observed his brother riding towards the house. Edward came up to him, put the letter into his hand, and turned his horse and rode off happy that he had now got fairly quit of a brother he never loved, and had the clear prospect of inheriting all the possessions and honours of his father.

Ralph read the letter. He expected something of the kind, yet he was not prepared for so much. All the feelings which a lost home and a lost father could excite rushed bitterly upon his soul. It was hard to be forever forbidden a home where he had spent his childhood with the tenderest of mothers. It was hard to be disowned and hated by a father whom he had often endeavoured to please, even against his own conscience. He felt all this, and to use the language of Scripture, he "fell down on his face, and wept bitterly." For a moment he almost wished that, like Edward, he had been content to live as his father wished him. But this was only the passing thought of a moment. He remembered the stings of conscience, the anguish of remorse, and the fears of death which he had so lately felt. He remembered the love of his heavenly Father, the love of his Saviour; and although he continued still to weep, it was not for what he himself had done—it was not for what he had lost; it was that he had a father and a brother of whose eternal welfare he had every reason to doubt. But soon he betook himself to the never-failing comfort of the Christian. He addressed himself to a throne of grace, and besought his God that He would yet have mercy on his relations, and turn them from the evil of their ways, and yet magnify His grace by saving them from the wrath to come. After this fervent prayer to God for the salvation of those whom he still loved, however much they hated and despised him, peace returned to his mind. He knew that although he was disowned of an earthly father, he had a Father in heaven who would never disown him, although he was despised of his brother, he had an elder brother who loved him and would love him to the end; and although he had lost an earthly inheritance, he had treasures secured for him in heaven infinitely more valuable. These are the reflections, young reader, which fill the Christian's mind with that peace which the world can neither give nor take away.

(To be continued.)

THE STANDARD WORK.

Messrs Funk & Wagnalls, the widely famed and reliable publishers, of New York and 86 Bay Street, Toronto, have in course of preparation a single-volume dictionary of the English language, which, it is the confident prediction of many distinguished scholars, will deserve the name bestowed upon it, and be recognized as the Standard. It will embody many new principles in lexicography, and will contain nearly 2,200 pages, over 4,000 specially prepared illustrations, and 200,000 words, which is 70,000 more than any other single-volume dictionary contains. The plan of the work and its execution, so far as can be judged from sample pages supplied, have secured the hearty approval of Prof. Skeak, of Cambridge, and Dr. Murray, of Oxford, than whom there are no more competent critics living. The price of the volume, when issued, will be \$12; to those who subscribe in advance, and pay \$1. the price will be \$7. It is expected that the work will be ready in January next.

THE GREAT BENEFIT

Which people in run down state of health derive from Hood's Sarsaparilla, conclusively proves that this medicine "makes the weak strong." It does not act like a stimulant, imparting illicit strength, but Hood's Sarsaparilla binds up in a perfectly natural way all the weakened parts, purifies the blood, and assists to healthy action those important organs, the kidneys and liver.

THE MISSIONARY WORLD.

THE MISSIONARY ENTERPRISE.

The foundation of the work of missions is the command of Christ given to His disciples immediately before His ascension to heaven: "Go ye into all the world, and preach the Gospel to every creature."

Pliny, in his official report to the Emperor Trajan says: "Many persons of every rank are accused of Christianity. Nor has the contagion of the superstition pervaded cities only, but villages and open country."

During the second and third centuries we find that missionaries have been successful in Gaul, southern Germany, Arabia and Ethiopia. Early in the fourth century Constantine, constrained by the prevalence of Christianity, among all classes of his people, immediately subsequent to the terrible persecution by Diocletian, published, A.D. 312, his edict of toleration throughout the Roman Empire.

The Nestorians began their missionary activity in the fourth century, and for a thousand years carried on missions in central and eastern Asia. But no missions were so successful in those early times as those from Ireland to continental Europe, in the fifth and sixth centuries.

In the fifth century the Gospel was preached in Ireland by Patrick, who, born in Scotland of Christian parents and instructed in the Gospel, having been twice taken captive by pirates and carried to Ireland as a slave, felt impelled after escaping the second time to return to the land of his bondage and make known the Gospel.

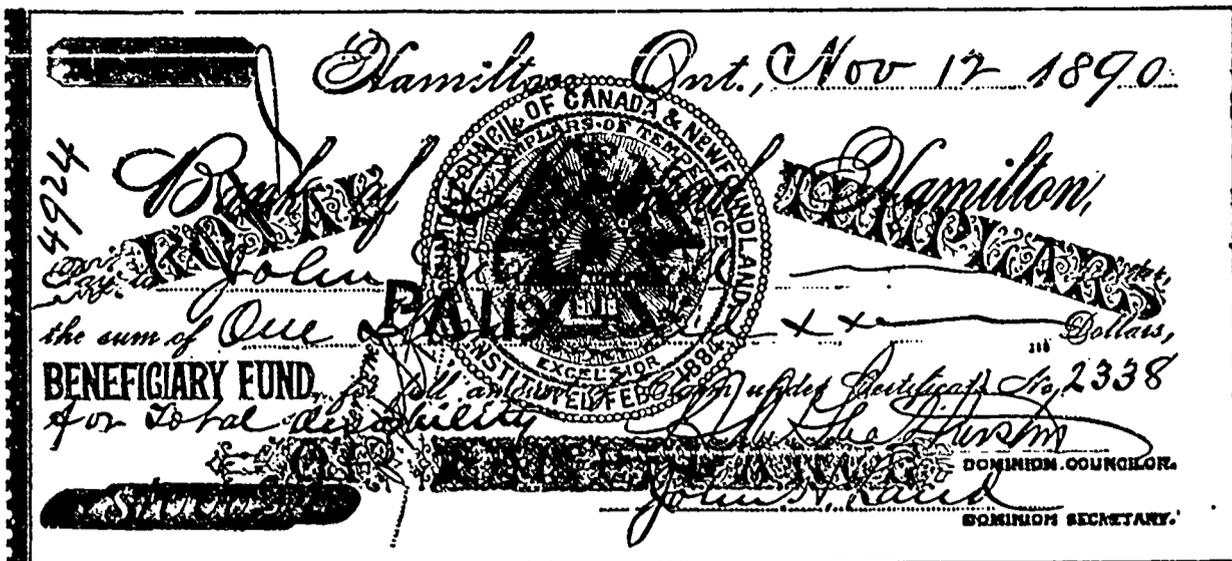
Columbanus took with him twelve young men and carried the Gospel to the Burgundians, Swiss, Franks and Italians, also to the Bavarians and other Germanic nations. His pupil Gallus, also an Irishman, was the apostle of Switzerland. Says Neander: "When Columbanus entered Germany it was wholly heathen, but before A.D. 720 the Gospel had been proclaimed by himself and his countrymen, and all the German tribes were obedient to the faith as taught by the Irish missionaries."

This noble band, in entering Germany, felt that the missionary enterprise in which they were engaged was not only bound to win, but that the all-conquering Gospel in their hand and in the hand of the Spirit, in its aggressive and progressive character, had accomplished the work, for Neander says: "All the German tribes were obedient to the faith as taught by the Irish missionaries."

Christ's presently existing Church or kingdom has within itself the whole resources by which it is destined to crush the anti-Christianism that obstructs its universal triumph and to win its way to the throne of the world. The great English historian, Sharon Turner, not a Gergyman, but an attorney, gives an encouraging statement of the triumph of Christianity in the different centuries. "In the first century, 50,000 Christians; in the second, 2,000,000; in the third, 5,000,000; in the fourth, 10,000,000; in the fifth, 15,000,000; in the sixth, 20,000,000; in the seventh, 24,000,000; in the eighth, 30,000,000; in the ninth, 40,000,000; in the tenth, 50,000,000; in the eleventh, 70,000,000; in the twelfth, 80,000,000; in the thirteenth, 75,000,000; in the fourteenth, 90,000,000; in the fifteenth, 100,000,000; in the sixteenth, 125,000,000; in the seventeenth, 150,000,000; in the eighteenth, 200,000,000 Christians."

Is there in this estimate any lack of vitality in the mustard seed's growth, any traces whatever that the world is becoming worse and worse? There seems to be a decadence in the thirteenth century of 5,000,000, but it is more than made up in the centuries following.

