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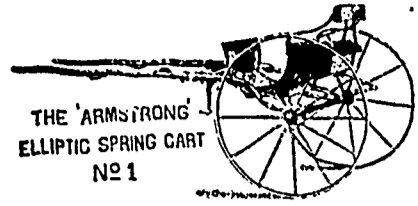
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GARFIELD Tea is positively a cure for constipation and sick headache. All druggists sell it. Trial package mailed free. Address Garfield Tea Agency, 317 Church St., Toronto.

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BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvellous beautifier of world-wide celebrity, it is incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurements, while it admits of no comparison with other skin soaps, and rivals in delicacy the most noted of toilet and nursery soaps. Sales greater than the combined sales of all other skin soaps. Price, 35c. Send for "How to Cure Skin Diseases." Address POTTER DRUG AND CHEMICAL CORP. AT ON, Proprietors, Boston, Mass.

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DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

SHARTSHORN'S SELF-ACTING SHADE ROLLERS. Beware of Imitations. NOTICE AUTOGRAPH OF THE GENUINE SHARTSHORN.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

Burdock Cures BILIOUSNESS. BLOOD Cures BILIOUSNESS. BITTERS Cures BILIOUSNESS.

Direct Proof. SIRs,—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. You also recommend it for the cure of Dyspepsia. MARY A. E. DRAGON, Hamilton, Ont.

REGULATES THE LIVER.

IMPERIAL CREAM TARTAR

BAKING POWDER PUREST, STRONGEST, BEST. Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious. E. W. GILLETT, Toronto, Ont.

HOWARTH'S CARMINATIVE MIXTURE. This Medicine is superior to any other for Disorder of the bowels of Infants, occasioned by Teething, or other causes. Gives rest to Children and quiet nights to Mothers and Nurses. Prepared according to the original formula of the late John Howarth. Manufactured and sold by S. HOWARTH, DRUGGIST, 243 YONGE STREET. MINARD'S Liniment cures Garget in Cows.



# THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, FEBRUARY 10th, 1892.

No. 6.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 30 cents each. Address—

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## Notes of the Week.

THE American Bible Society has decided to make an exhibit at the World's Fair in Chicago in 1893 similar in many respects to that at Philadelphia in 1876, when specimens of Bibles were shown in over 200 different languages. It is proposed, also, to provide for the sale of Scriptures and for their free distribution to foreign visitors.

SINCE the appointment of the Rev. Thomas Hamilton, D.D., to the Presidency of Queen's College, Belfast, it has been advancing rapidly, especially in its scientific departments. Dr. Hamilton has prevailed upon the Government to increase the accommodation for the prosecution of scientific studies, and new buildings are now to be erected, one of the features of which will be a "theatre" to accommodate 250 students of science.

FIVE members of Greenock U. P. Presbytery protested against the resolution passed at the preceding meeting to overture the Synod with regard to an elder becoming Moderator of Presbytery. Among other reasons for dissent it was stated that many of the duties of a Moderator could only be discharged by a minister. The proposal of the Synod's Committee that a retired minister should retain his seat and vote in Presbytery and Synod, and have his name enrolled as minister *emeritus* of his Church, was carried by eight votes to seven.

THE Rev. John C. Gibson, of Swatow, at present in Glasgow, states the causes of the troubles in China in the order of their influence to be: 1, national pride and prejudice; 2, the attitude of the official and literary class to the body of the people, the officials living by oppression owing to their small salaries; 3, the protectorate exercised by French missionaries over native converts and their demands for restitution of lands and houses gifted by former emperors; 4, the opium trade; 5, the existence of a plundering class in the cities; and 6, a wide-spread dislike to the present Tartar dynasty.

THE call of the London Missionary Society for one hundred new missionaries during the next five years is emphasized by the fact that the record of the last fifty years shows that, including ladies, the staff of the mission is only four more now than it was in 1841. Then the number of English missionaries employed by the Society was 192. In ten years it fell off thirty-three; in ten years more, sixteen; then it arose, but in 1881 was only 139, besides thirteen ladies. It is now 159 and thirty-seven ladies. The call includes forty more missionaries for India, forty more for China, ten for Africa, and ten for Polynesia, Madagascar, etc.

THE grand old historic Church in Wittenberg, to the doors of which Luther nailed his ninety-five theses, is being remodelled in magnificent style. Work has been going on for several years and is now approaching completion. The building will now practically be the memorial church of the Reformation in a manner which even the proposed Protestant cathedral at Spire cannot rival. One of the features of the structure is a stone balustrade round the naves, in which the arms of eighty prominent Reformation heroes are chiselled, and beneath it are the portraits in relief of twenty princes, scholars and artists of that period, cast in bronze in Lauchhammer.

THE Rev. Dr. Kellogg has been appointed lecturer on the L. P. Stone Foundation in Princeton College for 1892. The subject selected is "Modern Theories of the Origin and Development of Religion." The course is to consist of eight lectures, which, from the topics announced and the critical and analytical skill of the distinguished lecturer, cannot fail to be vividly interesting and instructive. The subjects on which Dr. Kellogg is to lecture are as follows: "What is Religion?"; "Religion and Natural Descent"; "Fetichism and Animism"; "Mr. Herbert Spencer's Ghost Theory"; "Max Müller on the Origin of Religion"; "The True Genesis of Religion"; "Development of Religion: Sin as a Factor"; "Order of Religious Development: Historic Facts"; and "Shemitic Monotheism: Conclusion."

PROFESSOR DRUMMOND presided at a lecture given by Dr. Stalker, of St. Matthews, Glasgow, on "America and the Americans." One of the things that struck him in his recent visit to America, Dr. Stalker said, was the number of churches. New York had seemed to him a city of churches, some of them exceedingly handsome. Colleges were rising all over the States in bewildering numbers, and the question of the higher education of women had made far greater progress in America than in this country. The standard of education at the universities was quite on a level with the best they had here, and in some respects superior. Speaking of Mr. Moody, Dr. Stalker said his work as an evangelist and as an educationist had won for him universal respect in his own country, and had stopped criticism, of which he had no doubt at one time received his share.

THERE is a rumour, says the *British Weekly*, that the Rev. Dr. Donald Fraser is about to resign his charge at Marylebone. From enquiries we have made, we find that the rumour is based on the circumstance that Dr. Fraser and his office-bearers are not agreed as to whether an assistantship or colleaguehip would be best in the interests of the congregation; and on the further circumstance that there is widespread and growing feeling in the denomination that Dr. Fraser should be loosed from his charge and appointed to the post of General Home Secretary. The Church is suffering greatly at the present time from lack of *esprit de corps*, and, in the judgment of many, the appointment of Dr. Fraser, who is a born bishop, with a roving commission to stir up and strengthen the congregations, would be the speediest and most effective cure.

THE question of the Moderatorship of the Irish General Assembly for the coming ecclesiastical year is again to the front. The Assembly will not meet in Belfast this time, as is its wont, but in Dublin, and the eyes of many are turned to the Rev. R. M'Cheyne Edgar, M.A., minister of one of the Dublin Churches, as the most suitable man that could be selected. His unanimous election would be a compliment to the southern section of the Church, and an honour to Mr. Edgar himself—and no man in her ministry deserves the honour more. For over a quarter of a century he has been one of her ablest preachers, most faithful pastors and most scholarly authors. As a pastor and as a literary man he has been one of the brightest ornaments of Irish Presbyterianism. A move is being made to bring a worthy Belfast minister into the running; but it is hoped that since the Assembly meets in Dublin, Belfast will keep in the background for the present.

PRINCIPAL DOUGLAS, of Glasgow Free Church College, has published his introductory lecture on "The Old Testament and its Critics," with a preface, in which he says: I can only say that I have been habitually prepared to apply to myself the practical treatment which seems to me theoretically the right one for ministers and professors. A very serious illness, exactly fifteen years ago, restrained me from all work during the greater part of the session, and it left its ineffaceable mark upon me. By the kindness of the College Committee and of my own Senate, approved by the General Assembly, my labour was lightened ten years ago by an arrangement

which gave me an assistant year by year. But I felt that this arrangement ought to be only temporary. And the Quinquennial Visitation of the College last session furnished me with a suitable opportunity for intimating to the Church that I should ask the General Assembly of 1892 to grant me a colleague, along with whom I might continue to give service in the College as I should find myself able I could not, indeed, expect that this plan would work well unless there should be a general agreement in its favour. I have since been led to suppose that I must cherish little or no hope of this; and I have therefore intimated to the College Committee that I shall resign the offices of Principal and Professor into the hands of the General Assembly, which is to meet in May.

IN commenting on the Rescue work of the Salvation Army the *Christian Leader* says: There are many noble and high-minded things in the preliminary report of the Salvation Army Social Wing. Its letterpress tells us much, its pictures tell us more. We see in them the miserable tramps shivering on the benches along the Thames Embankment, the girls from the streets, the prisoners from the cell. The great work of the Army did not grow out of the publication of "Darkest England," but was begun and partially carried out before the book was written. "Darkest England" grew out of a work already proved and carried on with success. Bread, coffee and bunk had been already provided at the cheapest rate, and were all very well as far as they went; but the problem recurred every morning, what was to be done with the shivering wretch who was to be turned out into the cold? How could he be put in a way of earning fourpence for the next night at the very least? So the factories and labour bureaux were established to solve the problem. The ex-convicts and discharged prisoners were next taken care of. Now, about 10,000 houseless and homeless are sheltered every night in the city of London, and, what is infinitely more important, nearly the same number have, during the past year, had a good chance of new life given to them. We rejoice to see that the work of helping is not confined to those who have been brought down to the lowest depths by their own fault. Great numbers of the honest poor who, by stress of circumstances have been reduced to the greatest straits, have received great attention, and naturally many of the most important successes of the Army work have been with this class. Many of the most miserable of the men and women who pass through the Salvation Army colonies stand firm in their new positions, and, of course, as the class of the raw material rises, the percentage of successful cases also becomes lighter. The General specified \$150,000 for the running expenses of the past year. The work has been done for \$85,000. The scheme will, says the report, be extended or contracted according to the steady help that is given for its maintenance. We note the foolish sneers of a London weekly paper as to the amount needed to keep up the scheme. It would be unutterably foolish and futile to subscribe \$500,000 for the setting up of costly machinery, and then cut down the amount necessary for running expenses, and so leave part of the machinery useless. Some wiseacres suggested that the sharpness of the distress last winter was in no wise abated by means of the "Darkest England" Fund. The author of the report answers in a straightforward manner. "Certainly not!" he says. "That money was not given to be dribbled away in dinners and doles, but to be spent after a fashion which would enable thousands of men to earn their own dinner, and listen to the sound of their own wages clinking into honestly-filled pockets. And it has been sacredly so expended." In answer to other cavillers, the General signed a trust-deed early in the year by which all moneys paid into the account of the Social Wing are kept distinct from the ordinary income of the Army. The book is a record of a work almost miraculous. The money has been mainly subscribed by men and women who differ widely by training and interest from the Salvation Army and its leader. It was given on the simple faith of the word of the best abused man of his time. Their trust has been deserved, and this preliminary report is the best proof of their wisdom.

## Our Contributors.

### SOME ENTRIES THAT STAND A GOOD CHANCE.

BY KNOXIAN.

As we noticed last week, the *Homiletic Review* has a Blue Monday column, in which there is a competition going on for a prize for the Best and for the Meanest parishioner. We gave a few of the entries last week, and add two or three more now. If any of our readers think they can beat the specimens described, they should send their entries to the *Review* at once. In our judgment the best entry for Best Parishioner so far made has been sent from Ontario. Possibly we could beat in the other line too.

From time immemorial the meanest things have been done about marriage fees. Where is the parson of twenty years' standing who has not a string of instances showing how the happy man failed in the matter of the marriage fee. Here is a good one. Referring to the Meanest Parishioner, the writer says:—

I have found him. He came to me to be married; said his girl was modest, wished to shun publicity, and would like to come with a few warm personal friends and be married at my house. My wife and I threw open the parlours and turned on all the gas, and made everything as lovely as possible. The ceremony over, the party, who had driven in carriages in the most stylish way, reentered their hacks and departed, the "best man" leaving a sealed envelope in my hand, which, when opened, disclosed a cheque on one of our leading banks for \$20. We were, of course, very happy; but not so a day or two afterward, when, presenting the cheque, we learned that it was utterly worthless, as our generous friend had not then and never had had a cent of money in the bank. We of course swallowed our indignation and said nothing; but that night about nine o'clock the "best man" came to enquire about the contents of the envelope he had so innocently handed us, saying that upon a similar cheque, but drawn upon a different bank, where the groom had never made a deposit or owned a cent, he had advanced the money and paid for the carriages and all the other expenses of the wedding. The bride was a beautiful and accomplished girl. By some inadvertence she learned of the bogus cheques, and was so overwhelmed with mortification that the groom was forced to come and make a pitiful apology, and promise to redeem the cheque; but up to this time the parson only holds a promise as worthless as the original cheque, and at last accounts the "best man" was still out for the carriages. Surrender the case and send on your prize.

This entry should stand a good chance, but we have heard of cases in Canada that would run it very hard. There was a maple sugar case in Western Ontario in which the sugar never came. Perhaps the bride found out that all the sugar they could make was needed to sweeten her husband. There is a case in which the bridegroom asked the loan of the little fee after it was paid, and forgot to return it. There has always been a number of "see you again" cases. Lately a delightful change in the wording of this fee, and the vanishing benedict whispers: "Will see you later on." Later on is more toney.

That brother with a cheque that wouldn't draw anything out of the bank was in a bad way, but he did not lose anything except his time. The brother who makes the next entry had to work for nothing, board himself and draw upon his capital:—

The writer, then pastor of a country Church, was called to go a number of miles out of his parish to marry one of his parishioners. He hired a horse and carriage and spent all day and received five dollars.

The affair was considered "grand." Gifts of \$500 and \$1,000 in cheques and an abundance of gold and silver ware attested the wealth of the parties.

After the ceremony the usual marriage certificate was given. The couple were not satisfied, and they were informed that whenever they procured another and more satisfactory certificate it would be filled out, but that a more costly certificate than that given the poorest parishioner could not be furnished, for the pastor treated all alike.

In a short time the bridegroom came with one of those cheap "gilt-edged" affairs, and it was filled out.

He then said: "Give me \$1.50 for the certificate. I bought it and paid that amount. The five dollars were then handed to him with the remark: "Here is the whole fee. We will have no trouble." He received it and offered the change, but after all put it in his pocket and went home satisfied. One day's work, horse and carriage hire, one certificate and a photograph.

Is that mean enough?

That is a good entry, and will be hard to beat. Still we have heard of cases in Canada that would match it fairly well. Canadian competitors should not be discouraged in advance. We think we know the name of one Canadian person who has a fighting chance.

One of the competitors is fairly certain to win the red ribbon for the meanest elder. Here is the entry:—

INTRODUCTORY.—I took charge of four congregations at a salary of \$300. I was compelled to purchase a horse for \$125 and paid \$100 rent, thus leaving \$75, with such perquisites as marriages and donations might bring, to support myself, wife and child.

OCCASION.—I had served probably two months, when an elder of one of the congregations came to borrow the young and high-spirited horse. Very reluctantly the horse was loaned to him on condition of being carefully handled. As afterward ascertained, the elder re-loaned the animal to a son of his, who took him to a race-course and gave him a three-mile heat. The horse, overheated, took cold, and a sudden inflammation of the lungs set in, from which he died in the elder's stable.

MEANNESS.—The elder never even apologized, much less offered a remuneration, and seemed to think that Providence had thus ordered it, to keep his minister more humble and dependent.

CLIMAX OF MEANNESS.—The elder's subscription for my support was \$10, and when he was asked by the deacons to pay it, he actually handed in a bill of \$10 for doctoring the minister's horse that died, a borrowed horse, in his stable. Against all remonstrances he persisted, and thus paid his subscription. He was, however, so magnanimous as not to charge anything for burying the horse.

Canada would be hopelessly beaten in that competition. We have no such elder. We make no entry. Give that fellow

the red ribbon at once and then depose him from the eldership.

In the contest between denominations for the meanest man, we think the Baptists would win with the following entry:—

In the Free Baptist Church at Belmont, N.H., was an old man. He was worth nearly \$100,000. Just before his death a child came to buy some eggs. He went to the barn for them. Took pay for twelve, when there were but eleven, and when a friend who saw him count them, protested, he said, "Keep still." When the mother of the child tried to use them, she found a part of them nest eggs and rotten. She sent the child back with them, and he said, "I have no money," though his safe stood in the house well filled. This is a fair specimen of his life. He said that he had not had a new vest for thirty-five years.

There must have been some mistake about that old man's immersion. Perhaps it was not *total* enough. He should have been anchored out in the river for a week or two until he got softened.

The following entry will remind many a minister of experiences he had when he expected somebody was going to do something very generous, but didn't:—

A man who was a member of another denomination often called on a neighbouring Baptist minister, expressing his great satisfaction in said minister's sermons and services. One day, after thus freeing his mind, he said: "I have often intended to help you." As the gentleman was very well-to-do, the minister thought something substantial was forthcoming. But he went on to say: "Now there is a pond of water in one of the fields back of my farm, and any time you wish to baptize there you can do so, and it won't cost you a cent, either."

The *Review* does well in publishing these specimens of meanness. A few telling, concrete cases knock meanness far harder than columns of abstract denunciation of the sin. Few people read the columns, but everybody looks at these entries, and, we hope, tries to be very unlike them. In a week or two we may give some specimens from the Best Parishioner list. We could easily match any that have yet appeared by Canadians.

### DISTRIBUTION OF PROBATIONERS.

There are three things that should be steadily kept in view by all concerned.

1. That the Head of the Church raises up, qualifies and appoints His ministers over the various parts of His Church. He holds the seven stars in His right hand.

2. Under Him, the Church trains up and educates men for the work of the ministry, and, after licensing them, sends them forth among her vacant congregations to preach the Gospel.

3. Under Him also each vacant congregation may invite one to be their pastor who has so united its members by his preaching the Gospel and by his Christian deportment that they are ready to receive him as their minister from the Lord.

To carry out the above in an orderly manner, the following regulations are recommended, partly selected from the Interim Act, the report of the Home Mission Committee, the supplementary by the special committee and partly adopted from the regulations of the U. P. in Scotland that have been in force for over a quarter of a century to the entire satisfaction of that Church.

#### I.—THE COMMITTEE OF DISTRIBUTION.

1. There shall be a committee of three members appointed by the General Assembly whose duty it shall be to keep a correct list of all probationers, including licentiates and ministers without charge, and also a correct list of all the vacant congregations as they may occur.

2. It shall be the duty of this committee to distribute the probationers among the vacancies—giving as equitable a distribution as possible quarterly, or when vacancies occur during the quarter—giving them the supplies they need.

3. This committee might also be used as a medium of procuring supplies for ministers' pulpits when required.

#### II.—VACANCIES.

4. All vacancies shall receive their regular supply from the distribution committee.

5. They may, however, have the liberty of providing their own supply, but always through the Presbytery, on four Sabbaths each quarter, or they may apply for a hearing of two probationers during the quarter ensuing, and if consistent with equity of distribution should get them.

6. Each vacancy shall pay a minimum of \$10 for a day's supply, or more in proportion to the usual stipend paid by the congregation, together with board for one week if required, and if there be more than one preaching place shall provide a conveyance.

7. Each vacancy reported as requiring supply for a given number of Sabbaths shall be held responsible for the employment of the probationers sent them for these Sabbaths.

8. Students shall not be employed to fill the pulpits of vacant congregations except in cases of special emergency.

#### III.—PROBATIONERS.

9. Probationers shall receive their appointments to vacant congregations quarterly from the Distribution Committee.

10. Those reported by Presbytery as newly licensed by them may remain on the roll six years, and ministers without charge three years, if not otherwise removed, without any periodical application to the committee.

