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The Canada Presbyterian

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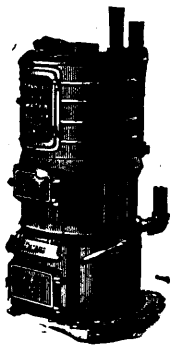
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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, APRIL 29th, 1891.

No. 17.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

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Notes of the Week.

THERE is under consideration a plan for a South American Roman Catholic Council on the model of the one recently held in Baltimore. When it will be held is not yet decided, but the majority of the bishops indorse the project. The aim of the Council will be the entire re-organization of the American Churches.

FOURTEEN Presbyteries in the United States have taken action in regard to the teachings of Professor Briggs, of Union Theological Seminary, New York. They either protest against the confirmation of Professor Briggs by the Assembly or they propose a thorough investigation of his position before such confirmation.

PRINCIPAL RAINY delivered the closing address of the Session at the New College, Edinburgh. Referring to the discussion of public questions in the pulpit, he said that it was only on matters in which principles of morality or Christian principle were conspicuously concerned that the pulpit could usefully and worthily be heard.

THE M'All Mission is prospering in Grasse. A hall has been hired, and large audiences gather every Sunday to hear the Gospel. M. Réveillard and M. Hirsch, from Paris, lately visited the charming little town and held a series of meetings in the local theatre. A new branch of the mission has been established at Besançon, the birthplace of Victor Hugo.

GOOD work, it is said, is already being accomplished by the Glasgow branch of the Anti-Gambling League. At the last meeting of its committee Mr. Bogle, the secretary, submitted a correspondence with the Lord-Advocate, who intimates his acquiescence in the suppression of lotteries. Instructions were given to report to the authorities a Church bazaar about to be held in Glasgow at which a lottery is announced.

AT the International Convention of Old Catholics held in Cologne, it was learned that quite a colony of Jansenists still existed in France. In all they number about 5,000 souls in Forez and Dauphiné. They have been without church and priest, their old men having led in worship, and the works of Nicole and Hamonbourg constituted their source of edification. They have now petitioned the Old Catholics to supply them with a priest.

THE census of India shows that the total population, 285,000,000 in 1891, has increased by 30,000,000 in the ten years since the last census in 1881, but of this increase 3,000,000 is due to accessions of territory by conquest. Allowing for that, the rate of increase seems to have been nearly twelve per cent., and if it continued for fifty years the population would then reach the stupendous total of 500,000,000. Even now India holds a fifth of the human race.

DR. DUDGEON, of Pekin, delivered a striking address at the annual meeting of the Glasgow branch of the society for the suppression of the opium trade, over which Mr. Andrew Mitchell presided. Mr. William C. Maughan read the report which stated that the consumption of opium was increasing in India and the Straits Settlements, but two Asiatic nations, Japan and Corea, have had the courage and enlightenment entirely to prohibit the import and use of the deadly drug.

THE American Presbyterian Assembly is to meet next year in Portland, Oregon. This puts the vivacious Chicago *Interior* into an ecstacy of delight. In this fashion it relieves its pent-up feelings. Ho for the Pacific slope in '92! There is \$25,000 already in sight for the extra expense of the Assembly in going to Portland. The other 'slopers will put up enough to pay the balance of it. They want the Presbyterian Church to see for itself its empire of the setting sun. Then we shall be 3,000 miles from New York. That alone will be worth the money.

A REGULAR contributor of the Belfast *Witness* writes. The age of sensibly-conducted meetings is surely come. At the Royal Hospital a large assemblage, under the chairmanship of Sir David Taylor, elected a house physician. The usual preliminaries were gone through—they heard the speeches of the proposers and seconders, took the vote between the rival candidates, and elected one of them—all in the space of twelve minutes! I am glad to think that the Longwinds and the Interminables are finding their occupation gone. Dr. Morrow, who has got the hospital, is very highly spoken of.

THE Belfast correspondent of the *British Weekly* writes: The closing meeting of the General Assembly's College, Belfast, was held recently under the presidency of Principal Killen, D.D. The Gamble Library Hall was crammed with an audience eager to hear Dr. Heron, Professor of Church History, discourse on "The one Holy, Catholic, Apostolic Church." The address was chiefly a review of Mr. Gore's book, "The Church and the Ministry," and certainly any one who went expecting to hear a thoroughgoing bit of historical and theological criticism did not go disappointed away. Dr. Heron contended ably for the New Testament episcopate pure and simple.

THE *New Zealand Presbyterian* reminds treasurers of congregations of the regulation passed by the Synod for the payment of probationers. In doing so it quotes the regulation, which speaks well for the liberality of the congregations under the Southern Cross. It is as follows: The vacant congregation shall be held responsible for the payment of probationers and ministers sent as supply, and shall pay at the rate of, at least, \$20 per week in cases in which the charges were self-sustaining before the vacancy occurred, and in which full ministerial service is rendered by the supply sent; and in cases in which charges were not self-sustaining, at the rate of \$15 per week for similar service, but for mere pulpit supply it shall be at the rate of \$10 for every Lord's Day, along with travelling expenses.

THE *New York Independent* says: The Federal Government of Canada waited until after the elections before taking action on the Manitoba School Act and Dual Language Act. These two Acts passed by the Manitoba Provincial Parliament provide for the abolition of the Catholic separate schools and the disuse of the French language in the courts and Legislature. The Federal Government has decided not to veto these laws, leaving them simply for the action of the courts to decide on their constitutionality. In Ontario and Quebec the system of separate religious schools, now done away in Manitoba, is still enforced. But the Manitoba people thought they had no use for sectarian schools. This shows the drift in Canada, and if, as seems likely, the courts maintain the constitutionality of these laws, the separate schools in these provinces cannot long be maintained.

IT is stated that not very long ago, an old man and his son, living in a small town in Russia, were suspected by their priest of heterodoxy. The priest, wishing to test their orthodoxy, visited them, taking with him an *icon*, or holy picture. This he held, asking the suspects "What is this?" "An image," was the joint reply. "An image of what?" enquired the priest. "Of wood," returned the heretics. They should have answered that it was a holy *icon* of God, and then the priest would have been as-

sured of their orthodoxy. The priest set the law in motion, and father and son were arrested and thrown into gaol. After a two months' imprisonment they were tried on a charge of blasphemy, found guilty, and sentenced to banishment to Siberia. But they had the temerity to appeal, and the Court of Appeal in Tiflis, after a long hearing of this question, decided that the *icon* was actually an image, and was likewise made of wood. Father and son returned to their home. Now it is proposed that persons similarly accused shall be deprived of the right of appeal, the sentence pronounced by the court being immediately put in execution.

THE *New Zealand Presbyterian* has the following: It is generally supposed that the proceedings of ecclesiastical bodies are dry and uninteresting to the public, and that those of the Presbyterian General Assembly are no exception. The sitting concluded yesterday has, however, differed considerably from the rule, and not only have the debates been free from dry, set, or dogmatic speeches, but there were now and then humorous sallies that "brought down the house." One of the northern members was specially noted for his dry humour, and whenever he arose there was always an expectant look on the faces of members as something amusing was anticipated. On one occasion a member rose to move a motion, when the humorist also got up, and the former sat down. The northern member thanked his friend for giving way to him, especially as he wished to take the opportunity of moving the motion for a private reason. When he left home his wife said to him: "How is it that I don't see your name in the reports of the Assembly as having moved a motion?" He had replied: "My dear you don't know anything about it. If you were there you would not move a motion either. There is just a coterie of members who move all the motions." His wife replied: "Well, if you do not move a motion this time you will not go back to the Assembly." The gravity with which the statement was made only tended to aggravate the burst of merriment that followed. Later on the humorous member seconded a motion, when one of his friends remarked to him: "That is another point for you."

THE death of Dr. Adolph Saphir took place recently at his residence, Lansdowne Road, Notting Hill. Mrs. Saphir had died four days before. They were closely bound in life, and in death not very far divided. Dr. Saphir was one of the fruits of the Free Church Jewish Mission at Pesth, and he came over to Edinburgh as a student in New College. He brought to the work of the Christian ministry very rare gifts. His acquaintance with German writers, particularly with the Christian mystics, was both wide and deep, and he attached himself with peculiar tenacity to the theology of the Cross. His literary gift was marked from the first and soon attracted the attention of Dr. Norman M'Leod, who engaged him as a contributor to *Good Words*, in which his earliest papers appeared. He was first settled in the ministry at South Shields, where he published his book on "The Conversions of the Bible," which, although like all his writings unequal, contains some very fine and noble passages, perhaps the most memorable ever written by him. He soon found his way to London, where he acquired very great influence as a preacher and as a religious writer. His health was delicate; the exertion of preaching twice a day was too much for him, and he was thus compelled to resign his pastorates both at Notting Hill and Belgrave, though to the last he preached when he could. He supplied the Presbyterian pulpit at Bournemouth during part of the winter. In his own way, Dr. Saphir was undoubtedly one of the best preachers of the day. Many hearers felt that he went deeper than anyone else, and although his discourses were long, and apt to be somewhat diffuse, they were to the last full of felicities in style and thought. His vogue as a writer rather declined, but his books are always worth reading and consulting. His sympathies were wide, and he numbered many well-known literary men among his early friends. He has left an appreciable impress on the religious life of England.

Our Contributors.

WELL, WHAT OF IT?

BY KNOXIAN.

In one of his last and most meaty books the late Dr. Austin Phelps says it is a dangerous thing for the pulpit to reason in a style which prompts hearers to say at the close of the argument,

"WELL, WHAT OF IT?"

Assuming all that to be so—granting that your facts are facts, that your propositions are true and your conclusions drawn logically enough to please Whately—what of it? Neither facts nor argument concern me. They have no bearing upon my life. They do not improve my mind or touch my conscience. Supposing all you say is correct—*What of it?*

If a hearer can with any degree of fairness put that question at the end of a sermon, or even at the end of any considerable part of a sermon is there not reason to fear that there is something wrong with the sermon?

Is there a civilized man with a living conscience on the face of this earth to-day who can read one of Spurgeon's sermons and lay the book down and say: "*Well, what of it?*" You feel in your innermost soul that there is something of it—that there is very much of it, so much of it that you had better be careful what you do about it. Take any volume you please, let the volume open where it may, read any sermon that happens to come under your eye and neither at the end of the sermon, nor at the end of any one division of the sermon, can you say, *Well, what of it.* At the close of each division as well as at the end of the sermon there are always a few home thrusts that would keep almost any hearer from saying, *Well, what of it.*

Nobody ever thinks of saying to John McNeill at the end of a sermon—*Well, what of it.* The sharpest citizen in the American Republic would never get a chance to say to John Hall—*Well, what of it.* Did anybody ever ask Talmage that question? Felix didn't ask Paul, *What of it.* He was too frightened at the end of Paul's discourse to put a question of that kind. Agrippa may have thought of a number of things when he was "almost persuaded" but he never thought of saying—*Well, what of it.* When Nathan told that little parable of the ewe lamb to David, the king did not say with a curl of the royal lip—*Well, what of it.* The fact is preaching that prompts any reasonable man to say, *Well, what of it,* is weak preaching. It is wide of the mark. It does not touch humanity at any point. It may be located so far back in the centuries that no living man feels much interest in it. Sermons on heresies that prevailed two thousand years ago or on heretics that were dead or embalmed before the flood, are very likely to make hearers say—*Well, what of it.*

Brother Historicus has been reading up his Church history. Naturally enough his sermons run in the line of his reading. He thinks it might be for edification to give a sermon on some past doctrinal heresies so he takes a day on the Ebionites, the Elcesaites, the Marcosians, the Serpentians, the Artonites and several other ancient people of heterodox leanings. At the close of the discourse a parishioner of a practical turn whispers, *Well, what of it.* Can you blame him?

Another brother thinks he is endowed with special power to discuss and settle peculiar questions. One day he tackles the witch of Endor and after demolishing half-a-dozen or more theories gives his own with a *Q. E. D.* kind of an air. When he has proved to his own satisfaction that his theory is correct and broadly hinted that the questions involved are now settled for all time some hearer hungering for Gospel truth might be excused for saying, *Well, what of it.*

This third brother is much exercised about modern science, so much so that he puts a little in many of his sermons. He touches up Tyndall, handles Huxley, and dresses down Darwin in a way that satisfies himself if it does not feed his parishioners. As he finishes up a discourse somebody says, *Well, what of it.* Nobody here ever read a line of Huxley, or Tyndall, or Darwin.

Sound doctrine is essential to the prosperity—yes, to the very existence—of a congregation. No congregation, at least no Presbyterian congregation, can long keep together if doctrinal poison works in the minds of the people. And yet there are doctrines that need not be preached upon very often. How would an orthodox brother feel if at the close of a masterly sermon on sinless perfection some hearer of a practical turn should say, *Well, what of it.* Nobody here is in the slightest possible danger of ever becoming perfect.

A sermon on the baneful effects of undue religious excitement might under certain circumstances be a good thing. In fact circumstances might arise that would make it the duty of a pastor to give his people a few words of truth and soberness on that topic. Some congregations never need sermons of that kind. Fancy a minister preaching on the evil effects of religious excitement to a congregation half the hearers in which never take less than two sleeps during the service. At the close a hearer might be excused for saying, *Well, what of it.* There is no excitement here. Half of us have been asleep.

Not long ago we heard of a pastor who preached a powerful sermon on the sin of going to the theatre. There is no theatre nearer his congregation than one hundred and thirty or forty miles. At the close of that sermon almost any one

would feel tempted to say, *Well, what of it.* A theatre may be a bad place but there is none nearer than Toronto.

