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THE CANADA PRESBYTERIAN.

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No. 3.

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Notes of the Week.

WHY, asks the *British Weekly*, "is mystification about the authorship of 'In Darkest England'?" The book was written by Mr. Stead. The materials were supplied to him, and he spent several weeks at Clacton-on-Sea in hard work. General Booth could write a book if he liked; he has, in fact, written several. But he did not write "In Darkest England."

A CONTEMPORARY says: The changes which have occurred recently in high ecclesiastical circles in Berlin portend anything but good for the Evangelical Church. The young emperor has clearly determined to affiliate with the radical wing, and to discard the orthodox party chosen by his grandfather. Henceforth the ecclesiastical machine in Prussia is to be run in the interest of a rationalistic theology.

THE official statistics of the Roman Catholics in Scotland show a total of 348 priests, 338 chapels, and 318 schools. The chapels have increased during the past year by six, the schools by two, the congregations in Glasgow diocese by 10,000, and in those of Dunkeld by 4,000. The convents exceed forty, while the members of the male religious orders number sixty, of whom seventeen are Jesuits.

AN East Indian factory commission in a report recently issued strongly recommends that one day's rest in seven should be given to all the operatives, and that this day should be Sunday. All the recommendations have been arrived at with remarkable unanimity. The commission was composed of four members, Dr. A. S. Lethbridge being the president, while his confreres were a Hindu, a Parsee and a Mussulman.

THE Rev. James Fraser, of Cushing, Quebec, at the last meeting of the Presbytery of Montreal, introduced an elaborate and emphatic protest against the reception by the Protestant Committee of Public Instruction, of the \$60,000 grant made by the Quebec Government, at the time \$400,000 were granted for the settlement of the Jesuit Estates question. The subject was thoroughly discussed by the Presbytery and the resolution proposed by Mr. Fraser was unanimously adopted.

A FRENCH writer thus describes Mr. Spurgeon's preaching: The orator, standing erect, marches up and down his platform. He goes, he comes, he retires, he leans forward, he mingles energetic gestures with his words. He is not a motionless statue in the pulpit; he is not a priest exercising sacerdotal functions; he is an inspired prophet, speaking in the name of God. His language is colloquial; his illustrations, sometimes trivial and sometimes lofty, may offend good taste, but always touch the conscience. His preaching is an act; he fights both for and against his hearers.

WHILE the number of Christians in Japan is only about one in each thousand of the population, it is interesting to hear that eleven members of the House of Representatives have been chosen from their number, while there are also three Christians in the House of Peers. Among the most prominent candidates for the speakership two are Christians. One of the representatives is a Presbyterian elder; and when some of his friends advised him after his election to give up his office in the Church, as it might create some prejudice against him and lessen his influence, he replied that he regarded his office in a Christian Church as much more important than his seat in the diet.

MISS BERTHA WRIGHT, of Ottawa, who, in the face of fierce opposition, maintained the right to unrestricted freedom in evangelistic work in Hull over a year ago, has been steadily engaged in her good work ever since. She recently visited Hamilton where she was very favourably received. She was one of the chief founders of the Ottawa Gospel Mission which held its first annual meeting in Knox Church in that city last week. At that meeting she gave a thrillingly interesting narrative of the work in which she had been engaged, and spoke of the good that had been accomplished and the prospect of still greater things in the future. Being undenominational the mission appeals for support to all evangelical Christians—an appeal which should meet with a liberal response.

PROFESSOR BRUCE writes in explanation of the proposed new Glasgow religious weekly. Its aim, he says, is to chronicle important events connected with all the Scottish Churches, to foster a healthy and manly religious tone in the community, to stimulate the spirit of current enquiry and free discussion—to give expression to liberal and intelligent views on current topics, and to show the bearings of Christianity on moral and social interests. He also says that the prospectus contains the names of many of the best-known writers in the Free and United Presbyterian Churches, and that, in addition to the other writers already named from the Established Church, there is the well-known and highly-respected name of Dr. George Matheson.

THE old, historic, and wealthy congregation of First Armagh which gave a present to Queen's College, Belfast, of which Dr. John Hall, of New York, was once minister, and which was left vacant early in the autumn by the lamented death of Dr. Jackson Smyth, is still without a minister. It recently moderated a unanimous call to Dr. Wylie, of Coleraine. He did not, however, see his way to accept, and it is said at present to be looking toward Reading for a pastor. First Armagh is one of the finest ecclesiastical positions in the Irish General Assembly. It has a church almost free of debt, which cost over \$60,000, all contributed within the circle of its own membership; it gives after a princely fashion to missions and the other schemes of the Church; but the stipend its ministers have enjoyed has been comparatively small.

THE Rev. John M'Ewan in Edinburgh Free Church Presbytery moved an overture to the Assembly asking it to take steps to remove the grounds of anxiety in reference to the cases of Professors Dods and Bruce. He affirmed that this anxiety had been increased by the fact that the Assembly, instead of pronouncing a judgment on the question of expediency, pronounced a judgment on the merits. Principal Rainy demurred to the idea that the Assembly had created a binding interpretation of the Confession by what in its nature was a disciplinary decision. Dr. J. Hood Wilson contended that after the question had been so fully discussed in last Assembly it would be unwise to open it so soon again. He also suggested that the matter was already before the Committee on the Confession. Mr. M'Ewan's motion was defeated by 22 to 12.

THE recent manifestation of brotherly love between the Episcopal and Presbyterian congregations of Woodstock has called forth general approval.

The press has hailed the incident as a precursor of better and more fraternal feeling among Christian people. The *Canadian Churchman* from its own point of view feels bound to protest against the concession of the Woodstock rector as a violation of the law governing the Episcopal Church. Our contemporary, considering its position, is not ungenerous in its sentiment, but it cannot get over the fact that Dr. McMullen is destitute of the charism of apostolic succession, and has never been episcopally confirmed. While good Anglicans outside Woodstock are greatly exercised over what some of them evidently regard as an untoward occurrence, the Christian people of that town seem to have been in nowise injuriously affected by it. At the recent union meetings during the week of prayer the attendance was remarkably good. One night the meeting was held in Chalmers Church, 1,200 were present, and many had to go away for want of room. All the ministers—Presbyterians, Episcopalians, Methodists, Baptists and Congregationalists—took part. Let brotherly love continue.

THE Belfast correspondent of the *British Weekly* says: The joys of Christmastide were somewhat clouded for many over the Church by the news which reached Belfast by telegram of the death from typhus fever of the Rev. J. H. Fitzsimons, B.A., at Newchwang, China, shortly after his arrival there from Ireland. Mr. Fitzsimons had been designated to India; but in September, 1889, he was prevented from sailing by an attack of typhoid, which laid him aside for many months. On his recovery the medical adviser of the Mission Board refused to allow him to proceed to India on the ground of his health. For long his heart had been set on a mission career, and he elected to go to China instead. With his wife he sailed from London in October last, and reached Shanghai in due course in good health and spirits. Now the end has come as a sad surprise to all who knew him. His arts course was taken at Queen's College, Belfast, and his theological at Princeton, New Jersey. He was an able and scholarly young man, and in his early death both the Church and the mission have sustained a heavy loss. The Rev. William Park, M.A., Moderator of Assembly and senior foreign mission Convener, preached a special sermon on his death in Rosemary Street Church.

THE Rev. D. Stiles Fraser, Convener of the General Assembly's Temperance Committee, writes: The directions in Section four of circular of "Suggestions, etc.," to send signed petitions to the Convener of Presbytery's Committee on Temperance "not later if possible than 15th January, 1891," was given in view of Parliament meeting in January. It is not likely to meet, however, until March. So that where necessary more time can be taken to complete the work of securing signatures. In view of some notes received, I wish to state: All petitions must be signed in duplicate—one copy for House of Commons, and one for Senate. I sent (about three weeks ago) to Convener of each Presbytery's Committee on Temperance a supply of petitions and circulars for congregations within the bounds. Petitions when signed are not to be sent direct to the M.P. and Senator, but in Presbyterian Churches to the Convener of the Presbytery's Committee on Temperance, accompanied by a contribution towards expenses, which should be done as soon as signing is completed. Conveners will please retain them until Parliament meets, and then forward them to the proper parties. Attention to directions in the circular should avoid mistakes. Petitions properly headed have been sent to all Baptist and Free Baptist Churches, through ministers and clerks. Also to all ministers of Episcopal churches, with personal circular in both cases. Section four of circulars of "Suggestions" contain names of parties to whom signed petitions and contributions from these Churches are to be sent. Special circulars have also been sent to all temperance societies, which it is confidently hoped will receive their prompt attention and secure their hearty co-operation. Members of such societies should sign petitions, in connection with the Churches to which, as individuals, they may belong.

Our Contributors.

SEVERAL HUNDRED-DOLLAR HUSBANDS.

BY KNOXONIAN.

Not long ago there was a fierce newspaper fight on the question: Is marriage a failure? Some of those who contributed to that wordy warfare showed clearly that in their particular cases marriage is worse than a failure, it is a fraud. Perhaps the right reply to the question, Is marriage a failure, would be, With some people it is and with some it is a great success.

In order perhaps to show that marriage is a long way from a failure in many cases, the *New York World* offered a prize of one hundred dollars for the "best description of the best husband." Thousands of replies have been received. How could it be otherwise? Many wives admire their husbands so much that it would be a positive relief to write a description of them for nothing, but when you add a hundred dollars for pin money the motive to write becomes irresistible. Some of the descriptions have so charmed the *British Weekly* that our London contemporary publishes a solid column of them, no doubt in the hope that by study of the American model the average of the English husband may be raised. In order to help on the good work of improving husbands we place in this column a few of the descriptions given of their husbands by American wives under the stimulus of love and one hundred dollars.

The good woman deals in superlatives and cannot find time to write half her husband's devotion, not to speak of his other good qualities:—

It would take me a long time to write half my husband's devotion. He is the best, the kindest, and most loving husband, I think, and I would give my life for my husband. Marriage has not been a failure for me, and there is no happier family in this world than ours.

The next that attempts a description of her goodman considers herself "the happiest woman in the world." That is pretty strong, but it is far more pleasant to hear a woman say she is happy than to hear her say the reverse. May kind heaven multiply a million-fold the number of wives who think themselves the happiest women in the world:—

My husband is everything that is good, kind, and considerate. In spite of a small income and many privations we laugh in the face of all difficulties, and consider "the world well lost for love." In all matters of choice my pleasure and comfort are always pre-eminent, and often I withhold my wishes, knowing that he will sacrifice his for the benefit of mine. I consider myself the happiest woman in the world.

Both of these happy wives live in Brooklyn. Perhaps Dr. Cuyler married them, and if he did that may in part account for their happiness. The next has a husband that should stand a good chance for the hundred dollars:—

I have a husband who is kind, affectionate, and loving, and who does all that lies in his power to make me happy. He is a poor man and out of employment at this time, but whenever he can earn a penny he brings it home. I have to go across the park to work, and he always comes after me, and if I am sick he attends to me with every care and kindness, and in every respect he is a true, kind, loving, good, affectionate husband, and I have found him good and true in every respect since my marriage.

On the whole we think this New Jersey husband looks like a winner. If he daily lives up to the Golden Rule he should stand somewhere in the front rank. His wife also must be good because she begins by affirming that there are other good husbands. We like her style and generous sentiments:—

There are model husbands who are nearly perfect, of one of which I will write. Truly pure and conscientious, daily living up to the Golden Rule. Affable and pleasing in his manner, at home and abroad. Loving and kind as husband and father, charitable in his views and dealings, upright in business, devotedly attached to one little woman, who is all the world to him, and thinks there is no place on earth so sweet and dear as his "ain fireside." My noble husband is all this, and even more to me.

The next wife has an eye to finance, and if the facts are as stated she must have a most generous husband:—

My husband is a man you can very rarely find. Oh, he's grand in all senses of the word; he is affectionate, loving and true; a noble, generous husband and a fond and loving father. Besides all his goodness as a husband, his character is stainless. He has a mind which any man, no matter how exalted his position, could be proud of. In thought, word and deed he is a gentleman in the true sense of the word. He works so hard to make me happy. When he is paid every Saturday night he gives me every cent of it, except his car-fare.

Here is another Brooklyn man who also has some marvelously strong points. He never goes out in the evenings; he gets up and makes the breakfast, and he always leaves the money where his wife has free access to it. If the award is to be made by women, this husband will probably win the hundred dollars:—

My husband is as nearly without faults as any man can be, and commands my respect as well as affection. In all things he considers my comfort and happiness first. He never leaves me to go to the "club," for home is the dearest place to him, and he never attends any place of amusement unless I go with him.

He fully confides in me in regard to business matters, and when I wish for money I do not have to ask for it, but go and help myself, for it is kept where we both have free access to it. And now comes something which I appreciate very much. He lets me sleep in the morning and gets up and prepares his own breakfast. I believe he thinks he can make better coffee than I can! He remembers all the incidents of the day to tell me when he gets home at night, and after supper very fervently reads to me from our favourite paper, the *World*.

Quite likely the man is right on the coffee question. A healthy woman who lies in bed while her husband prepares the breakfast is not likely to make very good coffee. There is some

reason to suspect that this description was never written by a wife. Women are not likely to publish in the newspapers that they lie in bed while their husbands prepare breakfast.

If expressed appreciation is a strong point with the judges, this man will not be far away when the money is counted out:—

My husband is one of those men who never tire of giving praise to every little thing I may do for him. He always observes and tells me how nice it is and that he has the best wife out. There is rarely a meal passes without some praise as to my cooking is given. I am new at housework, and I sometimes feel as if I were not worthy of the many compliments I receive. My dress is always to his liking and taste. Than, again, he is kind, generous and loving. He knows that when night comes he has a wife and home, and he stays at home with her, although he belongs to several different lodges; he feels as if his place was by my side. He seldom sits down to read but what he says: "How much I have to thank the world for—my position, my little wife and my home, and more, my happiness."

CHRISTIANITY IN THE HOME.

BY REV. THEODORE L. CUYLER, D.D.

No two words have a more vital importance than Christianity and Home. Underneath the foundations of both Church and State lies the household; it is older also than either of them. There is no such school of Bible religion in the land as a happy, God-fearing home. No Church is effective for restraint from evil and for growth in all Christian graces as "the Church in the house." There stands the domestic altar. There is felt the influence that moulds character from the cradle to the judgment-seat; such a home on earth is the surest preparation for the home eternal in the heavens. Of this "Church in the house" the parents are the God-ordained pastors. A whole volume might be written on domestic religion; but I must restrict myself to a few plain hints to parents. On you rests the responsibility.

(1) In the first place make your home attractive. Put into it every adornment that you can honestly afford. Books, musical instruments and pictures are good investments; but nothing will pay better than a bright open fire in the sitting-room. It makes a cheerful rallying-place for the whole family. Ned will not be so anxious to run off to the theatre, or to the billiard-rooms, and Mary will not be so hungry for the opera or the ball-room; they will be easier held fast to a warm, glowing hearth-shrine. Around that fireside you, father, ought to spend as many evenings as possible. The music of your daughter's piano ought to be sweeter to you than the screechings of any imported *prima donna*. A pleasant game with your children, or a good romp with them, or a half-hour with them over their lessons will make them love you the more, and will banish the cares that overloaded you during the day. To have such a home you must make it. The husband that forsakes his household for his club, or any other haunt—and a wife who lives in a constant round of outside engagements do not deserve to have a home; and from it their children will soon be glad to escape. It is idle for you to forbid your children to attend places of amusement if you provide no innocent wholesome recreation for them. A Christian father of my acquaintance has a music-room in his house; and another one has a billiard table at which he plays with his own boys. When two young people united with my Church their father said to me: "I have always anchored my children at home, and now I see the fruits of it." When boys and girls drift from their homes they commonly fetch up on the lee-shore of ruin.

(2) Remember that for the religion of your household you are chiefly responsible. Sunday schools are admirable institutions; but their original object was to reach the children who had no religious instruction at home. They were never intended to release Christian parents from the obligations which God lays upon them. All the Sunday schools in the world could never have done for me what my godly mother did—in my early rural home. Books for children were scarce sixty years ago; and my juvenile literature for Sunday was the Bible, "Pilgrim's Progress" and the New England Primer. The Primer contained its doggerel rhymes, its picture and story of John Rogers the martyr at the stake, and the Westminster Catechism. That Catechism ground into my memory has been my compend of theology and sheet-anchor of orthodoxy to this day; and to its form of sound words I have held fast with as tight a grip as a Churchman holds to his Prayer-Book, or a Scotch Highlander to the plaid of his clan. God's Word, thoroughly learned, Bunyan and the Catechism were the dairy that supplied the "sincere milk" of our childhood; it was fed to us by a praying, loving mother's hand. Has half a century of boasted progress made any improvement on that strong diet? Is one hour on the Sabbath in a school any substitute for your wholesome instruction of your children in divine things all the week?

The most effective religious influence you exert upon your sons and daughters does not come from the books you teach them, but from the example you set before them. Your character streams into your children; it enters through their eyes and through their ears every hour. How quick they are to imitate! No photographic plate is more sensitive to the images which lodge there. Your irritations irritate them; your dissimulations make them tricky and deceitful; your malicious gossip sets "their teeth on edge." If you talk "money-money," they will conclude that the chief end of life is to get rich. If you prefer the play-house to prayer-meeting, they will become lovers of pleasure more than lovers of God. If you set a decanter on your table, your boys will sip

their first wine-glasses there. If you give your child a dollar for the toy shop, a place of amusement, and only a dime for the contribution-box, you teach them that self-indulgence is ten times more important than Christian benevolence. If you live for the world, your children may die in worldliness and be lost forever. Not more surely do you provide the clothes for their bodies than you weave the habits of their lives and the mind-garments that they will be wearing after you are dead. As clothes are made stitch by stitch, so you weave their character by numberless little things and by your unconscious influence. The Christian, or unchristian atmosphere of every house is created by the parents.