Says Dr. McNeil. "The common opinion is that this is the final dispensation, and that by a more copious outpouring of the Holy Spirit it will magnify itself and swell into the universal blessedness predicted by the prophets, uniting with it both Jews and Gentiles, and the whole world." It is the usual climax of missionary exhortation, and is reiterated from pulpit, press and platform.—Rev. J. Esright.



THE HAMILTON MIRACLE

The Case Investigated by a Globe Reporter

THE FACTS FULLY VERIFIED

One of the Most Remarkable Cases on Record

A MAN PRONOUNCED BY EMINENT PHYSICIANS PERMANENTLY DISABLED FULLY RECOVERED—PAYABLE BY THE CHECK FOR \$1,000 PAID BY ROYAL TEMPLARS OF TEMPERANCE FOR TOTAL DISABILITY HUNDREDS OF VISITORS

TORONTO DAILY GLOBE, July 25. —This is an age of doubt; especially in regard to cures by patent medicines, and not without reason, for too often have the sick and their near and dear loved ones been deceived by highly recommended nostrums that were avowed to be of less avail than as much water.

A few weeks ago a marvellous and almost miraculous cure was made known to Canadians through the medium of the Hamilton newspapers. It was stated that Mr. John Marshall, a well-known resident of Hamilton, by the aid of Dr. Williams' Pink Pills for Pale People, had been snatched from the very jaws of death, placed upon his feet and enabled to mingle with his fellow citizens with more than renewed health and strength, and even brighter spirits than he had experienced for years before.

A close inquiry into the circumstances first showed that Mr. John Marshall, whose residence is 23 Little William St., off Barton St., in the northeast portion of the city, while employed as foreman for the Canadian Oil Company five years ago, fell upon the edge of an oil vat and hurt his back. Thinking little of the affair, Mr. Marshall continued to work on, but after a few months he became ill, gradually got worse, and in August, four years ago, became stricken with that dread disease, locomotor ataxy—a disease attacking the nerves and rendering that portion of the system attacked perfectly helpless, proclaimed by the physicians to be incurable—which left him from the waist downwards without feeling and utterly unable to move his lower limbs. All he was able to do was to raise himself by the aid of sticks and crutches and drag himself around the house and occasionally to the corner of the street on fine days. His legs were without feeling, pins and even knives were stuck into them without the sick man experiencing any inconvenience. He could take a walking stick and beat his legs until the blows resounded through the house, and yet he felt nothing. During all these years of torture Mr. Marshall consulted every doctor of ability in the city; tried every form of treatment and took almost every kind of patent medicine, but without receiving one tittle of relief. The agony was frequently so intense that he was obliged to take morphia pills in order to receive a reasonable amount of sleep.

As the months and years passed by, although the doctors continued to treat him in various ways, they plainly told the suffering man that he could not get better, the disease was set down in the works of specialists as incurable. The doomed man was member of the United Empire Council No. 190, Royal Templars of Temperance, and under the discouraging circumstances he thought it advisable to apply for the payment of the total disability claim of \$1,000, allowed by the Order in its insurance policy. Application was accordingly made, but before the claim was granted the patient had to offer conclusive proof of his total disability to the chief examiner, and Mr. Marshall was sent to Toronto for a special electrical treatment. It proved no more successful than the others that had preceded it, and a number of city doctors and the chief medical examiner of the Order signed the medical certificate of total disability, and Mr. Marshall received from the Dominion Councilors of the Royal Templars a cheque for \$1,000 last November. One day last February came Mr. Marshall's salva-

tion, although he did not accept it at first. A small pamphlet telling of Dr. Williams' Pink Pills and the diseases they cured was thrown into the house, but it was placed aside and no notice was taken of it for weeks. One day the sick man re-read the circular and concluded to try Dr. Williams' Pink Pills, although Mrs. Marshall tried hard to dissuade him, saying they would be as ineffectual as all the others; but, on April 14th—memorable day to him—Mr. Marshall began to take the pills, one after each meal for a start. In a few days a change was noticed, and as he continued to take the pills he gradually improved, and in a little over a month he was able to take the train for Toronto and visit an astonished brother-in-law. Now he can walk four or five miles with any of his friends.

The Globe representative paid a visit to the house of the man thus rescued from a living death. Mr. Marshall's home, cosy, comfortable, with climbing flowers covering its front, was reached only to find him out taking a few miles' constitutional up town. Mrs. Marshall, with smile-wreathed face, and looking as happy and light-hearted as upon her wedding day, welcomed her visitor, and appeared delighted to have the opportunity of telling frankly and fully while awaiting Mr. Marshall's return—what Dr. Williams' Pink Pills had done for her husband.

"It was a happy day for me," she said, "when Mr. Marshall tried Dr. Williams' Pink Pills. Many's the weary day I had before that. Look at all these things we bought, hoping they would cure him," and the good lady turned with an armful of straps and tacklings of all kinds. There was a combination of harness and attachments of leather used for the "suspensory treatment," by which the crippled man was hung in the barn by his body with his feet but a few inches from the floor. There were enough belts, bandages, supporters and soles to set up a good-sized store. Then Mrs. Marshall showed a collection of crutches and sticks which her husband had used. The whole collection was a large and remarkable one.

Mrs. Marshall showed a letter received that day from New York State, in which was a query similar to many that had previously been received by Mr. Marshall, "Write me if it is a fact or only an advertisement."

"Here's a bundle of letters," said Mrs. Marshall, showing about a hundred letters tied together, "that my husband has received during the past two weeks, and I can tell you he is only too glad to answer all the letters cheerfully and readily, for he is anxious to give all the information he can to others suffering as he did." A firm step here was heard at the gate, and in a moment a sturdy, healthy-looking man of middle age, with glowing black side whiskers and ruddy, pleasant features stepped into the room. It was Mr. Marshall, who gave no indication of ever having been a sick man suffering from ataxy. When the reporter's mission was explained, Mr. Marshall's face lighted up with a smile, which caused a responsive one to rise upon the features of his wife, and he expressed his perfect willingness to tell all that was asked of him.

"Why, I feel a better man now than I did ten years ago," said he, cheerfully. "It's four years next August since I did a day's work but I guess I can soon make a start again. About my illness? It was all caused through falling and hurting my back. I kept getting worse until I couldn't get off a chair without a stick or crutches. The lower part of my body and legs were useless. I tried every doctor and every patent medicine, spending hundreds of dollars. Everything that was likely to help me I got, but I might as well have thrown it in the bay. I suppose my wife has shown you the apparatus I used at one time or another. A dozen city doctors gave me up. I got enough electric shocks for half a dozen men, but they did me no good. I lost control of my bowels and water and couldn't sleep without morphia. During the day my legs were cold and I had to sit by the stove wrapped in a blanket, suffering intense agony from nervous pains in the legs, neck and head. Yes, I received from the Royal Templars a \$1,000 cheque, being declared totally unable to follow my employment. One day in April I took a notion to try Dr. Williams' Pink Pills, carefully following the directions accompanying each box. Why, in three days I got relief and kept on mending. I threw away the morphia pills and the crutches. I recovered my appetite and regained control of my bowels and water and I went on getting better and stronger, and now you see me stronger and more healthy than I was for years before I was taken ill. I tell you I am feeling first-class," and Mr. Marshall slapped his legs vigorously and gave the lower part of his back a good thumping, afterwards going up and down the room at a lively gait.

"I weigh 160 pounds to-day," he continued, "and I've gained 30 pounds since I first took Dr. Williams' Pink Pills. I haven't such a thing as a pain or ache about me, and another thing, I can walk as easily in the dark as in the light."

Mr. Marshall offered to make an affidavit to the truth of the above story, but the reporter considered that wholly unnecessary. He carried conviction to the enquirer's mind by every word and action, and there was no gainsaying the fact that the cure was one of the most marvellous in the nineteenth century. All the neighbours bore testimony to the genuineness of the cure. None of them ever expected

to see Mr. Marshall on his feet again and regarded his restoration to health as nothing short of marvellous.