The same question sometimes comes into your mind when a man has talked to you for an hour. Supposing all he said were true—what of it.

You sometimes instantly say what of it when you read or dip into a book. Every line of the book may be true, but it may be truth so unimportant, so common-place, that you feel no interest in it. You have heard it a thousand times before and there was no earthly reason why it should have been printed in that book.

A newspaper that prompts you to say at the end of every news item, paragraph and editorial, *Well, what of it,* is not the best kind of a newspaper though it may be and often is much more respectable than one that publishes sensational falsehoods and libellous personalities to keep itself from being common-place.

PRESENT-DAY PAPERS.

AN ADEQUATE SUPPLY OF MINISTERS.

BY WILLIAM CAVEN, D.D., PRINCIPAL OF KNOX COLLEGE, TORONTO.

Though many agencies are employed in the advancement of the kingdom of Christ, none of these takes precedence of the ministry. Among the "gifts" bestowed upon His Church by the ascended Lord, apostles, prophets, evangelists, pastors and teachers hold a first place. In every period of the Church's history the closest connection is seen to exist between the ministry and the body of Christ. When persecution has made public acts of ministry almost impossible, extraordinary grace, bestowed through other channels, has compensated for the loss; but in quiet times the Church's growth in numbers, zeal and holiness has been largely conditioned on the efficiency of the ministry. Pious and able teachers are needed, but also an adequate supply of them. Whether we think of home or foreign work, this is obviously the case. As regards the functions of preaching—not to speak of pastoral work—large numbers of men are wanted; and nothing can be farther astray than the opinion of an ingenious critic of the ministry in Scotland, who is assuring the Church that a dozen or a score of really good preachers would be quite sufficient for that country.

At the present time many Churches, both in Europe and America, are complaining of an insufficiency of candidates for the ministry, and in several of these the evil is steadily increasing. What is the proper remedy? What should be done?

First of all we should pray "the Lord of the harvest that He would thrust forth labourers into His harvest." In His hands are the hearts of all men; and He both disposes men to offer for this service and bestows the spiritual endowments, without which all educational qualifications are in vain. When the hearts of men are moved with an exceeding love for the Saviour and with tender compassion for those who are perishing for lack of knowledge, they will assuredly say, Here are we, send us.

Fervent prayer should be offered not only for this immediate purpose, but also for the increase of spiritual life in every part of Christ's body; for when the Church is filled with life it is certain that she will abound in faith, love and true consecration; and even should worldly inducements all look in another direction, there will not be wanting those who will gladly embrace the toil and privations of the ministry. In the healthful organism every function will be properly discharged; there will be no redundancy and no defect. We cannot too much emphasize the fact that when young men are slow to offer themselves to the Lord in the ministry of the Word, there is reason for anxiety respecting the general condition of the Church's health. It cannot well be supposed that a Church in which "the manifestation of the Spirit is given to every man to profit withal," and in which "the Word of Wisdom," "the Word of Knowledge" and "faith" richly abound, should lack those who will be ready to preach the Gospel wherever their service may be required. Like Peter and Andrew, James and John, when called to leave their nets, they will not hesitate to forsake their earthly calling and follow the Master.

In most branches of the Church certain educational attainments are required of candidates for the ministry—a certain curriculum in Arts and Theology prescribed. The wisdom of this course is easily vindicated. A knowledge of the subjects usually embraced in such curriculum is most valuable as a mental discipline, and is intimately connected with efficiency in pulpit and pastoral work, and in general church administration. Nor can it be desirable that with the view of obtaining a larger supply of students for the ministry, less importance should be attached to their training, or the ideal of qualification lowered. Most churches have been seeking rather to elevate the standard; and when we have respect to the generally advanced condition of education in our day, and the relation of the various theological studies to the progress in other departments, we cannot doubt their wisdom in so doing. It were an evil day for the Church and the ministry when the opinion should prevail that a large and accurate knowledge of the Scriptures—of their original text and of the criticism and interpretation of the text—may be dispensed with, that the thorough study of doctrine is not required, that the careful study of Church history is unnecessary, and that

the method of constructing sermons does not need to be learned. But in the Churches which we have specially in view, the current is so strongly in the direction of not only maintaining the highest standard of ministerial education already reached, but elevating it still further, that it is unnecessary to dilate on this point.

Is it not possible, however, that there may be a want of elasticity and perfect adaptation in our methods of training men for the ministry, and that on this account we are excluding from the sacred office some whose services should not be declined? If this be so the matter should be very carefully considered.

I may be allowed to state the practice of the Church with which I am connected, the Presbyterian Church in Canada. This Church encourages in every way its students to take a complete university course before entering Theology, and a large majority of them are doing so. But a briefer Arts course of three years is arranged for those in whose case the Presbytery deems it most suitable; and a large number of devoted men whose age or financial circumstances stand in the way of university graduation are thus prepared for the study of Theology. The entrance examination of this briefer course, though including Greek, Latin and mathematics, is not so high as the matriculation examination in our Arts Colleges, and the course itself is shorter by one year. The students in this course are taught classics (the branch in which they can least profit by university teaching) by tutors connected with the theological schools, while Philosophy, Natural Science, Hebrew and whatever subjects are embraced in their curriculum are studied in colleges, which in Canada are, happily, in close proximity to these schools or seminaries. These students thus acquire a fair knowledge of the subjects in Arts which are most necessary in preparation for their special studies; and in the theological seminary their course is the same as that of graduates in Arts.

The Presbyterian Church in Canada has received excellent service from the class of ministers thus trained, and without them could never have extended its operations over its vast home mission field as it has been enabled to do. As already said, every encouragement is given to take a full course in Arts, and as the country advances an increasingly large proportion of the students do so; but our experience seems decidedly to tell us that the Church would suffer not a little were graduation in the university to be uniformly demanded.

The Canadian Church has a few ministers who by special permission of the General Assembly have been admitted to Theology without passing through either the larger or the shorter course in Arts. These are men who, in actual service, have discovered gifts which in the judgment of the Church clearly point towards the ministry. They receive the best training in Theology which their deficiency in literary acquirement will admit.

Should this brief statement make the slightest contribution toward the solution of a very important problem, its end will be gained.

Knox College, Toronto.

CONCERNING "LAPSED MASSES."

MR. EDITOR,—It is a long time since I have troubled you with any demands upon your space, so I can the more confidently ask you for a corner now. Not that I can claim any merit for my forbearance—matters more instant (though not more congenial) have filled my time.

I am moved to address you now by some words in a paragraph of news which you printed a few weeks ago. Here they are:—

Professor Robertson, of Glasgow, does not think that poverty has so much to do with non-church-going as some people suppose. Drink he believes to be a much more serious question. But there must be something more than that when it is found that a great number of the non-church-going are among the respectable artisan class earning good wages. He is convinced that what is at the bottom of the mischief is the blinding influence of this mercantile, money-making and luxury-seeking age, which only believes in what is seen.

Some grains of truth, doubtless, lie at the bottom of this—if it be deep enough to have any bottom! To those who refuse on the one hand to base their theories upon untested assumptions and, on the other, to abandon any theory because it appears likely to commit them to distasteful admissions, these calm, self-satisfied pronouncements of the doctrinaires would be vastly amusing—if only something less important than human souls was at stake! "Non-church-going," indeed! Is the professor quite sure, I wonder, that the men who whisper sly jokes to each other in the pews, and the girls who giggle in the choir, stand much higher than the "lapsed masses" in the estimation of Him who preached glad tidings to the poor? Would the weekly listening to an anthem and an essay make such a vast difference after all?

Go out in your own city of Toronto and look for them and I guarantee that you will find among the non-church-going, hundreds who are sober, industrious, intelligent, aye, and kind-hearted and true—men, too, who are continually making sacrifices for principle, and ready to make greater when the occasion comes. These men are in every city and wherever they are, they are struggling towards the light. Go to the Bible, and you find there that which is suited to their every need with a perfectness beyond all ingenuity of man to devise. Turn, then, to the Church whose handbook and standard this Bible is, and ask yourself how it happens that the curator of eternal truth is utterly out of sympathy with those whose hearts are hungering with a great hunger for just that en-

lightenment and that rest which the truth alone can give them. Surely the professor is right after all—there must be a "blinding influence" at work; but whose eyes are blinded?

Do you know, I have an idea that Dives was a good church-goer—evidently he could take the point of a reference to the teaching of Moses and the prophets. Probably, too, he gave quite respectable sums to the schemes, and you may be quite sure that the rulers of the synagogue knew the flavour of his entrees and the bouquet of his wines! But Lazarus? Well, no; I think Lazarus must have been as good a representative of the lapsed masses as they had in those days.

But this is a digression. I began by quarreling with the professor's dictum, and have come round to an agreement with him that somebody's eyes are blinded.

May the Master take away the bandage soon, and wholly!

Up-in-the-Woods, March, 1891.

N. T. C.

JERUSALEM PRESBYTERIAN MISSION.

MR. EDITOR,—The leading article on "Missions to the Jews in Palestine," in THE CANADA PRESBYTERIAN of the 4th ult., calls forth my heartfelt gratitude to the Lord of Missions for the increasing and deepening interest which Christians of all denominations are now taking in the spiritual welfare of God's ancient people—the brethren and kinsmen of Paul and Peter and John—the people to whom we owe the oracles divine, both Testaments alike; "to whom pertaineth the adoption and the glory and the covenants and the giving of the law, and the service of God, and the promises; whose are the fathers and of whom as concerning the flesh Christ came, who is over all, God blessed for ever."

It is a happy sign of the times we live in, indicative that "the time to favour Zion, yea, the set time is drawing nigh"—looming already in brightening rays on the horizon of prophetic, rapidly approaching events. And, oh! what a blessing the conversion of the Jews to their Prince and Saviour—the anointed of God—will prove to the Church and the world at large! My brother Paul compares it to "life from the dead." The Lord said to His friend: "The Father of all them that believe." "I will bless them that bless thee;" "In thy seed shall all the nations of the earth be blessed." And how can we the spiritual seed of Abraham in Christ, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise," how can we better and more effectually bless our brethren, the Jews, than by leading them to the Lord Jesus—the Light that lighteth the Gentiles, and the glory of his people, Israel? I firmly maintain that no Church is fully doing its solemn sacred duty to the world if it does not also embrace the Jews in its missionary operations. The Anglican Bishop of Jerusalem in his primary charge remarks very truly, that "beginning at Jerusalem includes one-half of the standing orders of our Lord to His Church concerning her missionary commission. . . . They (Churches) can choose any Gentile mission they please, but yet they have also in some way, and through some agency, a duty to Jewish missions. . . . Missions to the Jews are a sacred and living charge of our Lord to us." And those Churches are most prosperous that recognize and discharge this solemn duty of giving a share in their prayers and practical interest to the Jews. The scriptural order is "beginning at Jerusalem"—"to the Jews first."

The article refers to my humble person in most kind terms, for which I feel grateful. It is now nearly five years that I have been trying to promote an active, prayerful interest in the Jews among my Presbyterian brethren in the Dominion of Canada; I have been wooing Canada long enough and I trust next General Assembly will unite us in the Master's service among His people, "still beloved for the fathers' sakes." It should be known throughout the Churches of the Dominion that this mission to Jerusalem is the offspring of their prayers and longings for the salvation of Israel—it is the Lord's answer to their prayers. But for the hopes and expectations raised and fostered by Canada, it is doubtful whether I should have been here now.

Here is briefly how the Lord brought me up to His holy hill of Zion. My society "the British Society for the propagation of the Gospel Among the Jews," having got into financial straits and fully expecting that Canada wanted my services for Jerusalem, decided to relinquish the Jaffa mission and set me free at the end of July last. In that same expectation I had come up to Jerusalem once and again in search of mission premises, not easy to find at any time and not to be had except at the Mohammedan new year—the 17th of August last. By the kind assistance of the United States vice-consul here I heard of a suitable house on July 16. He wrote: "You had better come as soon as possible, as I am sure some one else will soon be after this house, as houses are in such demand and it is just the thing. Do not lose the chance."

Within a couple of hours of reading this letter we—Mrs. B. and self—were on the road to Jerusalem, travelled all night, visited the house early in the morning, discussed terms with the landlord, secured it and started back to Jaffa by mid-day on the 17th. On the 18th I heard of the motion which led the General Assembly to postpone any definite decision! We came notwithstanding; and every day we and all who are acquainted with what is passing in Jerusalem are impressed the more strongly that the Lord's hand has been in it all, that He has brought us here just when the interests of His cause among Jews and others demanded our presence and humble

labours in the city of the Great King. And we are all happy in having followed His leading. We believe that He has much work for us to do for Him here, and we are not greatly concerned about means of support. He who called us here will provide.

Last Lord's Day the Rev. James Wells, Convener of the Jewish Committee of the Free Church of Scotland, was here, and preached in the morning in the "upper room" of this mission. We conversed and conferred on the Lord's work in this city and land, and with his approval and encouragement I am sending by to-day's post an overture to the General Assemblies of Scotland, to my dear friend, the Rev. Dr. Edmond, for the English Synod, etc., and will send it also to the Canada General Assembly, inviting the union of Presbyterian Churches in Jerusalem, "thereby to manifest their essential unity in doctrine and primitive ecclesiastical polity and to counteract high churchism and the misrepresentation of Protestant principles before the degenerate Oriental Churches."

I take pains to make it generally known that this mission is a child of the Presbyterian Church in Canada, though not yet owned and supported by it. On Sabbath, the 8th inst., the Revs. Alexander Andrew and Alexander Baird, Free Church, and the Rev. James Davidson, U.P., took part in the services and assisted me in the administration of the Lord's Supper in the evening.