11. The General Assembly shall appoint annually a small committee on complaints from congregations, probationers or Presbytery or distribution committee.

12. Adopt No. 4 Interim Act giving notice of acceptance of a call, etc.

13. Adopt No. 5, changing "one month" to "two weeks," the

last clause reading "and shall submit to the Presbytery a report in the form of a schedule filled up, prepared by the district committee containing the items stated in No. 5."

14. No. 6 adopt, the probationer failing to fulfil, etc.—refer all such cases to the Committee on Complaints.

15. The Presbytery shall report to the distribution committee (1) all vacancies within their bounds, describing their condition, etc., as in No. 2 Interim Act, and shall obtain for them full or partial supply, (2) shall report all congregations as they get settled, and (3) they shall also report all students licensed by them and recommended to be placed on the list of probationers.

16. No Presbytery shall give appointments to a vacant congregation to any probationer who is not on the list of the distribution committee, except in very special circumstances, or in accordance with regulation 5 as above.

17, 18, 19 adopted from additional regulations proposed by Mr. Torrance, and marked 15, 16, 17.

20. The Presbytery Clerk shall be the medium of communication between Presbytery, probationers, the vacant congregations and the distribution committee.

21. The General Assembly shall enforce the strictest attention of all parties concerned to the above regulations.

A. A. DRUMMOND,  
Convener of Committee.

### TESTIMONIAL TO REV. J. R. MACDOUGALL, M.A., FLORENCE.

I lately received from the brother above named a pamphlet containing an account of a surprise festival in his honour, translated from the Italian by the Rev. H. Piggot, of the Italian Wesleyan Methodist Church, Rome. A very fine likeness of him who is the principal figure in it adorns the title-page. The substance of the account, necessarily in a very much condensed form, will, I think, be acceptable to many of the readers of THE CANADA PRESBYTERIAN. But before giving it I must say a word or two by way of preface.

During the past thirty-four years Mr. Macdougall has been a minister of the Free Church of Scotland in Italy. Since 1870 he has added to his labours as such those of treasurer and foreign secretary of the Evangelical Church of Italy, formerly the Free Italian Church. His present connection with the latter was formed in the following way: In 1870 that Church, "reconstituted under new forms and on new ecclesiastical lines, felt at once the need of a man who, under God, should be over it, as father, friend, counsellor and helper. It prayed God to provide it with such a man. In the General Assembly of the same year Gavazzi exclaimed: 'The man exists; he is Mr. Macdougall!' There and then it appointed him to the offices already mentioned. "To him more than to any other man is due, under God, its present high position on the field of Italian evangelization." As Sig. Borgia, of Milan, the chairman of the festival, said: "He deprives himself of the sweets of domestic life, shuts himself up in his study, writes, prints, publishes reports and circulars, keeps up an enormous correspondence both with our own labourers and with friends innumerable all the world over." "Two o'clock of night has struck:—four, the dawn breaks, and the sun comes to greet him yet in his study. He has not seen his bed nor closed an eye; a mountain of letters is lying on his table, attesting the labours of the night." "But to my tale."

How could the Evangelical Church of Italy but delight to honour Mr. Macdougall? Accordingly, its Committee of Evangelization, on January 13, 1891, decided to make him, as an expression of the gratitude of the whole Church to him, a present in the form of an honorary inscription on parchment and of an album containing addresses from all the Churches of the Mission and photographs of all the labourers. On the 25th of May following, the presentation took place in the church of the Florentine congregation in the Via dei Benci. This church once formed part of the Convent of St. James; and is now, together with other adjoining rooms of the old convent, the property of the Evangelical Church of Italy. It was the first acquisition which what was then known as the Free Church of Italy made, and it was so through the exertions of Mr. Macdougall. "Of friends, though all publicity had been avoided, there was a goodly array. Many more, especially of ministerial colleagues of other Churches, would have been present but for an unlucky mistake, through which several invitations were delivered too late, and also for the care taken by the committee to keep the whole demonstration secret from the beloved friend in whose honour it was designed." "With successful secrecy had the committee conducted its operations that not only to himself, but not even to his wife and daughter, had there oozed out the slightest intimation of the conspicuous part assigned to himself in the proceedings of the evening."

The gift was officially presented by Sig. Fera, secretary of the Evangelization Committee of the Church. "The preparation of the gift had been entrusted to the Rev. S. Bernatto, of Venice, with the sole instruction that it was to be made artistically worthy of the occasion. And, by the admission of all, most admirably has he executed his mandate. The memorial is in the ornate Gothic style of the fourteenth century. There is in Venice, in the famous Church of the Miracles, a picture of St. Jerome in his study. "The chair in which he is there seated is marvellous for the beauty of its symmetrical lines and for its rich imitation of velvet tint and texture. Sig. Bernatto, who had already produced in the workshops of his institution a copy of the chair in wood, that had sold for 90



francs (\$100), took it for the model of a light and elegant table, lined with dark red velvet. On this he rested the four bronze feet of a beautifully-carved casket of walnut, within which is an album of large dimensions, covered with golden plush. On the upper side of the album the plush forms the frame of a parchment, illuminated in Gothic style, after the pattern of parchments in the Correr Civic Museum, Venice. It bears the following inscription in Italian: 'To the Rev. Mr. John Richardson Macdougall, M.A., the Evangelical Church of Italy, which, during the first and most difficult twenty years of its existence, had in him a convinced apostle, a faithful defender and an incomparable administrator, reverently offers, 1891.' Around the inscription are exquisite views of five of the principal cities of Italy—Rome, Naples, Milan, Florence and Venice. The album contains the photographs of all the ministers and other labourers in active service, and, by express desire of the Committee, those of two honorary members. In the bottom of the casket is a book elegantly bound in cloth and parchment, bearing in gilt letters the following inscription: 'To John R. Macdougall, M.A. The Evangelical Church of Italy.' In this book are bound together the originals of all the addresses of the various Churches, with thousands of signatures. Some of the addresses are, in form, very plain. Others, as those from Naples, Palermo and Undine, are richly adorned. Some, as that from Chiavenna, are in Latin." Sig. Bernatto, already mentioned, fought under Garibaldi. I had the pleasure of meeting him more than once in Venice.

The Church in Florence presented to Mr. Macdougall a family Bible in Italian, richly bound for the occasion, and enclosed in a suitable case.

A deputation from the children of the Evangelical Italian Institute presented to him a beautiful bouquet of flowers, tied with a rich tri-colour ribbon. One of them recited a poetical address in Italian, composed for the occasion.

Sig. Silva, of Bologna, who was unable to be present, sent Mr. Macdougall a poetical address in Italian, composed by himself.

"Mr Macdougall, with deep emotion and amidst signs of the liveliest attention and sympathy, replied." "His address was greeted with enthusiastic applause; and, spoken from the heart, it went straight to the hearts of the entire audience."

Woodbridge, Ont.

T. F.

### THE AGED AND INFIRM MINISTERS' FUND.

AN OPEN LETTER TO THE WELL-TO-DO MEMBERS OF OUR CHURCH.

BY ONE OF THEMSELVES

Your have had appeals addressed to you from Moderators, conveners of committees and agents, but not a word from any of us; we have received the grant with thanks, and however small it has been and insufficient to support us in our declining years, we have economized in every way, denying ourselves many of the comforts of life that might have sweetened our declining years and we have not uttered a murmur or complaint. One after another of our number is dropping off the list; it will soon come to my turn—the sooner the better—but, before I am called away, I would like to speak to you for a little. Please listen, and ponder over this matter.

Some of you were our playmates and school fellows, not very many now, for business men get old and die as well as ministers, but many of you owe much to us for what you are to-day—more than you can tell; your early training, your Christian surroundings, the moulding of your character, your influence for good, are a few of the outcomes of the Gospel ministry. Our school boy days, how grand they were, we wandered over the fields, we climbed the trees for birds' nests, we paddled in the burn, we fished in the shallow stream, we ran to school barefoot in the stour—these were the happy days. Now we are old, our work is nearly done, there is no more leap frog, or games with marbles, no boyish sports, but we are reviewing a busy life and anticipating a coming change. Our lives have been different. You went in for business and you have succeeded; you had your difficulties, your losses, your anxieties, your sleepless nights and troubled days, but you have overcome all your difficulties, God has prospered you, wealth has flowed in upon you and now you spend your days in affluence, respected and honoured by all who know you.

We went to college and studied for the ministry, we might have gone into business too, for which we were just as capable; you remember how we used to help you with your sums at school and translate for you the hard sentences in Cæsar or Virgil, and all through life we have manifested a perseverance and determination that had they been applied to secular employment would have been rewarded with success, but we preferred going into the ministry, we loved the Saviour and we loved to tell our fellow men what He had done for their souls. And God blessed our labours. For forty years He has granted us health and strength and always a field of usefulness. We cannot tell you to how many thousands we have preached the Gospel, nor can we tell you how many have called down upon us the blessing of God with their dying breath, nor can we tell you how many are now living active devoted Christians who own us as their spiritual father, whose heart, whose time, whose money is consecrated to the service of God. And there are many in heaven to-day to whom we pointed out the way and cheered them on their homeward journey. We do not regret the choice we made, nor do we envy you of

your abundance of earthly wealth. We still trust in God. It adds to our pleasure when we know that He opens your hearts and purses to be His servants in ministering to our wants, and thus He brings us together at the close of life to share in each other's joys and to sympathize with each other in our troubles, and anticipating the time that cannot be far off, when we will meet in the Father's many mansions, and shall we not then recall the days of our boyhood, the years of our active life—the one ministering to your spiritual welfare and the other to our temporal support, both labouring together with God. I have more to say, but my space is full; in another issue I will take up the subject now left off and show you our labours in planting many of our now prosperous congregations and the duty of the Church to provide more liberally for the aged and infirm ministers—the early pioneers.

### THE MODERATOR.

REV. THOMAS WARDROPE, D.D., GUELPH.

Perhaps the Moderator never was better described than by an enthusiastic admirer who said: "Give me Dr. Wardrope; he is respectable every time." Unique respectability in everything and perennial amiability are the Moderator's strong points as a man and a minister. A really good preacher without being a great one, a happy and effective platform speaker but not conspicuously eloquent or powerful, a good Church court man without any special knowledge of the Book of Forms, a man of fine missionary spirit without making missions a hobby, a life-long and pronounced temperance man, but not a narrow specialist, a progressive man but not a radical, conservative but not an obstructionist, zealous but always prudent, evangelical but never gushy. Dr. Wardrope is one of those finely-balanced men who never fail to have influence in a Presbyterian Church. Whatever he does will be respectably done, whatever he says will be said in the best and happiest style. In the pulpit, on the platform, in the Church courts, on the most irritating committee that ever tried clerical temper, on Church commissions that mean much, or in making or replying to addresses that mean little or nothing, Dr. Wardrope may always be trusted to say the right thing in the most pleasant way. As his admirer observed, he is respectable every time.

Dr. Thomas Wardrope was born in Ladykirk, Berwickshire, Scotland, in May, 1819, and began his studies for the ministry in Edinburgh under Pillans and Dunbar. His father, also a Rev. Thomas Wardrope, was a licentiate of the Church of Scotland, and for years taught the parish school of Ladykirk. From him the future Moderator probably learned those habits of correct speech which never fail him even in the most critical situations. In 1834 the family came to Canada and settled in the township of Flamboro', then a wilderness. After trying his hand for several years at bush farming, he resumed his studies, taking lessons from his father under the superintendence of the Presbytery of Hamilton. In 1842 he entered Queen's College, Kingston, and after the Disruption of 1844 taught for some time the Grammar School of Bytown, now Ottawa. In 1845 he was ordained and inducted pastor of Knox Church, Bytown, in which charge he remained for fourteen years. During these years his actual parish was the Ottawa valley. Like many of the founders of the Free Church, the youthful pastor of Knox Church, Bytown, greatly enjoyed a good preaching tour. To go up the Ottawa, or make a tour through one or two of the older townships was to him a pleasure, and many and rich are the incidents the genial Moderator can relate of these early days. The typical minister of that time was a Home Mission man, and if modern congregations were less exacting in their demands, and their pastors and modern ministers could enjoy Home Mission work occasionally, some of our Home Mission problems would be easier solved.

In 1869 Dr. Wardrope was translated to Chalmers Church, Guelph, his present charge. His pastorates have been few but his honours have been many. In 1858 he was appointed Moderator of the Synod of the Presbyterian Church of Canada; from 1873 to 1877 he was Convener of the Assembly's Committee on the State of Religion, a position his turn of mind and attainments enabled him to adorn; from 1883 until last year he was Convener of the Assembly's Foreign Mission Committee, and during his term of office was privileged to see the work under his charge greatly extended and the missionary spirit of the Church quickened. A short time after the Union of 1875 the degree of Doctor in Divinity was conferred upon him by the authorities of Queen's University, an honour as deservedly won as it is worthily worn. His election to the Moderator's chair in June was made unanimous, and it is safe to say that few elections to the highest place in the gift of the Supreme Court were ever more heartily endorsed by the people of Canada.

Queen's celebrated her first jubilee two years ago. Among the many representative men who took part in the proceedings there were three whose presence awakened suggestive memories and whose speeches were heard and afterwards read with peculiar interest. These were Sir John Macdonald, Dr. Reid and Dr. Wardrope. Sir John and Dr. Reid took part in the meeting held in Kingston fifty years before to lay the foundations of the University. Dr. Wardrope was one of the first students, and the account he gave of his four days' drive from Flamboro' to the University seat, and his hunt for the institution when he arrived, were a long way from being the least interesting part of the jubilee programme. The immediate cause of his going should not be overlooked.

He had heard Dr. Bayne, of Galt, preach on a week day in a log church in the township of Puslinch. With his usual power the Doctor urged the claims of the new college, and pressed home the binding command to preach the Gospel to every creature. To that sermon the Church probably owes the Moderator and his life work. Then and there he resolved that by the grace and help of God he would be present at the opening of that new college. The rest forms part of the history of Presbyterianism in Canada. Who can tell the consequences that may follow the preaching of one sermon? A sermon, even in a log church on a week day, may be a great event if the preacher is a Bayne.

It has already been stated that one of Dr. Wardrope's most marked characteristics is his well-known amiability. It must not be supposed, however, that his amiability arises from weakness of character. He is a man of strong convictions, but he possesses in a rare degree the faculty—the invaluable faculty—of propagating his opinions without wounding anybody's sensibilities. A Liberal by instinct, he probably never had a difficulty with the most pronounced Tory in Ottawa or Guelph. A strong, outspoken temperance man all his days, he never called a liquor seller a hard name. One of the first and most active advocates of liberty in the use of hymns and instruments in public worship, he would be a welcome visitor in the home of the most stalwart Highlander in Puslinch or Glengarry. A worthy man at the Assembly was not far from the facts when he said: "Dr. Wardrope is too good a man for Moderator." Good nature that even a General Assembly cannot disturb in ten hot days is a sight well worth seeing, even if it does at times hold the reins a little loosely and allow the Book of Forms to disappear temporarily from the ecclesiastical conveyance. Dr. Wardrope splitting legal hairs would have been oppressive. Dr. Wardrope ruling by downright good nature was pleasing, because strictly in accordance with the fitness of things.—*Presbyterian Year Book.*

### A SUMMER SESSION.

MR. EDITOR,—There has been a great movement forward on this question since last General Assembly. Careful observers at that meeting could see that the Church has made up her mind to do something else than rest, as in the past, supinely on her oars. What that something should be no one could then tell. Since that time the West with an unanimity very remarkable has declared that Manitoba College must try the experiment of changing her winter session in Theology into a summer session. The authorities of this Institution, and so far as is known the students, have accepted this decision. The College may risk something in so doing, but, impressed with the needs of our Home Mission field, it has taken its stand. That the loyalty of its students will be tested somewhat is plain, but at any rate the Church will certainly see that no financial loss comes to this fledgling of the West in its new and we trust higher flight. Manitoba College may be expected to become increasingly the centre of our western missionary life. It is generally agreed that the teaching staff will be increased so as to be as strong as that of any college of the Church. Indeed it is expected that some of the most gifted and earnest men in different parts of the Church will lay upon the altar of missions their services in order that this new scheme may be made a thorough success. The present professors in Theology in Manitoba College have the full confidence of their own students, and only need the supplementing spoken of to make a sufficient staff. Manitoba College, partly with this new scheme in view, has just embarked on the great enterprise of enlarging her overcrowded building, and will need nearly \$40,000 for the improvements and extensions proposed. This enlargement will be required by the time (April 1st, 1893), when the summer session is to begin, should the Assembly approve it. No doubt in this matter the generosity of the Church will be shown to us as in the past. But as to students. From Muskoka to the Pacific Ocean we need for next winter's work fifty labourers. Probably Manitoba College will supply nearly half of that number; surely twenty-five more from our eastern colleges will be willing to accept engagement for a year, beginning next April, to take after that the summer session, and if they choose, then return to their own colleges without losing any time.

Do I appeal in vain to our brave young men? What a magnificent showing for God and truth there will be if fifty of the flower of our theological students throw all their zeal and devotion into our western mission work next winter! I trust volunteers for this work will write to Dr. Robertson, Winnipeg. I hope all the Presbyteries will speak out on this subject and let the General Assembly know the mind of the Church upon it.

Manitoba College, Winnipeg, Jan., 1892.

GEORGE BRUCE.

### LIVING IN THE WRONG PLACE.

The place where a Christian lives spiritually has a great deal to do with his power to turn souls to Christ. There are people who live too high up on the mountain, or too low down in the valley ever to do the cause of God much good. There are people who help the enemy by making too much noise around the altar, and there are others who help him because they don't make noise enough. There are people who go wild with excitement in politics on election night who are as quiet as a drum with a broken head during a revival. They weigh a ton for the party, and not more than an ounce or two for Christ. They look too happy at a horse race, and too dismal at a prayer-meeting to have any drawing power for the Lord. They live too much below their privileges to lead any body to Jesus. If they have any religious experience at all it is an unnatural one, and the sinner knows it. The first thing to do, if you want to be a soul winner, is to be filled with the Spirit.—*Ram's Horn.*

## Pastor and People.

### MOSES FROM AN OLD MANSE.

The minister's wife had just finished her chores,  
By calling on all the Church people;  
And some she'd found open as both the church doors,  
And some she'd found stiff as the steeple.

For while all the deacons had slept on the wall,  
A committee had come like a lion;  
And by giving her husband a generous call,  
Had shaken the bulwarks of Zion.

For years they had paid him who taught them the Word,  
About six hundred dollars or seven;  
For they felt that a preacher should "trust in the Lord,"  
And grow fat on the "manna from heaven."

And so the cash question had come to annoy;  
Which with so many ministers rankles;  
For the Lord had sent children; three girls and a boy,  
And the boy—hollow down to his ankles.

Sister Blodgett, the wife of "a pillar," had cried,  
(They supported a carriage and horses),  
"Beware! lest you sin against God," she had sighed;  
"A rolling stone gathers no mosses."

The preacher looked up from the book which he read,  
And his merry eyes twinkled with laughter,  
"Why didn't you tell Sister Blodgett," he said,  
"That moss isn't what we are after?"

—Geo. Thos. Dowling, D.D., in *New York Independent*.

### SENSITIVE PEOPLE.

The hard part of Church work is not the work. It is the workers. If we could only make the very sensible workers a little more sensitive and the very sensitive workers a little more sensible, and could go about a Church putting in spiritual touches here and there just where they were needed, so that we would work a little less on one another's feelings and a little more on the coming of the kingdom, it would make an amazing difference in the statistics of year-books and the wrinkles on ministers' faces.