The headquarters of the Royal Templars of Temperance for Canada are in Hamilton. At the publishing house of the order, Mr. W. W. Buchanan, general manager and one of the most prominent temperance advocates of the Dominion, was found. In response to the reporter's question he said: "Oh yes, I am well acquainted with Mr. John Marshall. He has been a member of one of the councils of this city for about seven years. He is a well known citizen and a reliable temperance man. About four years ago he was first taken seriously ill and his case was brought before the order. The provisions under which the total disability claim is paid in our organization are very strict. The weekly sick benefit is payable to any person under the doctor's care who is unable to follow their usual avocation, but the total disability is a comparatively large sum, only paid a member who is disabled for life, and declared by medical men to be entirely past all hope of recovery. In Mr. Marshall's case there was some difficulty, it is true. He was examined upon a number of occasions, covering a period of upwards of two years. The medical men who examined him all agreed that there was little hope of recovery, but they would not give the definite declaration that our law demands that the claimant was permanently and totally disabled until last November. When this declaration by two regular physicians was made and our Dominion Medical Referee, we paid Mr. Marshall the total disability benefit of one thousand dollars. He was paid by a cheque on the Bank of Montreal. There is no doubt whatever about the remarkable character of Mr. Marshall's cure. A large number of our members in this city were intimately acquainted with Mr. Marshall and called upon him frequently. All were unanimous in the belief that he was past all hope of recovery. His cure is looked upon as next to a miracle. I have conversed with him a number of times about it, and he gives the whole credit to Dr. Williams' Pink Pills and the application of cold water which is recommended as a subsidiary treatment by the proprietors of the medicine. He drops into my office every day or two and is apparently enjoying good health now."

The general offices of the order are in the old Bank of Upper Canada building just opposite the publishing house. Mr. J. H. Land, the Dominion secretary, was easily found, and in response to the questions asked simply corroborated all that the general manager had said. Mr. Land is a neighbour of Mr. Marshall, living within a block of him in the north eastern part of the city. He was well acquainted with him for years before he was taken sick, and pronounced his recovery as one of the most remarkable things in all his experience.

"I have not much faith in patent nostrums," said Mr. Land, "but Mr. Marshall's case proves beyond a doubt that Dr. Williams' Pink Pills are a wonderful medicine. He seems to have exhausted all other means and methods of treatment during his long illness and all without any benefit, but his recovery was rapid and wonderful immediately after he commenced using Dr. Williams' Pink Pills."

Inquiries among the city druggists disclosed the fact that an extraordinary demand had arisen for Dr. Williams' Pink Pills, and that the claims made for them by the proprietors are borne out by numerous cures. It may here be remarked that Dr. Williams' Pink Pills are offered by the proprietors as a certain blood tonic and nerve builder for all diseases arising from an over-taxed or weakened condition of the nervous system, or from an impoverished or vitiated condition of the blood—such as the complaints peculiar to female weakness, loss of appetite, inability to sleep, dizziness, pale and sallow complexion, loss of memory, that tired feeling which affects so many, and disease resulting from over work, mental worry, abuse or loss of vital forces, etc.

John A. Barr, a well-known and popular dispenser of drugs here, told the reporter that he knew of no patent medicine that had such a demand upon it, or one that had done all that was promised for it. On that day he had sold no less than forty boxes of the pills, and since he received the first instalment he had sold nearly three hundred boxes. He told of several cases of great relief and cure that had come under his notice. Mr. Wm. Webster, 154-155 St. Nicholas St., after suffering from ataxy for years, from the first had found certain relief from taking the pills, and he is now a new man. Mr. George Lees, corner of Park and Main Sts., after years of illness of a similar nature, has taken three boxes of the pills, and was able to walk out greatly improved in health. Another case Mr. Barr vouches for was a city patient, who had been cured by the pills of the effects of la grippe, after having been given up by the doctors. Many others had spoken highly of the Pink Pills as a fine remedy for nervous and blood disorders. Other druggists told the same story.

One thing worthy of note in connection with the use of Dr. Williams' Pink Pills is the light expense attending the treatment. These pills are sold in 1-100 (never in bulk or by the 100) at fifty cents a box, and may be had of all dealers or direct by mail from Dr. Williams' Medicine Co., Brockville, Ont., or Morristown, N. Y.

ORIGINAL. No. 43.

Pot Pie Dumplings

BY MRS. DEARBORN,
Principal Boston Cooking School.

Mix and sift together 1 pint pastry flour, 1 heaping tea sp. Cleveland's Baking Powder and 1/2 tea sp. salt. Beat 1 egg until thick and light, add 1/2 cup cold water, stir this into the dry mixture, and enough more water to make a dough stiff enough to hold its shape when dropped from the spoon.

Drop the dumplings on a plate a little distance apart and cook in a closely covered steamer for fifteen minutes; or, drop them on top of the boiling stew and cook for the same length of time.

The secret of having them light and tender lies in their not being disturbed while cooking, and in not having much liquid around them, if cooked on top of the stew. - (Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.



Cleveland's Baking Powder,
Wholesome,
Leavens Most,
Leavens Best.
Try a can,
Cleveland's.

"August Flower"

I had been troubled five months with Dyspepsia. The doctors told me it was chronic. I had a fullness after eating and a heavy load in the pit of my stomach. I suffered frequently from a Water Brash of clear matter. Sometimes a deathly Sickness at the Stomach would overtake me. Then again I would have the terrible pains of Wind Colic. At such times I would try to belch and could not. I was working then for Thomas McHenry, Druggist, Cor. Irwin and Western Ave., Allegheny City, Pa., in whose employ I had been for seven years. Finally I used August Flower, and after using just one bottle for two weeks, was entirely relieved of all the trouble. I can now eat things I dared not touch before. I would like to refer you to Mr. McHenry, for whom I worked, who knows all about my condition, and from whom I bought the medicine. I live with my wife and family at 39 James St., Allegheny City, Pa. Signed, JOHN D. COX.

G. G. GREEN, Sole Manufacturer,
Woodbury, New Jersey, U. S. A.



- For Picnicking,
- For Camping Out,
- For Travelling,
- For Staying at Home.

LYMAN'S FLUID COFFEE.

Coffee of the Finest Quality and Flavour can be had in a moment, by adding boiling water. No Cheap Substitute of peas, wheat or barley, but GENUINE MOCHA AND OLD GOVERNMENT JAVA.

For sale by Grocers and Druggists in pound, one-half pound and one-quarter pound bottles.

A 25 Cent Bottle Makes Twenty Cups.

CAMPBELL'S QUININE WINE

ORIGINAL AND ONLY GENUINE.

THE GREAT INVIGORATING TONIC

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

Beware of the many imitations.

Ministers and Churches.

THE Rev. W. W. Crow, B.A., has received a call to Missouri, Presbytery of Stratford.

THE Presbyterians of Warton have let the contract for the erection of a stone church to cost \$10,000.

THE Rev. W. A. Duncan, M.A., B.D., of Sault Ste. Marie, is on a visit to his former pastor at Innisfil.

THE Rev. W. G. Jordan, of Strathroy, who has been visiting at Beverton, left last week for a trip down the St. Lawrence.

THE Rev. John Well, M.A., has accepted a call to Flesherton and Eugenia Falls, and will be inducted on the 25th inst.

THE Rev. Dr. Campbell, of Kenfrew, was given \$250 to assist in defraying expenses of a trip to England, but he cannot go this season.

At a meeting of the congregation of the Havlock Presbyterian Church a unanimous call was given to Mr. Hugh Brown, of Toronto.

THE Rev. William Meikle has returned from a trip to Britain much invigorated by revisiting the scenes and associations of other years. His address is 25 Oxford Street, Toronto.

THE Rev. W. Farquharson, B.A., of Dover, in the Chatham Presbytery, has accepted a call from First and Second Chinguacousy, and will be inducted at Claude on September 1.

The Rev. Alexander Matheson, Lunenburg, on taking his departure for the North-West, was presented by his congregation and friends with a purse of \$171 as a small token of their respect and esteem.

THE Rev. S. W. Fisher, of West Flamboro, left last week, accompanied by Mrs. John Boyle, for a vacation trip to Deloraine. Before leaving, his congregation presented Mr. and Mrs. Fisher with a handsome and well filled purse.

THE Rev. Prof. Jones, D.D., of Lincoln University, Pennsylvania, preached in St. Andrews Church, Lindsay, on a recent Sunday, morning and evening. The Rev. Dr.'s discourses were of a very high order, and were listened to with the deepest attention.