Outbreaks of passion have a terrible influence on your children. A very cultured gentleman of my acquaintance pleads as his excuse when he gets enraged: "I can't help it. My father was just so; his boys are all so. We cannot live together in peace; we never did. We are all possessed of the devil." What a penalty the living sons are paying for the sin of him who first brought that "devil" into the household! Where there is a profession of piety behind all such volcanic exhibitions, what disgust for religion must be excited in the young hearts that witness them!

(3) While I would not underrate the influence of the father—for good or for evil—yet it is mainly the mother who controls the home and imparts to it its prevailing atmosphere. Susannah Wesley's hand rings all the Methodist church-bells around the globe. Commonly it is true that like mother like man. If the mother is frivolous, prayerless and fashion-loving, and careless of the spiritual influence of her children, the whole home atmosphere feels the taint. As soon try to raise oranges in Greenland as expect to find much early piety under that roof. The downward pull of the mother's influence through the week is apt to be too strong for the upward pull of the best preaching or teaching on the Sabbath. On the other hand, if she does her utmost to make the religion of Jesus attractive to her family, if she is watchful of every opportunity to lead them Christward, if she follows up the effect of the Sabbath Gospel by the more powerful influence of home gospel, there is almost a certainty that God will send His converting grace into that household. Richard Cecil, the great London preacher, says that he tried to be an infidel when he was a youth; but he could not gainsay or resist his mother's beautiful piety. He tells us that "She used to talk to me and weep as she talked. I flung out of the house with an oath, but I cried too when I had got out into the street. Sympathy is the powerful engine of a mother." Yes; and if all mothers were but fervent in prayer and winsome in their every-day religion we should behold what Dr. Bushnell calls the "out-populating power of the Christian stock." The Church in the house would feed the Church at the communion table in God's house.

(4) There are two kinds of Christianity in the home. One is a pious sham; the other is a solid reality. One parent prays for the conversion of his family, and the other sets them an example of money-worship, or fast living—and even cracks jokes, talks politics, and gives Sunday dinners after the most solemn sermons in the sanctuary. The other parent not only prays for the conversion of his and her children, but aims to lead them towards Christ. The conversation of the fireside, the books selected for their reading, the amusements chosen for their recreation, the society that is invited, and the aims set before them, all bear in one way, and that the right way. It is in the power of every parent to help, or also to sadly hinder the salvation of their offspring. "Chips off the old block" are most of our children after all. Then how vitally important is it that the old blocks be sound timber! To train up a family wisely and for the Lord requires more sagacity than to write a book, and more grace than to preach a sermon. On the preaching in the home depends the extension of the Church, and the safety of the commonwealth. May God help all parents to fulfil their high and holy trusteeship!

Brooklyn, N. Y.

THE PASSION PLAY OF OBER-AMMERGAU.

MR. EDITOR,—The little hamlet of Ober-Ammergau, nestling among the Bavarian mountains "like a handful of pearls in a goblet of emeralds," was again the animated scene of the performance of the now famous Passion Play. It is beyond doubt an interesting survival of the miracle plays of the middle ages, and on this ground alone is entitled to more than passing notice. It is performed in commemoration of a merciful deliverance from a terrible plague which ravaged the district in 1333. The peasant actors have taken the best pictures of the old masters for their guide, and have succeeded with much reverence and simplicity in giving the world a play which must take rank before any other. The eve of a performance is an anxious time for all, and by three o'clock in the morning of the day which has been so long looked forward to, the booming of cannon calls the people from their slumber, and before

Each purple peak, each flinty spire,
Is bathed in floods of living fire.

The hamlet is astir with an eager, expecting multitude. The pilgrims and natives of course attend early mass in the church, and the actors receive the sacrament, and soon after, the sound of music in the village ushers in the great festival. At eight o'clock three canonades that boom and rumble among the hills announces that the Passion Play is about to commence. The effect of modern artillery in connection with

a representation of the great Christian tragedy is somewhat startling. The text of the play has never been published, but is committed to memory by each of the performers. Every scene is preceded by an Old Testament type, or more than one. These *tableaux-vivants* are of the most perfect statuesque beauty, got up by a people who are sculptors by inherited taste from generations past.

The play itself is wonderfully given—dress, colouring and pose copied from some of the best known pictures. The dialogues are carried out effectively because naturally. The eastern dress and grouping, the colouring and action are all given to the life. As the brilliant day clouds over, and the sky grows dark at the time of the crucifixion, and the mock thunder reverberates among the mountains, one is much inclined to ask themselves whether or not it is real. As the play is only performed every ten years, it was hoped it might retain its simplicity unimpaired for many years to come, but, alas, for the vanity of human wishes, the greed of money which is a root of evil everywhere, has not failed to visit Ober-Ammergau. Peasants, actors and people alike look forward to it as their great harvest time, when their pious performance is to bring them wealth, and this year news comes to us not only of exorbitant charges, but of deceit. Human nature is human nature in Bavaria as elsewhere, and such being the case there is little room for amazement that greed of gain should manifest itself in one place any more than in another, and however interesting the play may be as a study and a "survival," we cannot in sober earnest imagine that our Lord's passion was ever intended for the stage.

D. KINMOUNT ROY.

MR. CHINIQUY AND "KENTUCKY BEN."

(Concluded.)

These facts are evidence again that the priests of Rome and "Kentucky Ben" are perfectly honest when they say with their tongues, and publish with their pens, that I was so degraded that the Protestants who have any respect for themselves would have nothing to do with me.

Eleventh fact: In 1878, when preparing to go and breathe the bracing atmosphere of the Pacific Ocean, I providentially received a kind letter from the Rev. George Sutherland, D.D., pastor of one of the richest and most influential congregations of Sydney, New South Wales, Australia. He was inviting me in the name of the Protestant people of that distant land to go and visit them. There was a bank note in that letter of \$500 to help me to pay my travelling expenses, and to help Mr. "Kentucky Ben" and all the priests of Rome prove that the infamous apostate Chiniquy was so degraded that no respectable Protestant would associate with him.

Twelfth fact: When the principal Protestants of Sydney heard that the steamer which was taking me to their young, but already so grand country, was in sight, they engaged a steamer at a great cost, to come and receive me in triumph at a distance of twelve miles, that the honest priests of the Church of Rome with Mr. "Kentucky Ben" might have a good opportunity to publish that the apostate Chiniquy's moral degradation is so well known to the whole world that "no respectable Protestant would associate with him."

Thirteenth fact: I spent two years in Australia, Tasmania and New Zealand. All that time the Protestant ministers and people overwhelmed me with public and personal tokens of the kindest Christian respect and feeling. [I daresay they took me in triumph from one extremity to the other of their vast countries. Having known from the most reliable sources that there was a plot among the Roman Catholics to murder me, they put a guard, almost every night, for more than a year, of twelve and twenty men to protect me. Their largest churches and immense halls were never large enough for the multitudes who wanted to see and hear me. Several times they fought like lions, and several were wounded when they wanted to repulse the blind Roman Catholics sent by their priests to kill me. They forced the Governor of Tasmania to put the city of Hobart under martial law and save my life. I gave militia force in order to protect and save my life. I gave seven hundred addresses, lectures and sermons to those dear and noble Protestant friends whom my God had given me in those distant lands, and they gave me \$50,000 as a token of their kind feelings when I was in their midst! And it is in the presence of such public facts that Mr. "Kentucky Ben" repeats what he hears every day from the lips of his priests and what he reads in their daily and weekly press, "That the apostate Chiniquy's moral degradation is such that no respectable Protestant would associate with him!!"

Fourteenth fact: At the June meeting of the General Assembly of the Presbyterian Church of 1889 some member having said that in a few days Father Chiniquy was to celebrate his eightieth anniversary, there was such a burst of applause as I never saw before. Rev. Dr. MacVicar, President of the Presbyterian College, Montreal, and Rev. Dr. Warden, secretary-treasurer, moved that the whole Assembly should give me a vote of congratulation as a public token of their Christian esteem. After that vote was unanimously given, he asked the General Assembly to invite me to write a new book under the name of "Thirty years in the Church of Christ," as a sequel to my last book—"Fifty Years in the Church of Rome"—and this vote was passed unanimously in the midst of the greatest enthusiasm and good feeling I ever saw. And it is only a few days after such public facts that the echoes of the Church of Rome proclaim what the priests, the

bishops and their press say with Mr. "Kentucky Ben": "That the apostate Chiniquy's degradation is so complete that no Protestant who has any self-respect would associate with him."

Fifteenth fact: When in England, in 1860, a great number of dinners and soirees were given me by some of the most eminent Protestant men of great Britain. I will mention only a few for the edification of the bishops and priests of Rome who constantly assure their people that my degradation is as complete among the Protestants as among the Roman Catholics. The first invitation to dinner was from Dr. Tait, Lord Bishop of London, who was soon after named the Primate of England, and raised to the highest dignity of the Episcopal Church by being named Archbishop of Canterbury. That grand dinner was given me in the historical Palace of Lambeth, where I was surrounded by some of the most prominent men of the Protestant Church, among whom was the Right Rev. Dr. Thomas, now Bishop of Geelong, in Australia. The second grand dinner, or soiree, given me, which I will mention, was by Lord Gainsborough, whose wife was the first attending lady of the Queen of England. At his table and in his magnificent salon I was surrounded by the elite of the nobility of Great Britain. They spent the evening in questioning me about the superstitions and idolatries of Rome, and the hope I had to see the dear people of Canada following the example of England by breaking the heavy and ignominious yoke of the Pope; they really overwhelmed me with the tokens of their kind and Christian feelings. When it was nearly twelve at night Lady Gainsborough invited a beautiful young Duchess to go around her noble guests to receive in a splendid silver plate what they liked to give me for the support of my missions among my country-men, and she brought me 250 gold guineas, that Mr. "Kentucky Ben" and all the bishops, cardinals and priests of Rome, with their truth-loving press, might have good reasons to publish that the apostate Chiniquy was so degraded that no Protestant who had any self-respect would have anything to do with him.

I might speak of the other grand dinners and soirees given me by Lord Roden, by Sir Arthur Kinnaird, M.P. for Edinburgh, and many others, but I suppose that the intelligent readers have got sufficient proofs to enable them to say that the priests and bishops of Rome with Mr. "Kentucky Ben" are real gentlemen, and most honest, fair-play-loving men, when they tell you that the infamous apostate Chiniquy is so degraded that no respectable Protestants have ever consented to have any intercourse with him since he left the Holy (?) Catholic (?) and Apostolic (?) Church of Rome.

However, there is another fact which so clearly shows that the bishops and priests of Rome, with Mr. "Kentucky Ben," are honest, reliable and lovers of truth when they speak of the apostate Chiniquy, that I cannot omit it.

Since my God has opened my eyes to the corruptions, superstitions and idolatries of Rome, I have considered it my duty to publish, not all, it would be too horrible, but a part of the mysteries of iniquities which I saw when within the walls of that modern Babylon, and I have written a good number of pamphlets and books—among the principal of which are: 1st. "The God of Rome Eaten by a Rat;" 2nd. "Papal Idolatry;" 3rd. "Why I Left the Church of Rome;" 4th. "Rome and Education;" 5th. "The Priest the Woman and the Confessional;" 6th. "Fifty Years in the Church of Rome;" 7th. "Le Vrai Contre Poison;" 8th. "Sound an Alarm;" 9th. "The Apostacy of Dr. Newman;" Well, to prove me their supreme contempt, the Protestant nations of Europe and America have translated my pamphlets and my books into their languages, and they have bought a prodigious number of these books. They have been translated into the languages of Italy, France, Spain, Denmark, Sweden, Germany, Bohemia.

"The Priest, the Woman and the Confessional" is in its fiftieth edition, though it was published for the first time in 1874; and "Fifty Years in the Church of Rome" is in its twentieth edition, though published in 1884. Two hundred thousand copies of my lectures have been already sold, and more than 100,000 copies of "The God of Rome Eaten by a Rat," have been bought in England, and still more on the continent of America. More than a million, then, of my books and pamphlets have been purchased at a price of not less than half a million of dollars by the Protestants, since only twenty years, to show to the priests of Rome that they are perfectly true, honourable and honest, when they assure you that the apostate Chiniquy's degradation is so well known that no Protestant who has any self-respect would have anything to do with him.

Sixteenth fact.—When, in the month of January, 1883, I was lecturing in London, I received the visit of Lord Shaftesbury, who presented me with an invitation from the committee of the British and Foreign Bible Society, to attend their grand meeting on the 5th of February. When a priest of Rome, very often I had read the encyclicals of the infallible Popes of Rome assuring me that that Bible Society was one of the most infernal inventions of the devil, that the men engaged in circulating the Bible were the instruments of the devil, and that next to the devil they were the enemies of God; and I had to believe it then, as Mr. "Kentucky Ben," with all his priests, has to believe it now. Had I had any self-respect or a spark of religion I would have rejected with horror a message coming from such degraded men, particularly when it was brought to me by such a vile Protestant as Lord Shaftesbury. But alas! Mr. Editor, I was then as degraded as I am to-day, and I

accepted the invitation. The 5th of February, 1883, I was in the midst of those infamous heretics, who, according to his Holiness, the infallible Pope of Rome, are so blindly the enemies of God and His Son, Jesus Christ, that they circulate His soul-destroying word all over the world. I gave them an address, of which they ordered 100,000 copies to be scattered all over Great Britain. Through that address, finding that I was deprived, as they were themselves, in reference to the Bible, they, by a unanimous vote, elected me one of the governors and rulers of the British and Foreign Bible Society, and now you can see my name in the very midst of those wicked men!

After such a public proof of my degradation, I hope your readers will easily admit that Mr. "Kentucky Ben," his bishops and priests, are true gentlemen and lovers of the truth when they proclaim, since thirty years, throughout the whole world that the apostate Chiniquy is so degraded that no honest Protestant would have anything to do with him.

Mr. "Kentucky Ben" bravely tells you: "Father Chiniquy says the Church of Rome teaches idolatry. Let him give us some of his experiences. Did he ever teach idolatry?" I thank him from the bottom of my heart for putting those questions, not only in his own name, but evidently of the whole Roman Catholic people of Canada. Those questions are very solemn. I have no doubt that he was not only perfectly honest, but he was guided by the Spirit of God when he wrote those lines. The God of truth was looking down in His mercy on him and on all the Roman Catholics, not only of Montreal, but of the whole Province of Quebec, when He inspired him to say: "Let him give us some of his experiences."

I am in my eighty-second year. In a few days, thanks be to God, I will be at the end of the mysterious voyage through this marvellous world, which we call "Human Life!" It is in the presence of the God to whom I will soon give an account of what I say here, that I write the following answer to show Mr. "Kentucky Ben" and to all those who like to know the truth, that, not only the Church of Rome is idolatrous, but that her system of idolatry is more insulting to God, more degrading to man than the idolatry of the Japanese, the Chinese, the Indians—and even more debasing than the idolatry of the savages who were inhabiting the forests of Canada when it was first discovered by Jacques Cartier.

C. CHINIQUY.

Montreal, December 6, 1890.

WORLDLINESS IN THE CHURCH.

The greatest danger to the Church of God to-day springs from the spirit of worldliness which is invading it. No critic can charge that the Bible is not in the Church. It is. The Divine Word is proclaimed in its purity and with earnestness as a general rule. Nor can any enemy deny that there are many noble and spiritually-minded men in the pews. The gifts of these members to missions, to the poor, to Christian colleges and schools are frequent and large. Nor is there a lamentable deficiency of interest in socialistic and benevolent enterprises. But the criticism can be justly made that the Church is used by multitudes as the arena of fashion. They go there to display their splendid apparel and to see what their neighbours or strangers are wearing. Fine feathers, costly laces, sealskins, silks and velvets, done up according to Worth, or some other latest exemplar of dress, are more to such worshippers of Mammon than texts of Scripture, or correct expositions of them. The lust of the eye and the pride of life afford the most subtle and perilous forms of temptations. Thousands are unconsciously subjected to these temptations and become their victims without being fully aware of it themselves. So little do they know their own hearts and secret impulses that probably they would resent with scorn the accusation of being worldly and of entering the sanctuary to show off their fineries or to see the hats and cloaks of other ladies. Yet this is too often and too sadly the exact truth.

The proof of it is that such people stay away from Divine services when they have "nothing to wear," which means when their garments are just a little out of style; or when they cannot hope to see a fine array of new hats and flowers.

Our Methodist brethren used to preach much against devotion to dress. Do they do it yet? Or do other Christians stand on guard against the vanities of life as much as they ought? What will you, O reader, do in this respect during the year 1891?

HELPING HIM UP.

The Rev. Charles Garrett, a Wesleyan minister, tells us this story: "We have lately been doing a blessed work amongst the cabmen of Manchester, many of whom have signed the pledge. I heard the other night that one of them had broken his pledge, and I went to the cab rooms to look after him! I saw him there, but he tried to avoid me. He was ashamed to face me. I followed him up, and at last he presented himself before me, wearing a most dejected look. I said to him: "When you are driving your cab, and your horse falls down, what do you do?" "I jumps off the box and tries to help him up again." "That is it, my friend," I replied. "I heard you had fallen, and so I got off the box to help you up. Will you get up? There is my hand." He caught hold of it with a grip like a vice, and said: "I will sir! before God, and, under His own blue heavens, I promise you that I will not touch a drop of strong drink again; and you will never have to regret the trouble you have taken with me." Oh, Christian friends, there are many poor drunkards who have fallen down. Will you not get off the box and help them up."—*The Freeman*.