It is commonly said that choirs are very sensitive, but in these days of congregational singing we certainly have all joined the choir on that point. Some of us are born sensitive and live all our lives alone with the dread of it—like haunted houses. Others have been made so by continual ill-treatment. Some of us are sensitive all the time and charged like a wire with electricity and ready to throb at the touch. Others are only occasionally so after some particular event, and suffer all the more because they are not used to it.

Sometimes a Church seems like a colossal ball of yarn that in some way or other has been unwound into a wonderful unending tangle; and forthwith a poor minister is ordained and installed to patiently find the ends thereof and wind all up again on the distaff of his eloquence and tact, so that it can be used and spun off into good works.

But it is worse than this. Make all the threads alive so that they are moving in and out among themselves and tying themselves up into new knots while you are untying the old ones, while the yarn that you have wound up is all unwinding again, and then make every inch of thread of pure nerve fibre so that it is hurt when you pull on it, and do you wonder that in such a coil of sensitive confusion many a man, throwing his earnestness into Church work, finds himself tempted to give up our poor human nature, and draw one side to let it squirm and unquirm itself if it can? It takes a surgical operation to do anything with some of us, and we have to tread around softly in one another's natures as if we were in an invalid's sick-room, tiptoeing our way along toward the truth.

We are not called upon not to be sensitive, but to be sensitive in the right way. Sensibility is the power of great minds. It is the weakness of smaller ones. It makes a song very beautiful, but sometimes it makes the singer very disagreeable. There is a way we can manage our sensibilities and a way we cannot. We cannot say that we will hear the nouns in a sentence and not the verbs, nor that we will hear some things that we are told and not others. We cannot help hearing what we are told, but we can help believing all that we hear. It is so with our sensibilities. They come crying unto us like pettish children, but we tell them that all this would be very easy to explain if we knew all the facts, and that probably it was not so, and that undoubtedly it was too small a matter to be of much meaning if it was, and at all events "He that judgeth me is the Lord."

Every man has a touch of insanity on one subject, and that is himself. Once let a man get into this condition toward any person or all persons, and he is like a man who wakes out of a bad dream in the night, who sits up in bed staring out into the darkness, sure that there is a burglar in the house. The ivy outside the window is trying to get in. The loose blind on the side of the piazza is walking softly around up in the front hall. A mouse is coming down stairs with a creak in its shoes, and the wind in the trees has gotten in somehow and is feeling around in the bureau drawer. The coal sliding in the cellar is a man getting into the window. The house settles like the moving of a trunk, and the piano snap is turning a lock, and the breathing of the child in his crib is the soft opening of the library door.

There is nothing we can do for this man. He will have to do it himself. He will have to get up and strike a light and see how foolish it all is. When a man makes a monk of himself and shuts himself up in a cloister of moods, everything takes

the sickly hue of his own morbidness, and every little remark is built away out into other meaning, and every time some poor, innocent, generous, absent-minded person happens to meet him without speaking, it is as momentous as a European war between two empires, and every little dot of an incident casts a continental shadow, until the poor soul loses its way in a maze of dark inferences—wandering about in a sort of tragic admiration for its own dismalness, as though it were a sort of higher luxury that only sensitive souls were capable of.

The remedy for all this lies in our being more interested in God's work than in the world's marking system for our work. We are not the sentinels of our own reputations. We are soldiers on duty and the call comes from the field, and, my brother in sensitiveness, if, in following your conscience, you have to face harsh criticism, it is worth remembering that there are times in every man's life when he is called upon either to be considered a "fool" in order to avoid being one, or solemnly be a fool in order to avoid being considered one, and it may comfort your sensitive mood to recall what Paul has to say about "being fools for Christ's sake." Our trouble comes from confounding this kind with the common-place kind. Being a "fool for Christ's sake" is very different from being a fool for one's own sake. He who is sensitive for Christ will grow less and less sensitive for himself.—*Congregationalist*.

### WALKING IN DARKNESS.

Sometimes we have an experience in life that seems like walking through a long, dark tunnel. The chilling air and thick darkness make it hard walking, and the constant wonder is, why we are compelled to tread so gloomy a path while others are in the open day of health and happiness. We can only fix our eyes on the bright light at the end of the tunnel, and we comfort ourselves with the thought that every step we take brings us nearer to the joy and the rest that lie at the end of the way. Extinguish the light of heaven that gleams in the distance and this tunnel of trial would become a horrible tomb. Every week a pastor has to confront these mysteries in the dealings of a God of love. To the torturing question, "Why does God lead me into this valley of the shadow of darkness?" we can only reply, "Even so, Father, for so it seemeth good in Thy sight." We are brought into the tunnel, however we may shrink back. There is no retreat; we have nothing left to us but to grasp the very hand that brought us there, and push forward.

When we reach heaven we may discover that the richest and deepest and most profitable experiences we had in this world were those which were gained in the very roads from which we shrank back with dread. The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that as the lesson and rod are of His appointing, and that as His all-wise love has engineered the deep tunnels of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and desert Him.—*Dr. T. L. Cuyler*.

### THE EASY YOKE.

There are two sources of peace and strength to the human soul. The one is the clear recognition and acceptance of the inevitable—the acquiescence in the fact that we are not our own masters, nor are we possessed of irresistible might, and that therefore there are many things which we cannot hope to accomplish, and there are also many duties and responsibilities which we ought not to avoid. Much time and energy and feeling have been wasted by attempting and longing for the impossible—beating the wings of our desire against the bars of the impossible, and expending mind and heart in the hopeless pursuit of that which cannot be. The sooner, then, that we recognize the clear line which parts the possible from the impossible—the sooner we accept what must be—the sooner may we hope to take up the practical business of life. And just in proportion as a man acts thus will he give us proof of the clearness of his judgment and the force of his character. But this apprehension or recognition alone does not suffice. We can readily imagine the recognition bringing no rest or desirable results in its train. The apprehension of the fact that such and such must be, and that such and such cannot be, does not of itself necessarily lead to strength and repose, and the patient and wise taking up of life's duties. There are different ways in which the inevitable may be accepted. The recognition that we are not to have things just as we fancy, that there are both limitation and obligation resting upon us, may be accepted in a very different spirit; and as this spirit is, so will be the moral result upon life and character. If, for instance, the recognition be made under the influence of sheer compulsion—as a great disagreeable necessity—there will be but a sullen submission, and life's duties will be but as drudgeries, accepted in a mechanical obedience that covers the smouldering fires of rebellion, which are only too ready to break out on the first prospect of success. Here is neither pace nor strength to be found. Or, again, suppose the recognition be made simply out of a sense of duty or moral obligation; that the man says: "I yield because I feel I ought." Here we have a moral yielding to that strict martinet spirit that looks upon duty as supreme, and is ready to trample on all feelings, and obey at all costs. It is duty, but duty without love—duty stern, terrible, irresistible. And there is no joy, no spontaneity, no freedom. It is law, the law of duty, instead of the force of compulsion.

Now, there is a far higher spirit of acquiescence; not that of mere duty or compulsion, but the recognition of the right and goodness of such a yielding, and the apprehension of a goodness which thus inspires and calls through what it asks. The above is the spirit of free, spontaneous and cheerful acquiescence. And we can see that the spirit in which life is accepted will make all the difference, and will exert a transforming influence upon the whole of life's experience and duties. We may almost say that the whole question turns upon the spirit in which we act.—*Rev. A. Boyd Carpenter, in the Quiver*.

### HOW RIGHT IS REWARDED.

There is no exact adjustment of happiness to desert in this world; and this lesson of the Book of Job is one which is re-enforced by all experience. Yet much of the fiction which is written for the instruction of children implies or teaches the exact contrary. The good boy always gets the situation—always turns out to be the prosperous man of business or the successful doctor. Now, as Sir Henry Sumner Maine says, expectation is the first form of law; and those who are led to form such expectations as regards their future think they have got hold of a law of life, but are sure to reap disappointment. Our Lord never calls forth such expectations of a speedy turn or recompense. It is true that He is made to appear to do so in the thrice-repeated "Thy Father, which seeth in secret, shall reward thee openly" of Matthew vi. 4. But the authentic Greek text followed by the revisers omits this "openly." The true reward of right action is that which comes to men as secretly as God's vision of it is exercised. It is in larger sympathy with God, an increase of the mind of Christ in us, and a growing capacity to serve God. It is, as Carlyle says, not happiness, but blessedness, which our Father in heaven bestows upon us as our recompense. It is the acquisition from each surrender of our will to His, of an increased power to do His will, and to rejoice in its being done.—*S. S. Times*.

### HOW THE DIVINE HELPER COMES.

Dr. Alexander McLaren puts very forcibly that all-important truth of our own impotency and our entire dependence on God to raise us to true strength and vigour and beauty of character. There must be an emptying of self and a fulness of the Spirit by the blessed Father of all mercies:—

There is goodness without the impulse and indwelling of the divine Spirit, but there is no divine Spirit to dwell in a man's heart without the man trusting in Jesus Christ. The condition of receiving the gift that makes men good is simply and solely that we should put our trust in Jesus Christ the giver, that opens the door, and the divine Spirit enters.

True, there are convincing operations which He effects upon the world; but these are not in question here. These come prior to, and independent of, faith. But the work of the Spirit of God, present within, is to heal and hallow us. If you open a chink, the water will come in. If you trust in Jesus Christ, He will give you the new life of His Spirit, and will make you free from the law of sin and death. That divine Spirit "which they that believe in Him should receive," delights to enter into every heart where His presence is desired. Faith is desire; and desire rooted in faith can not be in vain. Faith is expectation; and expectations based upon divine promises cannot be disappointed. Faith is dependence, and dependence that reckons upon God and upon God's gift of His Spirit will surely be recompensed.

The measure in which we possess the power that makes us good depends altogether upon ourselves. "Open thy mouth wide and I will fill it." You may have as much of God as you want, and as little as you will. The measure of your faith will determine at once the measure of your goodness and of your possession of the Spirit that makes good. Just as when the prophet miraculously increased the oil in the cruse, the golden stream flowed as they brought vessels and stayed when there were no more; so as long as we open our hearts for the reception, the gift will not be withheld, but God will not let it run like water spilled upon the ground, that can not be gathered up. If we will desire, if we will reckon on, if we will look to Jesus Christ; and, besides all this, if we will honestly use the power that we possess, our capacity will grow and the gift will grow, and our holiness and purity will grow with it.

Some of you have been trying, more or less continuously, all your lives to mend your own characters and improve yourselves. There is a better way than that. A modern poet says:—

Self-knowledge, self-reverence, self-control.

These three alone lift life to sovereign power.

Taken by itself, that is pure heathenism. Self can not improve self. Put self into God's keeping, and say, "I can not guard, keep, purge, and hallow mine own self. Lord, do Thou do it for me." It is no use trying to build a tower whose top shall reach to heaven. A ladder has been let down on which we may pass upward, and by which God's angels of grace and beauty will come down to dwell in our hearts. If the Judge is to say of each of us "He was a good man," He must also be able to say, "He was full of the Holy Ghost and of faith."

No other preparation combines the positive economy, the peculiar merit and the medicinal power of Hood's Sarsaparilla.



## Our Young Folks.

### THE BOY WHO HELPS HIS MOTHER.

As I went down the street to-day  
I saw a little lad  
Whose face was just the kind of face  
To make a person glad.  
I saw him busily at work,  
While blithe as blackbird's song,  
His merry, mellow whistle rang  
The pleasant street along.

Just then a playmate came along,  
And leaned across the gate,  
A plan that promised lots of fun  
And frolic to relate.

"The boys are waiting for us now,  
So hurry up," he cried.  
My little whistler shook his head,  
And "Can't come," he replied.

"Can't come? Why not, I'd like so know?  
What hinders?" asked the other.  
"Why, don't you see?" came the reply,  
"I'm busy helping mother.  
She's lots to do, and so I like  
To help her all I can;  
So I've no time for fun just now,"  
Said this dear little man.

"I like to hear you talk like that,"  
I told the little lad;  
"Help mother all you can, and make  
Her kind heart light and glad."  
It does me good to think of him,  
And know that there are others  
Who like this manly little boy  
Take hold and help their mothers.

### JENNY LIND.

Jenny Lind, the woman, was greater than Jenny Lind, the singer. "I would rather hear Jenny Lind talk than sing—wonderful as it is," wrote Mrs. Stanley, the wife of the Bishop of Norwich, in whose palace the great singer was a guest while in that city. The Bishop's son, subsequently Dean Stanley, who had no "ear for music," and on whom, therefore, her singing was wholly lost, wrote that she had "the manners of a princess with the simplicity of a child and the goodness of an angel." Her character showed itself, he added, "through a thousand traits of humility, gentleness, thoughtfulness, wisdom, piety."

She looked upon her natural faculty as a gift of God, and never sang without reflecting that it might be for the last time.

"It has been continued to me from year to year for the good of others."

This feeling was no fine sentiment, but a religious principle. While she was the Bishop's guest she begged Mrs. Stanley to allow her to take three of the maids to a concert where she was to sing.

At a service in the cathedral she was moved to tears by the singing of the boy choristers, and had places reserved for them at her concert the next morning. When she came on the platform she greeted them with a smile of recognition, which the boys never forgot.

She gave to charitable objects thousands of pounds gained by her wonderful voice. While singing in Copenhagen such was the excitement that court and town begged her to give them one more day of song. A gentleman of musical culture had, with his wife, anxiously looked forward to her visit. When she came he was on a sick bed. Jenny Lind heard of his desire, and found time to go to his house and sing to him and his wife.

When she went to London, Mendelssohn asked her to sing to a friend of his, who had long lain upon a bed of sickness. She went and cheered him with songs, the remembrance of which are still cherished by the family.

Again and again, when the opportunity offered for such an act of kindness, she sang to invalids who could not be present at her concerts. The gift of God within her was a trust to be administered for the good of others.

### SMALL, SWEET COURTESIES.

It was only a glad good-morning, as she passed along the way,  
But it spread the morning glory over the livelong day.

The words of the little poem came forcibly to my mind one summer day, as I stood talking with a quaint Scotch neighbour over her bit of a garden. A blithe-faced young girl came tripping by, pausing to give with the morning greeting a smile as cheery as the sunshine. "Bless her bonny face," said the old Scotchwoman, looking fondly after her; "it's a gude sicht for sair e'en. It aye heartens me up for the day."

We have all known people whose coming into the room was like a burst of sunlight; there was something so cheering and inspiring in their very presence; others, too, we have known, whose faces were like a thunder cloud, full of smouldering gloom, lowering and dark with discontent and sullenness. We do not often stop to think how much of ourselves we carry in our faces and manners, or the subtle influence we exert on those around us. Even strangers, the people we pass on the street or meet in the cars, or transiently in places of business, are affected by our atmosphere as we by theirs, and "so the whole round earth is bound around by chains of sympathy"—a sympathy all the more pervading that it is often unconscious and unexpressed. A brief glance, a smile, a gesture will haunt the memory, and weave a subtle spell long after the one bestowing it has passed out of

our sight, perhaps out of our life; and the least touch upon the electric chain, by which we are all bound together in a common humanity, may have as far-reaching an influence as the tiny pebble that ripples the water into ever-increasing circles.

It is not always those most free from care and trouble who wear the sunniest face; often times it is "the serenity of conquered sorrow" which lights the eye and lends its sweetness to the patient mouth and the gentle speech, and it is such as these that most move our admiration and our sympathy. Our petty worries fade away under their bright smile, and we are ashamed to let discontent or ill-nature sway us.

"I want to thank you here and now for the good you did me years ago," said one woman to another recently, in the midst of a cosy talk. "I don't suppose you ever dreamed of it, but you were a living example to me when we boarded together. I had got into a bad habit of retiring into myself and giving short answers when I came home tired and out of tone, and I was very apt to be that way. I couldn't see why I should make myself agreeable when I didn't feel like it, and I was determined not to be drawn out of my shell. In fact I was fast becoming sour and crabbed when you came. Your bright way of speaking and your pleasant smile for all were a revelation to me. They made me ashamed of my selfishness, and I began to try and take an interest in other people. I soon found out that I felt the better for it, and it wasn't such a task to be agreeable. So you see what an influence you had without knowing it."

"I am so glad to have you tell me that," said the other with tears in her eyes. "That was such a hard trial time to me. I was under a terrible strain through my sister's long and painful sickness, and it was a constant effort for me to seem cheerful. I used often to feel afraid that I had been cross or impatient, or appeared indifferent to others. It is a relief to know that I did not make others unhappy through my distress and anxiety."

"We could have forgiven you if you had; but it was your brave cheerfulness that made me the more ashamed," returned her friend. "And I am sure that others felt the same."

### THE LITTLE PRINCESS.

The Princess Wilhelmina, of Holland, is a very natural and jolly girl. She is ten years old, and is a general favourite. An English gentleman, who was entertained at the palace, gives a very interesting account of the charming manner of this heiress to the crown of Holland. To begin with, Miss Wilhelmina has been so carefully trained that up to this time she has not thought of herself as superior in any sense to her companions. A good illustration of her social proclivities is thus given:—

The daughter of one of the upper servants was looking on at a fete given by Wilhelmina to her friends. The spectator's hair needed a little arranging, and Wilhelmina's quick eye took in the situation at once. Without waiting to call an attendant, the young princess whisked the child up to her private boudoir, and with her own hands braided the refractory hair and tied it with one of her prettiest ribbons. When she had finished she gave her companion the comb she had used, and then the children skipped downstairs as happy as children could possibly be.

"It was not quite proper for you to leave your guests," her governess told her.

"It was not proper for Sophia to look like a fright, so I fixed her up. Now she can enjoy herself; she never could have with that head," the child replied.

Wilhelmina likes to do things for herself, and rarely rebels at anything except being waited upon. She scorns to be constantly attended, and after she had learned to row and steer a boat she refused to be satisfied until she could manage her own boat on the ponds of Loo.

"Why do you wish to go alone?" she was asked.

"Because I like to think things, and talk to myself, and make up stories and verses," she replied. "I can never do it when I am watched."

Wilhelmina is very enthusiastic about all kinds of outdoor sports. She can play ball as well as a boy, and never cries when she gets "a stinger," we are told. In the game of snowball she is considered a wonder. One day when she was out with her mother they came across a number of street children who were merrily pelting each other. The princess asked permission to join them, and the queen ordered the sleigh stopped and allowed the little girl to join the happy group. For a full half-hour Wilhelmina played, and when she re-entered the sleigh we are told that "the cheers of her delighted companions were good to hear."

Wilhelmina has a great aversion to conceited people, those who "put on airs," and is very sure to show her contempt if opportunity offers. She is a good student, and speaks and reads English and French. She has not yet been taught German.

It may be that one of these days we shall hear of Wilhelmina as a writer, for the little girl who loves to be alone, to think her own thoughts, to talk to herself and to make up stories and poems, will scarcely fail to produce something worth reading after awhile.

### PREVENTION IS BETTER

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. For this purpose Hood's Sarsaparilla is used by thousands with great success. It is the best blood purifier.

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## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Feb. 21,  
1892.

### JEHOIAKIM'S WICKEDNESS.

Jer 36  
19-31.

GOLDEN TEXT.—To-day if ye will hear His voice, harden not your hearts.—Heb. iii. 15

#### INTRODUCTORY.

The striking historical incident took place during the reign of Jehoiakim, king of Judah. Two years before this occurrence Nebuchadnezzar had besieged Jerusalem. He did not destroy the city, but took a large number of the people captive, among them Daniel, and carried them to Babylon. Jehoiakim now thought himself secure from invasion and was living wickedly. Jeremiah and other of the prophets had faithfully urged him to repent, and as faithfully warned him of the evil that would come upon him and the nation if he continued in his wicked ways. To these advices and warnings the king gave no heed, but showed his displeasure by restraining Jeremiah in the exercise of his divinely appointed mission. The prophet who could not go himself sent Baruch to read his message to the people assembled in the temple court. Afterwards at their request Baruch read the words of Jeremiah's prophecy to the princes, who were afraid of the consequences and told Baruch to conceal himself. Then they told the king what had taken place, and he in turn desired to hear the prophecy read.