THE Rev. R. Hamilton, of Motherwell, was taken with a severe case of biliousness last week. He is improving slowly. In consequence of this the congregation has extended to him a leave of four weeks' absence from performance of his pastoral duties in order that he may recuperate.

MISS ANNIE GOWANS, who is about to proceed to China in connection with the China Inland Mission, addressed a large audience in St. James Square Church lecture-room on Wednesday evening last on Missions, under the auspices of the Young People's Society of Christian Endeavour.

THE Rev. John Kay, of Milverton, spent a week in Warton and vicinity securing a little recreation and trying his luck with the funny tribe thereabout. He was much pleased with the health-giving qualities of the Warton air. He was accompanied by his brother-in-law, Mr. Ogilvy, of Glasgow, Scotland.

MRS. BATTISBY, wife of Rev. Dr. Battisby, pastor of the Presbyterian Church, Chatham, died Monday evening week. The deceased lady was a sister of Mrs. Brown, wife of Rev. J. A. Brown, of Belmont. She had an attack of la grippe last winter, from the effects of which she never recovered. She leaves two children.

THE Rev. John Moore, M.A., late of Allenford, was inducted into the pastoral charge of Seymour and Rylston, Presbytery of Kingston, last week. Rev. R. J. Craig, Moderator, presided, and was assisted by Revs. J. Rattray, T. Wilkins and Childerhose. After the induction service dinner was served in a large grove near the church.

THE Rev. David Mitchell formerly pastor of the Central Presbyterian Church, Toronto, and now of the Scotch Church, Jersey City, N.J., is in town, and is occupying the pulpit of Old St. Andrews Church. Mr. Mitchell's numerous friends in Toronto will be pleased to know that his health is good, and that his work in Jersey City has been greatly blessed.

A CORRESPONDENT of the Winnipeg Free Press says: Rev. J. E. Munro, who was ordained a Presbyterian minister at the Presbytery meeting on Wednesday night week, is one of our boys. He started his studies at the Rapid City academy under Professor McKee, and continued them at Manitoba College, where his course in arts and theology was studded with medals and scholarships. His many Rapid City friends wish him success in the vocation he has chosen.

THE Brockville Times says: Last Sunday morning and evening St. Johns Church was crowded to listen to the new pastor, Rev. Charles J. Cameron, M.A. He was in full sympathy with his texts and the words fell eloquently and gracefully from his lips. From the beginning until the close of each sermon he held the attention of the large congregations. He presents truth in a clear, logical manner, making it easy for all to understand. Truly St. John has secured a pastor which any Church might feel proud of.

THE Rev. A. C. McKenzie preached in St. Pauls Church, Montreal, on Sabbath week, taking his text from Isaiah xxxviii. 18. Mr. McKenzie is from the American Presbyterian Church of the United States, and has been spending his vacation in the Adirondack region and in visiting Quebec and other places. He has been supplying the pulpit during Mr. Barclay's absence in Europe, and has made many warm friends in St. Pauls congregation, who will follow him to his home in Oswego, N.Y., with their best wishes. The hope is expressed by his many friends that this is not his last visit, and especially not his last appearance in St. Pauls pulpit.

A VERY successful garden party was held recently at Mr. D. McCrimmon's, under the aus-

pices of the Woman's Foreign Missionary Society of St. Andrews Church, Eldon. The ladies of the Society provided ample refreshments and besides this a very interesting programme. Rev. Mr. Marvin occupied the chair in his usual efficient manner and dispensed the programme. The recitations and the singing showed careful preparation and were in keeping with the occasion. Great credit is due the young ladies who took so much pains in preparing the programme. Miss M. Smith presided at the organ during the evening. The proceeds were very good.

AN English paper, *Echoes of Service*, publishes a letter from Dr. Walter Foster, written from Catumbella, Africa. He reports having met on May 18, Mr. and Mrs. Bird, Miss Darling, Mr. Schindler and Dr. Johnson and his six black men. All were looking well, having had a pleasant voyage. Dr. Fisher says: "The Jamaica brethren were a wonder to my carriers, and will be warmly welcomed inland, judging from the carriers' remarks. They constantly have natives around them, and I believe they will learn the language quickly and will be able to speak it more fluently than English, which is unnatural to them." Mr. F. Stanley Arnott remains at Bihi.

THE Rev. Mr. Mitchell, Waterloo, met with a serious accident recently while supplying the pulpits of the First Presbyterian Church, Brantford, and the Presbyterian Church, Onondaga, for the pastor, Rev. J. C. Tolmie, who is away on his vacation. While returning from Onondaga in the afternoon the horse took fright and acted rather badly, and Mr. Mitchell, fearing serious results, jumped from the carriage and in doing so fractured the bones of his left ankle and sprained the right. He was brought to the city and medical aid secured. He is doing well, although destined to keep from active duties for some time. The reverend gentleman was about to remove from Waterloo to Almonte to take charge of the Presbyterian Church there.

THE Georgetown Herald says: There was never a more successful garden party held in town than that by the Ladies' Aid of the Presbyterian Church at Mr. McLeod's on Friday evening week. The weather was favourable, the grounds in an elegant condition, the entertainment decidedly good, and the illumination very beautiful indeed. The ice-cream and cake were enjoyed very much, in fact the party throughout was a complete success. Many of our citizens were glad to be present if for no other reason than to meet Rev. Mr. Buchanan, the new and much thought-of pastor of the Presbyterian Church, who made himself generally sociable during the evening. An excellent musical programme was ably carried through.

THE St. John, N.B., Telegraph says: The Rev. Samuel Houston, M.A., of Kingston, Ontario, (formerly of St. John), the Canadian deputy to the Irish Presbyterian Church, was laid up in Belfast with a severe attack of typhoid fever. The following is from the *Presbyterian Churchman* for August: "It is a matter of much regret to our Assembly that the Canadian deputy, Rev. Samuel Houston, was prevented by illness from appearing on the platform. We are glad to know that his health is considerably restored. Dr. Houston is one of the most hard-working of ministers, one of the most kindly of men, and, to an editor, one of the most conscientious of contributors. The *Presbyterian Churchman* owes him much, and we hope it will owe him more."

THE Junior Christian Endeavour Society of Central Church, Hamilton, held a garden party last week at the residence of Mr. William Dickson, 128 Duke Street, to which they invited the senior society and their friends. After spending a sociable time on the grounds and partaking of ice cream, etc., the party adjourned to the front lawn when the following excellent programme was gone through by the juveniles, under the presidency of Mr. Colin McLeod, their superintendent: Opening hymn, "Bless be the tie that binds"; reading, Harry Gilbert; chorus, Maggie Currie, Alice Little, Fannie and Bella Smith, Bella Villa, Fred Rutherford; reading, Argie Faulkner; reading, Maggie Buck; song, George Miller; recitation, Maggie Currie; song, Willie Loney; reading, Mr. John Henderson; song, Mr. S. T. Edwards; chorus, "God be with you," the juveniles.

THE Charlottetown, P. E. I., Patriot says: We deeply regret to hear that Rev. James Allan, of Covehead, breathed his last on the 11th inst. He had been in feeble health for some years but it was not anticipated that his end was so near. The reverend gentleman, who was a native of Scotland, came to this Island about forty six years ago, and was shortly after ordained and inducted as the minister of the Presbyterian congregation of Covehead and adjoining settlements. Until a few months ago he discharged his duties as minister of the congregation regularly and faithfully. He was an earnest preacher, an attentive pastor, and a most estimable neighbour. Few men possessed a more thorough knowledge of the Scriptures than he, or exercised a more independent judgment on ecclesiastical and political questions. His memory will long be fondly cherished, and the influence of his exemplary Christian life strongly felt in Covehead, Brackley Point, and St. Peter's Road, where he ministered for so many years. "Blessed are the dead who die in the Lord."

A LARGE audience was assembled in First Presbyterian Church, Truro, last week, to witness the marriage of Miss Joan Dickie, daughter of the late Mr. John B. Dickie, to Mr. Adolphe S. White, of Acadia Mines. The church was handsomely decorated. A large floral bell over the platform was a work of skill and good taste which won universal praise. The ceremony was performed by Rev. John Robins, assisted by Rev. Dr. McCulloch. The bride was given away by Mr. Martin Dickie, Agent of Merchants Bank. Miss McLeod of Charlottetown and Miss C. Dickie, sister of the bride, acted as bridesmaids. The groom was supported by Mr. Joseph Rowers of the Merchants Bank, as best man. Mr. G. B. Faulkner presided at the organ and assisted by the choir furnished suitable music. The happy couple left by the late train, followed

by the congratulations of hosts of friends. The groom is a son of Mr. George White, of Stroud, England, and is manager of the Rolling Mill at Londonderry.