Pastor and People.

WEAVING.

We are weaving every day, as we pass along our way,
Intent upon our busy work or just as busy play,
Beneath the casual gaze of men, the angels' steady eyes,
The Robes of Resurrection in which we shall arise

When the trumpet's thrilling call upon our ears shall fall,
And our dust shall throb and quiver, and its vanished life recall,
When each hurrying atom seeks its own, though distance disallow,
We shall wear the Resurrection Robes that we are weaving now

Then the threads we sadly spun, and in darkness one by one
Wove in the fabric, wishing that the long, hard task was done,
Shall gleam and glimmer as a mist of lovely rose and blue,
And the blacker threads of sorrow shall be made lovely too.

The glimmering glints of gold from a patience manifold
Shall make a pattern sweet and strange, and beautiful to behold;
And the white of purity shall shine, the tear-spots fade away,
As we don our Resurrection Robes upon that last great day.

O King of joy and pain, let us not weave in vain!
Touch Thou the fabric of our lives and make them fair again,
That, when our task is finished, within the heavenly place,
Clad in our Robes of Righteousness, we may behold Thy face.

—Susan Coolidge.

GOLDEN GRAIN BIBLE READING.

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

TRUE CHRISTIAN DISCIPLESHIP.

There is a false discipleship, John vi. 66. It is only in form. It has in its heart no truth and love, no light or liberty. It has only the seeming, not the reality. It should be carefully distinguished from all other discipleship.

True discipleship is marked by:—

1. Faith in Christ's divinity. John vi. 69.
2. Hearing His Word. John ix. 27, 28.
3. Continuing in His Word. John ix. 31; xiv. 23; viii. 31.
4. Companing with Christ. John xi. 54.
5. Imitating His example. John xiii. 13-15.
6. Love one to another. John xiii. 35.
7. Bearing much fruit. John xv. 8.

The disciple is a learner, but he must have faith in his Master and love to Him, and through these he enters into the depths of His teaching so that it becomes to him a mighty motive force transforming his character and making him like Jesus. The teaching of Jesus tells.

A TERRIBLE MISTAKE.

A lady writer has very forcibly pointed out that it is a shocking mistake to be continually scolding children. No good is gained by it, but a great deal of harm is sometimes done. When children who strive to be good and obedient are reared up to the everlasting "don't," they soon see that they are striving in vain to please. It must be very annoying for a child to be told every hour of the day, "Don't do that," "Don't go there," or "You must not make that noise." Explain quietly to the child why it is not to do that, or not to go there, and the kindly effort to reason will so impress the child-like nature that the little creature will soon learn to obey. Too much scolding ruins the character of children.

TAKE A RELIGIOUS PAPER, BRETHREN.

A correspondent of a contemporary says:—

My observation has been that brethren who take and read a good Church paper are, as a rule, almost without exception foremost in every good work. Families that are strangers to the literature of the Church cannot keep abreast of the religious progress of the times. This I regard as essential to a vigorous, aggressive Christianity.

A religious paper ought to be in every Christian home. And it ought to be regularly read by every member of that home that is able to read.

Congregations could render no greater service to the community than to see that every family of the Church (if not of the community) has a Church paper.

The head of a Christian household should as soon think of dispensing with almost anything else as to think of retrenching by giving up his paper. It is not to be considered a luxury only, but a necessity. The man who begins to economize by leaving out of his calculations a religious paper is the poorest economist in the world.

For the foregoing and the following reasons take a good paper, brethren:—

1. It keeps you posted in the work of the Church at home and abroad.
2. It keeps you in sympathy with the whole Church.
3. It helps you in your study of God's Word.
4. It gives you a broad conception of Christianity.
5. It sweetens and cheers home life.
6. It gives you a general knowledge of what is going on in this world.

These are only a few of the innumerable reasons that might be assigned. We have a periodical literature that will compare favourably with that of any religious denomination and that is a credit to any home.

If you want to be a bright, active, aggressive Christian, my brother, read your Bible and a good religious paper.

DR. MONRO GIBSON.

Under the title "Ministerial Miniatures," the *British Weekly* is giving a series of brief sketches of prominent ministers in the various denominations. The following is the "Miniature" of Dr. Monro Gibson:—

"He had a remarkable power of attracting the affection of all kinds of people. He drew the hearts of men and women who never saw him except on the platform. In public, as well as in private, he had a brotherly way with him." These words, by which, in the second volume of the *Nineteenth Century*, Dr. Dale describes his friend George Dawson, might be used with perfect truth of Dr. Gibson. He has the secret of being brotherly in public. There are Presbyterian ministers whom one would as soon expect to see in the front row at a music hall as on the platform of any denomination but their own. But Dr. Gibson is sworn brother to all the Nonconforming Churches of Christ, and even the inner circle of his eldership is not composed exclusively of men brought up in Presbyterianism. I saw him first at the recognition service of a Congregationalist minister, when his closing prayer gave the needed touch of fervour to what was otherwise a somewhat chilly meeting. Since the death of Professor Elmslie there can be no question that Dr. Gibson is personally the most popular of London Presbyterians. He has been elected to the Moderator's chair amid universal satisfaction, and if his Church had a higher honour to bestow it would be joyfully granted him. What is the secret of Dr. Gibson's popularity and success? The stranger who visited his church would be struck first of all by his utter freedom from affectation. His life in America and his ten years in a fashionable London suburb have not robbed him of the accent of his native country. Everything about his service is hearty; the prayers, the singing, the sermon are all aglow. If you sit near the pulpit you will hear the minister's full tenor voice ringing out above others in the hymns. In his prayers you will be struck by the earnestness with which he pleads for the sick and dying; he is thinking of real people, and not of a vague multitude known as "suffering humanity." Then, as some one says, Dr. Gibson's very face is a sermon. It is the face of a man neither shallow nor inexperienced, but who has all along seen the sunny side of life, and who helps others to see it. I went last Sunday evening to hear Dr. Gibson with a view to this miniature. He preached on "The Fast-Spent Night," as an encouragement to Christian work. I have not space to give fragments of the sermon, and they would not do him justice. What struck me most was his outspokenness. Some of his sentences were like a strong grasp laid on the sinner's shoulder. He has evidently no idea of mincing matters or of treating sin lightly, because he happens to preach in a wealthy suburb. Another interesting point was that the sermon contained no fewer than three quotations from Shakespeare. Dr. Gibson, as everybody knows, is a great student of poetry, and especially of Browning. His "Pomegranates" have introduced hundreds of young readers to the richest of "English gardens." One fancies he is just the man that Browning would have loved. The sunny nature, with its wide and tender sympathies, the simplicity of heart which no flattery has spoiled, would have been dear to the poet as to us all. And Browning, more than most men, would have appreciated his joyful outlook, his certainty that for the Christian the best is always "yet to be," and the proof he gives that we may face old age, not soured and not dependent, but "full of hope and full of heaven."

DO YOU?

How do you spend Sunday? Do you commence a journey on that day? Or, if the trip is a long one, do you start off Saturday evening? Do you spend part of the precious day reading the Sunday newspaper, with its scandal and gossip? Is it the day to go to a dinner party, or give one? Is it the day to drive out to get the fresh air? Is it the day you visit, or are known to your calling friends to be "at home" on that day? Do you open and answer business letters on that day? Do you prefer novels and magazines to the one Book? Do secular affairs and society topics form the staple of conversation? Exodus xx. 8, reads: "Remember the Sabbath day, to keep it holy." Do we remember? Do we keep it holy, as God has commanded? Let each one examine his own heart and answer—not us but God.

REST A CHRISTIAN DUTY.

Luther once said to Melancthon, whom he found writing while swallowing his dinner: "Phillip, you can serve the Lord just as much by resting as by working. It is not easy to 'take it easy,' but we ought to see to it that, among the many daily appointments to keep and to meet, there is one for rest. Says the *Churchman*: 'The cares of business and direct strain of the brain which is incident to so many vocations of modern life are playing havoc with the constitutions of city men. . . . Is there no way to escape this neurasthenia, this nerve exhaustion which is threatening the best life of the community? Undoubtedly there is; and it is simply the way of obedience to the teachings of Jesus Christ. Men do well to remember that as He said, 'The life is more than meat,' and to pay some attention to the conditions of health in the life they are called to lead.'

TRIED AND TRUE

Is the positive verdict of the people who take Hood's Sarsaparilla. When used according to directions the good effects of this excellent medicine are soon felt in nerve strength restored, that tired feeling driven off, a good appetite created, headache and dyspepsia relieved, scrofula cured and all the bad effects of impure blood overcome. For a good blood purifier take Hood's Sarsaparilla.

Sabbath School Teacher

INTERNATIONAL LESSONS

Feb. 1,
1891.

ELIJAH AT HOREB.

1 Kings 19:
1-18.

GOLDEN TEXT.—Fear not, for I am with thee, and will bless thee.—Gen. xvi. 24.

INTRODUCTORY.

At the end of the decisive day on Mount Carmel, the claims of Jehovah as the God of Israel had been triumphantly demonstrated. Elijah's claim to the prophetic office had been fully established. The priests of Baal had been discomfited, and their pretensions had been given to the word. Rain, so long looked for and so anxiously desired, had fallen in abundance. The people had acknowledged their sin. There were hopes that plenty would again fill the land. Ahab, preceded by Elijah, went down to Jezreel, where was the summer palace of the king. Now Elijah thought the reformation begun would be carried to completion, but he soon found out that his expectations were vain.

I. **The Discouraged Prophet.**—Ahab went and told Jezebel, his idolatrous queen, all that had taken place on that eventful day, and how it had ended with the slaughter of the priests of Baal. To her the tidings were most unwelcome. She was in no mood to be convinced. Her mind was obscured by vexation and passion. She evidently took no time to reflect. Her only thought was how soon and surely she could wreak her vengeance on God's messenger. Elijah had prudently remained outside the city till he could learn how Jezebel received the news her husband had to tell. She sent a messenger to him with a dire threat against his life. She had sworn a profane oath that he should die: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." Uninfluenced by what she had heard of the manifestation of God's power, and undeterred by the slightest misgiving, she sends this cruel message to God's prophet. This bold determination Ahab was evidently too weak to resist or modify. Jezebel's message was a stunning blow to Elijah. Instead of taking his much-needed rest, he arose instantly and fled for his life. He went southward to the frontier of Judah, where he would be beyond pursuit. His first resting-place was Beersheba, nearly a hundred miles from Jezreel. He fled alone, leaving his servant behind him. Even at Beersheba Elijah did not feel himself safe. He went a day's journey into the wilderness of Sinai. Overcome with fatigue and anxiety he took shelter under a juniper tree, understood to be not juniper, but a kind of broom, retem, that grows in the desert. Beneath its grateful shelter he rested. His prayer shows how thoroughly discouraged he was: "He requested for himself that he might die, and said: 'It is enough; now, O Lord, take away my life; for I am not better than my fathers.'" Overcome with weariness and disappointment he fell asleep. God answered his prayer, but in a way very different from what he asked.

II. **The Prophet Comforted and Encouraged.**—An angel messenger brings him relief. The angel touched the sleeping prophet and tells him to arise and eat. Food and water were provided. Near him there was a baked cake and a cruse of water. Of this he partook and laid himself down again to sleep. A second time the angel woke him and told him to eat, adding: "because the journey is too great for thee." Though Elijah's life had been in imminent danger, God had protected him and brought him to a place of safety. He had provided for the supply of his wants in the desert. The prophet had become utterly disconsolate, and just at the darkest moment God brings him relief. All our wants are cared for by God, prone as we are to forget this in gloomy and despairing moments. Refreshed and reinvigorated Elijah goes forth and wanders in the wilderness for forty days, just as his forefathers under Moses had wandered for forty years in the same region. At the end of the forty days he reached "Horeb, the Mount of God," so called because from Sinai God had given the law to Moses. He found refuge in a cave, where the word of the Lord in remonstrance came to him, saying: "What doest thou here, Elijah?" To this he is at first ready to answer in justification. He mentions his own great zeal for God's glory and proceeds to blame the people for their rebellion. "The children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy servants with the sword, and I, even I only, am left; and they seek my life to take it away." Then by the word of the Lord he was told to go forth, near the mouth of the cave, that he might see a vision of the divine power, just as Moses had seen formerly, probably at the same place. The forces of nature were marshalled before him, in order that he might have a clearer and more spiritual comprehension of God's power, wisdom and goodness. The first symbol of the divine power was "a great strong wind that rent the mountains and brake in pieces the rocks before the Lord." Then an earthquake followed. The third symbolic force of nature was a fire. The idea was conveyed to the mind of the prophet that in neither of these divine forces was the divine presence. They were succeeded by "a still small voice." This represents the quiet and unobtrusive character of the divine procedure both in nature and in grace. Mighty convulsions, great and startling changes are of comparatively rare occurrence. The operations of nature go on for the most part in silence. So the still small voice operates on the hearts and consciences of men. It was this last that produced the deepest impression on the mind of the prophet. There came over him a feeling of awe. He wrapped his face in his mantle and went outside the cave. Then there came to him a voice which repeated the question already addressed to him: "What doest thou here, Elijah?" To this he again answers as he had done before, but now probably in a tone of humble submissiveness to the divine will.

III. **The Prophet's New Commission.**—In his solitude the prophet had seen God, and had received a wider and a clearer view of the divine purposes. He is told to retrace his steps and go to the wilderness of Damascus. There he is to anoint Hazael who is to succeed Benhadad as king of Syria. Hazael was to be an instrument in punishing the rebellious people of Israel. Jehu was also to be anointed as the future king of Israel, and Elisha as prophet in succession to Elijah. These were to be, as in the vision the prophet had seen, the whirlwind, the earthquake and the fire, in the execution of judgment on rebellious Israel. In reply to Elijah's last complaint that he only was left, God's voice declares that there were seven thousand who had not bowed the knee to Baal. The still small voice had kept them faithful, and God was true to His covenant. His word and promise never fail. Thus by a most impressive succession of object-lessons the desponding prophet was cured of his gloom. Instead of brooding over his disappointments and remaining inactive, he was inspired with fresh hope and had new duties assigned him. A good cure for melancholy is active, energetic Christian work. Elijah thought things in Israel were very bad, and so they were, but there were seven thousand faithful servants of God, of whom the prophet was unaware.

PRACTICAL SUGGESTIONS.

Great and good people have their times of despondency. Physical weakness and exhaustion often give rise to gloomy and morbid views of God's dealings. It is possible for some people, like Jezebel, to be so far sunk in evil ways that they fail to be reclaimed even by the most convincing evidences of divine truth. True spiritual power is undemonstrative. The still small voice is one of its highest manifestations.

A few thoughts concerning

ASTHMA

Its Cause and Cure

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

SPECIFIC POISON ^{in the blood} DESTROYED

CURED

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

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

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

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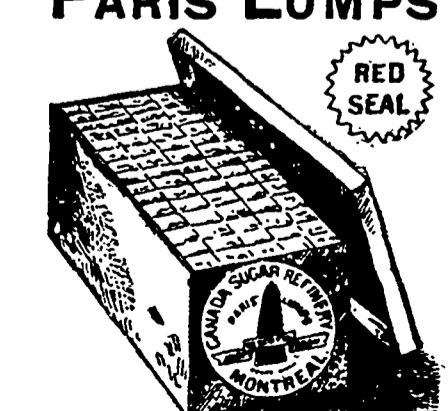
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The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 21st, 1891.

UNTIL the last few weeks the Roman Catholic Church lent its influence to the royalist cause in France. The discomfiture of monarchical claimants and the utter collapse of Boulangism has shown the stability of the Republic. The unalterable Church has changed its attitude and Cardinal Lavergne, who has been suggested as a possible successor to Leo XIII., gives in his adhesion to the existing order of things, only he would prefer a republic modelled after Ecuador, where the Jesuits are supreme.

GENERAL BOOTH thinks that Christian people should deny that anything ought to be done for the lapsed classes of London, or suggest a better plan than his, or help him to carry out his scheme. That seems like sound reasoning and might be applied all round. Deny that theological colleges are needed, or suggest a better way of educating ministers, or support the colleges. Deny that foreign missions are needed, or suggest a better way of converting the heathen, or support the foreign mission work. Deny that the Church should send the Gospel to the destitute parts of the Dominion, or suggest some better plan than the Home Mission Committee works on, or support the committee. Yes, that is sound common-sense reasoning.

THE season for holding annual congregational meetings has again come round. Several reports of these meetings appear in this week's issue, and our regret is that space limitations do not permit of the appearance of more of them. Efforts will be made to reproduce them as speedily as possible. In all of them that appear as well as in those held over, there is a record of substantial and steady progress. There is an increase in membership, and in most cases an advance in liberality of giving over that reported last year. These reports indicate much Christian life and activity in all departments of effort, and they will no doubt give a new impetus to fresh and sustained endeavour. It is with congregational, as with individual life, past successes ought to serve as new incentives. Neither have yet attained nor are they already perfect.

ENGLISH Episcopalians who oppose and ridicule the Salvation Army must have an enormous amount of what Emerson calls power of face. For centuries these people have been paid enormous sums by the State presumably for Christianizing the English people. The other denominations are taxed to fill the coffers of the Church. Under the Christian teaching of the only true successors of the apostles a large portion of the population of the large cities have sunk below the level of the brute creation. The Church that has received untold millions for evangelizing the people has failed to keep many of them up to the level of irrational animals. Such being the case one would naturally suppose that they would welcome assistance even from the Salvation Army. We do not admire the methods of the Army, but no division of General Booth's people ever made as signal a failure as the State paid Church has made in London.