I. The Prophecy read to the King.—Before the king was informed of the contents of the prophet's roll, the princes, dreading the consequences to Jeremiah and Baruch, advised them to hide so that the king could not find them. The princes also were anxious to preserve the roll on which the prophecy was written, and with this in view they left it in the chamber of Elishama, the king's scribe. Then the princes, who felt that the king ought to know the prophet's words, went into the royal apartments and repeated the substance of what they had heard. This aroused Jehoiakim's curiosity and he sent Jehudi to bring the prophecy to him that he might hear the exact words. Jehudi obeyed and having brought the roll of parchment read the words to the king and the princes stood by hearing them a second time. There is a glimpse into the interior of the king's palace. It is in the winter time, the cold and rainy season, "and there was a fire on the hearth burning before him." The climate being mild the arrangements for heating even palaces were of the simplest kind. Houses were constructed without chimneys and in cold weather fire was placed in an earthen vessel. Jehudi began to read the prophet's roll, the king listened eagerly, and the princes looked on with anxious curiosity.

II. The Book Destroyed.—When Jehoiakim heard the words of the prophet he became very angry. He did not wait for the reading of the entire roll. It is understood that the king, not Jehudi, took the penknife and cut the roll into pieces and threw the fragments of the parchment into the fire, where they were speedily consumed. Jeremiah says that neither the king nor the attendants about him were afraid at what they had done. It was an amazing piece of folly and hardness. The destruction of the writing containing God's message would not hinder that word from being fulfilled. It had been sent in mercy, to warn the king of his danger and pointing out to him how he could escape. He might be foolish enough to despise the warning, but he could not escape the consequences by throwing the parchment on which it was written into the fire. A threatened danger is never averted by shutting one's eyes. Three of the princes, however, Elnathan, Deliah and Gemariah remonstrated with the king against burning the prophetic roll, but he refused to listen to them. He was determined on his wicked course. After destroying the prophecy he wanted to get the prophets into his power. He may have intended to put them to death, or at all events he would put them in prison, so that they might be intimidated and prevented from exercising the prophetic office. Some who do not want to hear the truth imagine that it can be repressed by destroying Scripture and persecuting its upholders. This plan was tried at the Reformation. Bibles and the books of the Reformers were burned, and many of the Reformers were put to death in the vain hope that the Reformation could be suppressed. The very means employed for crushing it out were overruled for its advancement. The truth of God is invincible, and men cannot silence it by violent means. The prophets could not be found when the king's messengers went in search of them, "the Lord hid them."

III. The Book is Restored.—The roll had been destroyed, and the king's servants could not find the prophets, but God's message found Jeremiah. He was commanded to re-write the words that had been burned by the king. Words still more terrible in their import were added by God's command. It was to be conveyed to the king that he had committed a grievous offence in treating so spitefully the message already sent. The certainty of Nebuchadnezzar's return could not be altered by the king's denial, it could only be by the king's repentance. Thus only could he save himself and his kingdom. In addition the ignominious death of Jehoiakim is again foretold. He should be without a successor from his own family to occupy the throne, and his own dead body "shall be cast out in the day to the heat, and in the night to the frost." Dread punishment is to be the portion of the wicked and impenitent king, and many others would be involved in his ruin, his own family and servants. They were to be punished for their own guilt. All this was foretold that they might be warned in time, that they might repent and forsake their evil ways; "but they hearkened not." They waited the result, and it came and the word of the Lord was fulfilled. It is to be noticed that God has preserved His Word all through the ages. Its preservation in ancient times is wonderful. Before the invention of printing it might be thought that it would be no difficult matter for its enemies to secure all existing copies and commit them to the flames or otherwise destroy them. Through all the calamities that befell the Jewish people, the Old Testament came unscathed. It was preserved unharmed. The New Testament likewise survived all the fierce assaults of persecution with which the early Church was visited. The sacred books were preserved. Thousands of the living epistles died for their Lord, but the Word of God remained, and all the efforts of its foes to destroy it were in vain. So now in our own day when men are seeking to discredit its authority and impair its usefulness He who has watched over it in the past will guard it still. It has come out of all past assaults with undimmed lustre and undiminished power. "The Word of the Lord endureth for ever."

#### PRACTICAL SUGGESTIONS.

God's truth is not always agreeable to unrenewed human nature, but it is given us for our highest good.

We cannot kill truth by burning it. The pages of the book may be destroyed, but the truth remains the same. How powerless are they who imagine that the truth of God can be suppressed. It is mighty and shall prevail.

Those who fight against the truth of God only hurt themselves.

Both the promises and the warnings that God gives are true; both will be fulfilled.



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**The Canada Presbyterian.**

TORONTO, WEDNESDAY, FEBRUARY 10th, 1892.

**T**HE *Christian at Work*, replying to a correspondent who protests against politics, says it would like to know how anybody can conduct a newspaper in the United States and "eliminate reference to all matters concerning which Democrats, Republicans, Prohibitionists, Grangers, and Alliance men differ." How can a live newspaper be conducted in any country without discussing scores of questions on which men differ?

**I**T is to be hoped that Presbyteries receiving liberal sums annually from the Home Mission Funds will avoid even the appearance of opposing the appointment of a Foreign Mission Secretary on the ground of expense. It would ill become a Presbytery receiving liberal sums for Home Mission purposes and perhaps enjoying the services of a Mission Superintendent to cry out about "salaries and offices" because the Foreign Mission committee ask the Church for help that they consider indispensable to the success of the work. That kind of advocacy is certain to do Home Mission work much more harm than good.

**T**HE old saying that any man's place can be filled will be tested in London before long. If any living man can fill Spurgeon's place and carry on all his work the Tabernacle people would no doubt be glad to see him. The fact is any man's place cannot be filled. It may be occupied, but that is a different thing. Guthrie's place has never been filled. Beecher's place is not filled. Spurgeon's place will not be filled in this generation. Rarely indeed does any generation have more than one Spurgeon, or one Guthrie, or one Beecher. Of course the work of God always goes on, but there are many ways of going on, and few living men may see another who will make any such volume of work go on at the rate Spurgeon did. Even among lesser men it is not always true that any man's place can be filled. It may be in time, but the effort to fill some men's places often costs time, labour, worry and repeated failures.

**S**PURGEON'S faith in the Gospel he preached so long and so well seemed to increase as he came near the end of the journey. A few days before his death, while feeling a little easier, he wrote a most touching letter to his congregation, from which the following suggestive paragraph is taken:—

On looking back upon the Valley of the Shadow of Death through which I passed so short a time ago, I feel my mind grasping with firmer grip than ever that everlasting Gospel which for so many years I have preached to you. We have not been deceived. Jesus does give rest to those who come to Him. He does save those who trust Him. He does photograph His image on those who learn of Him. I hate the Christianized infidelity of the modern school more than ever, as I see how it sends away from sinful man his last and only

hope. Cling to the Gospel of forgiveness through the substitutionary sacrifice, and spread it with all your might, each one of you, for it is the only cure for bleeding hearts. Peace be unto you as a whole, and peace be to each one.

Christianized infidelity may do well enough for men to talk about when they are healthy and strong, but it does not cure bleeding hearts nor support men in the Valley of the Shadow of Death.

**T**HE ex-priest business has become so popular that a Baptist minister from New Brunswick has been posing in Montreal as an ex-priest of Rome, and, of course, has drawn large audiences. He claims to have attended a Jesuit College at Listowel, County Kerry, Ireland, though the *Halifax Witness*, which seems to be deeply interested in the case, declares there is no such college. The *Witness* solemnly warns its neighbours that his course, if persisted in, must end in ruin. That Baptist ex-priest should come West at once. In Montreal they know all about convents already, and the Brother should not waste his time on people who have any number of nunneries right under their nose. Should he come West a few Presbyterians, and any number of Methodist Churches may be thrown open to him. Bald-headed elders and class leaders will leave their own Churches and sit at the feet of the ex-priest who never was a priest. The trifling fact that the last ex-monk who made a triumphal tour through Ontario is now in the penitentiary in England should not be allowed to deter this New Brunswick brother.

**A** SENTENCE in Mrs. Jamieson's letter of last week will stand reproduction. Our Mission Bands and Foreign Mission Auxiliaries might do a good service by putting it in a conspicuous place in their minute books. Mrs. Jamieson says:—

"I was not indifferent to the heathen, but, owing the difficulties, though right in their midst, I could not accomplish for them as much as any Canadian lady who will give or collect \$70 a year and send it to keep a thoroughly trained Chinese Bible woman at work among her own sisters.

Mrs. Jamieson was for several years in Formosa, and had every opportunity of seeing the work done there by Dr. Mackay and his native assistants. Her deliberate opinion is that owing to the difficulty of learning the language, the difficulty of standing the climate, and the difficulties that always prevent a foreigner from favourably impressing a native, \$70 a year to keep a trained Chinese Bible reader at work may be of more real service than the personal efforts of a labourer sent from Canada. This fact should certainly stimulate and encourage Canadian ladies. Comparatively few of them can go to China, but a goodly number could manage to raise \$70. There is not a large Sabbath school nor a large Bible class in the country but might raise that amount. If a Bible class or Sabbath school sent an individual labourer the act would attract a good deal of attention. Be it remembered that \$70 may do more good than could be done by an individual labourer. Many are of the opinion that the great bulk of Foreign Mission work will yet be done by native teachers and preachers.

**T**HE *Globe* thinks that Canadian Presbyterians are watching with some anxiety the contest in the American Church on Revision and on the Briggs case. So far as we have ever been able to diagnose Presbyterian opinion on these matters, the feeling is one of gratitude that the Canadian Church is permitted to go on with her work undisturbed by such burning questions. The effort of our neighbours to revise the Confession has not so far been such a shining success that anybody need want to imitate it. In fact, they have not revised the venerable symbol to suit themselves and may never be able to do so. The extreme wing of the Revisionists and the Anti revisionists are alike dissatisfied with the work done by the Revision Committee. If the Canadian Church does anything in the near future the thing done will probably be to draw up a short, comprehensive statement of our cardinal doctrines more convenient for modern use than the venerable Confession. Fortunately we have no Briggs, and therefore no Briggs case. Our pastors and professors have to work so hard that they have little time to shock the Church even if they wished to do so. No doubt we have an odd man here and there that would like to pose as a higher critic and become a sort of Canadian Briggs, but so far such efforts have not attracted much attention. The assumption and arrogance of Briggs, without his learning and high position, need not be taken seriously. With a thousand Home Mission stations to look after, our Foreign Mission work in its infancy and plenty other work of various kinds to do, the Cana-

dian Presbyterian Church can do quite well without a Revision Committee or a Briggs case.

**T**HE law which provided Canada with election trials was no doubt intended to do good and probably has done good, though not nearly so much as its promoters expected. Evil checked in one place always breaks out in another. The only effectual cure for corruption at elections is the moral elevation of the people. But is there not a way of amending the present law so as to make it much more effective? Why not strike from the voters' list the name of every man found accepting a bribe? If instead of voiding the election on the first proven charge, all the charges were gone into and every bribed elector disfranchised for life or a long period of years, the constituency would be purified in at least a distinctive way. It might be urged that the judges have no time to investigate all charges. True, no doubt, but the appointment of an election judge or judges, whose duty it would be to try all election cases, would be a good thing. This would relieve the judges of much arduous work and keep them from contact with party politics. Two or three general elections followed by the usual number of protests and a general disfranchisement of bribed voters would clear up matters wonderfully. It has been urged that the present law is as fair for one party as for the other. A sufficient reply is that laws are not made for parties. Laws are made for the good of the body politic, and it is not for the good of the body politic that men who take bribes should escape and candidates who wish to conduct their elections fairly should be severely punished. Canada needs the services of the best men of all parties. How can the people expect their services under the present gross law—a law that punishes the innocent and allows the guilty to escape?

**A PARLIAMENT OF RELIGIONS.**

**A** SIGN of the times is visible in the proposal to hold, during the exhibition year in Chicago, a convention of all the great representative religions of the globe. We have been accustomed to Pan-Anglican, Presbyterian, Congregational and Methodist Conventions. The Evangelical Alliance is no novelty, but as an indication of the rapid rate at which, as the century is nearing its close, we are now travelling, we are apparently about to witness a meeting of representatives of Christianity, in its Protestant and Catholic form, Islamism, Buddhism, Parsecism, and several other varieties of religion. In one sense the conception of holding such a conference is grand and comprehensive, yet is impossible to repress the question that will rise in the minds of many when they hear of the proposal, is it practicable, and if practicable what will be its probable results? It seems a preliminary address, setting forth the objects of this cosmopolitan congress, has been issued, but what that address contains, so far as we are concerned, is only a matter of conjecture. Those who have had the good fortune to see it, however, are disposed to embrace the idea with varying degrees of enthusiasm. Distinguished men like Mr. Gladstone and the poet Whittier have cordially endorsed the scheme, and several of the American Roman Catholic dignitaries pronounce somewhat cautiously in its favour. So far as appears none of the European or Canadian archbishops have as yet expressed their approval of the proposal. Bishop McLaren, of Chicago, and his brother Huntington, of New York, speak encouragingly and hopefully of the movement. The only Presbyterian thus far on record is Principal Grant, of Queen's University, who goes into it with his wonted ardour and enthusiasm. Joseph Cook writes: "I congratulate you upon the progress of your work for the Parliament of Religions. I hope it will not be on the one hand a battle of polite hostilities, nor on the other a mush of Christian concession. You may rely upon my doing all in my power to promote its usefulness." Dr. Storrs and Professor Simon, of Edinburgh, speak favourably on behalf of the Congregationalists. College professors of distinction give the proposal the benefit of their recommendations, and for the literary men, Oliver Wendell Holmes and Sir Edwin Arnold express their sympathy with the project.

To give the reader an idea of what is contemplated, the following statement is made:—

1. To bring together in conference, for the first time in history, the leading representatives of the great historic religions of the world.
2. To show to men, in the most impressive way, what and how many important truths the various religions hold and teach in common.
3. To promote and deepen the spirit of true brotherhood

among the religions of the world through friendly conference and mutual good understanding, while not seeking to foster the temper of indifference, and not striving to achieve any formal and outward unity.

4. To set forth, by those most competent to speak, what are the important distinctive truths held and taught by each religion and by the various chief branches of Christendom.

5. To indicate the impregnable foundations of Theism and the reasons for man's faith in immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.

6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish and other faiths, and from representatives of the various Churches of Christendom, full and accurate statements of the spiritual and other effects of the religions which they hold, upon the literature, art, commerce, government, domestic and social life of the peoples among whom their faiths have prevailed.

7. To enquire what light each Religion has afforded or may afford to the other religions of the world.

8. To set forth for permanent record to be published to the world an accurate and authoritative account of the present condition and outlook of Religion among the leading nations of the earth.

9. To discover, from competent men, what light religion has to throw on the great problems of the present age, especially the important questions connected with temperance, labour, education, wealth and poverty.

10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

The Parliament will assemble and hold its deliberations under the following conditions and specifications:—

1. Those taking part in the Parliament are to conform to the limitations and directions of the General Committee on Religious Congresses of the World's Congress Auxiliary, and they are to carefully observe the spirit and principles set forth in the Preliminary Address of this Committee.

2. The speakers accepting the invitations of the General Committee will state their own beliefs, and the reasons for them, with the greatest frankness, without, however, employing unfriendly criticism of other faiths.

3. The Parliament is to be made a grand international assembly for mutual conference, fellowship and information, and not for controversy; for worship, for the counting of votes or for the passing of resolutions.

4. The proceedings of the Parliament will be conducted in the English language.

5. Preceding the meetings of the Parliament will be daily morning conferences, purely religious and devotional, under suitable leaders, thus enabling those naturally affiliated to worship together.

6. The evening meetings will be devoted, partly to the practical problems of the age, partly to the meetings of non-Christian religionists who may desire to confer together, and partly to the sessions of a Parliament of Christendom, at which all those who recognize the moral and spiritual leadership of Jesus shall discuss the relationship of all believers in Him to one another and to the needs of the world.

7. All those invited to participate, all members of the General Advisory Council on Religious Congresses, of the Advisory Councils of the different Church Congresses, of the Advisory Councils appointed by the interdenominational committees, together with the various local committees of the Religious Congresses shall be ex-officio members of the Parliament of Religions.

The intention is to increase the membership of the advisory council to 2,500 during this year, when it is hoped that out of that number a sufficient proportion of them will be present in Chicago to form the Parliament of Religions. The great project has at least novelty to commend it, and it is fervently hoped that great good may result. The character of those who enter into the scheme so heartily is sufficient to remove it from the suspicion of being got up for spectacular purposes, but if it does not come up to the sanguine expectations of its energetic promoters the feeling of disappointment will be tempered by the fact that a new and untried experiment has been attempted.

### THE LOTTERY CURSE.

ALL great abuses spring from and feed on human weaknesses. The superstitious notion that good luck will favour the investor in lottery tickets is answerable for much of the demoralization that depraved mode of gambling has occasioned wherever it is tolerated. The insatiate greed of gain has blinded many minds to the fact that money can only be legitimately earned by honest labour of hand or brain. Astute but unprincipled men recognizing the weakness of average humanity have no scruple in seeking to enrich themselves by appealing to the credulity and avarice of the people, and many, though by no means all who make the attempt, amass wealth which is largely used for base and demoralizing purposes.

The history of the Louisiana Lottery is a terrible example of demoralizing vice. It has grown to gigantic dimensions, and has had a baneful effect wherever its operations have been carried. The gambling iniquity like every other form of evil grows by what it feeds on. It is a most expensive vice. Thousands of those who can least afford it have sent their money to New Orleans and have received nothing in exchange, but in many cases it takes a long time to convince such of their folly. A few here and there are still more unfortunate,

because they have won prizes, which have been their undoing. Their success has only increased their feverish excitement, and they have gone on purchasing tickets till all their own money was exhausted, and then they stole that they might keep on investing. Light come, light gone, finds an application among winners of bets and lottery prizes. Money thus acquired brings no blessing with it. The only useful kind of money is money honestly earned.

The men behind the Louisiana Lottery are shrewd and unscrupulous. They acquired control of it by dextrous and audacious effort, and they have gone on tightening their grasp on this iniquitous monopoly until it appeared that they became the virtual rulers of the State. Relying on the susceptibility of the common people to credit what they are plausibly told, and confident in the power of money to purchase the Legislature, the judiciary and the press, they had well-nigh succeeded. The exact earnings of the New Orleans Lottery cannot be easily ascertained, but the gains are simply enormous. It is estimated that yearly from \$5,000,000 to \$15,000,000 were received for lottery tickets. The shareholders of the concern were paid half the net profits which yielded over one hundred per cent, while the other half was divided among the favoured few who controlled the scheme. What their exact gains were can only be conjectured, but there is ample evidence that they are enormous. In 1879 they succeeded in securing a State charter, on condition that they paid \$40,000 a year to the city hospital of New Orleans, and for this they secured exemption from taxation. This charter expires in 1894, and for some time the principal men in this unhallowed enterprise have been making strenuous exertions to secure still further concessions and a renewal of their charter. Naturally enough the better class of the people in the State have been energetic in their opposition. Seeing that the charter is within measurable distance of its expiry, they have been emboldened to secure deliverance from this terrible incubus, but they have found the fight to be against tremendous odds. The lottery people have succeeded in corrupting the legislature. By putting on the appearance of generous benefactors they had succeeded in lulling the public conscience to sleep. A direct renewal of the charter was not asked for. These astute men preferred a crooked to a straight road. They proposed a new amendment to the State Constitution under the title of Revenue Amendment. The new Article relates to "levees, schools, charities, pensions, drainage, lotteries and general funds." The managers of the lottery offered to contribute \$500,000 a year for these purposes, but some of the State law-makers thought a better bargain might be made, so they suggested that the annual sum should be increased to \$1,250,000. To this increase the lottery men without much difficulty consented. They bribed right and left, both political parties received their honorarium without respect of persons, and the amendment passed, but the Governor vetoed the bill. This constitutional procedure on his part was easily brushed aside. The amendment was passed over the veto by the requisite two-thirds majority, and if trickery was resorted to in the Senate, that was rendered valid by an accommodating judiciary to whom the matter was referred. No clearer proof of the demoralizing power of the lottery is needed than the fact that the springs of social, business and professional public life were corrupted.