THE Hamilton Times says: One of the prettiest weddings which has taken place this summer was that celebrated in Central Presbyterian Church, Hamilton, last week, when Miss Jean Gillespie, eldest daughter of Mr. George H. Gillespie, and Mr. William Creighton, of Rat Portage, Ontario, were united. The ceremony was performed by Rev. S. Lyle, B.D. The bride was attired in an elegant gown of white silk, the bridesmaids' gowns also being of white, and all carried magnificent bouquets of white flowers. Miss H. Gillespie, sister of the bride, acted as bridesmaid, as did two little girls, Alice Hope and Rosalind Macadam. Each wore handsome pearl pins, the gift of the bridegroom. The bridegroom's brother acted as best man. Mr. J. E. P. Aldous presided at the organ. The presents received by the young people were handsome and costly, among them being a pianoforte for the bride from her husband, and a silver tea service from her father. After the ceremony the newly-married couple left on a trip for the East, followed by the good wishes of a large circle of friends.

AFTER an absence of many years, Rev. Dr. Waters, formerly pastor of St. David's Church, St. John, N.B., preached to his old congregation recently. The doctor is now stationed at Newark, N.J. The congregation included visitors from many city churches, old friends who had enjoyed Dr. Waters' sermons long ago and who wished to hear his kindly voice again. Owing to the repairs in progress in the church the service was held in the Sabbath school room. The speaker's text was a portion of Isaiah i. 18. "Come now, and let us reason together, saith the Lord." Before concluding an exceptionally able and impressive discourse he said: He could not look around upon this assembly of worshippers whom he had not seen for years without seeing that many friends were over yonder. Yet there was One, who though there was here also, and who took them by the hand and led them on until the glory of the celestial city burst upon their visions, and the home of the people of God shone upon their very soul. Both congregation and speaker were considerably affected during the concluding passages of the sermon.

A MANITOBA contemporary says: Outside Presbyterians held a picnic on the banks of the creek recently. Despite the threatening weather there was a good number of people present. Amusements were provided for the young people, who thoroughly enjoyed themselves, while the older people (and there was a large sprinkling of such) met together to shake hands, talk of the good old times, congratulate each other on the state of the crops or discuss the prospects. The ladies too had provided an abundance of eatables. After an hour or two of social chat or amusement, and after the victuals had been freely partaken of the people assembled in the Methodist church, kindly placed at their disposal. Rev. Mr. Rowand was called to the chair, and after a few opening remarks called upon the Rev. J. A. Macdonald to give an address. He is a nephew of Mr. Hugh Grant, and was well received. He spoke of the great West, the great wheat fields and then—of greater manhood. Mr. Macdonald is a young man, but he has already made his mark as a journalist, having edited with signal success the *Knox College Monthly* and contributed extensively to the press. Moreover Mr. Macdonald excels in the pulpit, possessing that peculiar and highly attractive style of speech known as the dramatic. We congratulate Knox Church on having secured the services of so talented a man for the month of August.

At a recent meeting of the Session of the Presbyterian Church, Avonbank, the following resolution was unanimously passed: In the Providence of God, the Session has been called to mourn the loss of James Gillies, one of its members, who died

Exhaustion

HORSFORD'S ACID PHOSPHATE.

The phosphates of the system are consumed with every effort, and exhaustion usually indicates a lack of supply. The Acid Phosphate supplies the phosphates, thereby relieving exhaustion, and increasing the capacity for labour Pleasant to the taste.

DR. A. N. KROUT, Van Wert, O., says: "Decidedly beneficial in nervous exhaustion."

DR. S. T. NEWMAN, St. Louis, Mo., says: "A remedy of great service in many forms of exhaustion."

Descriptive pamphlet free.

Rumford Chemical Works, Providence R.I.

Beware of Substitutes and Imitations

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

On 11th July, 1891, after a protracted sickness which he endured with cheerful resignation to the will of God. The Session would place on record an expression of the loss it has sustained by his removal. He was ordained to the office of the eldership on the 22nd day of May, 1864, and during these twenty-seven years he willingly took part in Sabbath school instruction; he regularly attended, and read prayer meetings and, with great modesty, gave his counsel regarding any duty the Session was called to undertake. As days advanced his interest in the truth grew, and his love for the Gospel ordinances became stronger, so that after he was unable to attend these, he felt that he was cut off from a great sorrow. The example he has left us of simple trust in Christ, by which he was enabled to look into the future without fear, is worthy of our imitation. May the Spirit of God make his life a means of blessing to the congregation, and especially to the young in whose well being he always took a deep interest. The Session deeply sympathizes with Mrs. Gillies and the family in their great loss. It was agreed that a copy of the above resolution be sent to Mrs. Gillies.

INCENSANT rain caused a little disappointment to the members of the Young People's Society of Christian Endeavour of the First Presbyterian Church, St. Mary's. They had announced an At Home to be held on the grounds of Mr. F. W. Gillies, to which all the young people of the Church were invited. In consequence of the rain they were compelled to resort to the basement of the church, where the programme was, as far as possible, carried out. A large number was present. Devotional exercises were conducted by the pastor. After luncheon the evening was spent in quiet social conversation and in discussing plans for future work in the Master's kingdom. What the issue of this widespread Christian Endeavour movement will be none can predict. The advantages, social and religious, to the young people themselves, are priceless, and the effect upon all devotional meetings in the future of the Church will be incalculable, and the young people who take part in this work, realizing the delight of God in consecrating, the enthusiasm of youth and having a true appreciation of their responsibility; also understanding that youth is the time when the truths of Christianity should stir the depths of their being; that Christ and His principles should intermingle in all the aims and purposes of life, if it is to be in the highest degree successful, can never allow these meetings to deteriorate into mere social gatherings, but will give them a tone and spirit which will elevate not only their own lives and the lives of others at the present time, but will hand down to the future Church a legacy, the value of which will only be disclosed in the dawn of eternal day.

The Brockville Recorder says. The newly-called pastor to St. Johns Church, Rev. Charles J. Cameron, M. D., late of Cannington, was inducted Tuesday night week according to the usual ceremony of the Presbyterian Church. The hot weather and threatening rain did not prevent the members and adherents of the congregation turning out in large numbers, for when the services began the church was comfortably filled. Numerous large bouquets of flowers were arranged around the pulpit and looked well. The ministers of the Presbytery present were: Rev. D. Y. Ross, Westport; Rev. Mr. Kalem, Dunbar; Rev. Mr. Wright, Lyn, and Rev. W. A. McKenzie, Brockville. Rev. Alexander Macgillivray, of Toronto Presbytery, was also present, and assisted in the services. The Rev. Mr. Kalem, of Dunbar, a native of Armenia, preached a sermon from Rev. ii. 10, after which Rev. Mr. McKenzie explained the circumstances leading to the induction, and also asked the candidate the customary questions, which he answered promptly. Rev. Mr. Macgillivray addressed the minister and Rev. D. Y. Ross lectured the congregation. Both the reverend gentlemen performed their parts well. The singing of the long metre doxology brought the meeting to a close. People passing out the front entrance were given an introduction to the newly-inducted pastor. He will preach his first sermon on Sunday, August 23. His wife and family, who are now in Kingston, will arrive in town shortly and will occupy the new manse when completed. Mr. Cameron, although a young man, is considered one of the cleverest divines in the Church. The people were greatly attached to him in his late charge. Cannington's loss is Brockville's gain.