Our Presbyterian brethren in the Southern States, particularly the First Presbyterian Church, in Charlotte, N.C., pastor, the Rev. Dr. Müller, are taking a deep practical interest in this mission, and some contributions have come from Vancouver on the one side and Texas on the other.

But it is time to send to the post and I have just been obliged to request a rabbi visitor, who wants us to attend his daughter's wedding to-morrow, to be so good as to return in an hour.

But to-morrow the members of the Y.W.C.A., some fifty or more, hold their Bible class and meeting in this house, so we cannot go to the wedding. More by another mail, D.V.

Jerusalem, March 19, 1891.

A. BEN OLIEL.

GOOD LITERATURE WANTED.

MR. EDITOR,—To-day a letter was received from the Rev. C. W. Gordon, B.A., Clerk of the Presbytery of Calgary, and from it I reproduce the following extract, which I ask you to insert in THE CANADA PRESBYTERIAN: "You may be able while in Toronto to do us valuable service in the following matter. The Presbytery of Calgary is establishing a circulating library, making each mission point a distributing point for good, wholesome, clean literature. The hope is that such a library may not only furnish reading matter where there is none now, but especially may drive out the vile, wretched novels that flood the country. Good, clean literature, not necessarily religious—anything wholesome—adventure, travel, history, popular science, etc., is the desideratum. The Banff library, presented by Mr. William Mortimer Clark, has already done good service. We aim at having a central depot at Calgary with 1,000 volumes, from which outlying districts can be supplied from time to time. We don't want old Sabbath school libraries, but if you can get one or two men to send us a good selection of readable books by freight (which I hope they may pay), they will be conferring a great benefit on this whole section. If you send me names I shall be glad to send a copy of a circular now in course of preparation."

Who will help this pioneer Presbytery in this laudable undertaking? Many of our people have books of the kind asked, and they have read them. Will they not send them west that they may go about doing good? In the West are thinkers, scholars, scientists as well as men of ordinary education, and reading, hence good literature will be appreciated. And if any man wishes to help and has not a book he can buy and send. That there may be two or three of the same kind will make no difference. Books sent to 544 Church Street will be forwarded free of cost. The Rev. Mr. Gordon's address is Banff, Alberta.

J. ROBERTSON.

544 Church Street, Toronto, Ont.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D. SC., OF KNOX CHURCH, OWEN SOUND.

EDINBURGH CONTINUED—INTEMPERANCE—JOHN KNOX—THE PEOPLE'S WILLIAM—UNIVERSITY—GRANGE CEMETERY—OLD GREYFRIARS—A VISIT TO HOLYROOD, ETC.

I am not more than half a Scotchman, but will take no second place in my admiration of Scotland and its institutions. While yet a boy I took great delight in reading the lives of Wallace, Bruce, and Burns' poems, the Shorter Catechism and the Bible, books dear to every Scotchman. The result was I had a great desire to see a country of which I had heard and read so much. I shall never forget the "Gray Metropolis of the North," the most romantic city I was ever in. We love Scotland with all our heart. It is often uppermost in our thoughts. The effects produced on our mind by its romantic scenes can never possibly be oblit-

erated. We love Scotland most when we think upon it in our best moments. We love its Sabbaths, than which there are no spectacles more heavenly on earth—none more strikingly emblematic of the rest that remains to the people of God. We closed our last sketch with a reference to the quiet Sabbath spent in Edinburgh. I once heard a venerable minister, when he came in the course of his public prayers to ask the blessing of heaven upon the city, prayed that "God would have mercy upon this great and wicked Edinburgh." Now I can fancy that the stranger who is conducted through its streets on the Sabbath and who has only mingled in its services and most select society, would listen with astonishment to such an account of the Gray Metropolis, either from the pulpit or anywhere else. Dr. Guthrie well remarked that "the stranger envies us our Scottish Sabbaths and land of precious privileges." Of a city where God is so honoured, His day is so hallowed, His temples are so thronged, we are ready to say: "The Lord hath chosen Zion, He hath desired it for His habitation. This is my rest forever; here will I dwell." Hence it hurt their national vanity and gave deep offence to some who were proud of their native place. Yet whether the charge of the aged divine excited surprise or offence there is a good deal of wickedness as well as learning in the "Modern Athens." "And he heals the hurt of the daughter of God's people slightly who conceals that fact either from himself or others." There can be no doubt that whiskey is the greatest curse of Edinburgh, and, for that, of all Scotland. On whatever street you may be walking the whiskey bottle challenges your gaze. Dr. Guthrie said: "Seven years of my ministry was spent in one of the lowest localities of Edinburgh; and it almost broke my heart day by day to see, as I wandered from house to house, and from room to room, misery, wretchedness and crime; the detestable vice of drunkenness, the cause of all, meeting me at every turn, and marring all my efforts. If there is one thing I feel more intensely than another it is this: that drinking is our national curse, our sin and shame, our weakness. I speak the words of truth and soberness when I say that this vice destroys more men and women, breaks more hearts and ruins more families than all the other vices of the country put together! Nor need I speak of the multitudes of lives it costs. Nothing ever struck me more in visiting those wretched localities than to find that more than half these families were in the churchyard. I believe we will in vain plant churches and schools, though they be as thick as trees in the forest, unless this evil is stopped." We did not think there was much improvement in this respect judging from what we saw, since Guthrie uttered those words. For in all our tour through Holland, Belgium and Germany we saw less drunkenness than might be seen in one of the cities of Scotland in three days.

THE FALL BY DRUNKENNESS IN EDINBURGH.

One man must have been upwards of sixty before he was first observed by a resident of the city. And he made then a decent, personal figure in broadcloth of the best. For three years he kept falling—grease coming and buttons going from the square-skirted coat, the face puffed and pimply, the shoulders growing bowed, the hair falling scant and grey upon his head, and the last that ever I saw of him he was standing at the mouth of an alley with several men in moleskin, three parts drunk, and his old black raiment daubed with mud. I fancy that I can still hear him laugh. There was something heart-breaking in this gradual declension at so advanced an age. You would have thought a man of sixty out of the reach of these calamities; you would have thought that he was nicked by that time into a safe place in life, whence he could pass quietly and honourably into the grave. Oh! those six-storied tenement houses; street after street of them, six flights of stone steps. Social inequality is nowhere more ostentatious than at Edinburgh. To look over the South Bridge and see the Cowgate below full of crying hawkers is to view one rank of society from another in the twinkling of an eye.

JOHN KNOX'S HOUSE.

It has been said that no native-born Scotchman was ever canonized as a saint—they had to borrow one from the Jews. I told this to an old Scotchman, who replied that they had a man in Scotland once who was worth a baker's dozen of the rest o' yer saints—John Knox, the founder o' oor parish schules." He has a very large place in the Scottish heart. They show with feelings of national pride the house where he used to live, and from one of the windows of which he preached when expelled from St. Giles Cathedral. John Knox's Free Church, on the north side of Netherbow, was built in 1850, and has a florid Gothic front with large wheel windows. John Knox's house, at the north corner of Netherbow and High Street, contiguous to the west side of John Knox's church, was the town mansion of the last Abbot of Dunfermline, became the residence of John Knox in 1559, and continued, with some intervals, to be occupied by him till his death in 1572; it underwent thorough repairs in 1849, to be made a show-place to visitors, and contains relics of Knox and the Reformation. John Knox occupies a sunny spot in their hearts, and he deserves it too. No living man, however, has such a strong hold of the people of Scotland as "the people's William," as they call him. An elector in Midlothian said that he believed that "William Ewart Gladstone was the best man the warl had ever seen sin' the days o' the Apostle Paul."

(To be continued.)

Pastor and People.

FOR WHOM CHRIST DIED.

He walks beside you in the street,
The crowded street of common-places,
And does but glance into your face
A moment when you chance to meet ;
But eyes made wise by love can see.
However swift his steps may be,
He carries with him everywhere
A weight of care.

You have your burden, too ; but yet
It does not press at all sometimes,
And you can hear the heavenly chimes,
And so the weary way forget ;
You have a Friend your griefs to share,
And listen to your softest prayer,
You know how safely they abide
For whom Christ died !

But he has found it hard to trust,
For life is hard and rough to him ;
The skies above his head are dim,
And his work lies among the dust.
Small hope has he to cheer his way,
Nor light of love to make his day,
No heavenly music meets his ears
Through all the years.

He is your brother—give him love !
“ Destroy not him, him for whom Christ died,”
By tyranny, neglect or pride ;
Within the Father's house above
Is room for him and you ; and here
You well may hold your brother dear,
Nor make the space between you wide,
For whom Christ died.

O, greet your brother in the street,
With friendly smile and helping hand ;
Give him his portion in the land,
Be good to him whenever you meet ;
It may be through your love that he
The Father's love and care will see ;
Then win, and keep him by your side,
For whom Christ died.

—Marianne Farningham.

ON PREACHERS AND PREACHING.

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

NO. XI.—BOLD PREACHING.

There are many kinds of preaching, such as Biblical preaching, bold preaching, experimental preaching, evangelistic preaching, educative preaching, earnest preaching, and so forth, each of which, while included to some extent in the others, is nevertheless quite distinct and will admit of a separate treatment, the advantage of which is, that the excellencies and adaptations of each is seen in a strong light, and the true value of each properly appreciated. Now, we take up bold preaching because it stands at the front in both Testaments. The prophets were commanded to : “ Cry aloud, spare not ; lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins,” Isaiah lviii. 1. “ And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions : be not afraid of their words, neither be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear or whether they will forbear : for they are most rebellious,” Ezekiel ii. 6, 7. Repeated mention is made of the boldness with which the apostles spoke the word of God. And their united prayer was : “ And now, Lord, behold their threatenings : and grant unto thy servants, that with all boldness they may speak Thy word,” Acts iv. 29. Paul asks the Ephesians to pray for Him “ that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak,” Ephesians vi. 19, 20. There is an element of the character of the preacher that must always be prominent, because he deals with men's sins, men's shortcomings, men's defections from the love of God and allegiance to His will ; and he deals with them to recover them and restore them to righteousness. He must therefore be thorough and not heal slightly the daughter of God's people. He comes to men with a message from God. He has a Gospel to proclaim, not a philosophy to propound. His preaching is not a preaching of “ ifs ” or “ buts,” it is dogmatic. It is not a half-tone, but a strong, firm, sonorous note of no uncertain sound. It is the utterance of a heart on fire with “ inward power,” and of a soul knit into triple strength. It is the outcome of conviction ; of the realization of the truth ; of the sense of God's presence ; of the unspeakable need of man. How does the preacher see man ? In the light of the judgment seat and eternity. He is a spiritual being with an immortal nature, for whom there are the highest, noblest, grandest possibilities, if he will but accept the overtures of mercy, and the blessings of grace. That that may be done the minister uses great plainness of speech in telling men of their lost condition and all its outworkings and manifestations in the life ; of their need of conversion, and what is even more their need of regeneration, that they may be new creatures—the great change being a heart change more than a head change ; a change in affection more than a change in opinion—and of the provision God has made to accomplish all this. Each step in the process is a humiliation for man, a casting him down, taking away from him all the false grandeurs to which he clung, stripping him naked that he may be clothed anew with the garments of Christ's righteousness.

This requires courage. It requires also faith. It is so much more easy and pleasant to do something else than this, to deal with other themes, philosophic, scientific, historical, poetical, that the hard and honest truth men need to know first is not seldom slighted or ignored altogether. To tell men that they are spiritually dead and blind by nature ; to tell them that except they repent and turn to God through Jesus Christ the only way, they must perish ; to tell them of an endless punishment because of their sin, of the wrath of God's indignation poured out upon them demands the boldness that is rooted in faith and love and profound conviction. The great cardinal truths of divine revelation condemning man at the bar of his own conscience, as well as at the bar of God, do not please, do not bring applause, do not secure followers, and therefore more popular subjects are selected and discussed, many of which merely waste the sacred hours of the Sabbath, or let slip the precious opportunities enjoyed for working with God's good spirit in convicting men of sin, righteousness and judgment. Consider it how we will, a faithful preacher of God's holy Gospel must be a bold man ; brave and courageous in heart ; fearless in utterance, and no respecter of persons. A man who with the eye of faith sees the peril of the immortal soul and proclaims the provision made for its deliverance.

He is a man, too, whose urgency comes from an inward impulse, his spirit is overborne by a mightier spirit so that he cannot but speak the things he has seen and heard. He that would convince others must be convinced himself. He that would make others feel deeply must feel deeply himself. He that would move others must be moved himself. The heart and soul must be responsive to God's touch. God seldom uses a dead man to quicken dead souls.

Boldness is needed for direct personal dealing, such as results from intense desire to save. How much of this there is in the epistles, and in the messages of the prophets. No far-off allusions satisfy their consciences in the discharge of their duty. No unmeaning generalities, no polite ephuisitic phrases cover up the horrid and hideous blackness of the people's sins. They lay them bare in homely speech. They strike right home, and at once the blow is felt. The most famous man in our day speaks thus : “ Say ye, I am personal ? I am personal ; I mean to be so. I wish we were more personal. We cannot be too personal to save your souls. When the minister stands at last before God he will be asked as to the honesty of his intentions, and whether he endeavoured to save men's souls. The faithful minister cannot be too personal. Ye must listen to the truth ; and though it be unpleasant, ye shall startle at it.”