John Wanamaker, Post-Master General of the United States, has dealt a blow that has made this giant iniquity stagger. He was instrumental in getting a law passed forbidding the mails to carry the lottery's printed matter, and notwithstanding many and various attempts at evasion, the volume of business has been greatly reduced. The lottery managers have fought against the law, seeking to make out that it is unconstitutional. The Supreme Court has recently declared the law constitutional, and within the last few days the lottery managers have announced their resolve to give up the business. If the gambling habit could be suppressed by law, the whole vile system might end with that. If these adroit men who prey on the weakness of their fellows ceased to make money by the lottery it would end, but it remains to be seen whether the Louisiana Lottery will cease its baleful operations altogether, or adapt its proceedings to fit in with altered circumstances. The repression of a State lottery is one thing, and the cure of the gambling habit is another. It surely is the duty of all who accept the morality of Christ's Gospel to do what they can to warn all with whom they have influence to discountenance a practice that is root and branch a palpable dishonesty.

## Books and Magazines.

*The Illustrated News of the World*, the American edition of the *Illustrated London News*, with its numerous and splendid illustrations and its brilliant literary contributions, furnishes a fine weekly that interests every family circle into which it comes.

We have received the "Historical Record" of Knox Church, St. Catharines. It is pleasant to see so interesting a memorial of the jubilee services held in connection with that Church last May. It contains an account of the proceedings on that occasion. They are worthy of preservation in the neat form in which they appear.

*VISIONS*. By Mrs. A. R. Simpson. (Edinburgh and London: Oliphant, Anderson and Ferrier.)—Beautifully got up in quaint, antique form this little booklet containing the fine spiritual reflections of a devout mind will afford delight to every one who reads it. It is written in a most attractive style, and published at a remarkably cheap rate.

*IN THE TIME OF SICKNESS*. By the Rev. George Hodges. (New York: Thomas Whittaker.)—This is a very stimulating and suggestive little booklet, neatly got up. The author, Rev. George Hodges, of Pittsburgh, gives counsel and comfort to those who pass through the very common experiences of sickness and distress. It is published at a merely nominal price.

*THE YOUTH'S COMPANION*. (Boston: Perry, Mason & Co.)—This old established and popular periodical has issued recently a fine double number. Some of the most distinguished writers of the day contribute to its pages. Sir Morell Mackenzie, whose death was reported last week, has an interesting article on "Hidden Causes of Disease." The engravings and general appearance of the magazine are of great excellence.

*THE REVIEW OF THE CHURCHES*. (London: James Clark & Co.)—This new magazine has made a splendid beginning, and each successive number evidences the high standard of the work that is put into it. The contents are varied. There are articles by eminent writers on all the living issues with which the Church in all its branches is concerned. The engraver's art, unstintingly applied, adds to the interest and attractiveness of this most excellent monthly.

*THE METHODIST MAGAZINE*. (Toronto: William Briggs.)—The latest issue of this excellent Canadian magazine is more than ordinarily interesting. The finely illustrated paper on India is continued, and the versatile and much travelled editor gives a graphic account of his journey "Across the Continent." "Dr. Hart's Missionary Journey" is continued, and there is an *In Memoriam* sketch of the late Dr. Stafford, with an excellent portrait. Other readable and instructive articles and several good poems will be found in this month's number.

*BOOK NEWS*. (Philadelphia: John Wanamaker.)—The February number comes as a welcome visitor and a needed friend. The price-list of the month's books is critical and up to date with publishers' announcements. A variety of items and notes covers the news field of literature; Mr. Dole's Boston letter is breezy and newsy; "With the New Books," written by Mr. Talcott Williams, presents the well-digested opinions of a scholar on the merits and demerits of a handful of recent books; and a selection of poems from newly issued volumes of verse occupies an entire page. Many illustrations and portraits of writers accompany the book reviews. The frontispiece portrait is of James Whitcomb Riley. There is a short sketch of the Hoosier poet's life and work, by Professor Ridpath.

*THE TREASURY FOR PASTOR AND PEOPLE*. (New York: E. B. Treat.)—The February number has many articles of great value and of general interest. The sermons are first-class, in sentiment, style and variety. The portrait of Rev. N. Boynton, of Union Congregational Church, Boston, is the frontispiece, and his sermon on "A Desert Experience" is a very fresh and unique production. "The Fatness of God's House" is the subject of a capital discourse by Rev. H. D. Williamson, and "Heaven" is treated sermoneally by Rev. J. L. Harris. President Gates, of Amherst College, discusses "Brotherhood in Highest Service," and Professor Fisher, of Yale University, "The Opportunities and Obligations of College Education." The Leading Thoughts of five sermons will afford excellent seed-thoughts for preachers. Dr. Cuyler's pen-picture of Dr. Archibald Alexander will be to many a pleasant reminiscence of Princeton's first Theological Professor. Dr. Sample furnishes an excellent article on "The Inerrancy of Scripture," and Dr. C. Brett a capital paper on "John Ruskin, Preacher." An exceedingly timely article is on "Chill—its Ignorance and Hopefulness as a Mission Field," by Rev. C. M. Alford, and one on "How to Succeed as a Minister," by Dr. E. J. Haynes, should be read by all pastors. The other contents are interesting and useful as usual.

*THE HOMILETIC REVIEW*. (New York: Funk and Wagnalls; Toronto: 86 Bay street.)—The Review Section opens with a paper on "The Inerrancy of Scripture," by Principal Alfred Cave, D.D., of London, the author of the famous work upon that subject. Professor R. Ogden Doremus, the well-known microscopist of New York, contributes an interesting and valuable description of the microscope, with suggestive hints as to its teachings, which will prove helpful to the preacher and furnish illustrations of a homiletic character. President W. DeWitt Hyde, of Bowdoin, writes upon "Athletic Virtues." "Protestantism and Romanism as Factors in Civilization" is discussed by Professor George H. Schodde in an admirably thoughtful contribution. Rev. R. T. Cross gives concisely the "Elements of Effective Preaching." The names of Drs. Lyman Abbott and R. S. Storrs, of Brooklyn; Henry Evans, of Dublin; Alexander Maclaren, of Manchester; and Professor J. H. Worcester, of New York, guarantee the attractiveness of the Sermonic Section. The exegetical articles of the month are contributed by Paton J. Gloag, D.D., of Galashiels, and J. B. Remensnyder, D.D., of New York. This number of the *Review* witnesses a new departure in the introduction of a Sociological Section, the contributors to which are Bishop Potter, of the Diocese of New York, and Rev. J. W. Hege-men, the former of whom discusses "Circulation, the Law of Wealth, as it is the Law of Commerce;" and the latter, "Christian Socialism." The whole number maintains the well-earned reputation of the *Review* as the leader among homiletic publications.



## Choice Literature.

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 1892

## A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NEHEMIAH.

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

## CHAPTER XIX.

An hour later the inn-yard was deserted, except by a single group of persons, who, notwithstanding their exceedingly diverse appearances, were preparing to depart together. There was the party of Marduk, which, besides the merchant himself, consisted of Eliezar, a Damascene, a shrewd tradesman to whom were entrusted the details of the business; and there were half a score of others who filled the various offices of the travelling camp—cook, tent-maker, camel-drivers, muleteers, and the like. With their clattering tongues and jangling accoutrements, as they ranged their various beasts for the journey, they were in unique contrast with the company of Jews who had accepted their convoy.

Chief among the latter was Ezra the Scribe. He was slight in natural stature, which was further diminished by the bowing weight of years. Long grey forelocks hung down from his temples and mingled with his beard. His forehead was high and straight. His face showed the incipient emaciation of advancing years, being sunken beneath the cheekbones. Restless grey eyes twinkled in their deep setting, and suggested his undiminished brightness of intelligence. His whole aspect betokened great amiability and kindness of disposition, united, however, with rigid firmness of conviction and powers of patient endurance. One who was over-critical in reading the countenance might perhaps have pronounced it lacking in indications of that self-assertion and daring which fit a man for leadership in troublous times. Marduk said to himself: "That man would never make a soldier; though he might make a martyr."

The Scribe was accompanied by two young men. One was Malachi, whose face, though not beautiful, was strangely prepossessing. The deep weather-tinge did not take from it a sunny brightness, a sort of translucency due to habitual high and pure thinking. His head, however, seemed to over-weight his body. His eyes were large, and wide open; and, while really fixed upon one's face, gave the impression of being focused upon something beyond or within one. His brows were heavy, and, at times, seemed to project until they dropped new shadows upon his face, whose lines contracted under the intensity of painful thoughts. As Marduk afterwards noticed, Malachi was often absent-minded; indeed, was never entirely otherwise. While engaging freely in conversation, he was never fully engaged by what was said; and, though he contributed more than most men to the elucidation of various subjects, one felt that he reserved more than he gave; that he was a critic rather than a participant in what was going on. He seemed to be two persons; the greater personality unexpressed, but observant and waiting.

Marduk was not surprised at the inn-keeper's information that Malachi was the favourite pupil of Ezra, and that the Scribe did not hesitate to pronounce the young man's spiritual discernment as something akin to the prophetic gift. He even had said that, when he prayed for the renovation of Israel, he could not avoid associating his hopes in some way with the career of his young disciple.

Malachi's companion was in every respect diverse. Marduk noticed first of all this man's fine physique. He was robust and muscular; round-headed; red haired; rollicking, yet quick tempered, impudent at one moment and apologetic the next. For instance, while Malachi reverently bowed his head, and waited until Ezra was first seated on his beast before mounting his own, his young comrade seemed to forget his obeisance, and, without ceremony, almost lifted the Scribe in his strong arms, and placed him in the high saddle upon the rump of the ass. Then, at a bound he was astride his own restless charger.

Solomon Ben Eli whispered to Marduk that this young man was Manasseh, grandson of the High Priest Eliashib; who might one day come into that office himself—that is, if he could curb his restless disposition as effectively as he curbed his steed.

The good host also ventured the further information that Ezra loved Manasseh, and had said that he was "only like the Sea of Galilee, which often hides its transparent depth beneath a ruffled surface."

Solomon added to this his own criticism: "If Manasseh once settles down, he will make just the man to reform Israel. He has immense will and courage, and draws the best young blood of Jerusalem with him. But if he does not change, he will be only like a stout centre-pole of a tent that is not well set, tottering in the wind, and endangering the whole, however strong may be the cords and stakes. It is a pity that he and Malachi cannot be rolled into one, be thoroughly mixed, and then be evenly divided into two again, as the flour and the butter in the making of two cakes."

Solomon parted with his guests, as they passed from his gate, with that versatile courtesy which innkeepers and politicians alone acquire to perfection. He reverently kissed the hand of the Scribe. He bowed with great respect to Malachi. He gave Manasseh a whisper that provoked his merriest laugh. But he pressed his hand heartily with Marduk's—perhaps the sensation of the merchant's generous darts had not yet left his own palm.

The cavalcade once on the road, Ezra made his grateful acknowledgment to the Phœnician for the use of his beast.

"I would you had selected a nobler animal!" said Marduk, smiling at the picture of the greatest man of the Jewish nation scuppered with a donkey-punching stick, having declined the service of an attendant to propel the beast from behind.

"The little ass and I will be good friends," replied Ezra, facetiously. "His short steps will not jostle my thoughts. An attendant might make havoc in my meditations by punching him at an unfortunate moment."

Then he more seriously added "Know, good Marduk, that

the ass is a most honourable beast. There is a prediction among us Hebrews that, when our Great King shall come, he will make his triumphant entry into Jerusalem riding upon an ass. And, besides," resuming his pleasantry, "our Psalmist says, 'A horse is a vain thing for safety,' as you will be apt to find out before we get through the rocky ravine between this and Enshemesh, unless your steed's feet have been trained like those of the goats."

"I am told that the way before us is noted for the license taken by robbers," said Marduk. "My company will therefore be a safe escort."

"I accept your company heartily," replied Ezra, "but will need no protection. It is now many years since I came from Babylon. I then refused to ask of the Great King an escort of soldiers, for the hand of our God is upon all them for good that seek Him. From that day I have never borne a weapon, nor had an armed attendant. I have gone safely throughout the land, and even among the Jews scattered abroad, and have found no evil; nor will I ever.

"But the route we are taking will be of interest to you, I think, without the hazard of carnal adventure. The deep gorge we are entering, and up which we must climb some three thousand cubits before we reach the high ground of Olivet, takes its name from the brook Cherith, and is famous as having been the hiding-place of our prophet Elijah, where he was fed by ravens during a terrible famine that came upon our land according to his prediction. It was during the reign of King Ahab and his Sidonian wife, Jezebel, a priestess of Astarte who made Israel to sin in following Baal. But pardon this unkind allusion to the worship of your people. I would not wound another's convictions, however strongly I might hold my own."

"Do not apologize for it," replied Marduk. "One should speak of his faith freely in his own land, and I think also in all lands. Therefore, I venture to make an argument for the Phœnician faith, assuming the recent news from the coast to be true. Your land is famous for its miracles, but Tyre just now seems the special arena for divine exploits."

"You refer, doubtless, to the alleged translation of King Hiram?" replied Ezra. "I have not investigated the story; nor do I think one needs to do so in order to judge of it. It is, even in its own assumption, totally different from the miracles of Israel. Ours were openly wrought by God, with His high hand and outstretched arm. All people could judge them; as the dividing waters of the Red Sea and Jordan, the sun standing still in heaven, and the like. But the marvel of Tyre was wrought, I am told, within a cordon of priests who carefully surrounded the place. Now, a miracle wrought for priests is apt to be a priest-wrought miracle. But—"

The conversation was interrupted by Marduk's horse suddenly taking fright, losing his footing on the narrow path, and nearly precipitating its rider into the brook Cherith, which gleamed, a tiny thread of white water, far below. As by dexterous management he enabled the horse to recover himself, Marduk laughingly admitted that he was enough of a Jew now to believe the Psalmist's saying about the horse being a vain thing for safety, at least in such places as this.

"But what have we here?" he cried, leaping from his beast. "This earth did not give way itself. The path has been dug under, and only the surface shell left. It is a prepared avalanche; and, by the rays of Baal! there is an ambushment below. See! the villains are skulking back into the hills. They were to tumble us and our baggage down there, and then pluck us at their leisure."

Ezra raised his hands in prayer, and repeated: "We thank Thee, O Lord, for the fulfilment of Thy promise through Thy servant Moses: 'Surely He shall deliver thee from the snare of the fowler. He shall give His angels charge over thee, to keep thee in all thy ways, lest thou dash thy foot against a stone.'"

The Phœnician was as much impressed with the beauty and tranquility of the Scribe's faith as with the horrible catastrophe that had so nearly overwhelmed them, especially as he recalled Ezra's statement that his God had always delivered him.

## CHAPTER XX.

From this point of the journey Marduk insisted on riding ahead with Manasseh, lest new dangers might await them. That sort of clairvoyance which generous souls have in detecting congenial spirits quickly put these two young men at ease with each other. Their horses were not unmatched in strength and nerve, and caught from their riders a sense of good-fellowship. Scarcely waiting their master's will, they dashed together up the steep ascents, raced across the open spaces, and waited impatiently, with tossing manes and pawing hoofs for the laggard train. Their riders ran many a tilt of wit and braggadocio, rivalling each other in their stories of adventure. The merchant related exploits in many lands; enough to have made the reputation of a veteran soldier, sailor, and merchant combined.

"It is a pity you are not a Jew," said Manasseh. "We have some quick blood at Jerusalem that would mix well with yours. You see this dagger?" tossing a bright blade into the air, and catching it deftly by the handle. "Father Ezra there does not know that his good boy goes armed. I keep this just as a memento of an escapade some of us youngsters made from the walls of Jerusalem one night. We sacked a camp of Samaritans who had come too near us and blocked the road to the north gate. Every day these half-breed marauders sent some insult to our people; but never after that night. Nehemiah, our governor, thought that he and Ezra had prayed them away; and so these saints stole our credit."

"I am part Jew," replied Marduk, "for I belong to all nations. See, here are my credentials!" producing a handful of coins. "The golden ring of Egypt, the double-stater of Greece, the daric of Persia, and the shekel of you Jews. One metal, many shapes; so man is one, nations and customs many; and, for all that you and I know, one God, and many notions of Him. El, Bel, Baal, Jove, Jehovah, the same metal in thought, but stamped with different dies. All gods are one."

"Say rather that One God is all," interposed Malachi, who had ridden up just in time to catch the last sentence.

The party halted for rest and lunch at the upper end of the ravine of Cherith. The travellers were awed into silence by the view here presented. The ravine is a jagged cut in the earth, nearly five hundred cubits deep, in places scarcely wider than the tiny brook that glides like a shining serpent at

its bottom, and winds down, with a thousand turns, for miles, until it debouches between awful cliffs into the open valley of the Jordan.

Refreshments were furnished from the well-stocked hamper of the merchant. The mules and horses were unladen and tethered. The ungainly camels crouched down for relief under their loads. After an hour's rest the Jews proposed to take their leave of their kind patron of the road, and hasten on to Jerusalem. The merchant's beasts should not be hurried, but Manasseh avowed that Ezra would rather die of exhaustion on the road than be left outside the gates of Jerusalem after sunset on this particular night, which was that of the preparation for the great Feast of Tabernacles.

The parting of Marduk and Manasseh was not until the latter had exacted a promise from the Phœnician that he would become his guest while in the city. The Jews joined with others of their nation, pilgrims to the city, who had halted for mid day rest, and who now made their way towards Enshemesh joyous with their songs, such as:—

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

Scarcely had the pilgrims disappeared over the hill-tops when two men were observed climbing up through the ravine. They rode upon mules. One was old; the other a stalwart youth. Eliezar, the Damascene steward of Marduk's camp, recognized the elder one as he drew near, and ran out to meet him.

"Why, it is Ben Yusef of Giscaia! And this is the fine lad whom I last saw the height of a kid! The air of Galilee grows big men, as it grows big hills."

"But what brings Eliezar here?" asked Ben Yusef. "Was not the northern country of Syria large enough for the sale of your merchandise?"

In a few words Eliezar narrated how that, from being a private peddler of such goods as a meagre purse could buy, he had come to be the viceroy, satrap, tirshatha, prime minister, or whatever term of speech might suit the office, of no less notable a merchant than Marduk, famed in many lands for his great enterprise—Marduk of Tyre.

"Of Tyre!" exclaimed Ben Yusef. "Then Elnathan and I would speak with him."

Marduk had eyed the new-comers with that keenness which a merchant acquires in recognizing the sort of men it will pay to deal with, and had turned away to give orders for the reloading of his beasts, but approached the strangers on hearing Ben Yusef's remark.

"I am Marduk of Tyre, and your servant," said he, bowing with indifferent courtesy.

"My lad has acquaintance there, of which he would enquire," replied the old man.

Elnathan walked a little way with Marduk; and, as they turned, the latter was heard to say:—

"I can give no information, for my route has been from Egypt across the desert of Arabia. Nor can I offer you encouragement, since it may be some moons yet before I again visit the coast. But if your Galilean flocks are well fleeced we may some day strike a bargain for their wool."