An interesting and eloquent lecture was delivered at the Methodist Church, Bathurst, N. B., by Thomas Kerr of Toronto, on St. Patrick, the Apostle of Ireland and His Times. The chair was occupied by the Rev. Mr. Allan, who appropriately introduced the lecturer, who for an hour held the attention of an audience which filled the church. Mr. Kerr referred to the various views held regarding the saint, among which was the opinion that the whole history of St. Patrick's birth, life and labours are entirely a myth. He gave as the generally accepted opinion now that St. Patrick lived, was a great preacher, a devoted missionary, and a man who left his impress on the age. The birthplace of the saint was referred to and the many places named which claimed the honour of his birth. The speaker gave it as his opinion that St. Patrick was born in Dumbarton, Scotland, and that he descended from a religious family. He was brought in captivity to Ireland and held there in slavery for a while, when he returned to Scotland. The saint felt that he was called to Ireland, and as a result brought the entire island under the influence of Christianity. His mission was most successful. At one place he baptized as many as 12,000 converts. He died a peaceful death, supported by the Gospel which he preached to others. His ministry extended over sixty years, and he now sleeps in a plain grave in Downpatrick, near Belfast. Reference was made to the past and present state of Ireland, and a hope expressed that a better day would soon dawn on the island, and that by following the teachings of St. Patrick she would again become what she once was, an island of

saints, and would realize the dreams of the poet when he sang of her:

Great, glorious and free;
First flower of the earth,
And first gem of the sea.

The lecture was enlivened by a number of amusing anecdotes and was much enjoyed by the audience. A vote of thanks was moved by the Rev. A. F. Thomson, in which he expressed the hope that the lecture would soon be given on his side of the river. The meeting was brought to a close by singing the National Anthem.

"THE Duty of the Hour" was the subject of the Rev. W. A. McKay's address recently in Chalmers Church, Montreal. Speaking of the Dominion, the lecturer said: "I have travelled a good deal throughout this country, and take it all in all, there is not a better country under the sun. It is so large that forty Great Britains, or seventeen German Empires might be made out of it. There are other lands where birds are of brighter plumage and flowers of fairer hue; where philosophy has a wider sweep, and science a loftier throne, and poetry has more commanding names, but no country under the sun can boast of richer provision for the temporal wants of man, better educational institutions, higher civil and religious privileges, or a larger measure of true liberty. Remove from our land this black, blighting curse of strong drink, and there will not be a happier or more delightful spot outside of paradise. The duty of the hour demands that we pay more attention to the character of the men who make our laws. We pray for the destruction of the liquor traffic and then, ignoring our prayers, we go and vote for men who are too timid or too unprincipled to vote against that traffic. Our late Premier was certainly right on this point. A friend of mine once said to him, 'Sir John, when are you going to give us prohibition?' Sir John—'Whenever you want it.' 'But we want it now,' said my friend. 'Sir John—' Then say so.' 'But how are we to say it?' was the query of my friend. Sir John—'By sending prohibitionists to Parliament.' On another occasion, replying to a deputation of liquor-sellers, Sir John said, 'Gentlemen, don't abuse the Churches or stir up their hostility, for as soon as the Churches do their duty, your days are numbered.' Would that all ministers and Church members understood the subject so well. But, alas, multitudes of professing Christians pray for temperance and then vote to put about one thousand drunkard making shops in this city of Montreal. Fanaticism is cursing our country. It has well-nigh thrust conscience out of public life. Measures are not considered from the standpoint of right or wrong, but purely from that of party expediency. If we would rise equal to the present solemn crisis in our country's history we must see that men are chosen to represent us in both our Dominion and Local Parliaments, and in our civic Government, who are men of character and in sympathy with our cause—not schemers and unprincipled demagogues. We want men of good intellect, of lofty ambition, of pure and holy lives, men who love the right and hate the wrong, and who would no more think of taking a bribe into their hand than they would to take a serpent into their bosom. To-day, in Canada, we want men like Moses, who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; men like Daniel, who will dare to stand up for the right in spite of evil influences; men like Paul, who can say of bribes or of threats, 'None of these things move me. Send to our school boards, our council boards and our legislative halls men of character and conscience, and there will be no bounds to the growth and moral strength of this new and progressive nation. With righteousness in her rulers and people, Canada will go on and on in her greatness, rising higher and higher in virtue and happiness until the angel of liberty, arm in arm with the angel of religion, shall ascend the skies and announce to the listening angels that this Dominion from ocean to ocean redeemed for the Lord."

PRESBYTERY OF CHATHAM.—An adjourned meeting of this Presbytery was held in the First Church, Chatham, on Tuesday, August 11, at eleven a.m. Rev. A. L. Manson, Moderator, presiding. A call from First and Second Chingwacousy in favour of Rev. Wm. Farquharson, B.A., of Dover, was laid upon the table. Revs. J. L. Campbell and R. M. Croll were heard in support of the call, and Messrs. M. McKenzie, J. Walker, J. Dunlop and R. McKenzie on behalf of the congregation and Session. Mr. Farquharson intimated his acceptance of the call. The Presbytery granted the translation. Mr. McColl was instructed to declare the pulpit vacant on August 30. A call from Mount Zion Church, Ridgetown, in favour of Rev. R. J. Hunter, B.A., licentiate, promising \$900 and the free use of the manse, was laid upon the table. It was sustained as a regular Gospel call. Provisional arrangements were made for Mr. Hunter's ordination and induction in the event of his acceptance. Mr. Becket presided, Mr. Kay to preach, Mr. Shaw to address the minister and Mr. McLaren the people. Leave was granted Knox Church, Leamington, to borrow \$3,000 if required to rebuild their church edifice destroyed by fire. Messrs. Gray and Bartlett were authorized to pay a debt of \$40 owing on the Belle River Church. The commission of Presbytery having the oversight of Blytheswood was instructed to examine the several applications for the position of ordained missionary, and to make all arrangements for the appointment of the one chosen. A resolution expressive of sympathy with Dr. Battisby in the loss of his wife by death was ordered to be prepared by Mr. Becket and forwarded. The following minute, prepared by Mr. Gray by the authority of Presbytery, relative to the decease of the late Mr. Walker, was adopted. It was ordered to be engrossed in the minutes and a copy forwarded to Mrs. Walker: "Whereas it has pleased Almighty God to take away from us, by the hand of death, our brother, the Rev. William Walker, of Chatham, endeared to us by many years of active and intimate association, the Presbytery would place on record

an expression of the high esteem in which he was held by its members and the serious loss sustained by them in his removal. In the more private relations he was, at all times, a wise counsellor and trusty friend. As a member and other-bearer of this Presbytery he was constant, painstaking and judicious. In the work which shall engage us in the future his well trained mind, loving heart and ready hand will be greatly missed. Bowing to the will of God, whose he was and whom he served, we would pray that his sudden separation from us may be an admonition to us, each one, to so wait and watch and work, that when the Master comes and calleth for us we may be ready, as he was, to go out and meet Him. Deeply sensible of our loss and keenly alive to our own sorrow, we would not forget those who have been exercised by a severer chastisement. We extend our warmest sympathy to the partner of his life, an helpmeet indeed, his son and daughter in this their time of sorrow, and pray God that His gracious promises may be abundantly fulfilled in them."—GEORGE A. McLENNAN, Pres. Clerk.