IT was stated the other week that a Church down in Georgia was either unable or unwilling to pay its pastor's salary. The minister, knowing no other means of redress, appealed to the law. The judge pronounced in his favour, and decided that, if necessary, the Church property should be sold to meet the judgment. In rendering his decision he commented on the fact that a Christian congregation was bound legally and morally to implement its engagements. The occurrence is happily a rare one. It is doubted if even in the earlier days of struggle in Canada a parallel could be found.

There is one evil that not a few Canadian ministers had for the most part silently to endure. Their salaries were paid, but not always in full. A glance at the statistical reports in the Blue Book show that this injustice has well nigh disappeared. The burden of salary arrears fell on those least able to bear it, occurring chiefly where the annual amount promised the minister was small. If there is such a thing as a debt of honour it is surely the salary a congregation promises its minister.

THE Hon. Edward Blake has made a handsome gift to the University of Toronto. The gift is worthy of the donor, and the institution is worthy of his munificence. Institutions devoted to the interests of the higher education have frequently profited by testamentary gifts, but *post mortem* benefactions can hardly afford the same degree of conscious satisfaction that liberal gifts bestowed during their life time enable wealthy and large hearted men to feel. This timely benefaction of the distinguished jurist will help the university to do greater and better work than it has been able to do in the past, though its past achievements have been commensurate with its resources. Besides Mr. Blake has set a fine example for others to follow. There is not a single one of our Presbyterian colleges, but could make a good use of a liberal donation. For the advancement of sacred learning and for the full equipment of our theological institutions a considerable sum of money could be advantageously employed.

AT a recent meeting of the Methodist ministers of London Dr. Parker gave the following wholesome advice greatly needed by some men who are ministers and by many who are not:—

Never allow yourself to think that in any other position you would have been greater than the preacher. When a man tells me that if he had been a mill-owner he would have been a millionaire, I believe that he would have been the last syllable only. I never feel that for any work that I have ever done in the Christian ministry Christ is indebted to me. I go to Him and thank Him that He has given me the great honour of preaching. If any man thinks that he is honouring the ministry by being in it, he has no place in it. We cannot patronize the Son of God.

That is exactly what too many people do. They might probably shrink from saying that they "patronize the Son of God" but they manifestly feel that they patronize the Church of God which is substantially the same. It is no unusual thing to hear men speak as if they conferred a wonderful favour on the Church Christ bought with His own blood if they accept some office or undertake some work. Nobody should be allowed to patronize Christ's Church. Better a thousand times to let the office go unfilled or the work undone. We have no right to put Christ's cause in such a position that any man can patronize it. Closely akin to the spirit that patronizes Christ is the spirit that boasts of the amount of work done for Him. Such boasting, besides being the very quintessence of conceit, is entirely useless. If the Lord owes any man, lay or clerical, anything He will pay Him. Christ will not be any man's debtor.

OUR excel'nt neighbour, the *Christian Guardian*, seems to be considerably exercised at times over the exclusiveness of the Episcopal Church. We see no reason why anybody should worry about that matter. If Presbyterian, Methodist and other ministers never preach in Episcopal pulpits so much the worse for the pulpits. If Episcopalians do not associate ecclesiastically with other denominations the loss is their own. The narrow, exclusive Church with an un-Christian spirit is the one that will lose in the end. The Presbyterian Church has done fairly well the world over, not only without the aid of the Episcopalians but often in spite of keen opposition and sometimes bitter persecution from that body. The motto of the typical Presbyterian we believe is: With you if you wish, without you if you so desire, but in spite of you if necessary. The man who expects Presbyterians to go down on their marrow-bones and beg Episcopalians to associate ecclesiastically with them does not know the history of Presbyterianism or the stuff of which Presbyterians are made. Union, or even co-operation, at the cost of self-respect, would do no one any good and it would do the Church that lost its self-respect a vast amount of harm. With hundreds of mission stations in our own country to supply with the Gospel; with scores of men in every community who never darken a church door; with the poor to help and the world to evangelize, surely all the Churches can find something more important to do for the Lord than discussing small points of ecclesiastical etiquette.

PROFESSOR WARFIELD ON CHURCH UNITY.

IN the December number of the *Homiletic Monthly* Professor Warfield, of Princeton, has a strong article on "True Church Unity: What it is," in which he takes substantially the same ground as that taken by Professor McLaren. After showing that the unity of the Apostolic Church was not grounded on "uniformity of organization, forms of worship, details of faith, or singleness of origin," so far as human founders were concerned, the learned Professor thus disposes of two passages always on the lips of shallow advocates of organic union:—

Our Lord does not declare, as the old version has it, that "there shall be one fold and one shepherd" (John x. 16); but, as the Revised Version corrects it, He speaks of His sheep as occupants of many folds, but as all so hearkening to His one voice that "they shall become one flock, one shepherd." Nor is the unity, for which He prayed in His High Priestly prayer, one grounded on external organization, but one grounded in communion in Him; its norm in the mysterious unity of Father and Son in the Godhead; its mediating cause, common acceptance of the Gospel; its effect, not the convincing of the world that the Church is one, but that "Thou didst send Me, and lovedst them even as Thou lovedst Me."

Scriptural union, the Professor contends, is to be sought, but sought in a very different way from that usually recommended in union speeches:—

1. We are not to seek it in the inclusion of all Christians in one organization and under one government. A story is told of a man who, wishing a swarm of bees, caught every bee that visited his flowers and enclosed them together in a box, only to find the difference between an aggregation and a hive. We cannot produce unity by building a great house over a divided family. Different denominations have a similar right to exist with separate congregations, and may be justified on like grounds.

2. Nor yet are we to seek it in the assimilation of all organized bodies of Christians to one another in forms of government or worship. A people is not unified by dressing all the citizens alike. The several tribes of naked savages do not constitute a more united body than the company of civilized nations of diverse costumes but one spirit. The keynote of the Bible is liberty; and beyond the very simple forms of organization, laid down chiefly in the pastoral epistles, and the general principles of worship in spirit and in truth, the sanctified wisdom of every body of Christians is the only norm of its usages.

3. Still less are we to seek it in a merely mechanical application of the rule of continuity, as if the continuance of Christ's Church in the world depended on the "mere ligature of succession." The life of a people is not suspended on the mere mode of investiture with its crown. England would not forever cease to be a nation if her king were not crowned at Westminster according to the customary forms.

4. Least of all are we to seek unity by surrendering all public or organized testimony to all truth except that minimum which—just because it is the minimum, less than which no man can believe and be a Christian—all Christians of all names can unite in confessing. Subjection to the tyranny of the unbeliever is no more essential to unity than subjection to the tyranny of the believer (say the Pope); and this course can mean nothing other than—"Let him that believes least among you be your lawgiver." There is a sense, of course, in which the visible unity of the Church is based on the common belief and confession of the body of truth held alike by all who are Christians; but this is not the same as saying that it must be based on the repression of all organized testimony to truth not yet held by all alike. Unity in Christ is not founded on disloyalty to the truth that is in Christ.

5. But if we are to find the unity for which our Master prayed, we are to seek it in our common relation as Christians to our one Head—our common Redeemer and King—as mediated by our common possession of the one Spirit.

THE VICE OF LYING.

CERTAIN evils are so palpable and obvious that the popular conscience unhesitatingly brands them with condemnation. Their injurious effects are apparent and can be placed before the minds of men in statistical array. Some phases of transgression, such as drunkenness and immorality, rouse active effort for their suppression, and others such as theft are sternly dealt with by the strong arm of the law. There is one form of evil which is more widely prevalent than is often supposed and it does not seem to call forth either very strong or sustained remonstrance. That it is an evil no candid mind will hesitate to admit, and who would care to deny the statement that lying is a far too common offence even in these enlightened days. It would be difficult indeed to find any sphere of human life from which it is wholly absent. Like swearing it is to be found among the children attending school. Social life is by no means untainted with the odious vice. It is occasionally to be met with not only under the form of white lies and meaningless fiction that are supposed to be necessary to the smooth working of conventional social forms, but as plain, positive lying, if certain objects can thereby be gained. How much floating malicious gossip has

its origin in direct falsehood? Many retailers of the ill-natured platitudes that float in social circles are innocent in intention, but they! under by their repetition rather than help the purification of the social atmosphere from the taint of falsehood.

Is business carried on with strict veracity? It would be well for business and for business men if this query could be answered with an unhesitating yes. But can it? A dealer in fancy articles was overheard descanting on the artistic excellence of a little piece of bric-a-brac. He assured his would-be purchaser that it was the production of a distinguished Parisian artist, while he knew that he had employed a Canadian who never saw any land but his own to do the work. There is scarcely a reader who cannot match that little incident with similar palpable untruths in the range of his own observation or experience. Modern trade competition has much to answer for. So has the greed of gain. Parties are to be met with who admit that lying is evil, but then they urge that it is a disagreeable necessity. It is a means of self-defence which in certain cases they hold to be justifiable. There are business men everywhere who would scorn to lie, and who look upon the practice with abhorrence, but then it is also true that evil communications corrupt good manners. Is there not too much toleration for the crooked and devious ways into which unscrupulous natures are prone to fall? There is evident room for a little more manly indignation against the insidious spread of falsehood in modern business life. Why should a man who starts a lie for the purpose of influencing exchange operations be praised as smart? It does not require a superior degree of intelligence or the possession of great foresight to be able to tell a lie. It is simply and solely the result of defective morality.

Politicians in the popular estimation are not as a class looked up to as the embodiments of all the virtues. Politicians are like other men; there are good and bad among them. Some of them at least in the midst of an exciting campaign do not state all the truth, if by doing so an opponent is likely to profit by admissions. Statements and counter-statements do not always accord. There are occasional deviations from the straight line which truth-loving people cannot but deplore. It should not be forgotten that politicians as well as others are amenable to the moral law which has no absolution for any particular class of men who are guilty of wrongdoing.

To a judge in Western Ontario on leaving the Bench for the day the remark was made: "Well, you have been dispensing justice." "I have," he replied, "been listening to a pack of lies. Two litigants were before me. One swore to a statement which the other, on oath, directly contradicted. One of them lied. It is sickening." It is painful to think that under the sanction of a solemn oath people can consciously swear to the thing that is not. Yet this is done in courts of justice in this and other lands. All who do so are not disbelievers in what an oath really implies, but they have the impression that the truth would be detrimental to their particular interests; by such even the enormity of swearing falsely is held to be the lesser of two evils.

Is there not reason therefore for the cultivation of higher regard for the sacredness of truth? It is supposed to be the characteristic of all educated Englishmen that they would scorn to be guilty of falsehood. Certainly some of the more distinguished educators of English youth have been conspicuous for their zeal in the cultivation among their pupils of a truth-loving spirit. Arnold, of Rugby, wrought a revolution in this respect among the youths attending that famous institution. It is by individual effort that good can be done in the inculcation of truthfulness and hatred of every false and wicked way. Parents by precept and example can do much, and all instructors of youth should endeavour to develop in all committed to their care an unflinching loyalty to truth. The public conscience apparently needs quickened sensitiveness in the direction here indicated.

GERMANY AND THE PAPACY.

IN the home of Luther and the Reformation the battle fought three centuries ago is being renewed. Some of the present aggressiveness of the Roman Catholics in Germany is no doubt due to the vacillation of Prince Bismarck while Chancellor of the German Empire. The imposition of the Falck laws were severe, and the leaders of the Roman Catholic Church became restive under their operation. The Centre party, with Dr. Windthorst at their head, offered uncompromising opposition to

the restrictive laws enacted relating to the Church. So long as it suited his purpose the man of blood and iron was firm. In order, however, not to suffer his ascendancy to be shaken, he began to temporize. Concession followed concession, but yet the Church party was not satisfied. They became more persistent in their demands, and are now so animated by a spirit of aggression that may result in serious trouble, though the ultimate effect will certainly not be favourable to the papacy.

The position of the Roman Catholic Church in the Fatherland has been accentuated by the recent General Convention of the Catholics of Germany held at Coblenz. It was originally desired that the meeting place of the Convention should be at Munich, but to this the Prince-Regent of Bavaria was opposed. Nowhere in Germany is the power of the Roman Catholic Church greater than in the southern portion of the empire, and it is significant that the Bavarian ruler should feel constrained to forbid the assembling of the Convention in his capital. It may be that, anticipating the temper and designs of the delegates, he was apprehensive of unpleasant political complications resulting from their action, and for this reason he respectfully but firmly intimated to them that he was not at home. There was a very large attendance at Coblenz. At first there were about three thousand delegates present, and the number was subsequently increased to nearly five thousand.

It would be interesting to have a full report of the proceedings at the Convention, but there is not the same freedom accorded the press that is customary with deliberative assemblies on this continent. What was finally resolved upon can only be known with certainty by outsiders. As to the main resolutions, those to which most significance is attached, there is no doubt about them. They are clear, direct and positive. While we hear it asserted in countries where Catholicism has not the controlling voice, that the people devoted to that form of religious belief are willing to take their religion but not their politics from Rome, it looks in this case very much like as if the fountain of inspiration is the Vatican. For that matter there is little doubt that the Curia has not a little to say concerning the politics of every country where its representatives have a foothold. The results of the deliberations at the Coblenz Convention are formulated as follows: First, in Germany the control of the schools should be in the hands of the Church; second, that the Jesuits and all other religious orders expelled by the Falck laws be permitted to return; and last, but not least, that those in authority employ their power and influence for the restoration of the temporal power of the Pope.

To the average German mind—to all outside the Roman Catholic Church—each of these demands is inadmissible. The very boldness of the proposals has had an excellent effect. It has put the Protestants of Germany upon their guard, and should the Centre party have the temerity to press the conclusions of the Convention, they will rouse so determined an opposition that may make the Catholic leaders regret that they were so outspoken and direct in formulating their desires. One deputy did make a proposition recently in the Reichstag that the second of these proposals be carried out, which met with a reception he could hardly have anticipated. It is stated that during the laxity in the enforcement of the Falck laws prevailing for the last few years, the exiled orders, the Jesuits among them, have been silently and unobtrusively returning, so that there are actually more of these obnoxious religionists in Germany than before their expulsion. If this should prove to be the case it is not likely that Teutonic Protestants will be in a mood to listen patiently to the preposterous demands of the Catholic hierarchy. The German people, Prussians particularly, will not be disposed to dismember their splendid system of national education at the beck of an arrogant Church. The presence of the religious orders in Germany may not occasion any great outcry since the principle of toleration is being better understood. One thing is certain, that there will be scant toleration for Jesuitic meddling in the internal affairs of the empire. As to the last, efforts for the restoration of the Pope's temporal sovereignty, it is an impossible dream even in Italy, much less in Germany. The demand for its concession will be met with an equally frank refusal. Leo XIII. will descend to the grave a throneless and uncrowned king. The days of ecclesiastical sovereigns are numbered. The march of events is not retrogressive. If the papacy chooses to spend its strength in crying for the impossible that is its own affair, but neither its persuasions nor fulminations will alter the course of providence.

Books and Magazines.

THE American edition of the *Illustrated London News* gives admirable pictorial representations of the leading events of the week.

THE UNION QUARTERLY is published every October, December, February and April of each year, by the Young People's Presbyterian Union of Toronto. The last issue contains brief papers chiefly by the young people on topics of fresh and timely interest. This venture merits liberal encouragement.

To the list of distinguished contributors to the *Ladies' Home Journal* published in Philadelphia, new ones are constantly being added. It is announced that Sister Rose Gertrude, who went to succeed Father Damien among the lepers at Molokai, Mr. Edward Bellamy, and several of the great queens of song are engaged on papers for the February number.

RICHARD C. MORSE, general secretary, has forwarded a copy of the 1891 edition of "Topics for Prayer Meetings and Bible Classes," a little book which has proved of good service in the past to many pastors and other Christian workers in furnishing suitable subjects for prayer and Gospel meetings for young men and others. This pamphlet may be obtained from the committee at cost of publication.

BOOK NEWS for January. (Philadelphia: John Wanamaker.)—This monthly is filled with information about the newest books. The field of criticism has been carefully surveyed and the results presented to the reader. Mr. Talcott Williams also writes in a scholarly and discriminative vein on works of contemporaneous interest, and Mr. Nathan Haskell Dole has a letter from Boston which has a pleasant literary flavour.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The January number of this excellent and helpful monthly begins the twelfth volume. A new feature is the frontispiece, which in this number is a good portrait of Professor Briggs, accompanying which is an appreciative paper by James Ludlow, D.D. Professor Curtis writes on "Israel's Prophecy Concerning the Shoot of Jesse and His Kingdom." The first of a series of papers on "The Biblical and Philosophical Conception of God" is by Professor Ladd. The other contents of the number afford interesting and profitable reading.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—This leading missionary monthly maintains admirably its useful purpose. It is a valuable repertory of intelligence, relating to the progress of the Gospel in all parts of the world, carried on by all evangelical agencies. The number for January, the first of the new volume, opens with an affectionate tribute to the memory of Rev. J. M. Sherwood, D.D., a late editor of the magazine. There is an able and discriminating paper on "Livingstone and Stanley." Several other papers will deeply interest readers, and the ordinary departments, covering as they do so wide a range, are filled with the latest information from the field, which is the world.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAinsb.)—The *Monthly* opens with a suggestive paper, translated from the *Revue des Deux Mondes*, written by Alfred Fouillée, on "The Moral and Social Organization of Education." It is followed by the translator of the paper, Professor G. D. Ferguson, with a contribution on "The Condition of Education in France." Rev. R. P. Mackay discusses temperately, sensibly and firmly the question of "Laymen in the Pulpit." Rev. R. S. G. Anderson, of St. Helen's, is the sweet singer of the number, giving in tuneful notes the lessons of "To-Day." Dr. Daniel Clarke writes interestingly on a subject with which he is thoroughly acquainted, "Hereditry." The *Monthly* towards the closing pages coruscates with its wonted brilliancy.