Ben Yusef and his son, with suitable apologies for their intrusion upon the great merchant's privacy, and with familiar parting from Eliezar, went their way towards Jerusalem. Marduk's party followed.

(To be continued.)

## THE MISSIONARY WORLD.

## THE RECENT RIOTS IN CHINA AND THEIR REMEDY.

The evangelization of China is the greatest enterprise before the Christian Church. Its inhabitants are usually estimated at nearly one-fourth of the earth's population. As colonizers the Chinese almost rival the Anglo-Saxons. They are supplanting the feebler races of Eastern Asia, and stringent measures have had to be adopted to prevent their swarming into the United States and Australia.

China is remarkable for its system of competitive examinations for office. The first grade of scholarship is called "Budding Genius." Once in three years the "budding geniuses" proceed to the provincial capital to pass for the second degree, that of "Promoted Scholars." The latter, after a certain time, assemble at Peking for the third grade, "Ready for Office."

The number of competitors at these examinations is estimated at two millions. The course of instruction is well fitted to develop the national pride and overweening self-conceit, which are Chinese characteristics. The works of Confucius are the chief objects of study. When a boy enters school, he prostrates himself before the tablet of Confucius, who is said to be the "teacher of ten thousand ages," "the equal of heaven and earth." China is the "Central Flowering Land," the inhabitants of other countries are "outside barbarians" and "foreign devils." The common people are generally not unfriendly to Europeans; but it is different with many of the literati, who will sometimes show their dislike to a missionary by covering their noses with their long sleeves at the sight of him, as if the smell was unbearable.

Until about half a century ago the few foreigners in China were shut up within the suburbs of a single city, under close surveillance. When this restriction was removed missionaries began to enter the country. There are now about 1,300 foreign missionaries, male and female, in the field. In 1842 there were only six Chinese Protestant Christians; Communicants now number about 40,000.

The literati dislike all foreigners, but missionaries are especially obnoxious for their audacity in presuming to teach the disciples of Confucius. Their hatred is increased also at witnessing the spread of the Gospel. The means adopted to check the progress of the early Church have been repeated in China. Tertullian says, in his famous "Apology for the Christian Religion," "It is the common talk that



we are the wickedest of men, that we murder and eat a child in our religious assemblies." The literati have circulated reports that missionaries receive children into orphanages to gouge out their eyes and boil the bodies for medicine; that they start schools to mislead Chinese youth in paths of vice; with other charges indescribably filthy. Thousands of books and tracts containing such lies are freely distributed. One of the many placards put up in public places represents, in the foreground, Christian books brought to be burnt, while behind these are two foreigners being clubbed and stoned to death under the direction of a venerable old gentleman. Children are taught to sing ballads, urging the death of Christians and their foreign teachers.

Such misrepresentations worked up in several towns an ignorant and superstitious populace into a fury, and riots took place. The houses of missionaries were plundered and burnt; in some cases even ladies and children were "hunted out, kicked, stoned, beaten; others found refuge in a steamer, their clothes dabbled with blood; native Roman Catholics and their foreign teachers were cruelly massacred in North China."

The great remedy for such sad events is to show the Chinese what Christianity really is, so that, instead of rejecting it as evil, they may accept it as the best gift ever bestowed on mankind."

The late Dr. Williamson saw the importance of making a special effort to reach the intellectual aristocracy of China—the literati; though he had also in view another aristocracy, that of the heart—the women. To meet the wants of these two classes he established the "Society for the Diffusion of Christian and General Knowledge among the Chinese." After a good beginning had been made, he was taken away in August, 1890. It was well said of him: that he "died in harness, interested to the last in the great work of winning China for Christ, and full of plans and schemes for its furtherance." The Baptist missionary Society has kindly allowed the Rev. T. Richard, an able and experienced missionary, to proceed to Shanghai to act as his successor, paying his salary as the United Presbyterian Church did that of Dr. Williamson.

To enable work to be carried on vigorously some home support is necessary. For this purpose Dr. Williamson established a society in Scotland, with ladies' auxiliaries. To obviate certain difficulties it has been reconstructed under the title of the "Christian Literature Society for China," with a ladies' branch to provide books for women and children. Among the members of committee are the Rev. Dr. McMurtrie, Foreign Missionary Secretary of the Church of Scotland; the Rev. Professor Lindsay, Convener of the Free Church Foreign Missions, and the Rev. James Buchanan.

The recent riots, though lamentable in some respects, are a sign of progress. The powers of darkness are alarmed and mustering their forces. "Why do the heathen rage, and the people imagine a vain thing?" They have resulted in the issue of an imperial decree, which may be compared to the Edict of Constantine in favour of the early Christians. Never before did the Chinese Government acknowledge in such high terms the labours of missionaries.

Dr. Williamson and his work must still be fresh in the memory of many members of the United Presbyterian Church. The Rev. James Webster, addressing ladies in Glasgow, said: "I don't know anything that would form a more suitable or more useful 'Williamson Memorial' than an earnest endeavour to render the 'Society for the Diffusion of Christian and General Knowledge among the Chinese,' a permanent institution." Troublous times may be in store for China; but there is only the greater need for scattering what will make for peace and righteousness.—*John Murdoch, LL.D.*

RESTORATION OF THE JEWS TO PALESTINE.

The present migrations of the Jewish nation, under the pressure of the extraordinary persecution in Russia, have become phenomenal. Odessa and Hamburg are the two great gates by which the exodus of the Russian exiles is taking place, and through the latter from five hundred to a thousand are passing weekly. But owing to the insufficiency of the provision for the direct transport of such a number from Hamburg to America, the committee there send contingents by Liverpool and by Leith and Glasgow. Already, since the middle of July, about 4,500 have passed through the hands of the Local Relief Committee at Leith, and the material aid given and kindness shown to them have had a happy influence not only on them, but also on the Jewish community in Edinburgh. Latterly there have been some ominous symptoms in the return of destitute Jews, who were unable to earn a penny in New York, and have worked their way back to this country. If this should increase to any extent it will greatly aggravate the difficulties of the situation.

A noble effort to provide a kindlier future for the Russian exiles is being made by Baron Hirsch. The gift of two millions of money is itself a splendid act of munificence, and the wisdom and care which have been shown in maturing the scheme of colonization and in carrying it out render this whole effort almost unique in the annals of individual philanthropy. But it proposes to settle the Jewish colonies on the American continent, and mainly in the Argentine Republics. In the present emergency it is important that they should be settled as soon as possible, wherever a suitable place can be procured for them. Baron Hirsch's scheme, accordingly, is being gratefully accepted, and every one must earnestly desire that it may successfully accomplish the beneficent designs of its founder.

But there are instincts awakening at present into fresh life within the heart of the indestructible nation which tend to treat Baron Hirsch's scheme, of immense benefit and urgency though it be, as a temporary and partial expedient, and to lead the current of the national aspirations in a different direction. The hearts of the Jewish people are turning to Palestine as they have not done for ages. Their longings have taken a definite and practical shape in the formation, among themselves, of a great society for the colonization of their old country, called the Chovevi Zion or Lovers of Zion. That Society has taken root in this country about eighteen months ago, and already all the Jews, with few exceptions, and thousands in other lands, are members of it and are paying weekly into a central fund in London, for the purchase of large portions of ground, as soon as matters can be arranged with the Sultan. The colonization of Palestine is no longer a doubtful experiment; it is already a proved success. There are no fewer than twenty-five Jewish colonies in the neighbourhood of Jaffa, Cesarea and Sated, and all of them in a prosperous condition. Some of them comprise as many as 2,000 acres, with neat villages, synagogues, schools, a doctor, a dispensary and other provisions for the welfare of the colonists. The knowledge of these facts is naturally stimulating the desire of Israel to re-occupy Palestine. At present, however, the restrictions imposed by the Turkish Government in the way of emigration form a serious hindrance. There can be no doubt that if all and sundry were permitted to enter, the country would be swamped with paupers and colonization proper would have no chance. If colonization is to be a success, it must be gone about wisely and systematically, and this is the object which the leaders of the Chovevi Zion have in view. There are important questions, such as protection and guarantees, which the diplomats of the nations concerned will have to solve; but meanwhile the situation is full of interest to all who are watching with prayerful hearts for the unfolding of God's purpose of grace towards His ancient people.—*U.P. Missionary Record.*

A DETROIT MIRACLE.

A GREAT TRIUMPH FOR CANADIAN MEDICAL SCIENCE.

PARTICULARS OF ONE OF THE MOST REMARKABLE CURES ON RECORD DESCRIBED BY THE DETROIT NEWS—A STORY WORTH A CAREFUL PERUSAL.

DETROIT, Mich, Jan 29, 1892—A case has just come to light here, the particulars of which are published in the *Evening News*, which will be read with considerable interest by all Canadians, as it records the remarkable achievement of a Canadian medical discovery, which has already, in its own country, won great and enduring fame. At this added triumph there is no doubt the fellow countrymen of the proprietors will rejoice, as it sheds lustre on Canadian science. The story is told by the *News* as follows:—

The following paragraph, which appeared in the *News* a short time ago, furnished the basis of this information—a case that was so wonderfully remarkable that it demanded further explanation. It is of sufficient importance to the *News*' readers to report it to them fully. It was so important then that it attracted considerable attention at the time. The following is the paragraph in question:—

"C. B. Northrop, for twenty-eight years one of the best-known merchants on Woodward Avenue, who was supposed to be dying last spring of locomotor ataxia, or creeping paralysis, has secured a new lease of life and returned to work at his store. The disease has always been supposed to be incurable, but Mr. Northrop's condition is greatly improved, and it looks now as if the grave would be cheated of its prey."

Since that time Mr. Northrop has steadily improved, not only in looks, but in condition, till he has regained his old-time strength.

It had been hinted to the writer of this article, who was acquainted with Mr. Northrop, that this miraculous change had been wrought by a very simple remedy called Dr. Williams' Pink Pills for Pale People. When asked about it Mr. Northrop fully verified the statement, and not only so, but he had taken pains to inform any one who was suffering in a similar manner when he heard of any such case. Mr. Northrop was enthusiastic at the result in his own case of Dr. Williams' Pink Pills. It was a remedy that he had heard of after he had tried everything he could hope to give him relief. He had been in the care of the best physicians, who did all they could to alleviate this terrible malady, but without any avail. He had given up hope, when a friend in Lockport, N.Y., wrote him of the case of a person there who had been cured in similar circumstances by Dr. Williams' Pink Pills for Pale People. The person cured at Lockport had obtained his information respecting Dr. Williams' Pink Pills from an article published in the Hamilton, Ont., *Times*. The case was called "The Hamilton Miracle," and told the story of a man in that city who, after almost incredible suffering, was pronounced by the most eminent physicians to be incurable and permanently disabled. He had spent hundreds of dollars in all sorts of treatment and appliances, only to be told in the end that there was no hope for him, and that cure was impossible. The person alluded to (Mr. John Marshall, of 25 Little William St., Hamilton, Ont.) was a member of the Royal Templars of Temperance, and after having been pronounced permanently disabled and incurable by the physicians, was paid the \$1,000 disability insurance provided by the Order for its members in such cases. For years Mr. Marshall had been utterly helpless, and was barely able to drag himself around his house with the aid of crutches. His agonies were almost unbearable and life was a burden to him, when at last relief came. Some months after he had been paid the disability claim he heard of Dr. Williams' Pink Pills and was induced to try them. The result was miraculous; almost from the outset an improvement

was noticed, and in a few months the man, whom medical experts had said was incurable, was going about the city healthier and stronger than before. Mr. Marshall was so well known in Hamilton that all the city newspapers wrote up his wonderful recovery in detail, and it was thus, as before stated, that Mr. Northrop came into possession of the information that led to his equally marvelous recovery. One could scarcely conceive a case more hopeless than that of Mr. Northrop. His injury came about in this way. One day nearly four years ago, he stumbled and fell the complete length of a steep flight of stairs which were at the rear of his store. His head and spine were severely injured. He was picked up and taken to his home. Creeping paralysis very soon developed itself, and in spite of the most strenuous efforts of friends and physicians the terrible affliction fastened itself upon him. For nearly two years he was perfectly helpless. He could do nothing to support his strength in the least effort. He had to be wheeled about in an invalid's chair. He was weak, pale and fast sinking when this timely information came that veritably snatched his life from the jaws of death. Those who at that time saw a feeble old man wheeled into his store on an invalid's chair would not recognize the man now, so great is the change that Dr. Williams' Pink Pills have wrought. When Mr. Northrop learned of the remedy that had cured Mr. Marshall in Hamilton, and the person in Lockport, he procured a supply of Dr. Williams' Pink Pills through Messrs. Bassett & L'Homme-dieu, 95 Woodward Avenue, and from the outset found an improvement. He faithfully adhered to the use of the remedy until now he is completely restored. Mr. Northrop declares that there can be no doubt as to Pink Pills being the cause of his restoration to health, as all other remedies and medical treatment left him in a condition rapidly going from bad to worse, until at last it was declared there was no hope for him and he was pronounced incurable. He was in this terrible condition when he began to use Dr. Williams' Pink Pills, and they have restored him to health.

Mr. Northrop was asked what was claimed for this wonderful remedy, and replied that he understood the proprietors claim it to be a blood builder and nerve restorer; supplying in a condensed form all the elements necessary to enrich the blood, restore shattered nerves and drive out disease. It is claimed by the proprietors that Pink Pills will cure paralysis, rheumatism, sciatica, palpitation of the heart, headache, and all diseases peculiar to females, loss of appetite, dizziness, sleeplessness, loss of memory, and all diseases arising from overwork, mental worry, loss of vital force, etc.

"I want to say," said Mr. Northrop, "that I don't have much faith in patent medicines, but I cannot say too much in praise of Dr. Williams' Pink Pills. The proprietors however, claim that they are not a patent medicine in the sense in which that term is used, but a highly scientific preparation, the result of years of careful study and experiment on the part of the proprietors, and the pills were successfully used in private practice for years before being placed for general sale. Mr. Northrop declares that he is a living example that there is nothing to equal these pills as a cure for nerve diseases. On inquiry the writer found that these pills were manufactured by Dr. Williams' Medicine Co., Brockville, Ont., and Morris-town, N.Y., and the pills are sold in boxes (never in bulk by the hundred, at 50 cents a box, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either above addresses. The price at which these pills are sold makes a course of treatment with them comparatively inexpensive as compared with other remedies, or medical treatment. This case is one of the most remarkable on record, and as it is one right here in Detroit, and not 2,000 miles away, it can be easily verified. Mr. Northrop is very well known to the people of Detroit, and he says he is only too glad to testify of the marvelous good wrought in his case. He says he considers it his duty to help all who are similarly afflicted by any word he can say in behalf of the wonderful efficacy of Dr. Williams' Pink Pills. If any of the *News*' readers want any further information, we feel sure Mr. Northrop would willingly oblige them, as he has the writer, in relating these facts to him.

AN EGYPTIAN CURIOSITY.

In July, 1881, there were discovered in the ancient city of Thebes the mummies of Egypt's mighty Pharaohs, among them that of Rameses the Great. There were also found seals, coins, statuettes, preserved food, and a few rolls of papyrus, some of the latter being of great value, curiously bound together, and notwithstanding the mould and mildew of ages upon them, as easily read as if written yesterday. A queer little book entitled, "A night with Rameses II.," has been executed so cleverly, that the oxidized seal, suggestion of mould, antique colouring and partially decayed and ragged-edged papyrus carry at once to the mind the possession of a veritable relic from the dawn of civilization. Mailed to any address on receipt of 6 cents in stamps, by J. C. Ayer Co., Lowell, Mass.

C. C. RICHARDS & CO.

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

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**Ministers and Churches.**

THE Rev. Geo. Lockhard, B.A., has been called to Alexander, Presbytery of Brandon.

KNOX COLLEGE Literary and Theological Society hold their sixty-ninth public debate in Convocation Hall on the evening of Friday, February 12.

THE Rev. M. C. Rumball, B.A., has been appointed to the clerkship of Brandon Presbytery, vacated by the removal of Rev. W. L. H. Rowand to Rapid City.

PRESBYTERY Clerks and others having business with the Presbytery of Chatham, Ont., will, until March 8th prox., kindly send their correspondence in care of Rev. Dr. Battisby, Chatham, Mr. McLennan, the late Clerk, having accepted a call from Jarvis and Walpole.

THE next meeting of the Toronto Presbyterian Sabbath School Union will be held in lecture room of St. James Square Church on Friday, February 12, at eight o'clock. An address on "The Holy City and the Mission to the Jews" will be delivered by Mr. William Mortimer Clark, Q.C., illustrated by numerous stereopticon views.

AT the recent observance of the Lord's Supper in Knox Church, Woodstock, January 31st, there was received an addition of fifteen members. Preparatory services were conducted on the Friday by the Rev. J. S. Ross, of the Methodist Church, in the afternoon, and Rev. Dean Wade, of Old St. Paul's, Anglican, in the evening.

THE Session Clerk and a prominent member of the Centreville congregation, Presbytery of Peterborough, called hastily upon their pastor, Rev. James Drummond, B.A., a few days ago and requested the presence of Mrs. Drummond and himself at the gate. Upon venturing out they were made the recipients of a handsome cutter—a gift which expressed the thoughtfulness and timely consideration of his people.

THE Rev. G. B. Howie, Ph.D., has been assisting with gospel meetings at Waterford, where the interest has increased for a first. He goes east to the Province of Quebec on the 20th, where he supplies Scotstown for three Sabbaths, and Windsor Mills for two. Those wishing to correspond may address him at these places, or write him in care of Rev. A. T. Love, Quebec, P.Q.

MISS MARTHA SMITH, B.E., who has recently been appointed on the Staff of the Presbyterian Ladies' College, will give an entertainment in Association Hall on Thursday evening, the 11th of February. The art of reading will be illustrated by Miss Smith and her private pupils, and the musical part of the programme by Miss McDonald and Mr. and Mrs. H. M. Blight. Mr. J. A. Patterson, M.A., will occupy the chair.

LAST Friday evening the Hon. Oliver Mowat delivered a thoughtful and comprehensive lecture on "Christianity and Some of its Results." It was given under the auspices of the Shepherd Watchers, a youthful organization in St. James Square Church, Toronto. The lecturer showed clearly the beneficent influence of Christianity on human well-being in this world, and its rich promise of blessing in the world to come. He dealt in an able and convincing manner with some of the infidel objections to the religion of Jesus, and after detailing its progress more particularly in the present century, spoke most hopefully of its encouraging future.

DR. MIDDLEMISS would request attention to an error in Appendix No. 24 of the Acts and Proceedings of last General Assembly, the substitution of his name for that of Dr. Torrance as Clerk of the Presbytery of Guelph, an error which he greatly regrets and the occurrence of which he is quite at a loss to explain. For, though he acted as Clerk during the absence of Dr. Torrance, in the early months of last year, he was careful, as was also Dr. Gray, that Dr. Torrance's name should appear in the subscription of the Presbytery roll, in the Synod minutes, in which, therefore, the error does not occur. Presbytery Clerks are specially requested to take note of this correction.

THE *New York Tribune* says: Dr. James G. Patterson began the pastorate of the East Harlem Presbyterian Church recently. The call from the people had been unanimous and enthusiastic, and they came together in large numbers to welcome their pastor-elect. Dr. John C. Bliss, Moderator of the Presbytery, presided. Dr. Spining preached. Dr. Sample addressed the incoming pastor. Dr. Ramsay told the people that in union is strength, and in vigilance safety, and the Rev. J. H. Edwards also assisted in the service. The Church in East One Hundred and Sixteenth Street is rebuilding, and will be ready for occupancy in early spring. The outlook for the congregation in this excellent neighbourhood is promising.