The minister has to awaken conviction of the right all along the path of duty. And to do this he must appeal to the conscience, enlighten the mind, and correct the conscience. Many things he may say will create opposition but that he is prepared for. His work cannot be done without a measure of that. And so he, like the boatman, keeps right on through the great waves while the fresh spray rains on him. He finds exhilaration in overcoming the resistance. Oliver Cromwell described the famous James Guthrie as “ the short man that would not bow.” How would James VI. describe Andrew Melville who was so brave with him ? Ah, those old Scottish ministers knew nothing at all of such action. They realized too fully whose they were, and before whom they stood. Crowns and coronets had no power to dazzle them or dim their eyes to flagrant sins. They lived too near to God to fear man. They were lifted by their spirituality of mind above every earthly consideration. They were God's noblemen. And how many kindred spirits had they on English ground, men who were the glory of the Church. Latimer may be taken as their typical representative. Preaching before King Edward VI. in 1550 from the text : “ Take heed and beware of covetousness,” he began in this singular way : Take heed and beware of covetousness—take heed and beware of covetousness—take heed and beware of covetousness. And what if I should say nothing else these three or four hours (for I know it will be so long in case I am not commanded to the contrary) but these words : “ Take heed and beware of covetousness.” It would be thought a strange sermon before a king to say nothing else but “ *Caveat ab avaritia*,” “ Beware of covetousness.” And yet as strange as it is, it would be like the sermon of Jonah that he preached to the Ninevites, as to the shortness and fewness of the words. For his sermon was : “ There is yet forty days to come and Nineveh shall be destroyed.” . . . We are many preachers here in England, and we preach many long sermons, yet the people will not repent nor convert. This was the fruit, the effect and the good that his sermon did, that the whole city at his preaching converted and amended their evil living and did penance in sackcloth. And yet in this sermon of Jonah is no great curiosity, no great clericalness, no great affectation of words nor of painted eloquence ; it was none other but, “ Yet forty days, and Nineveh shall be destroyed ” ; it was no more. This was no great curious sermon, but it was a nipping sermon, a pinching sermon, a biting sermon ; it had a full bite, it was a nipping sermon, a rough sermon, a sharp biting sermon.” And so the grand old master of pulpit eloquence proceeds hewing to the line with a directness and earnestness that seem to us in these days of prophesying smooth things, fierceness. He turns to the king and looks at him full in the face, saying : “ Here I would say a thing to your majesty.” And with tremendous incisiveness he speaks of the sins of the noblemen and the court, uttering ever and anon lofty sentiments like this : “ The poorest ploughman is in Christ equal with the greatest prince

that is.” Latimer is a model preacher for direct, forcible, bold, and thoughtful preaching. He reminds us of John Welch preaching before the University of Saumur with great boldness and authority. On being asked how he could be so confident among strangers and persons of such quality, he made answer, “ He was so filled with the dread of God that he had no apprehensions for man at all.” John Howe, the author of “ The Living Temple,” “ Delighting in God,” and much else of high and refined thought, and beautiful conception and chaste, crystalline expression, was for a time chaplain to Oliver Cromwell, and while serving in this capacity he preached a sermon on “ A particular faith in prayer,” to combat and destroy a common opinion in the court, that whenever eminently religious persons offered up their supplications for themselves or others, secret intimations were conveyed to the mind, that the particular blessings they implored would be certainly bestowed, and even indications afforded of the particular way in which their wishes would be accomplished. During the discourse Cromwell knit his brows as was his wont when angry, but Howe heeded not. When he had finished a person of distinction came up and asked him “ whether he knew what he had done,” at the same time expressing his apprehension that he had irretrievably lost the Protector's favour. Howe coolly replied “ that he had discharged what he considered a duty, and could trust the issue with God.” How many noble, grand men stand in this apostolical succession ? Men in every age, for God has never been even in the worst times without witnesses. And how many have suffered for their boldness ? Chrysostom of Byzantium, Calvin of Geneva, Edwards of Northampton and a mighty host of others not so famous but not less faithful.

A more recent instance is worthy of note. While the actress Sara Bernhardt was in London, Canon Wilberforce, son of the Bishop of Oxford, in a sermon in Westminster Abbey, described her as having “ dared to come to London, bringing her illegitimate children with her, and flaunting her skirts in the very face of royalty.” Then turning on the Prince of Wales, he said : “ It is the nation's disgrace that Britain's future king should so far forget what belongs to the dignity of his station that he should visit this woman in the theatre green-room and speak face to face to her in flattering words.” Then in closing the Canon said : “ Oh, how deeply virtuous England regrets the premature death of the good Prince Consort ! Had he been living to-day this could never have happened.”

There is ever need of boldness in preaching. As the ordinary Christian is called on to add to his faith, virtue or courage, so is the preacher of the word. He must not fear the face of man or he is sure to fail. He cannot fear man and be faithful. Without boldness to declare the whole counsel of God he is simply contemptible. He is a time-server, trimming his sails to catch a favouring breeze, and so becomes a trifier with the truth which determines the eternal destinies of men. Instead of being a beacon light warning against peril and hazard, he is an *ignis fatuus* luring only to danger and death.

FORGETTING THE GIVER.

It is very possible in receiving benefits to forget the giver. Our Lord found but one man returning to give thanks for being healed of his leprosy, and asked the question : “ Where are the nine ? ” They may not have been altogether ungrateful. The love of home may have inspired some to go at once to proclaim their cure, and others may have been eager to go to the priests to be assured of recognition as clear of their leprosy. There are many now who do not make such acknowledgment to Christ as is His just due. It is possible to accept the truths of the Gospel system, to have a place in the Church and entertain a hope of heaven, and yet not to feel that sense of obligation to the once-suffering Saviour who has redeemed us which we ought to possess. If we felt as thankful as we might for the salvation Christ has procured for us we should be found constantly like that grateful stranger who “ fell down on his face at His feet giving Him thanks.”—*Christian Index*.

THANKING GOD FOR OUR THORN.

Dr. George Mathewson, of Scotland, is totally blind, and yet he is one of the most learned and gifted men in all Britain. He was a member of the Pan-Presbyterian Alliance of Belfast in 1884, and no man in all that body of great men was heard with more profound attention than he. In oratorical power he had few, if any, equals in that body of eloquent men. He spoke with such fluency, power, and magnetism that he swept everything before him.

It is beautiful to witness the sweetness of the spirit of this man, although he lives, and must always live, in total darkness, yet he is a cheerful and happy-hearted Christian. The following touching words from his pen ought to strengthen the Christian patience of God's afflicted children :—

“ My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine love, whose human path has been perfected through sufferings, teach me the glory of my cross ; teach me the value of my thorn. Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of the hour when I wrestled until the break of day. Then shall I know that my thorn was blessed by Thee ; then shall I know that my cross was a gift from Thee, and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these : ‘ It is good for me that I have been afflicted.’ ”—*Cumberland Presbyterian*.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 29th, 1891.

OUT of all sight the best thing written so far on the Briggs' controversy is an article in the *Interior* by Dr. G. P. Hays who calls himself a "very high critic." Adopting the methods of the Higher Criticism he proves conclusively that Dr. Briggs never wrote his own Inaugural address. At all events if the proof is not absolutely conclusive it is quite as much so as any argument ever made by a Higher Critic to prove that Moses never wrote the Pentateuch. A clever writer, proceeding on the lines of the Higher Criticism, could show with some degree of success that Edward Blake never wrote the famous Durham letter.

THE mineral lands in northern Ontario not already sold belong to the people of Ontario. That is a fundamental fact which the good people in and around Sudbury and many others do not seem to comprehend. Prospecting for minerals does not give a prospector any stronger claim to mineral land than tramping through a pine forest gives a man a claim on timber limits. The prospector and the bush ranger are merely attending to business just as all the rest of us have to do. The problem with these mineral lands is to get revenue out of them for their owners, the people of Ontario, without depressing the mining industry. No doubt the people's representatives in the Legislature will be able to solve that problem.

WHILE the difficulty that interfered for a time with the mission work of Rev. D. Macgillivray and Dr. McClure in Honan has been satisfactorily settled, it is to be regretted that members of the American Presbyterian mission staff in the same province have been exposed to similar rough treatment by the natives. Dr. Hunter together with his wife and Mr. Lane have been labouring in Cho-Ning-Chou since last autumn. From a letter written by Rev. J. Goforth to Rev. M. P. Talling, of St. James Church, London, Ont., it appears that in January an excited mob attacked the house where the missionaries lived. Mrs. Hunter and her two little girls tried to escape, but were prevented. In response to her entreaties they were permitted to remain until next morning on condition that they would then leave the place. It seems Mr. Lane is dying of consumption and Mrs. Hunter's health has been seriously affected. There are stern realities to be encountered in prosecuting foreign mission work.

IF the facts are as stated in some of our contemporaries, the Local Option law quashed the other day by Chief Justice Galt has an inner history. It is said that the temperance men were told in effect to draw up a law to suit themselves, and that the drafting was done by Mr. J. McLaren, O.C., of this city, and the Bill put through the Legislature as he drew it. It is very unlike the Premier to allow laws to pass that way and very unlike Mr. Meredith not to notice Bills that seem to be dangerously near the constitutional line, but still the thing may have happened. Even Homer sometimes nods. Both the Premier and the Opposition leader may have thought that as it seemed difficult to please the temperance people with legislation they should be allowed to try their own hand at law-making. Possibly the Legislature may have had the same opinion. An appeal is spoken of and perhaps it may yet be decided that the law is all right. Meantime the by-laws passed under it are being quashed every day.

IT says very little for our boasted civilization, not to speak of our Christianity, that a large township in western Ontario had to be divided into two

parts by the Legislature the other day because the people quarrelled so badly that they could not work the municipal machinery together. It is a good thing that the heathen to whom we send missionaries do not read Canadian newspapers. To say that one part of the township is French and the other of British origin does not mend the matter. Nearly one-half of Canada is French, and if it is understood all round that Canadians of French and British origin cannot live peaceably as citizens under the same form of government, it is high time we were looking out for some other form of political existence. In the case alluded to we know almost nothing about the merits of the dispute. Supposing the French were wrong in every particular, the case would not be any more hopeful from a large point of view. The fact on the surface is that the French and the British could not get on together. Extend this fact until it reaches provincial proportions, and there is an end to the Confederation compact. Assume that the French of Quebec and the other provinces can never live in peace, and all thoughtful men who have anything to lose must ask themselves what next? If it is a settled thing that men of British and French origin cannot live peaceably under the same flag, it becomes the duty of every patriotic man to look out for some better arrangement.

WHATEVER may be said of the other crops, the crop of election petitions is thriving. To believe that all these protests that are being filed at Osgoode Hall are intended solely or even mainly to purify election contests requires an amount of simplicity and charity not often given to average Canada. There is too much reason to fear that the courts of justice are being used to fight out the political battle that should have ended at the polls on the 5th of March. Of course it is a good thing to put down electoral corruption in all its forms, but that is not the thing aimed at in many cases. One-fourth the members of the Ontario Legislature were petitioned against last summer, but with two or three exceptions the petitions end in—shall we say a fizzle or a "saw-off." The courts of justice were never intended for a political arena, and party warfare in this country, unscrupulous as it often is, never took a more dangerous form than when it entered the halls of justice and tried to fight it out there. With judges making up the voters' lists and judges trying protested elections—judges working at both ends of the contest—it will soon become very difficult for average citizens to believe that there is no politics in the courts. The matter is not mended by the fact that Conservative lawyers are nearly always retained by Conservatives and Liberal lawyers by Liberals. This arrangement is hard on the profession because it seems to indicate that politicians are afraid to trust a lawyer who does not belong to their own party. No doubt the election law was intended for a good purpose, but there is reason to fear that it is being grossly misused.

THERE is one way in which the Church might perhaps economize a little in Home Mission work that we have never seen discussed. It does not by any means follow that a Presbyterian congregation can be built up in every place in which speaking numerically there is room for one. The question is not simply: Are there people enough there to start a congregation. The question is: Are there people enough capable of working the Presbyterian system. Presbyterianism means self-government and self-government in Church or State requires intelligence, self-control, patience and a certain amount of capacity for managing affairs. We could easily name localities in which all the ministers in Toronto could not build up a substantial Presbyterian congregation. No doubt some of them could draw crowds by their preaching but the crowd would scatter as soon as the preacher went home. When left to themselves the crowd could do nothing and people who can do nothing never can be made Presbyterians. Other denominations can make something out of men who have no brains but we cannot. Quite likely the Home Mission Committee always take the quality as well as the number of people into consideration when opening new mission stations. Presbyteries, however, do not always do so. The time has certainly come when Presbyteries should ask whether proposed new fields have material that can be made into elders, managers, deacons and other office-bearers. Without the capacity for self-government stations are of little ecclesiastical use to us. Other denominations can preach the Gospel to them and we can do our best work among people who are blest with brains.

THERE is a good deal of force in a point by the *Interior* the other week in regard to the relative merits of short and long pastorate. Whether the pastorate should be short or long depends very much on what the people want the pastor to do. If the pastor is merely expected "draw" by sensational methods, if his business to get up a "show" of some kind every Sabbath evening, a pastorate of two or three years is long enough. Few men can run an ecclesiastical "show" for more than two years. The crowd accustomed to the display of pulpit pyrotechnics and naturally demand a new showman. If, on the other hand, the pastor is wanted to build up the Church on solid foundations, to bring in the young to gain influence over families, to mould character and improve the quality of the people, instead merely to draw a crowd, a long pastorate is all sight better than a short one, provided the pastor is the right kind of man. Then there are special cases. If a minister is called merely to fill a half-empty church, why should he not leave as soon as the pews are all let? If called mainly to pay church debt, why not go somewhere else when the debt is paid? In both cases the work for which the man was wanted is done. In fact if a minister called for motives other than the right ones to a pastorate is likely to be short, and no one has the right to complain. Put the pastorate solely on a business basis, and the minister has as good a right to keep an eye on business as the people.