PRESBYTERY OF SAUGREEN.—This Presbytery met in Mount Forest on July 10. The Moderator's term of office having expired, Mr. Aull was appointed Moderator for the next six months and took the chair. Mr. Cameron laid on the table a call from Mount Forest in favour of Rev. D. M. Ramsay, B.D., of London and Hullett signed by 251 members and sixty-seven adherents, with a guarantee of stipend at the rate of \$1,000 per annum, also \$100 for rent and four weeks' holidays, together with reasons of translation. The call was sustained and the Clerk was instructed to forward it with relative documents to the Presbytery of Huron. Messrs. Cameron, Martin and Dr. Meikle were appointed commissioners to prosecute it before the Presbytery of Huron. After all parties had been heard aent the resignation of Mr. McNair, it was agreed "that Mr. McNair's resignation be not accepted owing to the numerously-signed petition by the members and adherents of the congregation asking the Presbytery to leave Mr. McNair with them as their pastor. Messrs. Kutherford and Kane were appointed auditors of the treasurer's book. Mr. Aull presented a call from Guthrie Church, Harrison, in favour of Mr. R. J. Hunter, B.A., signed by 155 members and sixty-five adherents, with a promise of salary at the rate of \$1,000 per annum and four weeks' holidays. The call was sustained and the Clerk was instructed to forward it to Mr. Hunter. Mr. Aull, on behalf of the deputation appointed to visit Fordwich and Gorrie, reported that both congregations had promised to put forth an effort to raise the minister's salary up to \$750 with manse. The Clerk next presented and read Mr. Muir's resignation of the pastoral charge of Fordwich and Gorrie, sent him before the deputation had visited said congregations. The Clerk further intimated that as Mr. Muir desired to have the resignation disposed of at this meeting, he had cited the congregations to appear at this meeting for their interests. Commissioners from both congregations were heard, who all spoke in the very highest terms of Mr. Muir and expressed deep regret that he had resigned. Mr. Muir was also heard, giving all his reasons for taking the step, and intimated that he still adhered to his resignation. The Presbytery, with very great reluctance, accepted of his resignation, and appointed Mr. Stewart, of Belmore, to declare the pastoral charge vacant on August 2, to act as Moderator of Session and to moderate in a call when the congregations are prepared. Messrs. Aull and Cameron were appointed to prepare a minute aent said resignation. Commissioners to the General Assembly reported attendance. Mr. McNair was empowered to moderate in a call in Holstein and Fairbairn as soon as said congregations are prepared. Messrs. Young, Martin and D. McMillan were appointed assessors to act with the Durham Session. Mr. Morrison gave notice that he would move for a separation between the Assembly Fund and the Presbytery and Synod Fund. The Clerk was instructed to give Mr. Hall, student, a text on which to write a discourse for Presbytery. Mr. Morrison asked leave of absence for some months for the benefit of his health. He intimated that he had arranged for the supply of his pulpit. The request was granted. Mr. Robert Watson agreed to give an address at the first sederunt next meeting on "Systematic Beneficence." It was moved by Mr. Cameron, seconded by Mr. McKellar, and unanimously agreed to, that the Presbytery of Saugreen, having heard of the death of the Rev. Donald Fraser, M.A., of Victoria, B. C., who laboured so faithfully as a member of this Presbytery for a number of years before removing to Victoria, desires to place on record an expression of its high appreciation of the service which he rendered to the Church and its sense of the loss sustained by his sudden death; also its deep sympathy with the relatives of the deceased, and would pray that the God of all grace may comfort them in time of their sad bereavement. The Clerk was instructed to send a copy to the widow and mother. The Presbytery adjourned to meet in Mount Forest on September 8 next, at ten a.m.—S. YOUNG, Pres. Clerk.

MOULTON COLLEGE.

The calendar of Moulton College for ladies shows that the governing body is bound to maintain a foremost place among the ladies' colleges of the Dominion. The art department is still under the charge of Mrs. Mary E. Dignam; Miss Louise Saueremann, a pupil of the well-known Conservatory of Music, Hamburg, enters on her work as additional resident teacher in music, and Miss H. Gertrude Hart will be instructor in physical training and calisthenics. The teaching of the Bible receives special attention. The college is an academic department of McMaster University, and in addition to the other departments special advantages are afforded to students intending to matriculate into the University. Work at the college will be resumed September 3, 1891.

British and Foreign.

SIR NORI PATON is to succeed Sir William Fettes Douglas as president of the Royal Scottish Academy.

THE Sultan of Turkey has requested the Ecumenical Patriarch either to attend to his duties personally or to resign.

THE British Medical Association have passed a resolution condemning the present system of burial and advocating cremation.

DR. STALKER, who has been spending his holidays at Crell, preached to large congregations at anniversary services in Lochmaben.

MR. ALEXANDER ROBERTSON, barrister, London, is writing a history of Scotland from the Reformation to the union with England.

SIR DANIEL WILSON is to get the freedom of Edinburgh. Two councillors, however, objected on the ground of his being unknown to fame.

SEVERAL leading Stundists of Ojessa have been deported to Transcaucasia for five years for attending and taking part in religious meetings.

THE Rev. J. McNab McGregor of Farr has been elected to the parish of Kilmore and Kilbride by seventy-two votes to eleven for Mr. Maclean, North Knapdale.

DR. THAIN DAVIDSON having accepted the call to Ealing, the Presbytery have loosed him from his charge at Islington, which he has held for twenty-nine years.

THE salary that St. Marks congregation, Dundee, are to give Mr. Scott, their missionary to the Punjab, is \$1,750 for the first two years, after which it is to be gradually raised.

By the will of Mr. William Cadett, of Catford, Kent, \$6,500 has been bequeathed to the poor of the parishes of St. Mungo and Annan in equal shares, the ministers to apply the money.

THE Rev. D. M. McIntyre of College Park, London, has accepted the call from Finnieston congregation to be colleague-successor to Dr. A. A. Bonar, and has been loosed from his charge.

A SERVICE, conducted by Rev. K. W. Weir, was held in Greyfriars Church, Dumfries, at the unveiling of a brass tablet in memory of the Scottish Borderers who fell in the Egyptian Campaign.

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If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below. "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's, he told mother's would last longer, that I might take it on ten

To Get

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

Hood's

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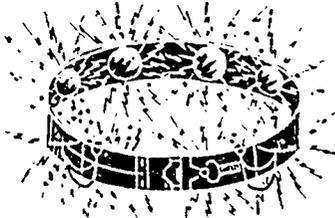
Remove Tan, Pimples, Freckles, Moth-Patches, Rash and Skin Diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished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

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HOUSEHOLD HINT:

LOBSTER HASH.—Lobster hash makes a nice little dish for supper. Chop the meat quite fine; season with pepper and salt, a piece of butter the size of an egg, if the entire lobster is used, and moisten with cream. Let it stew slowly for ten or fifteen minutes, stirring it to prevent scorching. Put a thick layer of salted bread crumbs in the bottom of a pudding-dish, pour the lobster over it, and set it in the oven to brown.

CODFISH CROQUETTES.—One pound of codfish, put to soak about four hours in cold water. Boil for two hours, pick over, remove bones, etc., then boil with about six good-sized potatoes. When the potatoes are soft remove, mash, with pinch of salt, pepper, butter, milk and one raw egg. Mix well, roll into croquettes, fry a dark brown in lard. Some omit milk and egg, but this recipe has always been pronounced delicious.

SERVING OLIVES.—Olives may be served at all times and with almost all dishes; in fact they may be placed on the table with the table decorations and remain there until the dinner or lunch is over. One guest may pass them to another. It is not necessary to have the waiter pass them. They are usually passed at a dinner immediately after the soup, but may be passed three or four times, as the plates are being changed for the dinner courses.

SCRAP PUDDING. Put the scraps of bread, crust and crumb into a bowl with sufficient milk to cover them. Cover with a sauce pan lid or a plate, and put into the oven to soak for about half an hour. Take out and mash the bread with a fork till it is a pulp; then add a handful of raisins and as many currants, teacupful of brown sugar, half a cupful of milk, some candied lemon-peel and one egg. Stir up well, grease a pudding-dish, and pour the pudding in. Grate over it a little nutmeg, put into a moderate oven, and let bake for an hour and a half.

A NEW WAY TO SERVE EGGS.—A nice way to serve eggs with broiled ham is to butter some patty tins, sprinkle conscientiously with fine crumbs of bread, break an egg into a saucer, and then, without disturbing the yolk, pour it into the tin. Set the tins into a hot dripping-pan, and let them stand in the oven until the white is cooked. Then, after putting the thin slices of nicely broiled ham upon a hot platter, take the eggs from the oven and turn out on the ham. It is not necessary to close the oven door while the eggs are in it, and indeed it is better not to do so.

JELLY OF PRUNES.—Wash and soak half a pound of fine prunes in a pint of water. Boil until tender, when remove and crack the stones. Rub the fruit through a sieve and return any which have not gone through the sieve, with the stones, to the liquor in which it was stewed. Boil this for ten minutes, when strain and add half a pound of lump sugar, and again boil until a syrup is produced. Mix the pulp and syrup together, and stir occasionally until cool. To a pint of this prepared fruit allow half an ounce of gelatine, and when both are cold mix thoroughly, not putting into the mould until the jelly is on the point of setting. Serve with cream.

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BERLIN CREAM.—Boil some chestnuts, then grate them very finely and beat up with cream until of a thick consistency. Place in a dish and sprinkle the whole plentifully with powdered chocolate.