THE Fifth Annual Meeting of the Saugeen Presbytery of the Woman's Foreign Missionary Society was held in Mount Forest, Dec. 8th, at 2.30 p.m., under very favourable circumstances, being attended by a large number of delegates from all parts of the Presbytery. The meeting was enthusiastic and harmonious, all present evincing deep interest in the work of the Society. The reports read from the several auxiliaries were found very satisfactory. Interesting papers were read by Miss Binnie, Durham, and Miss Macmillan, Mount Forest. The officers for the year were elected as follows: President, Mrs. Cameron, Harriston; 1st Vice-President, Mrs. Macgregor, Mount Forest; 2nd Vice-President, Mrs. Harvie, Harriston; 3rd Vice-President, Mrs. Ramsay, Mount Forest; Treasurer, Mrs. McMurchie, Harriston, and Mrs. Jamieson, Mount Forest, Secretary. A public meeting was held in the evening, when Tozo Ohno, Japanese student, delivered a very interesting address, which was much enjoyed by the large and enthusiastic audience. The next Annual Meeting will be held at Harriston, December, 1892.

THE seventh annual meeting of the Chatham Presbytery of the Society was held in St. Andrews Church, Windsor, Thursday, January 28th, representatives from eleven auxiliaries present. The

morning meeting was devoted to business, Mrs. Cooper, President, in the chair. The following are the officers for this year: Mrs. Cooper, Chatham, President; Mrs. Loughion, Bothwell, Recording Secretary; Miss Stone, Corresponding Secretary; Miss McNaughton, Assistant Secretary; Mrs. Somerville, Treasurer. Afternoon session at 2.30 p.m. Mrs. Baird, Windsor, gave the welcome address, to which Miss Willson, Ridgetown, responded. Greetings from the Presbytery were conveyed by Mr. Nattress, Amherstburg, and those of the Detroit Presbytery by Mrs. Brownell. Miss Weed, of Ypsilanti in a short address told of the work done by their Society, and in words of encouragement wished us Godspeed in ours. Mrs. Jamieson briefly told us of the work among the women and children in Formosa. After votes of thanks were tendered these ladies, those present were invited to adjourn to the lecture room for tea. The interval was spent in pleasant social intercourse. Rev. Mr. Gray, in his usual happy style, presided over the evening meeting. Addresses were given by Rev. Mr. Carson, of Jefferson Avenue Church, Detroit, Rev. Mr. Nattress, Mrs. Jamieson and Miss Weed, who in an earnest, quiet talk, described the work carried on among the Chinese on the Pacific, as seen by herself. The evening was interspersed with music from the choir, and at the close all joined in "Praise God from whom all blessings flow." The collection, which goes into the Presbyterial fund, amounted to over \$31. Following is an abstract of report: Thirteen auxiliaries with a membership of 516, 228 members of General Society, four life members, seven mission bands with 185 members, 880 pounds of clothing sent to Miss Baker, Prince Albert. Amount contributed \$860.27, an increase of \$44.95 over last year.

PRESBYTERY OF GUELPH.—This Presbytery met in Chalmers Church, Guelph, on January 19, Dr. Jackson, of Knox Church, Galt, Moderator. Payments were called for to the Synod and Presbytery Funds, and the Clerk reported those that had been made to him, or through him, up to date. Deputations were appointed to visit aid-receiving congregations in the bounds, to report at next regular meeting. No reports were forthcoming from the Committees on Conferences, with the exception of the one on Temperance. After deliberation, and in view of the fact that these conferences are to be held at the next regular meeting, the Clerk was appointed Convener of a joint committee of the Conveners of the committees concerned, to make all necessary arrangements for the conferences referred to, prepare a scheme for them and publish the same. A call from the Foreign Mission Committee to Mr. A. B. Winchester, of St. Andrews Church, Berlin, to undertake mission work among the Chinese in British Columbia, was presented, and the consideration of it occupied a large portion of the time of the Presbytery. The commissioners from the committee to prosecute the call, on the understanding that it would not be taken up till the afternoon, were not present. The commissioners from the Session and congregation of St. Andrews Church urged that there should be no delay on that account as other business had to be attended to by them. Ultimately it was resolved to hear these commissioners, and this was done. Afterwards Mr. Winchester, at his own request, was allowed to state his mind on the subject, when he declared that he felt himself constrained by a strong sense of duty to accept the call. The Presbytery, while expressing its deep sympathy with the congregation in Berlin, found that it was shut up to agree to the translation, but as Mr. Winchester is not to go to his field of labour till the beginning of April, it was resolved to postpone arrangements for declaring the pulpit vacant till the next regular meeting, which falls to be held the third Tuesday in March. All parties present acquiesced in the decision of the Presbytery. A committee was appointed to prepare a suitable minute on the removal of Mr. Winchester. The committee appointed to consider the remits and other business requiring the attention and action of Presbyteries arising from the proceedings of last General Assembly, presented its report. Three remits had been sent down. The first of these had reference to the appointment of a salaried secretary for the Foreign Mission work of the western section of the Church. On the report of its committee the Presbytery agreed to recommend such an agent, but declined to nominate anyone for the position. The second remit was on the subject of a summer session of college for the purpose of securing supply by students of mission stations during the winter as well as the summer months. It was agreed that, while as a general principle winter sessions are to be preferred to summer ones, yet for the purpose of supplying the want referred to, and as a temporary arrangement, a summer session be opened, and that it be held in the Manitoba College, Winnipeg. The clauses embraced under the second recommendation of the committee to which this subject was referred at the meeting of Assembly, were approved and recommended for adoption. The third remit has reference to a scheme for the supply of vacancies. After looking fully into the matter the committee recommended, and the Presbytery approved, that the new scheme proposed be not adopted, but that the present one which has been in operation for some years be passed into a permanent act by the Assembly, with a change in the eighth clause, so as to make it read that Presbyteries shall report all their vacancies to the committee for supply for at least half the number of Sabbaths in the quarter. The committee further reported that the matters sent down for consideration and action had been nearly all attended to or would receive attention in due time. It was decided, however, that no action be taken in connection with the recommendations of the Assembly's Committee on Systematic Beneficence, that Presbyteries' Committees endeavour to meet with Sessions and managers of congregations where there is a lack of system in collecting for congregational purposes or for the schemes, and, if possible, secure the adoption of some efficient and suitable plan that may produce

better results, and print and circulate an annual financial exhibit, with comments, drawing special attention to the best methods of contributing to the work of the Lord. The report of the committee on the mode of appointing commissioners to the General Assembly and the Moderator of Presbytery from year to year was postponed till next regular meeting. Mr. Hamilton reported that he had moderated in a call at Waterloo, which has come out unanimously in favour of Mr. Samuel Carruthers, formerly of Kirkwall, but now of Wappinger's Falls, U.S. His conduct having been approved, and the call sustained, communication was held with Mr. Carruthers, who signified his acceptance of the same, and as he also stated the time when he would be at the disposal of the Presbytery, it was resolved that the induction take place in the church at Waterloo on February 4, at half-past seven o'clock in the evening. The Presbytery took up the resignation of Mr. John Davidson, of the pastoral charge of Alma and Zion Church, Nichol. Commissioners from the Session and congregations were heard. Mr. Davidson, on being asked to state his mind, declared that he adhered to his tender of resignation. It was thereupon resolved that it be accepted; that his relation as pastor of these congregations terminate on and after February 14; that Mr. Mullan declare the pulpit in each place vacant on the 21st, and that he act as Moderator of Session during the vacancy. A committee was appointed to prepare a suitable minute on the removal of Mr. Davidson, who has shown himself an active, useful and courteous member of Presbytery all the years he had been connected with it. Mr. Smith presented a report from the committee to Preston, and the same was received and he was authorized to meet with the parties petitioning and form them into a station, according to their prayer, but that a list of the names, with the amount of their subscription individually for the payment of supply, be furnished to the Clerk. A request was read from the Presbytery of Paris that this Presbytery take over from them the station at New Dundee. The ministers of the congregations in Galt with their representative elders were appointed to look into the matter, gather all requisite information and report at next meeting. A circular was read from Dr. Reid calling attention to the wants and claims of the Assembly Fund. The request of the congregation of Eden Mills for the continuance of Mr. Strachan to minister to them in the Gospel was cordially granted. The Presbytery then adjourned to meet in Waterloo on the 4th of February, in the morning for the induction of Mr. Carruthers, and in Knox Church, Galt, on the third Tuesday of March, at half-past ten o'clock forenoon.

PRESBYTERY OF OTTAWA.—This Presbytery met on Tuesday, February 2, in St. Andrews Church, Ottawa, at ten a.m. There was a large attendance of members. The Rev. James Bennett, of L'Orignal, was elected Moderator for the next six months. A call from Hawkesbury addressed to the Rev. William M. Tuffis, M.A., of Bedouque, P.E.I., was sustained, and a telegram to that effect sent to the Presbytery of Prince Edward Island, then sitting in session at Charlottetown. This is the second invitation given, and it is fully expected that he will accept. A call from Russell and Metcalfe addressed to the Rev. Orr Bennett, B.A., was also sustained and ordered to be forwarded to that gentleman. The following were appointed commissioners to the General Assembly: The Rev. Dr. Moore, Rev. F. W. Farries, Rev. J. McLaren, Rev. C. A. Doudiet, Rev. R. Whillans, M.A., Rev. James Bennett, Rev. J. H. Beatt, Hon. M. Bronson, Hon. George Bryson, Mr. George Hay, Mr. Henry Ami, Mr. Hugh Gourlay, Mr. Robert Bayne, Mr. William Porter. It was intimated to the court that Mr. James McLaren, of Buckingham, had sent a cheque for \$3,000 to the treasurer of the Church on behalf of the Aged and Infirm Ministers' Fund, and on the

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motion of Mr. Doudiet it was agreed to send the hearty thanks of the Presbytery to Mr. McLaren for his generous gift. The Clerk read a communication from Dr. Reid in connection with the pressing need for a larger support to the Assembly Fund, and it was agreed to send a request to each of the Sessions to increase their donation to this fund. It was agreed also to send a petition to the Minister of Education for Ontario praying him to authorize Dr. Sewell's Stomach Charts for use in the public schools in temperance instruction. The Presbytery then adjourned to meet in St. Andrews Church on Tuesday, March 22, at two p.m. — JAMES H. BRATT, Pres. Clerk.

PRESBYTERY OF HUDON. — This Presbytery held a regular meeting in Seaford on the 19th January. Mr. J. S. Henderson was appointed Moderator for the ensuing six months. It was agreed to hold a conference on the State of Religion at next meeting. In the absence of Mr. Scott, the Convener, the report on the Sabbath schools was read by Mr. J. S. Henderson. The report was received, thanks given to the Convener, and ordered to be transmitted to the Convener of the Synod's Committee. Session records were examined and attested. Mr. Stuart, on behalf of the congregations of Hullett and Londeshoro, asked and obtained leave to moderate in a call. Stipend promised, \$800, with marse. Rev. K. McLennan, M.A., being present, was invited to sit as a corresponding member. Mr. D. D. McLeod, of Barrie, was nominated as Foreign Mission Secretary. A circular calling attention to the necessity of contributions to this Scheme being more liberal than in the past was read. The report of the Presbyterian Woman's Foreign Mission Society was submitted and adopted in terms of the following motion: "The Presbytery receive the report of the Woman's Foreign Mission Society, rejoice at the progress made by this Society, and the zeal with which the work is prosecuted by our esteemed women, commend the Society to the confidence of our people, and pray that God may bless it more and more." Contributions of this Society were over \$1,300, an advance of over \$100 over previous year. The next meeting of Presbytery is to be held in Clinton on the 5th March. — A. McLAREN, Pres. Clerk.

PRESBYTERY OF WHITBY. — This Presbytery met in Bowmanville on the 19th January. There was a fair attendance of ministers and elders. Mr. R. D. Fraser was chosen Moderator for the current year. Mr. McMechan, Port Perry, was retained on the roll of Presbytery, having been allowed by the General Assembly through the Committee of the Aged and Infirm Ministers' Fund to retire from the active duties of the ministry. Messrs. Purkiss of the Congregational Church, Barnes of the Disciples, and W. Burns, of Toronto, being present, were invited to correspond. Mr. McLaren was appointed to exchange with the probationer supplying the Enniskillen charge on a Sabbath in February, that he with his elder might meet with the Cadmus congregation and advise with them about their services. Messrs. McKeen and Whiteman after giving a favourable account of the annual report of the Presbyterian Woman's Foreign Missionary Society were instructed to convey to said Society, now in session, the congratulations of the Presbytery on the continued prosperity and cheering prospects of the Society. A favourable report was given in of the Newcastle congregation. It was agreed to apply to the Augmentation Committee for the continuance of their grant for another year. A motion of condolence with Mr. Leslie on his late sad bereavement was unanimously agreed to. Mr. W. Burns, agent for the Endowment Fund for the Aged and Infirm Ministers, gave a very interesting and encouraging address on this subject. He stated that over \$100,000 had already been subscribed and \$65,000 of it paid in; and now the proposal was to make a strenuous effort throughout the whole Church and take up subscriptions to be paid in three annual instalments. Thanks were tendered to Mr. Burns, and the Presbytery appointed a committee to make arrangements for a thorough canvass of all our congregations. The remit on a summer session in one of our colleges was carefully considered and approved of as a temporary expedient to meet the present necessity. The committee that had been appointed to examine the remit on the Distribution of Probationers gave in a lengthened report with corrections and amendments of the papers submitted to them. The Presbytery received the report, but deferred the consideration of it till the meeting in April. Notice of motion was given by Mr. Leslie that at next meeting he would move to the effect that all the commissioners to the General Assembly be sent by rotation. Mr. Drummond also gave notice that he would move, at next meeting, that the order of electing elders to the General Assembly be geographical and not as at present. The Presbytery took action upon a circular on the Assembly Fund, and it is expected that our contributions to that fund will at least reach the amount named by the agent of the Church. A conference on systematic beneficence, extending from two o'clock to half past three, was held, at which a number of the managers and members of the congregations were present and took part in it. Mr. Fraser, the Convener of the Committee, read a lengthened and interesting report, Mr. Burns spoke to the report and Mr. Drummond opened up the conference by an address on "the duty of setting apart a definite portion of income for the Lord's work," and was followed by short addresses by Messrs. Eastman, Chisholm, Keachie, Leslie, McLaren and others. At the close of the conference recommendations were adopted favourable to the scheme, and Mr. Fraser was asked to forward his report to the Church papers for wider circulation. Dr. Caven was nominated Moderator of the General Assembly. A telegram was received announcing the death of the Rev. A. Kennedy, the oldest member of the Presbytery. An appropriate minute expressing the high esteem in which he was held by all his co-presbyters was engrossed in the minute book and the necessary arrangements made for the funeral on Thursday. The members of Presbytery and the lady delegates were generously entertained at luncheon and tea by the ladies of St. Paul's

Church in the school-room. The Presbytery will hold its next quarterly meeting in Pickering on April 19th. — A. A. DRUMMOND, Pres. Clerk.

CONGREGATIONAL MEETINGS.

The annual meeting and social of St. Andrews Church, Danville, Que. Rev. Geo. H. Smith, B.A., pastor, was held in the Church on the evening of the 3rd inst. This was the largest and most enthusiastic meeting in the history of this Church. The following is a synopsis of the reports: Membership, sixty nine; number in Sunday school, 108; amount raised by the Sunday school, \$35; total revenue of the Church, \$776; balance in the treasury, \$50; amount raised by the Ladies' Aid Society, \$125. Tea was served by the ladies, music by the St. Andrews choir, and several encouraging speeches were made, including a very pleasing address by Mr. J. Thorburn Ross, president of the Young Men's Christian Association of San Francisco, Cal., one of "our boys." This pleasant meeting was brought to a close by the singing of "God be with you till we meet again."

The annual meeting of the Collingwood congregation showed the Church to be in a prosperous condition. The report of the Session indicated that the professing Christians had grown in grace through greater consecration to the service of God, and as a result the visitation of the sick and afflicted, personal efforts to win souls, liberal support of local charities and congregational treasury characterized the year. There were sixty-four received into fellowship and thirty five baptized. The Ladies' Benevolent Society greatly helped the poor with the necessities of life, and what was still better, helped them to help themselves. The W. F. M. S. and M. B. were never in better heart, and contributed for missions \$164. The H. M. Association is well organized and contributed for missions \$218. The Ladies' Church Building Improvement Committee collected and expended on frescoing \$348. The Y. P. S. C. E. more than doubled its membership, and reported an average attendance at the weekly meetings of ninety. They sent a donation to Knox College Missionary Association. The Sabbath school has a roll of over 600 pupils, with a large staff of faithful, devoted and consecrated teachers, and sent \$75 to Pointe aux Trembles school. The receipts of the Board of Management were \$2,600. The Church building debt, which was five years ago \$6,000, is now reduced to \$800, and will, before the end of the current year, be a thing of the past, to the great delight of the pastor and people, who, by this heavy burden, felt themselves crippled in their contributing to work "outside their gates."

The annual meeting of the Presbyterian congregation, Inverness, Quebec, was held in the village church on Tuesday evening, January 26. The weather being cold and somewhat stormy, the attendance was less than it otherwise would have been. The pastor, the Rev. James Sutherland, conducted devotional exercises, at the close of which he was called to the chair. The secretary-treasurer, having read the minutes of previous meeting, submitted the annual financial statement, which showed that the finances were in a very satisfactory state, more so, indeed, than any previous year during the present pastorate of now nearly eight years. Last year being the first for this congregation to be self-supporting, the meeting was agreeably surprised to learn that the pastor's salary of \$750 had been paid in full, and that a balance of stipend money to the amount of about \$20 remained in the treasury. All other running expenses were covered by the plate collection, with a balance on the right side of about \$25. Reports were submitted and read from the Ladies' Missionary Society and the Sabbath school, indicating substantial progress in these departments. All this is very encouraging when it is remembered that we are numerically losing ground year by year. There is not a year for the past twelve or fifteen but families have been leaving us for different parts of the North-West and the States, and invariably their places are taken up by French-Canadians. The trustees reported that they had received the sum of \$200 from the executors of the will of the late John Smith, as a nucleus towards an endowment fund for ministerial support. It is to be hoped that more of the wealthy people of Inverness may follow his good example only on a larger scale.

Melville Church, Brussels, held its annual meeting on February 1. The pastor, Rev. John Ross, B.A., occupied the chair. The reports submitted showed that the various departments of the Church's work are in a healthy and vigorous condition and that substantial progress had been made during 1891. In the congregation there are 115 families; forty members were received and seventeen dismissed during the year, making a net gain of twenty-three, the present membership being 246. Twelve years ago, when Mr. Ross commenced his pastorate, there were but 116 members. The financial statement presented by the treasurer, Mr. Oliver Smith, was very satisfactory. The remainder of the basement debt had been paid off, all expenses met and a balance of \$52.70 left in the treasury. Mrs. Graham's report on behalf of the Missionary Association exhibited continued liberality towards missions. The total amount raised by the congregation for all purposes was \$1,967.06, of which \$478.62 was for missionary and benevolent work. The following are the office-bearers for the current year: Daniel Stewart, congregational secretary; Elder Stewart, Thomas Davidson, William Aisley, James M. Martin, Walter Jones, Daniel Stewart, A. M. McKay, William Knechtel and John B. McLaughlin, managers; Mrs. James Kerr, treasurer; Missionary Association: Elder Stewart, president; Elder McLaughlin, vice-president; Mrs. William Martin, Mrs. Adam and

Mrs. Tufts, committee; J. S. Skene and W. B. Dickson, auditors; Elders Stewart, McLaughlin and Mitchell, trustees. A committee, consisting of Hugh Forsythe, A. Stewart, Thomas Davidson and James Duncan, was appointed to take steps to reduce the debt on the manse, after which the meeting was brought to a close.