PROFESSOR ELY ON SOCIAL REFORM

THE problems of social reform and philanthropic work are engaging the attention of all classes of thoughtful men. Those who have made political economy and kindred subjects the special study are taking a prominent part in the discussion of questions that are forcing themselves to the front. It is well amid the angry contentions of those engaged in industrial strife to listen occasionally to men whose interest in these questions is chiefly academic. If the theories they propose and their manner of exposition sometimes lay them open to the charge of being doctrinaires, their thoughtful consideration, disciplined modes of thinking and large acquaintance with facts and principles entitle them to a respectful hearing. They are removed from the bias to which those engaged in the work of practical reform are to a certain extent inevitably subject. Professor Richard T. Ely, of Johns Hopkins University, is well known as a thoughtful, earnest and scholarly man, who for years has devoted his attention to the social and industrial problems now pressing for solution. He therefore fitly opens a series of papers on immediate industrial, social and philanthropic reforms, now appearing in the pages of the *Christian Union*.

Professor Ely starts out with the observation that people have not been sufficiently educated to forecast the effect of their efforts in the direction indicated. The custom has been to remove an evil no longer tolerable by the means readiest at hand, but which may ultimately result in a state of things as bad if not worse than that which has been swept away. Then he lays down the principle that preventive rather than repressive effort is specially needed. Civilization, he says, advances in proportion as we apply the former and render the latter superfluous. A third general consideration he expresses in these terms: All reform to be hopeful must be religious, and consequently we need a reformation of the Church in the direction of social Christianity. Christianity which is not practical is not Christianity at all. Private effort for ameliorating the condition of the helpless and downtrodden has according to Dr. Ely proved ineffectual in the past and must necessarily do so in the future. He instances in proof of his position the condition of England, where to a larger extent than anywhere else private effort has been brought to bear on the growing evils that so afflict industrial communities. These private as distinguished from state agencies have been helpful in many ways, but he considers that the most effective work can only be accomplished by governmental action. He holds that as a general principle it is the function of government "to furnish relief to the needy and help the distressed when a general, widely organized, and long continued or perpetual system of relief is required, and that private effort should be organized with a view to stimulating, guiding and improving public activity along this line. Private effort alone is irregular, spasmodic and unsystematic."

Professor Ely sees no necessity for radical changes on present methods of action. He seeks

their improvement by special adaptation to the actual requirements of the time. It is evolution, not revolution, that he desires. Educational methods can be adapted to present conditions, and in his opinion the term of school attendance should be extended and that more industrial training should be given. Legislation for the strengthening and encouragement of home life is considered highly necessary. Such ought to include sanitary laws, the prohibition of child labour and the limitation of the hours of labour in several cases. Temperance legislation of a repressive and preventive character ought to be passed. In this connection also the State ought to provide facilities for recreation by providing public parks, baths and opportunities for beholding the beautiful in art. The industrial difficulty might be mitigated by the enactment of laws for providing compensation for injuries sustained by those who follow hazardous occupations, and the appointment of boards of arbitration and conciliation, making arbitration compulsory in the case of corporations at least. Natural monopolies, Professor Ely thinks, should be under State control and in time nationalized. Thrift should be encouraged by Government savings banks, and a limited form of life insurance. Taxation should be so adjusted that its incidence will not fall heaviest on those least able to bear the burden, and in time he looks for land nationalization. He concludes by saying that "the true aim of industrial reform is to equalize opportunities—a very different thing from establishing equality—and to render of general application the principle that he who will not work shall not eat."

THE EPISCOPATE AND THE SABBATH.

FOLLOWING up the plan adopted by the New York Independent a few months ago of ascertaining the sentiments of ministers and leading public men regarding the opening or closing of the Chicago World's Fair in 1892, that journal has now obtained the opinions of nearly a hundred representatives of Episcopal Churches on the same subject. All the Churches that hold episcopacy have through their representatives placed themselves on record on a question of momentous practical interest. The result is most gratifying to all who value the sacredness of the Lord's Day. It is also a cheering indication that public opinion is by no means in sympathy with a lax observance of the sacred day. This expression of opinion, along with other indications, confirms the impression that to the better and evidently the larger portion of the American people the continental Sabbath is a distasteful and undesirable institution. It is well that a day so essential to the present and eternal welfare of the people should be preserved from the encroachments that the worldly spirit, bent on material gain and pleasure, is ever seeking to make. The course taken by the Independent will be productive of excellent results. It will strengthen the hands of those who are labouring for the extension of Sabbath Observance, and help in the enlightenment of the public conscience concerning a question of vital importance.

The dignitaries of the Roman Catholic Church are far from being unanimous in their views as to the Sunday opening or closing of the Chicago Exhibition. Archbishop Ireland, whose advanced views on temperance and social reform are well known, leads off with a brief but able protest against the opening of the gates on Sunday. Six Roman Catholic archbishops give their views. Three favour a partial opening, and the other three are outspoken in their opposition to any opening at all. The archbishops who would not object to an afternoon opening take the ground generally taken by their Church, that while divine service is in progress the day is sacred, yet the afternoon hours may be properly spent in recreation and amusement. One bishop makes the claim that the forenoon of Sabbath belongs to God and the afternoon to Caesar. Those in favour of opening are the Archbishops of Philadelphia, New Orleans and Santa Fé. It is not difficult to account for the expression of opinion on the part of the two latter named prelates. They live among people who have traditionally held lax views regarding obligations of the Sabbath, but it is significant, that where the utmost license is taken in the matter of Sabbath desecration the archbishops steadily oppose every movement that would tend to countenance the extension of such desecration. The Archbishops of St. Paul, Oregon, and San Francisco plead earnestly and powerfully for the integrity of the day of rest.

Twenty-five bishops of the Protestant Episcopal Church have responded to the invitation for an

expression of their views on the question submitted. Out of that number only three are disposed to favour an afternoon opening. They do not take strong ground. One, the Bishop of Pittsburg, thinks that such opening would be the lesser of two evils and that it would afford opportunities for the distribution of tracts and Bibles and for holding evangelistic meetings. Another, the Bishop of Milwaukee, evidently leans to the side of laxity though he is not very outspoken, taking shelter behind the trite formula that much can be said on both sides, and retreats by pleading numerous engagements as a reason for declining a definite expression of his views. The Bishop of Fond du Lac cannot resist the opportunity afforded him of speaking in disparaging tones of those who are not enamoured with the idea of a sacramentarian episcopate. As his remarks are not devoid of interest, and as giving an idea of the position he takes, the following may be quoted:—

Now, in America our Protestant Christianity, from having followed the traditions of men, and taken Calvin or Luther or Wesley for its Master, has greatly lost the capacity and idea of Christian worship. It neglects and disobeys Christ's command, and does not "Do this,"—that is, "offer this in remembrance, or as a Memorial" of Him on the Lord's Day"; and then, having broken His command, and followed its own self-pleasing form of worship, with Pharisaical hypocrisy it censures some poor labourer who goes into a picture gallery or listens to a band of music. I might advise a Christian living in Chicago to go to the Exposition on some other day; but in the general interests of morality I hope the Government will open the departments devoted to art on Sundays after twelve o'clock. It would only be in the interests of the saloons and theatres to keep them closed.

All the others are strong and decided in their conviction that the interest of religion and morality would be injuriously affected by the Sunday opening of the Chicago Exposition. The opinions of Bishops Huntington and Coxe are vigorously and tersely expressed.

The ten bishops who speak for the Methodist Episcopal Church, without exception, declare against Sunday opening. They take the ground that the divine law is universally binding, and that in view of the highest interests of mankind, as well as for the national welfare, the gates should be closed on the first day of the week.

The majority of the Roman Catholic bishops who have replied to the queries sent them are in favour of opening the Exposition on the Sunday afternoons. Sixteen of them have, with one exception, expressed their opinions on the subject. The exception is the Bishop of Wilmington, to whom the question does not seem to be of much importance either way. He says:—

In answer I say that, as to the questions submitted, I have not only no opinion for or against, but I feel no call to get up an opinion. I have difficulty enough already in answering questions appertaining to me, and hence am not disposed to encumber myself further with decisions as to matters totally out of my province.

The Bishop of Harrisburg thinks that for the sake of the working people, many of whom would be deprived of their day of rest, and that because "a certain portion of the inhabitants of Chicago take a special delight in pooh-poohing and desecrating the Lord's Day, so let us say to them: This is a Christian country, and as such it regards the decalogue the fortalice of private virtue and public morality. So close the gates on Sunday." Other two bishops have put themselves on record as decidedly opposed to Sunday opening. While the rest plead in behalf of the working people for an afternoon opening, most of them take the view current among the Roman Catholics that the first half of the day is sacred, and the second half secular to the extent at least of indulging in recreation and amusement.

The bishops of the United Brethren, the Evangelical Association, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Methodist Episcopal Church South, the Moravian Church, the Coloured Methodist Episcopal Church and the Reformed Episcopal Church, with one exception, are unanimous in their opinion that the gates of the Chicago Exposition should be closed on the Lord's Day. The exception referred to is that of Bishop Turner, of the African Methodist Episcopal Church. He thinks that good would be done by having the building open, with the machinery shut down. Large meetings could be held at which addresses, lectures and sacred concerts could be given.

It is a gratifying surprise that Episcopal opinion generally should be so favourable to the preservation of the Sabbath Day for the purposes for which it was divinely instituted. It is an indication that the movement for the better observance of the day is receiving a wide and influential support.

Books and Magazines.

THE BOOK BUYER. (New York: Charles Scribner's Sons.)—Within the last few years Eugene Field, of the Chicago Daily News has acquired a wide reputation as a wit and as a master of humorous satire; and lately his two books, one of verse and the other of prose, have called wide attention to the serious side of his rare literary talent. Mr. Field is the subject of the engraved portrait and of an authorized sketch, innumerate and instructive, of his life, written by Charles H. Dennis, of Chicago. Arlo Bates sends an entertaining budget of bookish gossip from Boston, and J. Ashby-Sterry chats pleasantly on similar topics in London. There is an unusually large and readable collection of questions and answers about books and authors in the department edited by Rossiter Johnson.

HOW TO GET MUSCULAR. Addresses on Athletics. By Charles Wadsworth, jun. (New York: Anson D. F. Randolph & Co.)—There can be no doubt, says the author of these addresses, that athletics is to-day the leading topic among young men. Being a young man myself and an enthusiast in the matter of exercise, I look at the question, so to speak, from the inside. The aim of these addresses has been to emphasize a few of the ideas which this interesting subject suggests. These addresses are four in number, and the subjects considered are "Strength"; "Exercise"; "Rest and Food"; "Air and Religion." The book glows with physical, mental, moral and spiritual health, and will suggest excellent thoughts to young men and be of good help to them.

RHODA ARMORER. By C. J. G. (Philadelphia: Presbyterian Board of Publication: Toronto: N. T. Wilson.)—This book is written in the form of a journal, but not a journal of the unhealthy kind. Indeed it is full of bounding health from first to last. Rhoda's father had been kept from going to Syria as a missionary by her mother's ill health. Her mother knew this and felt herself a hindrance, indeed almost longed to die that her husband might get away to Syria. Rhoda learns of this and conceives a strong dislike for the mission field. Her mother dies and then the Syrian shadow begins to creep over her life for her father will want now to go. Then a young minister loves her and proposes marriage, and he is going to Syria as a missionary. The last entry begins: "We are to start in two days now, Marion and I, for Syria, and I am very glad over it, very glad." The book is full of intense interest from beginning to end and its lessons are most wholesome and important.

MR. BOK, the editor of the Ladies' Home Journal, recently gave some interesting figures relative to the manuscripts received by his magazine during 1890. Owing to its departments and peculiar character, the Journal probably receives more manuscripts than any magazine published. Mr. Bok says that he received at his office a total number of 15,205 manuscripts. Of these 2,280 were poems; 1,746 stories and 11,179 miscellaneous articles. Of the poems sixty-six were accepted; of the stories only twenty-one, and of the articles 410, of which latter, however, over 300 were solicited articles. Thus, it will be seen that of the entire 15,000 manuscripts only 497 were accepted; a trifle over three per cent. Deducting from this the accepted articles written at the editor's solicitation, the net percentage of unsolicited manuscripts accepted is brought down to 197, or a little more than one per cent. Statistics such as these show how much utter trash is being written, and the number of persons writing who ought to be employing their time at something else and better.

THE CHANGED LIFE. (London: Hodder & Stoughton; Toronto: The Willard Tract Depository.)—Like the other addresses by Professor Henry Drummond, which have been published, there is a fascinating interest in this his latest on "Sanctification." In his preface he says: The theme, like its predecessors in this series, represents but a single aspect of its great subject—the manward side. The light and shade is apportioned with this in view. And the reader's kind attention is asked to the limitation, lest he wonder at points being left in shadow which theology has always, and rightly, taught us to emphasize. The address is an elucidation from Professor Drummond's standpoint of the passage in Second Corinthians as given in the Revised Version, "We all with unveiled face reflecting as in a mirror the glory of the Lord are transformed into the same image from glory to glory, even as from the Lord the Spirit." The address possesses all the charm, the directness, clearness and force which mark its predecessors. Like these it is uniform in style and has been received with the same avidity.