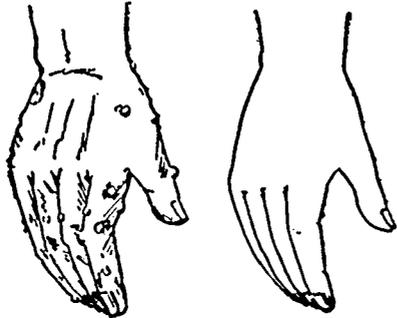
BAKED APPLE PUDDING.—Cut three slices of bread from a stale loaf—they should not be any thicker than a quarter of an inch; pare a pound of good baking apples, cut them into quarters and entirely remove the core; then slice them very thin. Well butter a good-sized pie dish, and lay at the bottom one of the slices of bread, cut to fit the dish; put upon this a layer of the apples, a good sprinkling of sugar and a few small pieces of butter; next another slice of bread, apples, sugar and so on until the dish is as full as required; pour over all one pint of milk, and bake in a moderate oven for about an hour and a half, or until the apples feel quite soft when a fork is pressed into them.



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He who waits for an inactive liver to do its work, exposes himself to all the diseases that come from tainted blood. Don't wait! Languor and loss of appetite warn you that graver ills are close behind. You can keep them from coming; you can cure them if they've come—with Dr. Pierce's Golden Medical Discovery. It's the only blood and liver medicine that's *guaranteed*, in every case, to benefit or cure. Your money back if it doesn't. Thus, you only pay for the good you get. Can you ask more? It cleanses the system and cures pimples, blotches, eruptions and all skin and scalp diseases. Scrofulous affections, as fever-sores, hip-joint disease, swellings and tumors yield to its superior alterative properties.

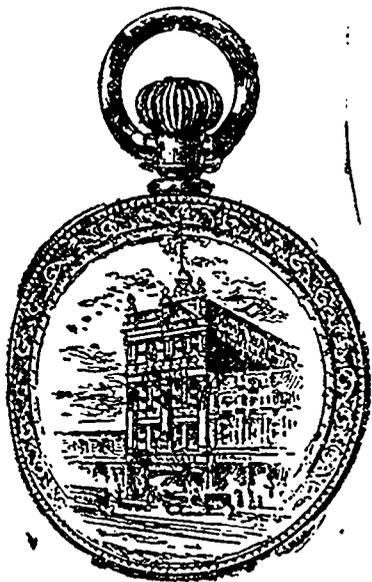
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CAUSED BY INJURIOUS KEPT SOFT & HEALTHY
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There's no need why a woman's hand should be made ugly and distorted. Nature didn't make them so, and they wouldn't be in that condition if they had been used to a Soap like the "Sunlight." Take care of the hands, and use only "Sunlight" Soap for all household purposes.

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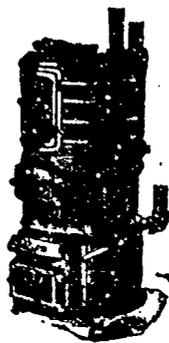
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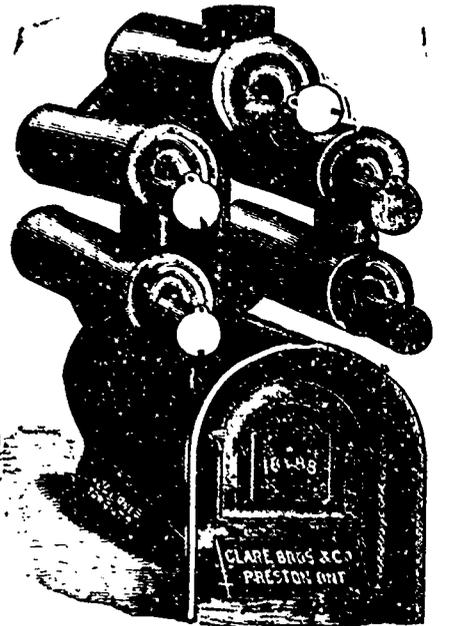
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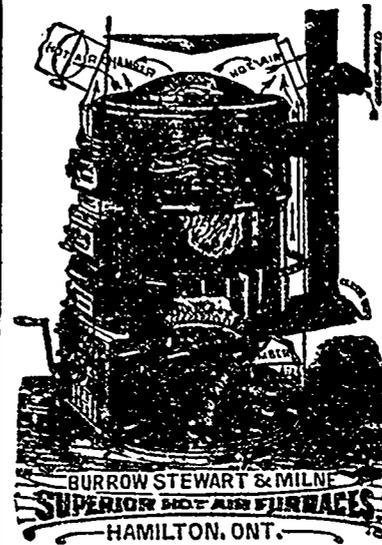
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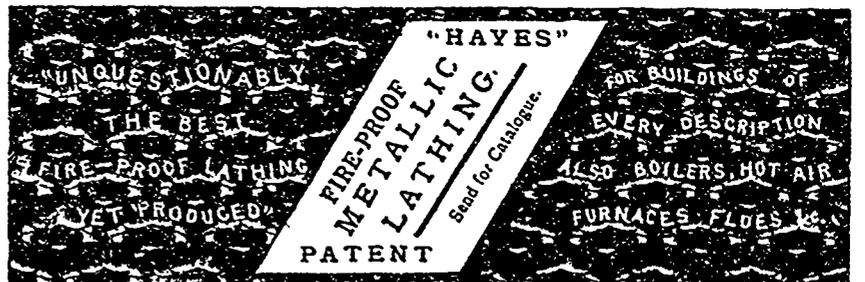
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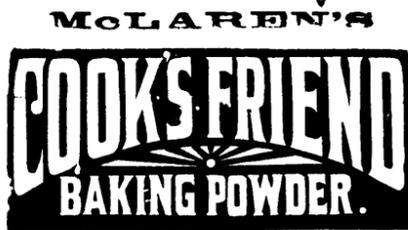
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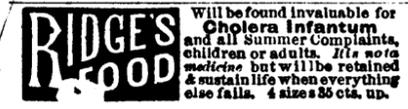


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H. G. ROOT, M. C., 186 ADELAIDE ST. WEST, TORONTO, ONT.

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

BIRTH. At Rosslyn, Bloor street east, on the 15th of August, the wife of Mr. Robert Kilgour, of a son.

MARRIED. At Richmond, Virginia, on August 11, by the Rev. Prof. Harrison, assisted by the Rev. John Harrison, brothers of the bride, Prof. J. Hoyes Panton, of Guelph, Canada, to Miss Fanny Harrison, youngest daughter of the late Wm. Henry Harrison, principal of the University Academy, Amelia Co., Virginia.

MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Merrickville, September 14, at 5 p.m. BRUCE.—At Walkerton, Sept. 15, at 1 p.m. CALGARY.—In St. Paul's Church, Banff, on 9th September. CHATHAM.—In St. Andrews Church, Chatham, 8th September, at 10 a.m. Elders' commissions called for. COLUMBIA.—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m. GLENGARRY.—In Knox Church, Lancaster, September 8, at 11 a.m. GUELPH.—In Chalmers Church, Guelph, on Tuesday, 15th September, at 10.30 a.m. HURON.—In Blyth, 8th Sept. at 10.30 a.m. KINGSTON.—In St. Andrew's Church, Kingston, on 3rd Tuesday in September, at 3 p.m. LONDON.—In First Presbyterian Church, London, on Monday, 7th September, at 3 p.m., for Religious Conference, and on Tuesday, 8th September, at 9 a.m., for ordinary business. MAITLAND.—At Wingham, September 8, at 11.15 a.m. MONTREAL.—In the Presbyterian College, on Tuesday, 6th October, at 10 a.m. ORANGEVILLE.—At Orangeville, September 8, at 11 a.m. OWEN SOUND.—In Division Street Hall, Owen Sound, last Tuesday in Sept., at 9 a.m. PARIS.—In Chalmers Church, Woodstock, on October 6, at 11 a.m. PETERBOROUGH.—At Port Hope, September 22, at 9.30 a.m. SARNIA.—In St. Andrew's Church, Strathroy, third Tuesday in September, at 2 p.m. SAUGEEN.—In Mount Forest, September 8, at 10 a.m. TORONTO.—In St. Andrew's Church West, on Tuesday, September 2, at 10 a.m. WINNIPEG.—In Knox Church, Winnipeg, on September 8, at 3 p.m.

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Miscellaneous.

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