THE PRESBYTERIAN AND REFORMED REVIEW. (New York: Anson D. F. Randolph & Co.; Toronto: Presbyterian News Co.)—The number for the first quarter of 1891 is one of great specific gravity. It is not desired, neither is it intended that a ponderous quarterly should be light, trivial or superficial, but it is possible for it to err on the side of being a little too heavy. This admirable review has hitherto succeeded in steering clear of the fog-banks, and it is likely to do so in future. The first paper is a translation from Edward Böhl, on "Recent Dogmatic Thought in Austria-Hungary." It is followed by "The Theological School a Practical Institution," by Professor Demarest. Dr. Paton Gloag, of Galashiels, Scotland, discourses learnedly and metaphysically on "The Logos of Philo and St. John." Professor McCurdy in an elaborate manner discusses "The Sumerian Question." "Laurentius Valla: A Pioneer of Historical Criticism" affords a congenial theme on which Prof. Philip Schaff descants. Other papers are "Christianity and its Counterparts," by Professor William Alexander; and "The Chronology of the Divided Kingdom," by Professor Davis. The comprehensive chronicle of Theological and General Literature is a very valuable feature of the *Review*.

THE MIRACLES OF OUR SAVIOUR. Expounded and Illustrated. By William M. Taylor, D.D., LL.D. (New York: A. C. Armstrong & Son; Toronto: D. T. McAinsb.)—Works on the miracles of Jesus Christ by eminent expositors have been numerous, and most of them valuable. Some of them, like that of the late Archbishop Trench, have continued to hold a foremost place. Recent tendencies of speculative thought have added a fresh interest to the subject, and the field is yet open for thoughtful and scholarly enquiry. The esteemed pastor of the Broadway Tabernacle, New York, has, in this volume, made a valuable contribution to the literature of the subject. The scope of Dr. Taylor's work may be gathered from the following sentences in the preface: My aim throughout has been expository and practical rather than apologetic. What appeared to be needful in the latter department I have put into the introductory chapter, but in the remainder of the book I have given more prominence to the parabolic teaching of the miracles as "signs" than to their reality and evidential value as works of divine power. This new work by Dr. Taylor possesses all the charms that have made his previous contributions to sacred literature so acceptable and useful. He has a strong grasp of the truths he expounds so clearly. His range of illustration is wide, and his use of it is apt and in excellent taste. Familiar truths receive fresh and interesting settings and over all there is a quiet yet penetrating meditative suggestiveness that cannot fail to impress the careful and attentive reader. The value of the work will be appreciated by all who give it a thoughtful perusal.

Choice Literature.

BOB AND HIS TEACHERS.

A GLASGOW STORY.

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

CHAPTER V.

OLD CHUBB, THE COBBLER, BECOMES BOB'S TEACHER.—HIS METHOD. BOB A SLOW COACH.

At the beginning of the present century in the high school of Edinburgh there were two boys, James and Walter Scott by name, both in the same class, both remarkable in their own way. The one, and he the younger, was sharp, quick, and ready in perception; the other somewhat slow and yet not inferior in mental endowment. The former, James, always held a high place in his class and was often dux, while the latter was often at the foot. And the same characteristics which came out with such prominence in their plays and performances in school were revealed in their personal appearance, demeanour, dress, etc., in the case of Walter down to the cuff of his navy blue jacket.

How about those two boys in after years? The answer is: James rose to distinction in the mercantile line, and rose rapidly—rose till he became the Lord Provost of Edinburgh; but the other, with the glazed cuff and the sheepish look, rose to an honour higher still and became the great Sir Walter Scott, though for long years, the "Great Unknown." The ratio of development does not proceed at the same rate in every case. One ripens fast and rises to his full altitude by the time he is thirty or thirty-five years of age; another does not ripen fully till sixty. Of this we have an example in the great Sir Walter; so also in Darwin, the scientist, and another in the elder Mills, the political economist.

Bob belonged to this class; he was slow in ripening. He entered upon his work with a will and the Alexanders soon discovered that in him they had found a prize; but he was by no means a prepossessing boy at first sight. Awkward in his movements, slow in utterance, and then untidy in his appearance, he gave little promise of the intelligence, the ease and grace of manner to which he afterwards attained—least of all, unless to those that knew him well—did he give any indication of that wonderful genius for drawing and sketching in which he delighted. If there was anything to be done in the shop in the way of copying or routine, Bob was the hand that was called and in this lower sphere gave great satisfaction; but beyond this he was not of much account for some time. Then his education had been neglected. He could hardly be said to be able to read well, even a simple story; and as regards figures and accounts he was totally ignorant. But his good friend, Chubb the Cobbler, still kept his watchful eye over his movements, and knowing that his education had been neglected, offered to teach him in the evening, and he soon prevailed on him to accept his services.

Old Chubb's education was limited but it was thorough, so far as it went; and he became really an excellent teacher to Bob, for what he wanted in breadth he had in depth. And when we think of his affection for the boy, his natural vivacity and Irish wit we need not wonder at his success.

Chubb: "Come along, the rule to-night is subtraction. You are to take a smaller number from a greater and show the difference between the two. Put them down thus $\frac{12}{6} \frac{12}{6}$; now say: 6 from 2 you can't, but six from twelve and 6 remains. What are you waiting for? Can't you go on?"

"No! I can't understand. How can I take 6 from 2?"

Chubb: "Never mind. Put down 6 anyway under the 2." (Bob does so.)

Thus the child follows his teacher through the question in a blind, mechanical way and a dozen more questions like it till the process of subtraction becomes plain and the light of the underlying truth begins to dawn. In other words, old Chubb proceeded on the principle of first teaching the practice by a number of easy examples and then from these deducing the theory—not the theory first as professional teachers often do, following their books, but the practice first and then the theory.

So in English grammar or any grammar, with a rule of syntax, say, "The past participle is to be used after the verbs have and be." In such a case old Chubb would give a dozen of easy examples from irregular verbs (for it is the irregular verbs that has to be guarded) and ask which was right: "My hands are froze, or my hands are frozen?" "I have often went or I have often gone?" And for the most part the answer would be the right answer. Why? he would ask, going over a number more. Then he would follow the whole up by giving the rule: The past participle is to be used after the verbs have and be." And to engrave the rule still more deeply in the mind of his pupil he would require him to give a number of sentences in the way of illustration showing both the right and the wrong way. Under such a system of teaching the pupil makes his way with ease to the rule—from the concrete to the abstract form. He has grasped the rule. The idea is lodged in his mind and his eye sparkles with intelligence.

How often the earnest student in listening to a teacher propounding his theory *in limine*, taking great pains, as he supposes, to make everything plain—how often does the student feel utterly bewildered. Saying to himself:—

"I wish you would stop speaking: your words to me are worse than meaningless. Show me,—make it plain by a few simple cases, worked out before my eyes, and then tell me these things which are now all dark, dark, to me—too high to understand."

The young mind has to be trained to deal with abstract truth and can only reach it through concrete forms. We require the shadow of that which is known to be thrown on that which is unknown before we can take any step towards it.

Old Chubb was not a scholar in the ordinary sense of that term. He did not know much, but what he did know he knew well and he was able to impart it. He had had the benefit for a short time of being in a good school and teaching of a high order, and he was wise enough to follow the same method, so far as he could follow it with his pupil. Under such teaching Bob got on wonderfully and soon began to feel the stimulus of success and to come under the strange

sweet power of a quickened intelligence—the conscious grasp of knowing—seeing a thing clearly.

Don't despise, oh gentle reader, the day of small things. Don't despise the work of old Chubb, the cobbler, Bob's first teacher. No artist like the teacher of youth. No sculptor carries in his hand such a chisel or works upon such enduring substance. Canova, who made use of butter and clay for his early models, worked at length on Parian marble blocks—block so finished in every line that the cold stone seemed to breathe; but in his grandest efforts he never came near the humblest teacher that has charge of a class in the Sunday school or any other school. Honour the teacher however humble his rank or primitive his methods, for he is doing a great work on the plastic subject that is before him, whose intelligence is opening up, day by day, under his hand.

And can there be any greater or more ennobling power than that which comes from conscious success? Every teacher that understands his business will do his best to bring his pupils under this power. That accomplished, everything may be said to be accomplished. No danger now of the pupil becoming a laggard or a dolt.

Bob was naturally a slow child though not a dull child, and patience, wisdom and a considerable fertility of resources are necessary on the part of the teacher to stir the intellectual nature and awaken something like delight in study in the case of such children. But the rank and file of every school is made up of such children—children rather slow in the uptake. And I have often thought that it was a misfortune for a class to have two or three bright boys or girls that could easily distance the rest in an examination; for besides the discouraging effect on those that are slow, the teacher is apt to forget them and look chiefly to those that at once comprehended him.

I lately visited a school on a high day—an examination day, and having noticed that the answers to the questions came from a very few of the scholars though very readily, I remarked to the teacher at the close that he had some very smart scholars.

"Yes I have smart scholars."

"They do you credit."

"I should think so, and themselves more."

"But then the number that answer are few; how about the rank and file of the school?"

"Well, the most are slow coaches. I can't be stopping and putting off time with them."

"You can't? Why, I think it is the slow coach that you should specially keep in view. Those smart scholars that do so well to-day are all right; no matter who is the teacher. What is needed is attention to the rank and file of the school. If you succeed with the few you'll fail with the many."

Old Chubb was a good teacher though his knowledge was limited. He knew how to teach. What he wanted in extensiveness he had in intensiveness and then his sympathy for the child-affection made him enthusiastic. We may smile at such specimens as those given and set down such teachers as triflers. But that would be a great mistake. The mine that the geologist discovers and opens up does a fine thing for the country. He is a real benefactor, and so is the teacher, the man that really teaches. No one can communicate an idea, clearly and cogently, to another without being a public benefactor, and the day will declare it. No one can awaken the slumbering intelligence of another and bring him under the spell of successfully grasping an idea—a truth—without sending him on his way to higher conquests. And so again we say honour the teacher however humble his rank, and obscure his pupils, and let him honour—I was going to say his—pupils for he can form no conception of their yet undeveloped possibilities and the places they are yet to fill in the providence of God.

At the close of the fifteenth century there was an eccentric old teacher in an obscure German town, Erfurth—a teacher who had the strange habit of taking off his hat to every pupil as he entered school in the morning. When asked the reason for this strange procedure, he said: "Because I don't know what these pupils are yet to be." At that time, sitting on a bench with other peasant children in that man's school was a restless, mischief-making boy, the son of Saxon parents, who afterwards filled a large space in the public eye, and his name was Martin Luther.

CHAPTER VI.

BOB'S MASTERY OF THE SHORTER CATECHISM, AND SABBATH EVENINGS WITH HIS MOTHER.

Mr. Ruskin has put it on record that he was indebted to his mother for the best lessons he ever received—indebted to her for his familiarity with the Bible and through it for the best qualities of his literary style. "My mother," he says, "forced me by steady, daily toil, to learn long chapters by heart, as well as to read every syllable aloud, hard names and all, from Genesis to Revelation—and that about once a year. To that discipline, patient, accurate and resolute,—I owe, not only a knowledge of this Book which I find so serviceable, but most of my general power of taking pains and the best part of my taste in literature. From Walter Scott's novels I might easily, as I grew older, have fallen to other people's novels; and Pope's perhaps would have led me to take Johnson's English, or Gibbons as types of language; but, once knowing the thirty-second chapter of Deuteronomy, the hundred and nineteenth Psalm; the fifteenth of First Corinthians, the Sermon on the Mount, and most of the Apocalypse, every syllable by heart, and having always a way of thinking with myself what words meant, it was not possible for me, even in the foolishness of youth, to write entirely superficial or formal English; and the affectation of trying to write like Hooker or George Herbert was the most innocent I could have fallen into."

In like manner Bob was indebted to his mother though at times he was perverse and came to the point of rebellion; but if in after years he attained to the power of writing pure and graceful English, or to anything like a clear conception of terms, it was in much the same way as that described by Mr. Ruskin. Bob had his tasks prescribed for him. There was a chapter to be read every day during the week, and on the Sabbath all of them had to be gone over once more, and on all he was to stand an examination—an examination on the contents, not the sense, not an explanation; anything so great never entered into Mrs. Armstrong's mind.

Then there was the Shorter Catechism, the neglect of which, in her estimation, in the Sabbath-school was a great

defect. Every teacher was left very much to his own discretion as to its use, and the result was that it fell very much into desuetude. And this is not to be wondered at, for the book is not a favourite with the young. It was to make up for this neglect that Mrs. Armstrong did her best on the Sabbath evenings to indoctrinate her son in its great truths—not that she made any attempt to explain, for that was often a thing too high for her to understand. Her primary idea at least was simply that he should be able to repeat with perfect accuracy those great statements which it contains. She thought that in storing his memory with those great doctrines so admirably expressed in that venerable document she was rendering him a great service, though neither she nor he could pretend to anything like a comprehension of its terms. It had not been thought necessary in her young days that everything that was to be stored in the memory was first to be mastered by the intellect. On the contrary she believed, and had been taught to believe, that much was to be received and believed that could not be comprehended, and probably never could be, at least in this world. Mrs. Armstrong at any rate thought she was right, and so continued in her good work with Bob in mastering the Shorter Catechism so far as verbal accuracy was concerned, though he was often angry and thought, moreover, that he did well to be angry. She continued for two or three years at this work believing, as she did, that the precious words that could only then be received as words, would some day blossom into fruit—that under the sunshine of riper years and the teaching of that good Spirit that leads into all truth, they would open up in all their rich and sanctifying power. This had been her own experience and she was to be excused for insisting on Bob mastering the Shorter Catechism. In after years no one was more thankful than he himself that his mother in spite of his grumbling so persevered in her good work.

I am not here writing a eulogy on the Shorter Catechism, but simply stating what was the practice of an old Scotch woman in regard to her son's religious education. A practice that has been justified by the piety and conscientiousness of her countrymen in general; and I may add their intelligence and clearness of conception as to the great truths which through faith are able to make us wise unto salvation. I could state many a case in the way of illustration, but I don't know anything better than the following—the case of a young Scotch lad—some fifty years ago, who found himself in the providence of God in Wales, studying for the Church of England. He was commended to the Bishop (whose name I cannot now recall) by the examining Chaplain, and he, the Bishop, in order to satisfy himself, put to him a few extra questions, one of which was: "What do you mean by justification? Explain to me the grounds of a sinner's acceptance with God."

"My lord," said the young student, "Justification is an act of God's free grace, wherein he pardoneth all our sins, accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us and received by faith alone."

The Bishop: "Why, that's admirable. Where did you find that?" (He knew the thirty-nine articles well enough but it seems had never looked into the Shorter Catechism.) Will you repeat that again?"

"My lord, justification," etc.

Bishop: "Now, let me give you another question,—a question about holiness,—about the sanctification of the Holy Spirit." Let me hear your doctrine on that subject."

"My lord, the doctrine to which you refer is set forth in the following formula: Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness."

"Would you repeat that again," said the bishop.

"My lord, sanctification is the work," etc.

The Bishop: "That's really admirable. Is that also to be found in the Shorter Catechism?"

"Yes, my lord."

"Why, these are admirable; nothing could be more suitable. These doctrines could not be set forth in better terms. I am delighted with these definitions. I must see more of this little book. I have often heard of it and in no favourable terms, but I must really see it for myself."

Such, as near as I can remember, was the colloquy that took place between the dignity of the Church of England and the young Scotch student on the subject of the Shorter Catechism. It is not for me to say more on this admirable compendium of the faith once delivered to the saints, but I cannot dismiss the subject without saying, that in spite of its defects and blemishes, God gave a great gift to the Church on the day that he gave her this manual for the instruction of her children; and it is to be regretted that so little use is being made of it in many quarters in these days. With all the enginery of our Sunday school work, and children's days, and public examinations, etc., it is doubtful whether the youth of our day are as well off in the matter of instruction as those of a former generation. How can it otherwise be? The teachers are often absent, the scholars are often absent, and when present often indifferent and the lessons are fragmentary. Besides the teachers are often incompetent, and to a great extent unsupported by parental authority and supervision. And yet it is the parent and not the teacher that is the responsible party in the sight of God. He may accept of the teacher as a helper, but not as a substitute. It is when the solemn charge comes, Deut. vi. 6: "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and risest up and when thou liest down, and thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house and on thy gates."

The Shorter Catechism is not a favourite with young people and some constraint may be necessary in order that its contents may be fairly mastered; but once mastered what a treasure! How much better is one fitted thereby to follow the preacher and profit by his ministrations! I know that when I learned it, I did not care for it, I did not understand it; nor was it thought necessary in every case to explain; but what I could not understand at the time I treasured up in memory; and under the sunshine of divine grace and a larger experience of the world, those great truths like Justification, Adoption and Sanctification, become illuminated. And they are to me and thousands who never had the benefit of a college education, wells of salvation.

(To be continued.)

THE MISSIONARY WORLD.

AT TUNAPUNA.

In a recent letter from Tunapuna, Trinidad, Mrs. Morton, referring to the habit of clay-eating prevalent among a number of the natives, says:—

It is very sad to see the numbers looking bloodless and swollen from this degraded practice. It is worse among the women and girls. I think all mothers eat it there. One woman told me she ate twelve clay pipes one after another. My Bible-woman and I have a great many applications for medicine from some who are beginning to feel the effects of it, and are anxious to leave it off. This is difficult to do as it seems to have a fascination as strong as smoking. A very respectable woman said that she did not feel strong to go to her work in the cane-field, till she had swallowed her morning portion of earth. I was speaking with one on the evils of it when another came up and said: "Oh, she eats plenty of rock-stone!" It is certain death in the end, but even this does not hold them back. I heard of two children lately who were made to ride on a coffin in which a body was being carried to the grave-yard, to try to frighten them from the habit; they were shrieking as the cart went along the street. It was a creole woman who first put her child on, and then a coolie followed suit. Such cruelty to children is characteristic of the negroes.