THE PRESBYTERIAN QUARTERLY. (Richmond: Whittet & Shepperson.)—This review is the vehicle for the scholarship and literary talent of the Southern Church. It fills an important and influential place. The new number has several papers of great ability and timely value. It opens with an elaborate criticism of "Burney's Soteriology and the Cumberland Theology," by Thomas Cary Johnson. Professor Watts, of Belfast, expounds "The Scriptural Idea of the Church," and Dr. Carrington Alexander deals with the doctrine of "Inspiration." There are papers on "The Deluge," by Dr. George D. Armstrong, "The Christian Endeavour Movement," by Dr. McKibbin, and "Bledsoe's Theory of Moral Freedom," by William P. McCorkle. Among the notes there is one of more than usual length and fulness in which Professor F. R. Beattie discusses clearly and in a temperate spirit "The Inauguration of Dr. Briggs." Dr. Beattie also contributes to this number an elaborate and able review of Professor Schurman's "Belief in God." There are reviews and notices of some of the more recently-published noteworthy books.

HOW TO BE A PASTOR. By Theodore L. Cuyler, D.D. (London: James Nisbet & Co.; Toronto: The Willard Tract Depository.)—No reader of religious journals needs to be told that Dr. Cuyler is a most interesting and instructive writer. This little work, the result of a long and eminently successful pastoral experience, is especially valuable for those for whom it is primarily designed. For young pastors especially and those who are in training for the duties of the sacred calling, it will be very valuable. Its dedication points out the class of readers to whom it will be most serviceable. "To the young ministers of the Lord Jesus Christ in all Christian denominations this little volume is lovingly inscribed." It may be remarked incidentally that older ministers, whose minds are still open to new suggestions, will read the book with genuine pleasure. The topics it treats are: "The Importance of Pastoral Labour"; "Pastoral Visits"; "Visitation of the Sick—Funeral Services"; "The Treatment of the Troubled"; "How to Have a Working Church"; "Training Converts"; "Prayer Meetings"; "A Model Prayer-Meeting"; "Revivals"; "Drawing the Bow at a Venture"; "Where to be a Pastor," and "The Joys of the Christian Ministry."

Choice Literature.

BOB AND HIS TEACHERS

A GLASGOW STORY.

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

CHAPTER XXXI.

PAT HEENAN—HIS SUCCESS IN THE WORLD—MANAGER OF AN ITALIAN RAILWAY—PROSPECTIVE MARRIAGE.

It was a pity for her own sake that that lady pianist in the city of Chicago gave such a rebuff to a poor boy that one day came to her door. This was young P. P. Bliss who finally rose to great eminence in the musical world. He was a ragged, dirty child but a born musician. He had just come fresh from the country and had never seen a piano, and never had heard such music as that which she was pouring forth in volumes from her splendid instrument. The door was standing ajar, and he was standing there entranced. Little wonder that when she had finished he should have made his way into the room and have said in a rapture:—

"Oh lady, play that over again!"

What did she do?—play the piece over again? No, no! The precious opportunity of doing good was misimproved—allowed to slip, never to come back again. She, startled with the unexpected sight of the boy, frowned upon him and dismissed him with a harsh injunction. This was not the way Miss Carruthers dealt with Pat Heenan.

We have seen how patiently she waited on him, taught him, rescued him from vice and educated him for a noble life. She had her reward even in this world. I made a call the other day on her, and our conversation naturally turned on him. He had done well. In that machine shop where he served his time, he rose to the first rank as a workman, won the esteem—the confidence of his employers and by them was intrusted with an important charge in connection with an Italian railway which they had contracted for—the railway now running from Chiasso to Lucerne—a Swiss, commercial enterprise—though subsidized by the Governments of Italy, Germany and Switzerland to the extent of one-half the cost of construction.

Pat was entrusted with a gang of men, made up of Swiss, Italians, Tyrolese, English, and what with his humour, his real ability and restless energy, and above all his beautiful example, he became the most popular foreman on all the line. He was a standard bearer of righteousness among those motley groups of men gathered from the mines. They feared him and yet loved him, and during the whole progress of the work he never had any serious trouble with one of them. It was really a wonderful undertaking. The Alps had to be scaled and the mountains had to be tunneled and under springs and currents of water had to be guarded.

But Louis Favre, the bold engineer, triumphed over every difficulty, though he did not live to see the work completed. He was stricken with apoplexy and died in the tunnel when the workmen on either side were almost within hearing of each other's picks and hammers.

Here you find Pat and his men—gangs here and there, made up of Italians, Spaniards, old brigands, Tyrolese, Irish, English, French labourers—hard at work; no man more intolerant than he of vice, in all its forms, intemperance, blasphemy, unchastity, and none more ready to take the poor by the hand, to encourage the weak and vacillating. His great energy which was wont to waste, his conscientiousness, honesty, transparent truthfulness and ready wit—in short, his great devotion to his calling—make him a valued servant of the company and at the same time a most humane and profitable master.

It were a mistake to represent him as faultless for he was not. He was impulsive and impatient and ever ready to lose his temper and when he did so he was really dreadful and sometimes actually cursed—a matter which always gave him grief afterwards and over which he shed many a tear. But taking him all in all he was a splendid man. Pat knew how to manage men, especially such men as he had to deal with. In doing so he had to resort to many devices and one was to keep them, except in their sleeping hours, either employed or amused. What with concerts and plays and games and races, etc., he was a great success as a master. No swifter racer on foot, no better hand at the banjo than he; no more prominent performer at those concerts and plays which were got up from time to time for the amusement of those navvies than Pat himself.

And let it not be thought that such amusements were altogether destitute of merit. There were voices sometimes heard on those occasions of a very high order—altos and tenors that would do credit, after a little training, to any choir in Glasgow. The result was that those amusements, those concerts and plays got up from time to time were extremely popular, not only with the men, but with the citizens of Lucerne and neighbourhood. And many a handsome charity affair was got up in behalf of those that met with accidents at the works.

It was at one of those public concerts that Pat's future wife first cast her eyes upon him. His banjo performance that night was the theme of general admiration.

That road, perhaps the greatest triumph of engineering skill in the world, is now finished and in splendid working order. But Pat has still an important charge there; and he still carries out his religious principles, especially abent the Sabbath and total abstinence, and does much to maintain a healthy morale along the line.

Miss Carruthers was telling me that Pat often writes her—that he sends her many a token of his gratitude and how that he observes the anniversary of the day she won him to the Lord—and how that one part of that observance of that high day is writing her a letter and sending her some token of his esteem. On the last occasion it was the photo of himself and his bride. Moreover in a letter just received he gives her the details of his marriage, and how that all the hands under him united in presenting him with an address and his bride with a silver service. The lovers had first met in a strange and in an unexpected way—in a 'bus at Lucerne on a rainy day; and it was on this wise: The lady had been out shopping and was returning to the hotel where she with her father and mother and younger sister were sojourning for a

little season. When the 'bus man came round for his fare, she—her hands being engaged—had some difficulty in getting her change; but Pat, taking in the situation at once, paid the man and he stepped on, before she had any time to feel her embarrassment. She simply bowed her thanks to Pat and when she was about stepping down to proceed—there was a little way to go—to her hotel, he followed her holding his umbrella over her head, for the rain was falling fast.

This was really their first meeting and the second was like unto it—indeed, quite romantic. They came together not knowing that they were to meet in a gondola for a sail on the lovely waters of the neighbouring lake. The air was balm, the dew was on the grass and the birds, even the nightingale, had retired to their nests. It was, indeed, a lovely night; the moon was walking in her brightness and Orion and the Pleiades were beginning to reveal themselves in the cloudless sky. Here, she and a party of her friends had come to make a trip of some six miles and here Pat managed to get her ear and not a small part of her time to the annoyance of more than one of her party.

This was the beginning of a most interesting courtship, the details of which would fill a volume. They had to part for a season, for the family could not remain long at Lucerne while Pat had to stick to his work. He managed, however, that night to make an appointment for another interview, and that led to another and by and by we find them drawing closer still and finally giving themselves away to each other in tenderest terms making a life long engagement, subject, of course, to parental approval. There was an Italian count in the way, but he was rather the choice of the young lady's parents than herself, but, though this caused some delay, it did not cause any annoyance to those mostly concerned.

Speaking of this Italian Count (who held the rank of Captain in the forces of his country) Miss Peggie Green, the young lady's name to whom Pat was paying his addresses, said to him at their next meeting:—

"See here, I had another visit from the Captain last week. He came in great state. You ought to have seen his carriage, his horses, his medals and jewels and all that. He was just splendid."

Pat: "Indeed! And was he very amiable?"

Peggie: "Amiable? I tell you it takes an Italian nobleman to play the beau. He was not only amiable but odoriferous, redolent with musk and rosewater from top to toe. And to do him justice I must say he was very kind and humble in his way, obsequious, fawning, I would say; but such things don't count for much with ladies. They would rather have a little dash."

Pat: "Well, how did you get on?"

Peggie: "I had told him before about our engagement and though he did not speak his disappointment in so many words, his manner said: 'Will you not reconsider? Will you not reconsider?' and then his tone was so plaintive in the few words he did say."

Pat: "How did he take the intimation?"

Peggie: "In profound silence. He did not speak for some time; but I could see that he was suffering, and that his breast was heaving with the suffering—with a strong tide of feeling which his close fitting scarlet uniform but ill concealed."

Pat: "And what more? Was that the end?"

Peggie: "I think so, for in retiring he said in his broken English: 'And am I never to see you again?' 'Never,' I said, 'as a lover. All that is now passed.' Then in retiring he bowed in silence and in a few seconds his liveried servants bore him away."

Pat: "It was very cruel in you, Peggie. If you would treat me in that way I would raise a great hullabaloo, and if you should prove inexorable I would fill the house with storm and tempest in true Irish style, and so I give you fair warning, ha, ha, ha! But see here, why did you not care for that splendid fellow that holds such rank in the Italian army?"

Peggie: "Well, there is something forbidding in those Italians, however high their rank, and indeed, in all foreigners. It is all very well to meet them in the general intercourse of life, but when the question is marriage, you feel as if a great gulf had to be crossed. What would a Scotch lassie do with an Italian Count for a husband? She could not fill up the gap—I may say three great gaps, the gap of nationality, of religion, of the united family life, for in marrying a man, you marry in a sense his family and the woman marries the man's family. A threefold cord is not easily broken, and these are the three strands that I have now named. Marriage is nothing unless these three great feelings on both sides intertwine. A true marriage is a blending of the deepest feelings of the heart on the part of husband and wife."

Pat: "You speak like a divine. You have kindled a flame, Peggie, in me to-night that will make me ten times more enthusiastic than ever."

And was this the street Arab that once lived like the wolves by day and slept in a barrel by night? Is this he who once met Mabel Brown on her way home from Sunday school and subjected her to much annoyance? Is this the villain of whom Bob speaks, whose conduct to Miss Carruthers was so vile that the very thought of it made him furious? "Call no man a fool till he is dead" is a maxim that should not be forgotten. We cannot tell what may, in the providence of God, take place with any one, however degraded, that carries within him a human heart open to the ministrations of the divine Spirit. Had we been spectators of St. Peter in his movements on that awful night when he denied his Lord with oaths and curses, what would we have thought? That he was to be the foremost of the disciple band and to render such signal service to the early Church as he did render?

Or had we seen John Newton, who did so much for the emancipation of the slave, in the days of his carnality, "a servant of servants," indulging in abominable sins without restraint on an African shore, what would we have thought? That he would yet become the saintly minister of Olney and the much loved companion of the sweetest poet (Cowper) in England and one of the purest men that ever breathed? Certainly not.

The poor child that is born into the world as Pat was born has a great battle to fight in making his way upward. The name of his father is against him; the sin of his mother is ever ready to be cast into his teeth and many a time he has to hang his head. The world is slow to take him on trial. The understanding is that he will be like his father. Hear we have the doctrine of the imputation of Adam's sin to all his posterity—a doctrine at which many kick when they find it in the book of revelation, but a doctrine which they daily

find in the book of Providence and on which they daily act in their intercourse with the world.

Nothing can be more plain than that such a child as Pat starts in life under great disadvantages as compared with one well born. He has to face a certain odium from the very beginning of his upward path. He finds men slow to trust him, to confide in him, full of suspicion that at any moment he may break down and leave them in the lurch. How different with the child of fortune—the child of godly parents—parents of high honour and standing in the world. It is easy for him to get a start in life, for all men speak well of him. He has not to win their confidence for that he already enjoys, and not till he proves himself unworthy does he forfeit that confidence. He is strong in his father's good name and ever as he hears it his eye sparkles and feels as if all men were ready to take him by the hand.

(To be continued.)

THE MISSIONARY WORLD.

CHRISTIAN GREETINGS.

At the annual meeting of the Woman's Foreign Missionary Society at Kingston the following address of welcome was given by Mrs. Dickson: It gives me great pleasure, in the name of the good people of Kingston, to welcome you to our staid and quiet old town—old as the meeting-place of the sons of the forest, for here they once met for peace or for war, the Cataqui of the Indian tribes. How changed the condition of things from those dark old times of long ago to the present happy circumstances under which the Woman's Foreign Missionary Society meets here to-day. Brought together from the love you bear to a heavenly Father to hold a council of peace for the rule of His beloved Son, that the blessings given to you through the mild sway of His Gospel may be extended to the heathen in foreign lands, and to the small remnant left amongst ourselves in our own Dominion. We welcome this large assemblage of women, united as with one heart and one mind, to carry out these glorious purposes of extension. We appreciate the self-sacrifice of those who have come from a distance to be present with us, and we trust all will be mutually benefited and blessed, and each carry away with her some token for good, some inspiration to renewed activity and increased zeal in this blessed work that the Master has given us to do.