The annual meeting of the congregation of Chalmers Church, Quebec, was held in the lecture room on Wednesday evening, 27th ult. There was a good attendance of members and adherents of the congregation. Rev. Donald Tait, B.A., occupied the chair. After devotional exercises reports were presented by the Session, the Board of Managers, the Sabbath school, the Woman's Foreign Missionary Society, the Young People's Society of Christian Endeavour, the Mission Band and the Missionary Society. These reports were very satisfactory, showing the Church to be in a prosperous condition. The ordinary revenue for congregational purposes amounted to \$3,363.03, which meets all the expenditure and leaves a balance on hand of \$56.42. The total revenue of the Sabbath school is \$231.83. It appeared from the reports of the different missionary organizations that the congregation had contributed during the past year for missionary and benevolent purposes, \$1,611.13. Of this amount \$200 were given to Home Missions, \$355 to Foreign Missions, \$257 to French Evangelization, \$175 to Augmentation Fund (Home Missions), \$100 to Protestant Insane Asylum, \$125 to Colleges, \$40 to Jeffery Hale Hospital, \$30 to the Ladies' Protestant Home, \$320.13 to other religious and benevolent objects in Quebec and elsewhere. The total revenue for all purposes was \$5,126.12. This is one of the most satisfactory financial reports ever presented in the history of the congregation, and shows a very commendable measure of liberality on the part of the people. Messrs. Wm. Brodie, J. L. Bell, P. R. Miller, Gavin Moir and James Richardson were elected managers. The present Board of Management consists of the following members: Mr. William Brodie, chairman; Mr. Archibald Miller, secretary; Mr. Thomas Brodie, treasurer, and Messrs. D. H. Gaggie, J. F. Ross, J. L. Bell, P. R. Miller, Gavin Moir and James Richardson. Votes of thanks were cordially passed to the Board of Management, the auditors, and Mrs. Neil, organist, to Mr. J. B. Logie, choir leader, and the members of the choir, and also to Mr. Robert Brodie for a special donation of \$50. Messrs. Amos Campbell and Alexander Forrest were appointed auditors for the ensuing year. After the business was over, an hour was spent very pleasantly in a social way, during which the ladies kindly served refreshments, which were much enjoyed, and for which they received the cordial thanks of the meeting, and thus closed a pleasant and most harmonious congregational meeting.

The annual meeting of Knox Church, Portage la Prairie was held on Wednesday, January 20, Dr. Macklin occupying the chair. The report of Session was read by the pastor, Mr. Wright, and contained many encouraging features. It stated that the membership is now 412, that the attendance on Sabbath services was large, and that both Monday and Wednesday evening prayer-meetings were well attended. It urged the congregation to still greater liberality in the work of missions, both Home and Foreign, stating that the amount from all sources for the Schemes of the Church for 1891 would be about \$1,100. The report of Mr. W. W. Miller, treasurer, showed that the ordinary revenue for the support of ordinances during the year had been \$3,818.95, including a donation from the Ladies' Aid of \$325. The floating debt had been reduced out of the ordinary revenue by \$425, and the year closed with a balance on hand of \$90.15. The total indebtedness at present on both church and manse is \$1,700, and the managers believe that with the largely increased scale of giving with which the congregation has begun the year 1892, the whole amount can be wiped out within the year. The Auxiliary of the Woman's Foreign Missionary Society reported the most prosperous year in its history. The sum of \$230 had been collected and forwarded by this Society for Foreign Missions. The Missionary Society of

the congregation reported \$499 to be divided among the Schemes. The Christian Endeavour give \$50 for Pointe-aux-Trembles pupil, and the Sabbath school and Bible class give \$200 to Home Missions and \$100 to Foreign, besides \$32 to the famine-stricken districts of China. The Sabbath school and Bible class reported an average attendance of 331, with a roll of about 450; and an average Sabbath collection of \$11.27 per Sabbath. An additional room was built during the year for the primary class. The officers for 1892 were appointed. Names: James McLennan, John McDonald and D. B. Hanna, managers, to take the places of those retiring; Charles Barley, sr., choir leader; Mrs. W. W. Miller, church organist; Miss Minnie Mawhinnie, prayer-meeting organist; Mrs. James Brown, Sabbath school organist; R. Thompson, congregational secretary, and George Matheson and John McAuley, auditors. The ushers for both morning and evening services were left to be appointed by the managers.

OBITUARY.

MRS. JANE MACPHERSON. The *Le Roy Gazette* says: Mrs. Macpherson, mother of Dr. W. A. Macpherson, of Le Roy, died at the residence of her son on Tuesday, January 12, at seven o'clock, from catarrhal pneumonia, superinduced by an attack of la grippe. Her age was 61 years. Mrs. Macpherson formerly resided in Esquaving, Canada, where her husband, James Macpherson, died in 1855. In August last she came here with her son; she had been an invalid for some time, but after locating in Le Roy her health was very much improved. She was a member of the Le Roy Presbyterian Church. Six children survive as follows: Dr. J. D. Macpherson, Akron, N. Y.; Dr. J. F. Macpherson, Buffalo, Dr. W. A. Macpherson, Le Roy, Mrs. D. McColl, Esquaving, Canada, and Misses Izzie and Marjory, of Le Roy. The remains were taken to Canada where they were interred in the family burial place at Boston church yard.

The careful, conservative policy of the Waterloo Mutual Fire Insurance Company, enabled the Management to present a very satisfactory report at the Annual Meeting held on the 16th ult. An abstract of the financial statement appears in another column, to which attention is directed. With such competent gentlemen on the Board as Directors the company is assured of a prosperous future.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind. Sick Headache. "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

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MINARD'S Liniment cures Diphtheria.

**British and Foreign.**

THE Rev. H. P. Glenn, of Tullamore, has received a call from the Church at Bray.

THE annual collection in Renfield Church, Glasgow, for local Home Missions, exceeded \$1,075.

A 1000 supply office has been opened in Derry for the benefit of the students of Magee College.

DR. BARNARD contemplates the establishment in Edinburgh of homes for children similar to those in London.

THE Revs. A. Wilson and W. C. Radcliffe, licentiates, are about to leave Belfast for work in Queensland.

MR. MURRAY is to publish an edition of the Psalter of 1539 in black letter, with notes by Professor Earle.

PROFESSOR RODRIGUEZ has translated a volume of Wesley's sermons into Spanish for use in the Mexican missions.

THE Rev. John Bell, of Moyville, Donegal, has died in the sixty fifth year of his age and the thirty first of his ministry.

By a large majority Glasgow Free Church Presbytery has agreed to the Assembly's overture anent ministerial inefficiency.

PROFESSOR MILDEN'S Baird Lecture on "The Ascension and Heavenly Priesthood of our Lord" is published by Messrs. Macmillan & Co.

THE Bible Christians and Primitive Methodists in South Australia have passed resolutions in favour of the union of all the Methodist denominations.

A SETTLEMENT in Bermuda similar to that of Toynbee Hill was opened recently by Sir John Lubbock, M.P. The site and buildings cost \$67,000.

THE Science College in the University of Tokyo, Japan, has now fifteen professors, amongst whom one, a chemist, is an Englishman, and all the rest Japanese.

MRS. J. McMILLAN, M.A., a distinguished graduate of Queen's College, Belfast, has been appointed to the Chair of History and English Literature there.

THE Scottish Church Interests Committee is about to start a weekly newspaper called *The Beacon*, whose main purpose will be to maintain the State connection.

MENRS. MOODY AND SANKEY incline to visit those places in Scotland where preparation has been made for their doing good and where the work is arranged to be followed up.

THE Students' Missionary Society in connection with the English Presbyterian College raised last year over \$2,000. The Swatow Mission Extension Fund is the scheme of the present year.

IN his attempt to set up a hierarchy in Egypt the Pope is said to be actuated by the hope that he will obtain as a set-off the establishment of diplomatic relations between Britain and the Vatican.

THE Rev. Alexander Webster, of Edinburgh, says that the title "reverend" was first given to judges, but after the institution of the Church of England the clergy stole it from the lawyers.

MR. DAVID HANSON IRWIN, son of Rev. W. Irwin, D.D., Castlerock, has received a call from the Howard Street Presbyterian Church, San Francisco. The stipend promised is \$2,500.

AFTER hearing a deputation from the Scottish Shoopkeepers' and Assistants' Union, Glasgow Presbytery resolved to call attention from the pulpit to the propriety and advantages of early shopping.

ARRANGEMENTS are being made for the appointment of an assistant to Dr. Walter C. Smith, of the Free High Church, Edinburgh, who, through feeble health, is unable to fulfil all the duties of his pastorate.

SELDOM have there been so many important Presbyterian Churches without pastors as is the case in England to-day. Nearly the whole of the vacancies have been occasioned by the ministers accepting calls from Scotland.

THE Brussels Conference is now over, and it is understood that there is to be entire prohibition of the import of intoxicating liquors for the use of the Africans, and that arms and ammunition will be sold only under specific restriction.

AN anonymous friend in Belfast offers \$500 a year for three years towards the support of a new missionary for India, on condition that the remaining sum necessary be subscribed in addition to the ordinary givings to Foreign Missions.

PROFESSOR GODET, of Neuchatel, the well-known commentator, is engaged on what is likely to prove his *magnum opus*—an introduction to the books of the New Testament. The work is understood to be in an advanced state of preparation.

THE Rev. W. A. Walton, B.D., who has entered on his new charge at Paisley, has handed over the money collected for a testimonial to himself to the Session Clerk of Wallace Green, Berwick, for distribution among the poor of the congregation.

THE Rev. Mr. Mill, assistant in the Free West Church, Perth, has been offered a temporary appointment as assistant in Regent Square Church. Mr. Mill was very strongly recommended both by Rev. D. Gibson, of Perth, and Professor Laidlaw.

THE Rev. James Gilchrist Gould, M.A., late assistant to Rev. Armstrong Black, of Palmerston Place Church, Edinburgh, has been ordained to the pastorate of Bridgend Church, Dumbarton, in succession to Rev. William Watson, M.A., now of Birkenhead.

PRINCIPAL DYKES, it is understood, cannot go as one of three ministerial delegates to the Presbyterian Alliance, to meet in Toronto, Canada, next September. If so it will fall to Rev. Dr. MacFwan, who stands next in the order of election to go as a delegate.

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**REMEMBER, CROUP**

Generally comes like a thief in the night. It may attack your child at any hour. Are you prepared for it? Ayer's Cherry Pectoral gives speedy relief in this disease. It is also the best medicine for colds, coughs, hoarseness, sore throat, and all disorders of the breathing apparatus, is prompt in its action and pleasant to the taste. Keep it in the house. C. J. Woolridge, Wortham, Texas, says: "One of my children had croup. The case was attended by our physician, and was supposed to be well under control. One night, I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the little sufferer's alarming condition had become possible in spite of the medicines it had taken, I reasoned that such remedies would be of no avail. Having a part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and in a short time it was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved its life."

"I am never without Ayer's Cherry Pectoral—the best remedy for croup." Mrs. J. M. Bohm, Red Bluff, Cal.

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HOUSEHOLD HINTS.

SCALLOPED OYSTERS.—Sprinkle a buttered dish with bread or cracker crumbs, then put in a layer of oysters, lay on bits of butter, sprinkle over a little pepper and salt, and so on until the dish is full, leaving the crumbs on top; moisten with the liquor from the oysters. Bake half an hour in a quick oven.

PICKLED OYSTERS.—Rinse the oysters in their liquor, strain it upon them and let them come to a boil; then take them out of the liquor to cool. Prepare pure cider vinegar by boiling it with peppers, a little salt mace, cloves and nutmeg, and when perfectly cold pour it over the oysters and keep them in a covered stone jar.

HICKORY NUT MACAROONS.—Make frosting as for cake and stir in enough pounded hickory nut meat, with mixed ground spice to taste, to make convenient to handle. Flour the hands and form the mixture into little fanciful shapes. Place on buttered tins, allowing room for the cakes to spread and bake in a quick oven.

ALMOND CAKE.—One cupful of butter, two cupfuls of sugar, one cupful of sweet milk, three and one-half cupfuls of flour, whites of eight eggs, one teaspoonful of cream of tartar, one-half teaspoonful of soda or two teaspoonfuls of baking powder flavoured with almond. Bake in layers; spread each layer with soft frosting and sprinkle split blanched almonds on each layer.

COCONUT CAKE.—One cup sugar, half cup of butter, two eggs, half cup of milk, two cups of flour, two teaspoons of baking powder. Bake in thin layers. For icing, beat to one cup of powdered sugar. Spread a layer of this on the cake and strew it thickly with grated and sugared coconut. Place another layer of cake on that and proceed as before. On top put only icing.

GOLD CAKE WITH CHOCOLATE FROSTING.—One cup each of butter and sweet milk, two cups of white sugar, four cups of flour, two teaspoonfuls of baking powder, yolks of eight eggs, flavour with vanilla. Bake in two loaves. Frosting: One heaping tablespoonful of grated chocolate in a cup and the cup filled with white sugar, five tablespoonfuls of sweet milk, boil five minutes, add a teaspoonful of vanilla, beat until cold enough to spread.

COFFEE CAKE.—Put one pint of light bread dough in quite a large bowl; add two tablespoonfuls of butter; a little salt; one cupful of milk, and one cupful of sugar; two beaten eggs and grated nutmeg to flavour. Stir all together. Then add flour, using your hands to mix the dough, which should not be made stiff. Let this rise, and when put in shallow pans; spread melted butter over the tops and sprinkle thickly with cinnamon and sugar. Let them rise again, and bake about fifteen minutes.

PECAN NUT CAKE.—At the south, where the pecan nut grows to perfection, they are an admired addition to cake, but as they can be bought fresh in almost any large town, this recipe may be followed elsewhere. Have a pint measure full of fresh-pressed nuts after they are shelled, and set them aside until you are ready to add them to layers of icing put between flat round cakes made after the following proportions: One pound of flour, whites of sixteen eggs, three-quarters of a pound of sugar, half a pound of butter, a teaspoonful of extract of bitter almonds. Bake this cake in large, flat tin plates made for cooking jelly cake. This quantity should make six.

For the icing you need whites of three eggs, one pound of pulverized sugar. Make the icing as soon as you have put the cakes in to bake, and insert the layers while they are still warm. Dot the bits of nut closely with them, especially at the top. It is a favourite cake with young folks, but so extravagant as would seem at first sight, if made in combination with some dish that requires only the yolks of eggs.

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PILU.—Boil one pound of tender breast bacon in enough water to cover well till very tender; then lift out and place over steam, where it will keep hot. Put into the water in which the bacon was boiled one pint of the best rice, nicely mashed, and a quart can of tomatoes; add a little salt and cook till thoroughly soft, stirring often. This should be cooked slowly and in a double boiler. When done put in a covered dish. Slice the bacon thin and lay on top of the rice, and serve a slice with each spoonful from the dish. This is a very nutritious and delicious dish.

CHOCOLATE CAKE.—One and a-half cupfuls of sugar, half a cupful of butter, half a cupful of milk, one and three-fourths cupfuls of flour, a quarter of a pound of chocolate, three eggs, one teaspoonful of cream of tartar, half a teaspoonful of soda. Scrape the chocolate fine and add five tablespoonfuls of sugar to it (in addition to the cupful and a-half). Beat the butter to a cream and gradually add the sugar, beating all the time. Add three tablespoonfuls of boiling water to the chocolate and sugar, stir over the fire until smooth and glossy, then stir into the beaten butter and sugar. Add to this mixture the eggs well beaten, then the milk and the flour, in which the soda and cream of tartar have been thoroughly mixed. Bake twenty minutes in a moderate oven. This will make two sheets. Frost.

SNOW-FLAKE CAKE.—Half a cupful of butter, one and a-half of sugar, two of pastry flour, one-fourth of a cupful of milk, the whites of five eggs, one teaspoonful of cream of tartar, half a teaspoonful of soda or a teaspoonful and a-half of baking powder and the juice of a lemon. Beat the butter to a cream, gradually add the sugar, then the lemon, and, when very light, the milk and the whites of the eggs, beaten to a stiff froth; then the flour, in which the soda and cream of tartar are well mixed. Bake in sheets in a moderate oven. When nearly cool frost with frosting made from the whites of three eggs, two large cupfuls of powdered sugar, half a grated coconut and the juice of half a lemon. Beat the whites of the eggs to a stiff froth, add the sugar gradually and the lemon and coconut. Put a layer of frosting on one sheet of the cake. Place the other sheet on this and cover with frosting. Set in a cool place to harden.

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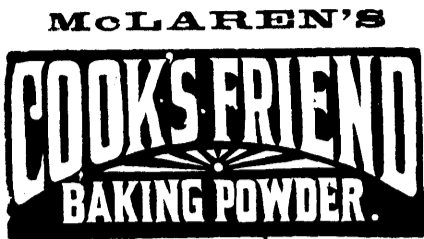
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BIRTH

At 183 Carlton Street, Toronto, on January 27, the wife of A. W. McLaren, of a son.

MARRIED.

At the residence of the bride's father, Horse shoe Curve, Caledon, by the Rev. A. Wilson, on Thursday, January 21, Mary J., eldest daughter of Mr. Joseph Ferguson, to Mr. James Robinson, contractor, of Vancouver, B.C.

DIED.

At his residence, Blandford, Co. of Oxford, January 25, 1892, of pneumonia, Wm. Cowing, aged 82 years.

At Denver, Colorado, on Friday, January 29, John Leys, of Rice, Lewis & Son (Limited), in his 55th year.

At his residence, Rosehurst, Guelph, February 4, Thomas Goldie, mayor, Guelph, eldest son of James Goldie, Esq., aged 42 years.

MEETINGS OF PRESBYTERY.

BRANDON.—In Portage la Prairie March 8, at 7.30 p.m.

CHATHAM.—In St. Andrews Church, Chatham, March 8.

GUELPH.—In Knox Church, Galt, on third Tuesday of March, at 10.30 a.m. Conferences on State of Religion, Sabbath Schools and Temperance.

HURON.—In Clinton, March 8, at 10.30 a.m.

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

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

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

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

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

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

REGINA.—At Moosejaw, second Wednesday of March, at 9.30 a.m.

ROCK LAKE.—In Manitou, Tuesday, March 1, at 7.30 p.m.

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

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

During Dr. Caven's Absence

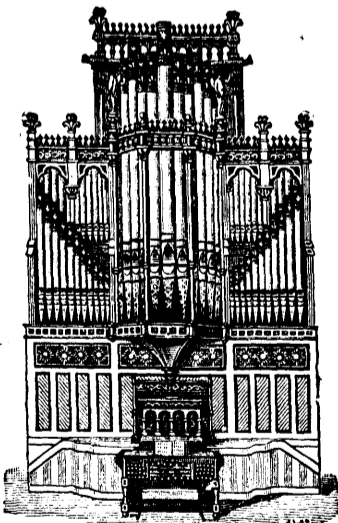
From 1st February to latter part of May, all correspondence with the Principal of Knox College should be addressed to the Rev. Dr. Gregg, 8 Madison Avenue, Toronto.

Correspondence regarding Sabbath Service of Students should be addressed to the Rev. Dr. McLaren, St. George Street, Toronto.

NOTICE.

A Special General Meeting of the shareholders of The Presbyterian Printing and Publishing Company (Limited), for the purpose of the Election of Directors and the transaction of General Business, will be held at the Office of the Company, 5 Jordan Street, Toronto, on Saturday, the 27th day of February, 1892, at the hour of one o'clock in the afternoon. By order, A. W. McLACHLAN, Sec'y-Treas.

Toronto, February 4th, 1892.



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