We are getting ready for a blue ribbon meeting in Christmas week. There is a fearful amount of drunkenness in our district. A Barbadian legislator openly expresses the view that it is a great hardship to put a heavy tax on the poor man's rum. There are many who take this view of it.

We were all delighted by the unexpected arrival of Miss Fisher; we had not even heard of her appointment. Dr. Morton and myself were with Mr. Macrae when Miss Fisher spent a few days in that district, and afterwards had the pleasure of having her a few days with us in Tunapuna, before settling down to her work. She seems to have great missionary spirit, and nowhere could such be more usefully employed than in Couva. Our staff is increasing, but not faster than our work. We were glad to see Mr. and Mrs. Grant in their place again. Mrs. Grant has been troubled with neuralgia, otherwise all the missionaries are well.

THE MISSIONARY SPIRIT AS IT EXISTS IN CHRISTENDOM.

Undoubtedly there has been, for a good many years past, a steady growth of missionary zeal. The movements we have already mentioned are the natural result of what preceded. Hardly any portion of the Church of Christ now fails to take a share in foreign evangelistic work; or, if it fails, it is quite aware of having to explain its position and apologize. Otherwise, it knows it will stand condemned at the bar of Christendom. There is not merely a growing interest in non-Christian peoples, arising out of a growing knowledge of their condition; there is a deepening sense of duty towards our fellow-men—an increasingly clear perception of the social character of Christianity. Time was when even good men thought not too much, but too exclusively, of their own salvation. We see better than we did that we must "add to godliness, brotherly kindness, and to brotherly kindness, charity"—to love of God and love of Christians—a love that embraces the entire human race and that does not evaporate in talk.

Such is increasingly the feeling of the Church, and the general public shares it to a considerable extent. We are old enough to remember the time when any new missionary effort that might be proposed was sure to be sneered at—classed under the head of "missions to the moon and elsewhere." But no man will scoff at missions now who does not scoff at the Bible itself, and he who speaks of the uselessness of missions is prepared to assert in the same breath the uselessness of Christianity.

This growing appreciation of missions on the part of the general public is due to the strong testimony in regard to their practical efficacy, which has been so often rendered by men fully qualified to form a judgment—many of whom were prepared to look on missions with an eye severely critical. Among such witnesses Charles Darwin has been one of the most influential. He certainly had no predisposition to think well of missionary work; but, as an entirely honest man, he told what his own eyes had seen. One of his expressions has become proverbial: "The lesson of the missionary is an enchanter's wand." Speaking of some who had ridiculed the work in the South Seas, which he himself had carefully examined, he used the scathing language: "Disappointed in not finding the field for licentiousness quite so open as formerly, they will not give credit to a morality which they do not wish to practice." Testimonies in favour of missions are multiplying. Stanley has spoken, with characteristic warmth, in praise of Mackay and others, and, as we write, an eye lights on the high eulogium which Mr. Johnston, in the *New Review*, pronounces on the doings of Dr. Laws, of Nyassaland. Mr. Johnston says Dr. Laws "learned to make bricks in order that he might teach others. He has become a practical engineer, carpenter, joiner, printer, photographer, farrier, boat-builder and druggist, so that he might instruct his once savage people in these arts and trades."

Mackay, the "engineer missionary," laboured with much zeal in teaching the arts of civilized life at Uganda. He spoke very warmly of the missions at Lovedale and Blythwood, in South Africa, as exemplifying what he regarded as the right kind of missions for Africa. They combine intellectual and religious teaching with industrial training.

Men who are believers in Christianity may be expected to write in terms such as we have been referring to. And when those that are not believers use such language as we have quoted from Darwin, we need not be surprised. For now-a-days many who never think of the service of God, plead earnestly for "the service of man." They have drawn the lesson, directly or indirectly, from the Bible, which makes the service of man an essential part of the service of God; and this they ought, in fairness, to acknowledge. But, although they believe in no divine command to evangelize the nations, they can hardly deny the elevation of the aim. They may blame the missionaries for proclaiming dogmas which to them seem unintelligible, but the philanthropic character of missions they do not seek to deny; and, when testimonies multiply as to their practical efficacy in raising degraded races, they cannot but express approval. This is true, at least of the higher class of unbelievers—of men like Cotter Morison, one of the ablest of the Agnostics. He speaks of the "unequaled potency" of Christianity in moulding character, and of the "true Christian saint" as "one of the most wonderful phenomena of the moral world—so lofty, so pure, so attractive." We do not wish to make too much of such testimonies; neither do we despise them; but, at all events, language like this rises infinitely above the polished sarcasm of Gibbon no less than the vulgar ribaldry of Paine.

While we speak thus, we are not forgetting that, if missions are better appreciated than they were, yet the missionaries themselves have lately been subjected to severe criticism. It is not long since an Anglican canon was writing foolishly about Mohammedanism, and bitterly about the missionaries of his own Church. And, certainly, we cannot overlook the excitement aroused among the Wesleyans by charges made by one who had seen very little of India—charges which were repeated in one or two influential quarters at home. Such attacks do temporary harm, both at home and among the heathen; but, as the truth becomes known, there is a great reaction in favour of the men assailed. Canon Isaac Taylor will hardly return to the battle, seeing he was not only refuted by missionaries, but charged by literary men like Mr. Bosworth Smith with "invincible ignorance" and "headlong heedlessness." The canon has done good service in linguistics and archæology, and to these he should confine himself. And as for the Wesleyans, it is, we trust, a joy even in the quarters at home in which the accusations were rashly credited, that, instead of their being "proved to the hilt," the sharp weapon, though powerfully wielded, has not pierced—has barely grazed—the skin. For the missionaries were, after the fullest enquiry, completely exonerated from all charges made, or implied. And so let us pass from the whole thing as from a painful dream.

Of course, criticism is not over. It is inevitable, if real interest be taken in the work. There will be unjust and ignorant criticism; for some men have a perfect genius for finding fault, and there will be room for legitimate and enlightened criticism, for missionaries are not infallible. Enquiry into evangelistic methods there ought to be. Every true-hearted missionary will be most grateful for any new light that can be thrown upon his work, and all friendly criticism he will meet in a friendly spirit. He will indeed be disposed to smile at not a few of the changes that are suggested as improvements on present methods, for probably either he himself, or others, have already tried the thing proposed and found it wanting; but he will fully appreciate the spirit by which the criticism is prompted. No doubt, as he watches the slow, steady advance of the truth wherever the Gospel is faithfully made known, he will be pained to note the impatience of some who think that the high places in heathenism ought to be captured by a rush; and he will be disposed to ask why things move so slowly at home—why the Pope and the College of Cardinals are not converted—why unbelief and worldliness are still so fearfully strong? A craving for the salvation of souls is beautiful, but a craving for results, mainly in order that we may get our money's worth, is pitiable; and the Church of Christ needs to examine her own heart and see which feeling chiefly sways her. The apostle speaks of the need of the sower having "long patience," "till he receive the early and the latter rain." Now, in this age of unsettlement and restlessness, "long patience" is, to the best of us, difficult of attainment; and many crave for perpetual excitement and perpetual change. Let the Church be "instant in season and out of season," but let her also seek to enter into fuller sympathy with Him who sees the end from the beginning, and who is seated at the right-hand of God "from henceforth expecting till His enemies be made His footstool."—*J. Murray Mitchell, M.A., LL.D., in Missionary Review.*

RABINOWITCH, the Hungarian Jewish Rabbi, who, a few years since, publicly confessed Jesus as the Messiah, and led out a new body of Jewish believers, adheres to his faith and preaches to great crowds. A new, large hall, called after the great evangelist of the Free Church of Scotland, the Somerville Memorial Hall, is to be opened soon. We look with the intensest interest upon the new movement known as the "Israelites of the New Covenant," and bless God for the Hebrew New Testament translated by Dr. Delitzsch, and for the sermons and addresses of such men as Rabinowitz, David Baron, Wilkinson, of Mildmay, and a host of others who are taking the warmest interest in the conversion of the Jews.

"It leads them all" is the general reply of druggists when asked about the merit or sales of Hood's Sarsaparilla.

ORIENTAL.

CANTO I.

ONE night, the poor disconsolate
Young heiress in her boudoir sate.
"Would I were beautiful, or dead!"
"Why so?" asked Jenny. "Don't you see
Do Smych won't talk in love with me!
What's gold to me? What's jewels? What
The splendid mansion I have got?
With half my wealth I'd gladly part,
If I could win my Alfred's heart."
"Give me a thousand dollars, Miss,
And you shall have that much prized bliss."
"One thousand! Jenny!" Julia said
"I'll double that the day we're wed!"
"Tis done!" exclaimed the lady's maid,
"And don't go back from what you've said."

CANTO II.

That night, the Magic rites begin,
With a mysterious compound, which
Made her complexion white and rich;
Freckles and pimples faded away,
Like darkness, at the smile of day.
"How was it done?" now fair Julia cries.
"I'll tell you how," the maid replies;
"That peerless skin's bright snowy gleam
You owe to *Oriental Cream*."
To close the story, let me say
The pair were married yesterday,
And sent, for darling Cupid's sake,
(Gouraud T. Felix) a mighty slice of cake.

A ROYAL QUILT.

A prize competition of especial interest to every lady who does fancy work is just announced by THE CANADIAN QUEEN. The lady making by handwork the handsomest block one foot square (to be of silk, either in one piece or patchwork, and embroidered or hand painted according to the taste of the maker) for the Royal Quilt, will be presented with a pony, cart and harness, value \$350. The Royal Quilt will contain forty-eight blocks, and to each of the next forty-seven ladies sending the handsomest block will be presented with either a solid gold watch or an elegant silver tea service, value \$40. Send four 3c. stamps for the last number of THE QUEEN, containing full instructions for the competition and particulars as to what will be done with the Royal Quilt. Address, THE CANADIAN QUEEN, "Royal Quilt Competition," Toronto, Canada.

"ALL WOOL AND A YARD WIDE."

When a great business house, of world-wide reputation for honesty, fair dealing and financial responsibility, feels warranted in attaching its certificate of guarantee to its goods, such action furnishes the best possible evidence that the products are believed to be just what they are represented to be. Such confidence on the part of manufacturers and vendors naturally begets confidence in purchasers, and hence it is that there has grown to be, all over this great country, such an unprecedented demand for, and such implicit confidence in, that most popular liver, blood and lung remedy known as Dr. Pierce's Golden Medical Discovery, as no other medicine has ever before met with. It is sold by druggists, under a *positive guarantee* from the manufacturers that it will either benefit or cure in every case of disease for which it is recommended, or the money paid for it will be promptly refunded. It is manufactured by the World's Dispensary Medical Association, of Buffalo, N. Y., a well-known and financially solid business corporation. No other responsible manufacturers of medicines have put their remedies to such severe tests as to warrant them to give satisfaction or refund the money paid for them. "Golden Medical Discovery" cures "liver complaint," or biliousness, indigestion and dyspepsia, all humors or blood-taints, skin diseases, scrofulous sores and tumors and pulmonary consumption (which is only scrofula of the lungs) if taken in time and given a fair trial. Chronic catarrh in the head, bronchitis and throat diseases are also cured by this most wonderful blood-purifier and invigorating tonic.

A STRANGE VERDICT.

HAVE THE JURY ARRIVED AT A CORRECT CONCLUSION?

There can scarcely be any doubt that the investigation of Dr. Koch, the German Specialist, will lead to radical changes in the treatment of tuberculous diseases. That the eminent Physician has discovered a specific for certain forms of skin diseases, the Medical fraternity have already admitted, but that he has made any advance in the treatment of Pulmonary affections, they are not prepared to certify to, nor are they willing to believe that disintegrated tissues can be restored by the mere process of subcutaneous injection. On the other hand, the people at large have rushed wildly to Berlin with the firm conviction that Koch's lymph will stay the progress of advanced consumption and lend them a new lease of life. Some have been benefited—not cured—for the very simple reason that the entire nervous system is overlooked in the treatment. No character of disease that assaults the vital organs can be successfully treated without reaching the nerve centres. In this very particular the public appears to have rendered a strange verdict in favour of Dr. Koch. Strange for this reason—for many years the remedies discovered by Dr. T. A. Slocum, of New York, now manufactured at 186 Adelaide Street West, Toronto, have been supplied to the afflicted, and so far have proved unfailing as curative agents. They have been introduced into hundreds of thousands of households free of cost, have been given grateful testimonials from numberless thankful hearts, have been publicly endorsed by successful practitioners and are to-day the indispensable articles of the family medicine chest. With such a record the haphazard verdict of the people in favour of Dr. Koch does indeed seem strange. Dr. Slocum's treatment has been common property for years, has given incalculable relief, and is still administering its generous, life-giving nourishment to stricken humanity. Consumptives or those disposed to pulmonary complaints should consult Dr. Slocum's pamphlet and make immediate and methodical use of his remedies. Address a letter to T. A. Slocum, M.C., 186 Adelaide Street West, Toronto, and you will receive by Express two free sample bottles with full information regarding lung troubles and their proper and successful treatment.

Ministers and Churches.

AT a late meeting of the Woman's Foreign Missionary Society of Knox Church, Kincardine, the president, Mrs. J. L. Murray, was presented with a life membership certificate.

THE Presbytery of Maitland at its meeting at Wingham on December 9 nominated the Rev. A. D. McDonald, of Seaforth, as Moderator of the next Assembly.

As Rev. D. C. Hossack, M.A., LL.B., of Orangeville, has been appointed mission agent for the Presbytery of Orangeville, in place of Mr. McClelland, deceased, all communications ament vacant congregations and mission stations should be addressed to him.

THE quarterly communion in connection with Leslieville Presbyterian Church was celebrated on Sabbath, the 18th inst., when thirteen new members united with the congregation. There was an attendance of 140 members who partook of the sacrament. The pastor, Rev. W. Frizzell, officiated.

THE Rev. W. A. McKenzie, B.D., of First Presbyterian Church, Brockville, was accorded very kindly and practical greetings on New Year's Day. He was presented by his congregation with a magnificent gold watch as a token of the esteem in which he is held. Mr. McKenzie, who has laboured with much acceptance and success in his present field of labour, was also the recipient of other valuable presents.

By the congregation of Mount Pleasant the Rev. R. G. Sinclair was made the recipient of a handsome Elgin gold watch, and by the ladies of the Burford congregation of a beautiful fur overcoat. Both presentations were accompanied with most flattering addresses. Mr. Sinclair thanked the donors for their very valuable presents, and trusted that their personal regard and sympathy with him in his work would stir him up to greater diligence in the future.

THE Rev. Dr. Nevius, of Shantung, North China, occupied the pulpit of St. James Square Church, Toronto, morning and evening of Sabbath last. He gave most interesting and detailed accounts of the condition of the Chinese empire, the character and occupations of the people, their literature and institutions, and the blessed results that have followed the introduction of the Gospel among them. Dr. Nevius, along with Principal Caven and Rev. D. J. Macdonnell, also addressed the annual missionary meeting of St. James Square congregation.

A VERY successful Christmas tree was held in the English River Church on Christmas eve. At the close of the entertainment an interesting event took place in the form of a presentation to the Rev. Mr. Mackeracher, the pastor. The gift consisted of a well-filled purse, accompanied by an address testifying the attachment of the people to him and their hope that he might long be spared to minister to them. It is now nearly twenty years since Mr. Mackeracher settled in his present sphere of labour, yet so far from there being any indication of abatement in the love of his people it seems but to increase as the years go by.

A LARGE congregation spent a most delightful evening at the Presbyterian church, St. George, on Thursday last, the occasion being the annual meeting of the congregation. The pastor, Rev. W. S. McTavish, B.D., occupied the chair, and conducted the business with energy and despatch. After a choice programme had been rendered, Mr. W. B. Wood, M.P.P., on behalf of the session, read a detailed and very encouraging report of the work done during the year. The report showed that sixteen new members have been received and twelve dismissed to other congregations; the Woman's Foreign Missionary Society has added seven to its membership, and substantially increased its contributions; the Gordon Mission Band numbers thirty members and tripled its contributions, and 115 volumes have been added to the Sunday school library. The report of the managers, presented by Mr. J. H. Fleming, showed that over \$1,300 have been raised. Thus all expenses have been met and \$200 applied toward the liquidation of a small debt. During the evening the ladies dispensed a bountiful supply of refreshments.

THE induction of the Rev. W. M. Kay to the pastorate of the Duart and Highgate Presbyterian congregation took place on the 16th of December, and was a very impressive event. The auditorium of the Duart church was filled by members of the local denominations. Rev. G. G. McRobbie, of Ridgeway, conducted the services in a very impressive manner. After the opening service the Rev. Mr. Morrison, of Dawn, delivered a very edifying and appropriate sermon. Rev. Dr. McRobbie then put the questions of the formula to Mr. Kay, which having been answered satisfactorily he was inducted into the pastoral charge of the congregation. The Rev. Mr. Walker, of Chatham, then addressed the minister, and Rev. Mr. McLennan, of Comber, the people. Mr. Walker spoke words of advice and Christian fellowship to the minister. And Mr. McLennan pointed out the duties of the people towards their pastor, in a manner which gave evidence of deep thought and marked ability. After the close of the services Mr. Kay received a cordial and encouraging welcome. In the evening the ladies of the congregation gave a grand tea and entertainment which was a very pleasant affair and a grand success, Rev. Dr. McRobbie presiding.