It gives us particular pleasure to meet with the officers of the various departments of this work. We cannot but specially honour their patient toil, courtesy and unceasing attention to duties, which have acted as the oil of human kindness to the inner springs of this ever increasing agency. We will not say as much as we might on this point, for we know they are acting in the spirit of Him who said: "I came not to do Mine own will, but the will of Him who sent Me." Nevertheless this Board may soon again need some such reminder as Jethro gave to Moses: "Thou wilt surely wear away both thee and this people that are with thee, for this thing is too heavy for thee." However, we shall continue to "give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labour of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father."

When we contrast the small beginning of this Society with its present large dimensions, it is surely a very encouraging prospect, and may we not gather from this and the success attending many of the objects of this Society—schools, hospitals, zenana work, etc.—that God has accepted our poor endeavours and will, if we are faithful, multiply the increase so that each year as it comes round we shall have cause for enlarged gratitude and fresh rejoicings of welcome?

There are some members of Woman's Foreign Missionary Societies present not immediately connected with our own. We welcome you as fellow-workers under the same divine leadership of Him who wills the emancipation of our poor heathen sisters. Let us put aside the little stumbling-blocks and strive lovingly for who shall be most earnest in granting the means for their deliverance. They have few of earth's comforts and none of heaven's hopes—no joys of resurrection glory to cheer their future when earth's sorrows are past and its trials ended!

But I have heard that the annual meetings of this Society have always been characterized by most prompt attention to the questions before it, and for the business-like manner in which these questions are disposed of, that not an hour is lost in unnecessary speeches or discussions. I shall, therefore, not occupy your time longer. Again let me offer you all very hearty greetings. Perhaps the great attraction of a welcome is the cheerfulness with which it is given, but the proof of its heartiness, I think, lies more in the impressions we retain of the kindness, cordiality and sociability we have enjoyed during ever so short a sojourn with our friends, and this long after the "good-bye" has been spoken. May such be the experience of each dear friend after leaving us.

Following is the reply to the address of welcome. It was delivered by Miss Drummond, Newcastle: It is my privilege, on behalf of the delegates, to respond to the very warm-hearted and cordial welcome and greeting which the ladies of Kingston have extended to us.

We thank you for your kindly greetings and for your hospitality; we appreciate your kindness all the more that we receive it in the name and for the sake of our Master.

A gathering such as this involves a very great deal of forethought and self-sacrifice on your part, but we trust that the reflex influence, which may be expected, from having engaged so heartily in the work, may be yours.

We have looked forward to this annual meeting with great expectation, and now we are glad to be with you. We come not as strangers, but as sisters and fellow labourers, and hope that we may all gain a great stimulus from coming into touch with so many earnest workers.

We come to hear of what the Lord has done for us and by us in the year that has gone. We come to take counsel together as to the best methods of working for the fulfilment of Christ's commission to go and teach all nations and also to devise means of interesting more of those at home in the work abroad.

We earnestly hope that these meetings may be a powerful means of promoting throughout this Society more faith, love and consecration; faith in the power of the Gospel for the salvation of all; love to all our fellow-creatures who live without God, and consecration to the duties which the Master has so clearly set before us.

It is His voice that has called us, it is His hand that has led us, it is He who has cleared away difficulties at home and abroad till the little one has literally become a thousand and the women who publish the tidings are growing into an host.

There is cause for gratitude that ways have been opened up by which every woman in the Church, young or old, rich or poor, she who tarries at home, as well as they who publish the Gospel, may be a fellow-worker with the Lord Jesus in saving a lost world.

It is our aim fully to enlist the sympathies of all Christian women and secure their help on behalf of this work—"to lengthen the cords and strengthen the stakes thereof." The accomplishment of this calls for much individual, as well as combined, effort in appealing to them to come to the help of the Lord against the mighty because they have been redeemed and washed in His blood. The need is as great as the value of the perishing souls and as urgent as the cry of twenty millions of those perishing souls every year can make it.

There are many reasons why the present generation of Christians should bestir themselves; eighteen centuries have passed with our Lord's last commission left unfulfilled, the perishing millions are living and dying without God and without hope; God in His providence has opened every land to the herald of the cross, and everything awaits an energetic move to win the world for Christ.

Are we as a Society or as an individual putting forth our best efforts to hasten the day when "the knowledge of the Lord shall cover the earth as the waters cover the sea"?

Are we doing all we would have others do for us had our lot been cast in a land of heathen darkness, and theirs in our favoured country? 'Tis true, and we bless God for it, that each year we attain to heights before unreachd; still our cry must ever be "Onward;" the standard of the cross must be planted in many more of the dark corners of the earth, and those in the field must be reinforced.

We are reminded at each annual meeting that "the King's business requireth haste," and that our work-day is short. One familiar face after another is missed from our gatherings; busy hands have been folded and earnest voices hushed by death. Those who were wont to join in our songs of praises low swell the anthem of the redeemed above. Their message to us to-day might be: "Be not weary in well-doing, for in due time ye shall reap if ye faint not."

God has given us as a Society the "former rain," and it is a proof and pledge that He will cause to come down for us the latter rain also. A rich blessing has been enjoyed, but a much fuller one may be looked for. Therefore will we be glad and rejoice, for the Lord will do great things. Our desire is that He would "Give us zeal and faith and fervour, make us winning, make us wise, single hearted, strong and fearless. He has called us; we will rise!"

LETTER FROM HONAN.

The following extracts are from a letter recently received from Rev. D. MacGillivray: The weather here is rapidly changing, a very extraordinary snowfall just once during the whole winter, that does not show how cold it can be here without any snow on the ground at all. The birds are beginning to sing again after their long silence and the snow is rapidly melting, the surplus water sinking as rapidly into the porous earth. Nothing here has developed since last winter.

The signing of the documents was very quickly done. We can hardly account for the precipitation of the settlement. At the last they came to our terms and even accepted all our corrections of the document. Our refusal of the invitation to dine with the county magistrate brought things to a head. When the deputy came next day, as he stepped in at the door he referred to our not accepting the invitation. "You were afraid that it would make the silver less," said he, which was the truth and revealed the object of the invitation. When we were guests of the great man we could not very well be so rude as to insist on the full tale of silver. The "face" which it was sought to give us by that invitation was considered worth a good sum of money. Happily our refusal to go worked in our favour. Very odd was it not that that very morning a black crow was perched on our gate, croaking hoarsely. By that gate the ill-fated deputy was to come in that morning and sign the fatal documents. Do you recollect how Shakespeare speaks of the raven which croaked hoarsely over the entrance which admitted the ill-fated Duncan to Macbeth's castle. Chao Chi Mei thought to manage well for the gentry. His whole bearing was that of their friend and our

opponent. The day of the signing he said: "You can 'squeeze' people." "No," said I, laughing, "it is only people of ability who can squeeze." The following is the translation of the agreement. "These presents are to show that an agreement has been come to between Chinese and foreigners, the Chinese represented by Chao Chi Mei, deputy, and the foreigners by D. MacGillivray, religious teacher. Whereas the English teachers, D. MacGillivray and William McCiure, took up residence in Chu Wang, and on the fourth day of the 10th month of the 10th year of Kuang Hsu, their clothing and other articles were forcibly removed, the officials and gentry have searched for and brought together various of these articles. The total value of the articles still missing having been determined on; they also agree to give compensation for the balance in good silver, 1,400 taels (fourteen hundred), and fix the 20th day of the 2nd month of the 17th year of Kuang Hsu's reign (11th March) as the date for handing over the articles recovered and the silver according to the above reckoning (the foreigners agreeing) to receive and accept these. In addition two feasts are promised, and a proclamation will be issued tending to peace and the protection of the foreigners. Both sides being clear, harmony will be restored. This understanding is to be considered final, and each party will report to their superiors the settlement of the case. In testimony whereof we draw up two copies of this agreement, each party to retain one copy as evidence. Agreed to on this 25th of the twelfth month of the sixteenth year Kuang Hsu's reign, Chao Chi Mei (signed), D. MacGillivray (signed), Mao Lin Cheng (signed) middle-man—Man Sheng Tang (landlord).

[A cablegram has been received intimating that the settlement has been satisfactorily made.]

PRESBYTERY MEETINGS.

PRESBYTERY OF BRANDON.—This Presbytery met in Brandon on April the 6th. An application for a loan from the Church and Manse Building Fund was received from Wawanesa to aid in building a church there. After discussion it was agreed to favourably recommend the application. An application was also received from Glenboro for a loan of \$600 to assist in erecting a manse at that point. It was agreed that the application be favourably entertained. A letter was received from Mr. J. M. Kelly stating that he had lost the certificate granted him two years previously, and asking that Presbytery grant him another. On motion of Mr. Urquhart, duly seconded, the Clerk was instructed to write a letter for Mr. Kelly's use, stating that a certificate had been granted two years previously, which certificate had evidently been lost, give proper certificate of Mr. Kelly's standing, literature and other ministerial qualifications, and state that Presbytery had given him employment within its bounds for a short period since the granting of the Presbyterial certificate two years ago. Mr. Urquhart reported that he had, in accordance with the instructions of Presbytery, visited Chater and associate stations and conferred with the people; that the people looked favourably upon the severance of Rugby from Chater; and that Chater and Humesville were prepared to make up the sum heretofore contributed towards the stipend by Rugby. The report was received and laid on the table. Mr. McTavish reported that he had visited Roseland, Kenmay and Saskatchewan Point, and that he found the people agreeable to the proposed arrangement with the exception of two families. Report was received and laid on the table. It appeared that the deputation to Alexander had not done its work, whereupon it was agreed, on motion of Mr. McTavish, that a new deputation, consisting of Messrs. Urquhart and Hodges, be appointed to visit that field. Further consideration in regard to the rearrangement of stations in the Brandon district was deferred until next meeting. Mr. Row and reported that he had moderated in a call at McGregor, and that it had resulted unanimously in favour of Mr. Isaac McDonald. The call with relative documents was laid on the table. The call was signed by eighty members and thirty-seven adherents. The congregation guaranteed \$750 per annum to stipend. On motion of Mr. Rowand, duly seconded, it was agreed that the call be sustained as a regular Gospel call and placed in the hands of Mr. McDonald; that the call be sent back for a few days to secure additional signatures; that the congregation make provision for arrears of salary due Mr. McLellan, and that they be informed that it will be necessary that they should contribute \$800 per annum towards Mr. McDonald's stipend in order that the salary received from all sources may amount to \$950 per annum, the minimum salary for ministers in this Presbytery. Mr. McDonald being present intimated his acceptance of the call. It was then agreed, on motion of Mr. Rumball, that the induction take place at McGregor on Tuesday, the 12th day of May, at three o'clock in the afternoon; that Mr. Row and preside, Mr. Fraser preach, Mr. Bremner address the minister and Dr. Robertson the people. A discussion arose as to the advisability of erecting a new field consisting of Parkisimo, Arrow River and Two Creeks. The matter was remitted to the Home Mission Committee to report at a later sederunt. On motion of Mr. McTavish a new deputation, consisting of Messrs. A. Bowman and A. Currie, was appointed to visit Elkhorn and adjoining stations. Messrs. McTavish, Wright and Bremner were appointed a committee to select and recommend elders to act as commissioners to the General Assembly to be held at Kingston. A notice was read that the Presbytery of Columbia intended to apply to the General Assembly for leave to receive into the ministry of the Church the Rev. D. A. MacRae, B.A., and the Rev. R. S. Whiddon, the former of the Presbyterian Church and the latter of the Congregational Church in the United States. Mr. Rumball was appointed a member of the Synod's Committee on Bills and Ordinances. Annual reports were then presented and read. Owing to the absence of Mr. Currie, the Convener of the Committee on the State of Religion, the report on that subject was not presented. The Clerk was instructed to correspond with Mr. Currie with a view of obtaining a report for the Synod, emphasizing the necessity of sending in a report this year as no report was received from this Presbytery last year. Mr. McTavish reported re Systematic Beneficence that he had received a very limited number of returns, and that he had not thought it well to prepare a report with so little data. It was agreed, on motion of Mr. Rowand, duly seconded, that Mr. McTavish retain meanwhile the returns already sent in, that delinquent Sessions be requested to make out returns at once and forward to him, and that the Convener then prepare a report and forward to the Synod's Convener. Mr. Rowand submitted a report on Finance and Statistics. On motion of Mr. Rumball this was received and adopted. From the report it appeared that the work done during the past year was very satisfactory. A large number had been received into the Church on profession of faith, twice as much money had been contributed to the Schemes of the Church as in the previous year, and the arrears to ministers' salaries had been greatly reduced. Mr. Wright, on behalf of the Convener, submitted the report on Foreign Missions. This was, on motion of

Mr. Rumball, received and adopted. Mr. Haig submitted the report on Temperance. On motion of Mr. Wright this was received and adopted and the thanks of the court tendered the Convener. The subject of Sabbath Observance was taken up, and on motion of Mr. Urquhart, Presbytery warmly endorsed the recommendation embodied in the General Assembly's report as found in appendix 35. Messrs. Rumball, Wright and Rowand were appointed a committee to look into the late provincial legislation re church taxation and report at a later meeting. On motion of Mr. Rowand it was agreed to approve the report from the General Assembly re marriage with deceased wife's sister. On motion of Mr. Haig the Presbytery approved the remittance of the Aged and Infirm Ministers' Fund. It was agreed, on motion of Mr. Wright, that the next regular meeting of the Presbytery be held in Brandon on Monday, the 20th of July next, at half-past eight p.m. Mr. Wright requested a three months' leave of absence, stating that it was his desire to visit Scotland during the summer. On motion of Mr. Urquhart the request was granted. On motion, duly seconded, it was agreed that Mr. Eddington remain at Tarbolton during the summer, that Mr. Kenne be sent to the new field south of Elkhorn and that Mr. McIvor go to Brookdale. On motion of Mr. Wright, duly seconded, Messrs. Urquhart and Shearer were appointed a deputation to consult with the people at Chesley, Minnewawa and Carrollton regarding the establishing of a new field in that district. The Presbytery then adjourned.