SPECIAL services were held in the Presbyterian Church, Shanks, Rapid City, Man., on Sabbath, January 4, commemorative of the opening of the church three years ago on the first Sabbath of 1888. The Rev. A. T. Colter, Rapid City, preached an interesting and practical sermon from 1 Tim. iv. 3 in the forenoon. In the evening, in the absence of Rev. Dr. Robertson, Superintendent of Presbyterian Missions, who was expected to preach, but who had been called east, Rev. James Halliday preached. On Monday evening, the 5th, a most successful social was held in the church, which was filled. Friends from east and west gathered, some coming from a distance of nearly twenty miles. Mr. James Shanks presided, and Rev. Messrs. Colter, Beynon

(Methodist), Doolittle (Baptist), Rapid City; Rev. James McEwan, Hamiota, and Rev. James Halliday addressed the meeting. A most agreeable and profitable time was spent. Not only were the addresses excellent, but the musical pieces rendered by the choir were equally admired. On Tuesday evening, the 6th, a social was held in the church for the children, some of whom gave recitations and songs, and another pleasant evening was spent. Rev. James McEwan, who had remained over Tuesday, favoured the audience with a humorous speech. The proceeds of both evenings amounted altogether to \$40.

THE Presbyterian congregation of Lonsdale held its annual tea meeting on Wednesday evening, December 31, in the Union Hall of that village. The hall was at an early hour packed with a respectable and enthusiastic audience. After partaking of the sumptuous repast provided by the ladies, the Rev. J. Rattray, pastor of the congregation, called the meeting to order, and Mr. S. Russell, of Deseronto, was called to the chair, the duties of which he ably discharged. Mr. James Fax, the celebrated comic vocalist, of Belleville, was present in his best form, and contributed a large number of selections in his inimitable style, convulsing the large audience with his comicities. Miss McCullough contributed a solo, and Masters John and Adam Howitson pleased the audience with a musical selection. Miss Annie Gibson, of Lonsdale, and Miss Clemmie Mackie, of Deseronto, justly won applause by their excellent recitations. Rev. J. Rattray contributed a reading, and addresses were delivered by Rev. T. H. McDonald, pastor of the Methodist Church, and Messrs. William McLaren and R. Pitman. After votes of thanks, proposed by Rev. J. Rattray and heartily carried by the audience, had been accorded to the chairman and the various contributors to the programme, the meeting was closed by all uniting to heartily sing the national anthem. The event was a cheering success and netted about \$75 for the good cause in view.

THE Presbytery of Montreal met in Erskine Church, Thursday, Jan. 8, to induct the Rev. A. J. Mowatt as minister of that congregation. The call was very harmonious and his new sphere of work is a very important one. The Presbytery was constituted by Rev. Professor Scrimger, Moderator. The other members present were: Rev. James Patterson, Principal MacVicar, D.D., Dr. R. Campbell, Professor Coussirat, D.D., James Fleck, B.A., Dr. Mackay, T. Bennett, F. M. Dewey, Dr. Smyth, G. C. Heine, R. P. Ducloux, I. L. Morin, M.A., A. Internoscia, John Macgillivray, Charles Chiniquy, ministers, and Messrs. Paul, Lowden, and Crawford, elders. The congregation having assembled, the clerk made the usual proclamation, and, no objections being offered, upon motion Mr. Mowatt's name was added to the roll, and the Rev. G. Colborne Heine, B.A., preached from John i. 4: "In Him was Life." Rev. Dr. Warden, Moderator of Session during the vacancy, was appointed to preside at the induction. He narrated the principal steps taken to fill the vacancy, put the prescribed questions to Mr. Mowatt, and, having received satisfactory answers thereto, formally inducted him into this charge and admitted him to all the rights and privileges pertaining thereto, giving him the right hand of fellowship as did also the brethren present. The newly-inducted pastor and the congregation were then suitably addressed as to their respective duties, the former by Rev. Professor Scrimger, M.A., and the latter by Rev. F. M. Dewey, M.A. The congregation had an opportunity of specially welcoming the new pastor in the usual manner, and the ladies of the congregation invited the Presbytery and friends to a reception after the conclusion of the services. The lecture-room was most tastefully decorated with evergreens and flowers, banners and mottoes. That with the inscription, "Welcome to Our New Pastor," was very beautiful as well as appropriate. Mr. Leslie occupied the chair. Miss Ballantyne, Mr. Venables, and Mrs. McLeod, in the order indicated, treated the large audience to musical selections, Mr. Robb, in name of the congregation, presented Mr. Mowatt with pulpit gown and bands. The reverend gentleman replied in appropriate terms, referring both to the pain he had experienced when leaving his former people and the pleasure he felt in the prospect of making many new and dear friends in Montreal.

PRESBYTERY OF TORONTO.—This Presbytery met on the 6th inst., Rev. W. Frizzell, Moderator. *Inter alia*, a letter was read from Rev. Dr. Reid, as agent of the Church, apportioning \$500 to be raised by the Presbytery for the Assembly Fund. And it was agreed to urge on all the congregations and stations throughout the bounds to contribute faithfully in this matter, that so the amount specified may be realized. A certificate was read from the Presbytery of Chatham in favour of Rev. H. Sinclair, formerly a member of said Presbytery, transferring him, at his own request, to the care of this Presbytery; and his name was ordered to be put on the list of ministers without charge residing within the bounds. Rev. John Mutch, as Presbytery treasurer, submitted his report for last year, and brought out the gratifying fact that, after paying all accounts, he had still a balance of over \$120. An extract minute of the Presbytery of Stratford was read, granting the translation of Rev. J. A. Turnbull, LL.B., as applied for. It was then agreed to meet for his induction in West Church of this city on Tuesday, the 20th inst., at half-past two p.m., the Moderator to preside, Professor Thomson to preach, Rev. D. J. Macdonnell to deliver the charge and Rev. Dr. McTavish to address the congregation. On behalf of a committee previously appointed to prepare a report of the Presbyterial Missionary Conference, Rev. R. P. McKay submitted and read said report, including a series of resolutions adopted at said Conference. On motion of Rev. W. G. Wallace, it was agreed that the Presbytery receive the report, and that hearty thanks be given to the committee for arranging for such a delightful and helpful conference. Rev. Dr. Robertson, Superintendent of Missions in the North-West, addressed the Presbytery on the spiritual needs of

that extensive region, and stated a variety of telling facts in illustration thereof. It was then moved by Rev. Dr. Caven, and agreed to, as follows: The Presbytery records the deep interest with which it has listened to the statement of Dr. Robertson regarding the mission work of the Church in the North-West, and its earnest desire to do everything in its power, in concert with the efforts of the whole Church to provide adequate and continuous supply of ordinances for the widely-extended field, which in the providence of God our Church is called to occupy. On behalf of a committee previously appointed to draft a minute regarding Rev. A. H. Drumm, Professor Thomson submitted and read the following, which was cordially adopted: The Presbytery, in accepting the resignation of Mr. Drumm, desire to place on record their high sense of his moral worth and earnest service in the ministry as a member of this Presbytery. He was faithful in the discharge of any presbyterial duties laid upon him, and also extremely painstaking in his preparation for preaching the Gospel, so that his pulpit ministrations were singularly effective; but at the same time such drafts were made on his energy and health that he judged himself unable for the wide extent of duties required in his charge. The Presbytery sympathize with him in the threatened impairment of his health, but trust it may soon be better established, and pray that the divine blessing may rest on him wherever he is called upon to labour. A petition was read from fifty-three members and adherents of the Church, residing in the neighbourhood of Brown's Corners, and praying the Presbytery to form them into a mission station and supply them regularly with the preaching of the Gospel. In support of the prayer of this petition, Mr. W. T. Hood was briefly heard. After some deliberation it was moved and agreed to, that the neighbouring congregations of Unionville and St. John's Church, Markham, be notified of this petition and cited to appear for their interests at next ordinary meeting. Notice was given by Rev. J. Frazer that at said meeting he would move that the term of Moderators holding office be for six months instead of twelve months as at present. The following appointments were duly made for visiting the following supplemented congregations, viz.: Rev. A. Gilray to visit St. Paul's Church, Toronto; Rev. D. B. Macdonald to visit Unionville and Melville Church, Markham, and Rev. J. Frazer to visit Queensville and Ravenshoe, said delegates to report to the Presbytery at its next ordinary meeting. On motion of Rev. Dr. Gregg it was agreed that at said meeting, and at three p.m., the Assembly's remit concerning marriage shall be taken up and dealt with. Next ordinary meeting was appointed to be held on the 3rd of February, at ten a.m.—R. MONTEATH, Pres. Clerk.

PRESBYTERY OF KINGSTON.—This Presbytery met in St. Andrew's Church, Belleville, on the 16th and 17th of December. Mr. M. McGillivray, M.A., of Chalmers Church, Kingston, was appointed Moderator for the next six months. Circular cards from the Presbyteries of Montreal and Ottawa were read—the latter intimating its intention to apply to the General Assembly to receive the Rev. John L. Gourlay, late of the American Presbyterian Church, as a minister of this Church. The Rev. Joseph Gandier, late of Fort Coulonge, in the Presbytery of Ottawa, having accepted a call from the congregation of Camden and Newburgh, his induction was appointed to take place in the church at Newburgh on Tuesday, the 30th inst., at two o'clock in the afternoon. A call from the congregation of Woodville, in the Presbytery of Lindsay, in favour of Mr. A. McAulay, minister at Dalhousie, North Sherbrooke and Snow Road, having been laid on the table, it was agreed to hold an adjourned meeting at Kingston and within Chalmers Church there on Tuesday, the 6th day of January next, at ten o'clock a.m., to consider said call and hear parties concerned in the case. Mr.

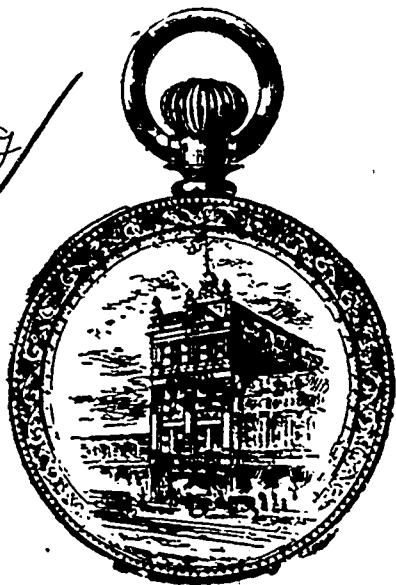
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Houston gave a report of a visit to the village of Tweed, as appointed at last meeting, from which it appeared that several families connected with our Church had moved there, and requested to receive missionary supply, which has been regularly given since. The report was received, and thanks tendered to Mr. Houston for his diligence, and he was instructed to dispense ordinances there at such time as may be convenient to himself, and report at next meeting in March. The question of dividing the Presbytery of Kingston, as remitted by last General Assembly, was taken up, when it was moved by Mr. Wilkins and seconded by Mr. Houston as follows: Whereas in March, 1890, at a stated meeting this Presbytery adopted, by a three-fourths majority, an overture to the General Assembly, asking a new Presbytery to be formed within its bounds; whereas no dissent was entered, and no appeal was taken against said decision; whereas the Synod of Toronto and Kingston unanimously approved of said overture; and whereas it has been alleged and is generally believed that certain members of this Presbytery, whether openly on the floor of the Assembly or by private canvass, put forth efforts to prevent the Assembly from giving effect to the prayer of the overture; therefore be it resolved that this Presbytery marks with its disapproval such alleged action on the part of any of its members, regarding as it does such action as disloyal to the interests of the Presbytery and inconsistent with the duties of those who are sent to represent its welfare to the General Assembly. This motion was carried, Mr. J. Rattray, minister, dissenting—not from the division of the Presbytery, but because he did not think it fair to express disapproval on alleged action of members on evidence not before the Court. It was further moved, and seconded, that the Presbytery, having considered the remit from the General Assembly on their overture ament the division of the Presbytery, adheres to that overture, and again respectfully submits it to the Assembly. To this it was moved in amendment by Mr. Gracey, and duly seconded, that the consideration of the above motion be deferred to the next regular meeting in March. This amendment was carried. From this decision the following members entered their dissent, viz.: Messrs. McLean, Wilkins, Houston, Mackie, Young and Craig, ministers. The Home Mission report was submitted, from which it appeared that arrangements have been made to supply all the mission stations within the bounds during the Christmas holidays by the students of the Missionary Association of Queen's College, and that Mr. S. S. Burns, student, had remained at Carlow and Mayo until the end of the year. Information was received of the death of Mrs. Wishart, wife of the Rev. D. Wishart, of Madoc, and of Mrs. Fowler, wife of the Rev. Professor Fowler, of Queen's College, and the Clerk was instructed to convey the sympathy of the Presbytery to these brethren. As no questions on the State of Religion have been sent down by the General Assembly, the Convener of the Presbytery's Committee on that subject asked for instructions in the matter. It was agreed that the Committee on the State of Religion in the Presbytery be requested to prepare and send forth to all the Kirk Sessions within its bounds a series of questions on the subject entrusted to their care, and to frame a report on the answers returned. Touching the remit on the Aged and Infirm Ministers' Fund, it was agreed that the proposed changes in the regulations for the administration of said fund as recommended by the special committee be received and adopted as the deliverance of this Presbytery on the matter. Arrangements were made to implement the deficiency in the Augmentation grants to ministers within the bounds for the past year. The next regular meeting will be held (D.V.) at Kingston, and within Chalmers Church there, on the third Tuesday of March, 1891, at three o'clock in the afternoon.—A. YOUNG, Pres. Clerk.

PRESBYTERY OF BRANDON.—This Presbytery met at Carberry on the 8th Dec. The first hour was spent in divine service, Mr. Urquhart preaching an appropriate sermon. Mr. Urquhart reported that the deputation of the Presbytery to Oak Lake had not yet done its work. Mr. Wright reported that the deputation appointed to visit Long Creek had called a meeting of the people and consulted with them, that the families in the district were few in number and did not see their way clear as yet to take any action in the way of connection with Oakland. They thought that first of all an attempt ought to be made in the way of building a church and that they would have a tentative subscription list circulated through the winter with a view of discovering their financial strength. The report was received and definite action on the part of the Presbytery deferred until another meeting. The call from Treherne in favour of Mr. Hugh Fraser was then taken up. It was signed by forty-eight members and forty-four adherents, and accompanied with a guarantee of stipend on the part of the congregation of \$650 per annum and a manse. Mr. Hensalwood appeared as commissioner of the congregation, and was heard, whereupon it was agreed upon motion of Mr. Rowand, duly seconded, that the call be sustained as a regular Gospel call and placed in the hands of Mr. Fraser. It was further agreed, on motion of Mr. Rumball, that in the event of Mr. Fraser accepting the call the induction take place on the 23rd inst., at half-past two p.m., that Dr. Robertson preside, Mr. Drummond preach, Mr. Haig address the minister and Dr. Robertson the people. A communication from the Ottawa Presbytery ament the reception of Rev. John L. Goutlay was read. Resolutions from the Synodical Committee ament arrears at Oak Lake, Chater and Petrel were read. It was agreed that the Convener of the Home Mission Committee write to the congregations of Oak Lake and Chater with the view either of having alleged arrears wiped out, or of getting a satisfactory written statement why they may not be met, said statement to be handed in before the March meeting of Presbytery. In reference to arrears at Petrel it was ascertained that

which station had been severed from Petrel and placed in connection with Brookdale. It was agreed on motion of Mr. Rowand that Dr. Robertson and Mr. Drummond be a deputation to Montrose to examine into the alleged arrears and have the same attended to if possible; and further, that they endeavour to secure assurances from the people in the Brookdale field of a more liberal support for missionary work. A letter from Arrow River was received, asking that Mr. D. R. Drummond be sent back to labour in that field next summer. The petition was handed over to the Home Mission Committee. The committee on examination of students reported that Mr. Arthur Bowman had passed a satisfactory examination. The Presbytery having received this report, and being satisfied as to Mr. Bowman's having gone through a regular course of literature, theology, etc., and he having adopted the Confession of Faith of this Church and satisfactorily answered the questions appointed to be put to candidates to be licensed and ordained, the Presbytery licensed and solemnly ordained Mr. Bowman to the holy office of the Gospel ministry. Mr. Bowman having signified his willingness to sign the formula, the Clerk was instructed to add his name to the roll. A resolution of the Synodical Home Mission Committee ament organization of Home Mission Societies, Presbyterian visitation, and a missionary leaflet was read, but no action was taken. Mr. Rumball reported for the committee appointed to consider the advisability of engaging Mr. Sutherland's services in Sunday school work during the winter. He stated that the committee had considered it inadvisable to engage Mr. Sutherland at that particular time, and that they would recommend the Presbytery to set apart a sederunt at the next meeting for a discussion on Sunday school work. This report was received and adopted. On motion of Mr. Rumball it was appointed that the next meeting of the Presbytery be held in Portage la Prairie on the first Tuesday of March at half-past seven p.m. Messrs. Rowand, Wright and Miller were appointed a committee to arrange a programme for the Sunday school evening. The Clerk was authorized to certify Mr. McLennan to Manitoba College, and Mr. Rowand was authorized to moderate in a call at McGregor whenever the people are prepared for that step. Mr. McKay stated that it was proposed to build a church at Wawanesa, and asked the Presbytery to approve the site. The request was granted, and the Presbytery then adjourned.—W. L. H. ROWAND, Pres. Clerk.

ANNUAL CONGREGATIONAL MEETINGS.

The first annual business meeting of St. Enoch's Presbyterian Church, Toronto, was held in the church last week, Rev. G. C. Patterson, M.A., in the chair. Mr. A. MacMurchy, Principal of the Jarvis Street Collegiate Institute, representing the Session, was present and delivered an address. He congratulated the members upon the success they had achieved, and predicted a bright future for the Church. The reports of the managers and Ladies' Foreign Mission Society and the building committee were read, and were most encouraging. The Church has only been in existence one year, and the membership roll stands over 125, a most creditable showing. The following managers were elected for the current year: Messrs. McGregor, Stephens, Petrie, Fischer and McLean.

At the annual meeting of Cooke's Presbyterian Church last week there was a large gathering of members. Mr. P. G. Close, president of the trustee board, occupied the chair. The report of the session showed a membership of 877, being a net gain over the previous year of 238. There were five new members added to the Session, making its present membership twelve. The treasurer's report showed total receipts to be \$6,771.97, while the disbursements were but \$6,571.11, leaving a balance on hand of \$192.86. The total liabilities of the Church are \$15,597.51. The missionary collections amounted to \$900 for the year. The Sunday school has a membership of 638, has raised \$567.51 and expended \$341.80. The various soci-

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eties connected with the Church presented most encouraging reports, those of the Christian Endeavour and Ladies' Aid being particularly so. The following gentlemen were re-elected as members of the trustee board: Dr. Shepherd, T. A. Lytle, William Corbitt. The auditors, W. B. Saunders and George Doran, were also re-elected. In accordance with the allocation of territory made to the different Churches by the Toronto Presbytery for mission purposes, the mission school on Elizabeth Street had been sold to the Central Church for \$2,750. This action on the part of the trustees was cordially approved.

The annual meeting of the Central Presbyterian Church, Toronto, was held last week. The reports generally indicated substantial progress during the year. There were 115 added to the Church, making a net gain of forty-six with a total membership of 526. The total expenditures of the year were \$7,006, the ordinary income being \$6,655, leaving a deficit of \$351. This was caused by special expenditures, and is in no sense a source of discouragement. The mortgage debt has been reduced by \$1,700, bringing the total debt of the Church down to \$20,900. The average weekly collections for the year have been \$113.41. The Sunday school is in a most flourishing condition, the average attendance numbering 175, the missionary contributions of this department of the Church being \$264. The congregational collections for missions this year exceed all previous efforts, footing up \$3,400. The various societies of the Church all reported good work and encouraging prospects. The following were elected as managers: C. B. Petrie, George Denoon, W. D. Wilson, L. M. Livingston, D. Bain, Charles Peters, G. H. Meldrum and James Hedley.

The annual meeting of the Leslieville Presbyterian Church was held last week. Rev. William Frizzell, the pastor, presided, and the congregation turned out in large numbers to attend the gathering. The treasurer, Mr. Thomas Pashby, presented the yearly statement, which read as follows: Expenditure, \$2,104; receipts, \$2,047.04; deficit, \$57.36. Last year the balance on the wrong side of the sheet amounted to \$200, and as the pastor's salary has recently been increased that amount the showing is very satisfactory indeed. Mr. D. W. Waddell presented the report of the Session, which states that the past year has been the most prosperous in the history of the Church. Sixty-nine new members were added to the communion roll, as compared with forty-five in 1889. There are altogether 230 names on the roll. Out of this number four have been removed by death. The number of baptisms was larger in 1890 than in 1889. Twenty children and one adult received this ordinance. The report was adopted. On account of the satisfactory progress the Church is making, it was, after a short discussion, decided to appoint a committee to discuss the advisability of erecting a new place of worship, with a Sunday school attached, in lieu of the present buildings, which are considered hardly large enough to accommodate with comfort the congregation. Messrs. John Gibb, Ald. Peter Macdonald, Thomas Pashby, Daniel Murray, Samuel McClure, James Richardson, Samuel Vance, Samuel Arnold and James Fox were appointed a committee to consider the proposal. The election of officers resulted as follows: Chairman of the Managing Board, Mr. James Richardson; treasurer, Mr. Thomas Pashby; secretary, Mr. James Fox, members of the Board, Dr. G. S. Cleland, Messrs. John Gibb, William Jackson, Samuel McClure, Daniel Murray and Samuel Vance.

THERE was a large assemblage of members of the congregation of St. James Square Presbyterian Church, Toronto, in the lecture hall of the church last week, the occasion being the annual meeting. The minister, Rev. Dr. Kellogg, gave an interesting and encouraging account of the work done during the year just closed. The membership stood at 692, being four more than last year. The additions to the roll were thirty-six on profession of faith and fifty-two by certificate, while, on the other hand, the deaths numbered eight, and the removals to other churches seventy-six, a total of eighty-four. Every branch of the work of the Church was full of life and vigour. The amount collected for missionary purposes was \$7,809.82, and for all other purposes, \$17,635.56, an increase for all purposes of \$862 as compared with last year. This Dr. Kellogg considered an exceedingly good showing for a bad business year such as that just closed. The meeting was then organized for the consideration of reports, etc., Mr. A.

A. Allan in the chair and Mr. John Paton as secretary. The managers' report, presented by Mr. Alexander Nairn, chairman, showed weekly collections of \$2,362, weekly offerings of \$5,710, and other receipts making a total of \$9,825 against expenditures of \$10,302, leaving a balance of \$477 due the treasurer. A good deal of the revenue was expended on other than purely congregational objects, including a large amount for St. John's Church, established as a mission by this congregation. The managers note that the church building is in need of repairs, estimated to cost about \$2,000, and they appeal to the congregation for the necessary funds. After some discussion the report was adopted. The proposed new constitution was then considered and approved without amendment, several proposed amendments being voted down. This new constitution provides for the election of fourteen managers instead of twelve as formerly. The managers retiring by expiry of their term of service were Messrs. A. A. Allan, R. Carrie, R. W. Gray and Andrew Jeffrey. The following were elected for the coming year: R. M. Gray, A. A. Allan, John Watson, Robert Carrie, Joseph Henderson, Robert Grant and James Watt. The following were appointed a musical committee: John Douglas, Josiah Bruce, John Lowden, Thomas Kirkland and A. A. Allan.

British and Foreign.

OF the 335 instructors in the university of Berlin no fewer than fifty-two are of Jewish extraction.

AMONG the services in Nonconformist churches on Christmas Day, one was conducted in Regent Square by Rev. John McNeill.

SEVEN bishops of the Roman Catholic Church are by birth or parentage Highlanders, and five of the seven are Macdonalds.

DR. WILLIAM CHALMERS, ex-principal of the London college, formerly Free Church minister of Daily, is in a very feeble state of health.

MR. EVANS, of Tonyrefail, the oldest Nonconformist minister in Wales, is seriously ill; he is in his ninety-sixth year, and began to preach in 1813.

THE money value of the new edition of Ruskin's "Modern Painters" is, at retail price, nearly \$100,000. The net profits of the author will be at least \$30,000.

THE Rev. William Logan, Free Church minister of Rogart, was the preacher at the first of the new year's bi-monthly Gaelic services in Crown Court Church, Covent Garden.

MR. J. W. INGLIS, M.A., who formerly laboured in connection with Johnstone Mission, Dumfries, has been ordained as a missionary by Edinburgh U.P. Presbytery, and sails for Manchuria in February, accompanied by his sister as a lady missionary.

AT the request of his congregation Mr. Spurgeon is prolonging his sojourn at Meotone by two Sabbaths beyond the period originally contemplated. He writes that, although not so well as he hoped to be, he is somewhat better than he was.

RECENTLY a vessel sailed from a Belgian port for West Africa, having on board fourteen missionaries, 460 casks of gunpowder, eleven cases of gin, and 10,000 casks of rum. The freights of English vessels are, we fear, not unfrequently made up in similar fashion.

THE Rev. G. Adam Smith conducted a special service for children in his church on Christmas day. A pleasant feature was the heartiness with which, in response to his suggestion, the children brought toys and similar Christmas offerings to be given to those in less fortunate circumstances.

MOST of the members of Fordoun Presbytery attended the funeral at Laurencekirk of Rev. A. Morrison, formerly chaplain to the 79th Cameron Highlanders. He was settled as minister of Laurencekirk in 1872. Previously he had been with the 79th during the mutiny in India.

AT the noon service on Christmas Day in the City Temple, Dr. Parker delivered "Christmas messages" to Mr. Gladstone, Mr. Spurgeon and General Booth. His remarks were frequently interrupted by loud applause. The "Household Troops" band of the Salvation Army played at intervals and solos were sung.

THE Ingres-Coutellier School, recently opened in Toronto, for the promotion of the study of French and German languages and literature affords an excellent opportunity for the attainment of proficiency in these attractive lines of study.

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Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad no other preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research has developed, with many years practical experience in preparing medicines. Be sure to get only Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

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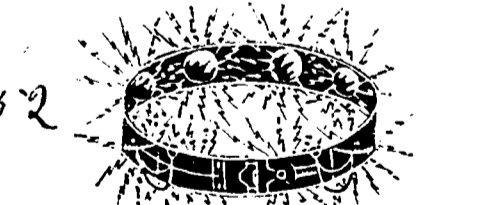
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HOUSEHOLD HINTS.

CANNED CORN.—Put a quart of canned corn in a saucepan; boil in its own liquor fifteen minutes. Add half a teacup of cream and a teaspoonful of butter; season with pepper and salt.

A TEASPOONFUL of ammonia in a quart of water will clean windows. Such a strong chemical ought not in any form to be taken into the stomach.

COCOANUT PIE.—Beat half a pound of sugar, a quarter of a pound of butter, three eggs and half a pound of grated cocoanut together. Bake in rich puff paste.

DOUGHNUTS.—One cup of sugar, three cups of flour, a piece of butter the size of an egg, one cup of milk, two eggs, one-half teaspoonful of soda, one teaspoonful of mace; mix together, roll out, cut in shape and fry in hot lard.

ROAST SPARE RIB.—Take a nice spare rib with part of the tenderloin left in; season with salt and a little pepper; sprinkle with summer savoury; put in a pan with a little water; baste often and roast until nicely browned and thoroughly well done.

GINGERBREAD LOAF.—Ingredients: Five teaspoonfuls of flour, one ditto treacle, one ditto sugar, one liquified butter, half a pound of raisins, half a pound of currants, half a pound of candied peel finely shred, half a pound of finely-powdered ginger, one teaspoonful of powdered coriander seed, one teaspoonful of carbonate of soda and two of cream of tartar. Warm the treacle and butter, then mix with the other ingredients, and bake in a mould in a slow oven for about an hour and a half.

MINCE MEAT.—A wholesome receipt for mince meat is as follows: Boil fresh beef perfectly tender, take out all the gristle, bone and tough parts when hot. As soon as cold chop very fine and season as follows: To every two quarts of chopped meat a half teacup of ground cinnamon, a tablespoonful of ground cloves, a teaspoonful of ground pepper and a tablespoonful of salt. Pack firmly in a jar and pour molasses over it; by looking at it occasionally and keeping covered with molasses, it will remain fresh a long time if kept in a cool place. When making into pies use one-third meat to two-thirds apples chopped very fine, adding raisins, currants and more spices. It is almost unnecessary to add that boiled cider greatly improves a mince pie.

If the odour of ammonia is detected in baking powder, it shows the probable presence of alum, as most alum baking powders show ammonia reactions.

OUR NATIONAL FOODS.

Every grocer and general merchant who wishes to make hay while the sun shines should see to it without delay that he has in stock an assortment of "Our National Foods." They are gradually growing in popularity, and storekeepers who have not yet handled them would undoubtedly bring grist to their mills by doing so. Popular as these foods are, there is yet ground waiting for the wide awake business man to cultivate, and he who first breaks the soil will reap the first fruits. The Ireland National Food Co. (Limited) of Toronto are the manufacturers of these invigorating, health-giving and delicious foods, a partial list of which will be found in another column.

Dr. Price's Cream Baking Powder

Used in Millions of Homes—40 Years the Standard.

APPLE PIE.—Pare and core half a dozen tart apples, stew and mash; add a tablespoonful of butter, a teacupful of sugar, the beaten whites of three eggs and two teacupfuls of lemon extract. Line pie pans with rich crust, fill with the apples and bake.

PUMPKIN PIE.—One quart of stewed pumpkin pressed through a sieve, nine eggs, whites and yolks beaten separately; two quarts of milk, one teaspoonful of nutmeg, one of cinnamon and one of nutmeg, one and one-half cups of white sugar. Beat all well together, and bake in crust without cover.

LEMON PIE.—One teacupful of powdered sugar, one tablespoonful of butter, one egg, juice and grated rind of one lemon, one teacupful of boiling water, one tablespoonful of cornstarch, mixed in a little cold water; cream butter and sugar together, and pour the hot mixture over them. When cold add the lemon and beaten egg. Bake.

BEEF'S HEART.—Cut open to remove the ventricles or pipes, soak in water to free of blood, and parboil about ten minutes. Prepare a highly-seasoned stuffing and fill the heart, tying a string around to make firm. Put in the oven and roast until tender; add butter and flour to the gravy; serve hot, with jelly, or cold with slices of lemon.

CURRY POWDER.—Mix an ounce of ginger, one of mustard, one of pepper, three of coriander seed, the same quantity of tumeric, a quarter of an ounce of cayenne pepper, half an ounce of cardamoms, and the same of cummin seed and cinnamon. Pound the whole fine, sift and keep in a closely-corked bottle. This mixture will be found as warm and pungent as the curry which brought tears to the eyes of "Becky Sharp."

BEEF LOAF.—One and a-half pounds raw and lean beef chopped fine, quarter of a pound of pork, one egg, four pounded crackers, half cup of milk, one teaspoonful of salt, half teacupful of pepper, one tablespoonful of whole sage. Butter and flour the pan well. Put half a cup of water into the pan, and make a loaf; smooth the top, and place small pieces of butter on top. Bake two hours.

SWEET BREAD.—Parboil, let get cool, then cut in pieces about an inch thick, sprinkle salt, pepper and sage on them after dipping in yolk of egg and bread crumbs, and fry a light brown, making a gravy of flour and water, tomato catsup, and a little wine if liked.

It was Ben Johnson, we believe, who, when asked Mallock's question, "Is life worth living?" replied "That depends on the liver." And Ben Johnson doubtless saw the double point to the pun.

The liver active—quick—life rosy, everything bright, mountains of trouble melt like mountains of snow.

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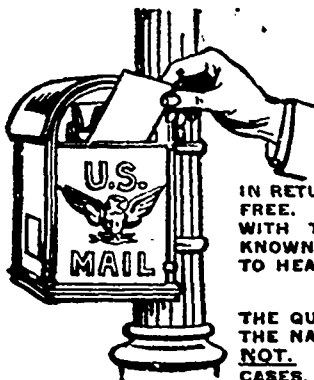
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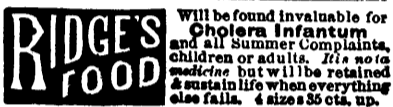
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At the residence of the bride's father, on the 15th January, by Rev. James Middlemiss, D.D., Elora, assisted by Revs. Prof. Gregg, D.D., and W. G. Wallace, B.D., Rev. James Drummond, of Carberry, Man., to Jane Shepherd, eldest daughter of George C. Robb, Esq., of Toronto, and grand-daughter of the late Rev. Ralph Robb, of Knox Church, Hamilton.

DIED.

At Thorah, on Monday, the 12th inst., Angus Grant, aged 72 years.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 27th January, 1891, at 11 a.m.

BROCKVILLE.—At Cardinal, on 2nd Tuesday in March, at 2.30 p.m.

CHATHAM.—In the school room of St. Andrew's Church, Chatham, on 2nd Monday of March, at 7.30 p.m.

HURON.—In Clinton, on the 22nd January, 1891, at 10.30 a.m.

KINGSTON.—In Chalmers' Church, Kingston, on the 17th March, at 3 p.m.

LINDSAY.—At Beaverton, on the last Tuesday of February, 1891, at 10.30 a.m.

MAITLAND.—At Lucknow, on Tuesday, 10th March, at 1 p.m.

QUEBEC.—In Morrin College, Quebec, on the 24th February.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 10th March, at 7.30 p.m.

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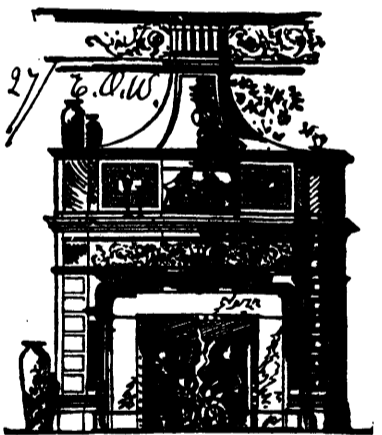
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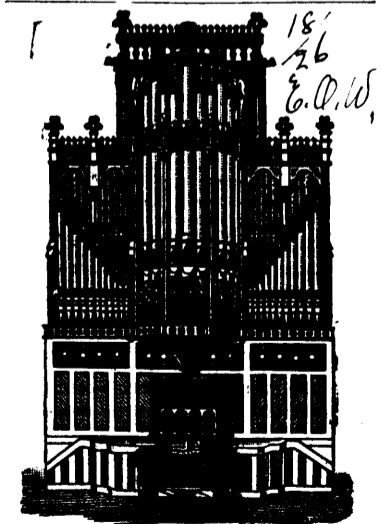
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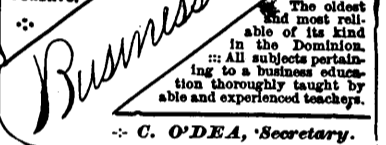
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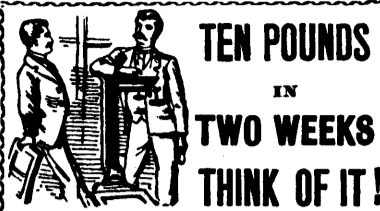
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