PRESBYTERY OF BRUCE.—This Presbytery met within Knox Church, Paisley, on April 3. Rev. R. McNair, Durham, being present, was asked to sit and correspond. The basis of a union between Westminster and Zion Churches—with Rev. J. Malcolm as pastor—was considered and generally approved of. The consideration of the articles affecting the properties was postponed until the deeds shall have been submitted. Rev. J. Gillies' resignation of St. Andrew's, Paisley, etc., was accepted, and Rev. D. Perrie, Chesley, was appointed Moderator of Session. Rev. R. McNair and Messrs. Murdoch and McKenzie were heard in support of the call from Holstein and Fairbairn to the Rev. J. Moore, Allenford. Commissioners from Allenford, etc., were also heard. Mr. Moore having intimated his declination of the call, the Presbytery declined to translate. Rev. N. Paterson's resignation of Hanover and North Normanby was accepted, and Rev. D. Duff appointed Moderator of Session. The resignation by Rev. A. Tolmie of the West Arran portion of his charge was accepted, and the congregation of Southampton and West Arran were disjoined and erected into separate pastoral charges, the Rev. D. McKenzie to act as Moderator of the West Arran Session. Rev. D. Campbell was appointed Moderator of the Session of Gammis, in room of Mr. Gillies, and leave was granted to moderate in a call. Little Current was removed from the list of mission stations and erected into a regular charge, with leave to moderate in a call. Application was made to the Synod for leave to take Mr. J. K. MacGillivray, B.A., on trials for license. Messrs. Tolmie and Gourlay were appointed to oppose—before the Synod—the application for the transference of a portion of the mission field now under the care of this Presbytery. At a previous meeting the following commissioners to Assembly were appointed: Rev. Messrs. Tolmie, Gourlay, Gray, Moore, Johnston and McKenzie, ministers, and Messrs. Rowand, M.P., T. Broadfoot, G. Dunn, J. C. Echford, R. Esplin and D. Hopper, elders.—J. GOURLAY, Pres. Clerk.

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MR. WALTER SKRAT has just discovered in a M.S. in the Bodleian a light and humorous poem by Chaucer which has never been printed.

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"For a good many years I have been suffering from catarrh, neuralgia and general debility. I failed to obtain any permanent relief from medical advice, and my friends feared I would never find anything to cure me. A short time ago I was induced to try Hood's Sarsaparilla. At that time I was unable to walk even a short distance without feeling a death-like weakness overtake me. And I had intense pains from neuralgia in my head, back and limbs, which were very exhausting. But I am glad to say that soon after I began taking Hood's Sarsaparilla I saw that it was doing me good. I have now taken three bottles and am entirely cured of neuralgia. I am gaining in strength rapidly, and can take a two-mile walk without feeling tired. I do not suffer nearly so much from catarrh, and find that as my strength increases the catarrh decreases. I am indeed a changed woman, and shall always feel grateful to Hood's Sarsaparilla for what it has done for me. It is my wish that this my testimonial shall be published in order that others suffering, as I was, may learn how to be benefited." MRS. M. E. MERRICK, 36 Wilton Avenue, Toronto, Can.

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Ministers and Churches.

THE Rev. Dr. Macrae, of St. John, will leave in a few days for a three months' trip to Europe.

THE Rev. Dr. Fowler has cabled from Scotland his acceptance of the pastorate of St. Mathew's Presbyterian Church, Halifax.

THE Presbytery of Paris has nominated Rev. D. M. Gordon, B.D., of Halifax, for the Moderatorship of the General Assembly.

THE Rev. Dr. Burns, of Halifax, has left for England on a three or four months' trip for the benefit of his health. Dr. Burns has been a zealous worker for over forty years.

THIRTY-EIGHT new members were admitted by profession and certificate in Knox Church, Galt, on Sabbath week. This now makes the number of communicants considerably over 1,100, the largest congregation in Canada.

THE Rev. William P. Archibald, Convener of the Temperance Committee of the Prince Edward Island Presbytery, says only ten out of thirty-three congregations have, up to this date, sent in the prohibition petitions.

MR. S. P. ROUDEAU, of the Presbyterian College, Montreal, has been appointed to visit New Brunswick, Nova Scotia and Prince Edward Island this summer in the interest of the Students Missionary Society work among the French.

THE Rev. A. Macgillivray, who leaves St. John's Church, Brockville, after nearly four years' pastorate, for the Bonar Presbyterian Church, Toronto, preached his farewell sermons last Sabbath to large congregations. He has been presented with a gold watch by the congregation, and Mrs. Macgillivray was presented with a large photograph of her Sunday school class.

THE Rev. G. G. McRobbie, for a number of years pastor of the Presbyterian Church at Ridgetown, preached his farewell sermon on Sunday week, having accepted a call to Shelburne. The reverend gentleman was made the recipient of an address and a very large purse of money by his friends on Friday night. He will be much missed in educational circles, having been chairman of the Collegiate Institute Board for years, and carries the best wishes of the town with him.

A CONCERT and supper under the auspices of the Young People's Christian Endeavour Society of the Parkdale Presbyterian Church, was held in the church last evening. The chair was occupied by Mr. A. P. Irving, and addresses were delivered by Mr. Gourlay, Dr. Watson and Rev. Dr. McTavish. Vocal solos were contributed by Misses Mitchell and Stanners, and the organist of the church, Miss Lawson, favoured the gathering with a couple of well executed instrumental numbers.

AN interesting lecture was delivered in St. Andrew's Church, Winnipeg, last week, by the pastor, Rev. Joseph Hogg, under the auspices of the Bible class, and with the financial object of aiding the Church Debt Fund. The subject was "From Jerusalem to Tiberias," the account given being that of the lecturer's own observations in travelling through Palestine. The chairman, Mr. J. C. Saul, in his opening speech, announced the purpose of the Bible class to do its share of the work of raising money for the benefit of the Church, and bore testimony to the readiness of the pastor to assist in carrying out of all enterprises for the promotion of this object.

THE following gifts are promised through Rev. Dr. Robertson for Presbyterian missionary work during this season in the North-West: Mr. Mortimer Clark and wife, Toronto, \$400 a year to North Bend, B.C.; Mrs. Topp, \$400 a year to Northfield; ten men in Hamilton, \$250 a year to Mount Lebanon, B.C.; the young men of Hamilton give \$250 a year to Bow River, Calgary Presbytery; the young people of McNab St. Church, Hamilton, support a congregation; and Central Church, Hamilton, Sunday school the same; the Central Church, Toronto, gives a like assistance. Mr. John Lees has promised a large but undefined sum, and an anonymous giver in Montreal is to support the Nelson and Kettle river men. It is hoped thirty missions may be sustained in this way.

A LARGELY attended meeting of the Presbyterians of Hintonburg was held in their hall last week, when Rev. Dr. Moore and Rev. Mr. Whillans met the people on behalf of the Ottawa Presbytery. The feeling was unanimous amongst those present as to the desirability of putting the mission on a more permanent basis either in the way of securing a student for the summer months or of forming an independent station. A committee was appointed to take the matter into consideration and will report at a future meeting. The mission has made considerable progress since its formation less than two years ago. The Sabbath school has an average attendance of nearly 100 scholars. At present services are held regularly on Thursday and Sunday evenings.

THE anniversary of Chalmers Church, Dundas Street and Dovercourt Road, Toronto, was celebrated on Sunday by special services and on the following evening by a social gathering of the members. The services on Sunday were conducted by Rev. Dr. MacVicar, Principal of the Presbyterian College, Montreal. Dr. MacVicar preached both in the morning and evening. The anniversary meeting on Monday evening was presided over by the Rev. J. Mutch. There was a large attendance. An eloquent and humorous address, in which many peculiarities of church-goers, elders, and ministers were happily hit off, was delivered by Rev. Dr. MacVicar. Earnest and practical addresses were delivered by Rev. Alex. Gilray, Rev. R. P. Mackay and Rev. Mr. Turnbull.

SPECIAL interest attached to the services at Cooke's Church last Sabbath from the fact that they were the last to be held in the old buildings prior to their removal to make way for an enlarged and improved structure. Both morning and evening the edifice was crowded, Rev. William Patterson, the pastor, preaching on each occasion. Speaking in the morning from Exodus xiv. 15, "And the Lord

said unto Moses, speak unto the people that they go forward," Mr. Patterson urged his auditors to increased and earnestly sustained Christian activity, pointing out by historical references that while the Church had pressed forward the most formidable difficulties vanished, but when her energy flagged troubles overwhelmed her. Referring to the rebuilding of the church the pastor called attention to the necessity of remaining on the present site, claiming that there was greater and an ever-increasing need to-day than ever before. The new building will cost 2,000 and the school-house 900, will cost about \$50,000, and it is expected will be ready for occupation by the new year.

THE semi-annual conference of Sabbath school teachers of the Presbyterian Association, held in Knox Church, Montreal, last week, was well attended. Mr. Warden King occupied the chair in the absence of the President, Mr. Smith, to whom a resolution of sympathy in his present bereavement was passed. The topic of "Our Young Men" was taken up by four young men, who spoke of their peculiar dangers and influences; of the agencies and plans for gaining their interest; also giving narratives of personal experience in this work. The statistics given by the Secretary were of interest, in showing the growth of thirty years, from six schools with 732 teachers and scholars to twenty-two schools with 5,300 teachers and scholars; and their contributions from \$300 to \$4,350. An interesting fact was that these schools made the remarkable advance of 1,060 scholars, in the two years following Mr. Moody's visit to the city. Various reports from different districts were made by Messrs. Cruikshanks, Cayford, McKenzie, Heine, Hutchison and Archibald, all of which were encouraging and helpful to Sunday school workers, as well as interesting to those who have the welfare of our young at heart.

A CABLE despatch received from Rev. Dr. Mackay, Canadian missionary at Tamsui, Formosa, China, announces the death of Rev. John Jamieson, M.A. The late Mr. Jamieson was settled in the Presbytery of Barrie until seven years ago, when he and his wife left for China to assist Dr. Mackay in the Formosa mission field. Mr. Jamieson had been in good health until about two years ago, when he sustained a severe attack of phthisis, from which there was little hope at the time of his recovery, and which his medical adviser, Dr. Rennie, predicted would ultimately be fatal to him, and it is supposed that a recurrence of this has now caused his death. The deceased, who was sent out by the Foreign Mission Committee, has a large circle of friends throughout Canada, all of whom will read with sorrow the sad news. Mr. Jamieson leaves behind him his wife, a daughter of the late Mr. Straith, Shelburne, whom he married just before he left for Formosa. They had no family. Mrs. Jamieson will have deep sympathy in the circumstances. Mr. Jamieson was a thoroughly consecrated and faithful worker, and his loss will be much regretted. The despatch came to Rev. Dr. Wardrope, of Guelph, Convener of the Foreign Mission Committee.

THE annual examination of Pointe-aux-Trembles mission schools took place last week. The day was all that could be desired and the attendance of friends from Montreal was larger than usual, about one hundred having gone down by private carriages or those provided by the committee. The buildings now present a massive appearance and the grounds, extending to several acres, are tastefully laid out and beautifully situated on the river front. The boys' building was enlarged and entirely renovated two years ago and the girls' building was doubled in size and remodelled last summer. It is now heated with hot water and has all modern conveniences. The buildings have accommodation for about 200 pupils. The principal of the school is the Rev. J. Burgoin, who has been connected with the institution for about twenty years and is admirably adapted for the position. The directress of the girls' school is Miss Vessot, late of the Montreal High School, with special qualifications for the work. They are aided by Messrs. Wotier and Brandt, Misses Lamb, Tucker and others. The attendance of pupils this session was 168—ninety-eight boys and seventy girls. They came from French-Canadian homes all over the province. They presented a bright, attractive appearance, and most favourably impressed the visitors. The examination was held in the beautiful new hall erected two years ago, which was completely filled by the pupils and visitors, upwards of three hundred being present. The Rev. Principal MacVicar presided, supported by the Revs. Dr. Warden, Prof. Scrimger, Dr. R. Campbell, Prof. Coussirat, Dr. Fulton, W. R. Cruikshank, G. C. Heine, S. J. Taylor, J. L. Morin, William Hall, R. P. Duclos, Joseph Vessot, M. S. Oxley; Messrs. Walter Paul, G. Charles, J. K. Fraser, Sutherland; Mesdames Redpath, Lewis, Bovey, Mowatt, Morton, Lighthall, Scrimger, Heine, Cruikshank, Scott, Morin; Misses MacVicar, MacMaster, McIntosh, Slessor, Warden and others. The pupils were examined in the several branches taught, including English and French, grammar, history, arithmetic, algebra, geometry, Latin and Greek, Bible history and Bible doctrine. The examination was most creditable alike to teachers and pupils, and especially commendable were the answers to the Scripture questions. Written examinations on all the subjects had been held during the past ten days and the papers were inspected by the visitors. The standing of the pupils was made known. Besides prizes in the several classes there were four scholarships of the value of \$100 each to be competed for and were gained by Clothilde Zacht, Marie Zacht, Evodie Lagrave and Celina Savard. These scholarships are available for Coligny College, Ottawa, in meeting the expense of a session there. At the close of the examination brief addresses were given by the Rev. Messrs. Taylor, Hall, Paul, Fulton, Warden and the chairman. Refreshments were served in the spacious dining-hall and the buildings were thrown open for inspection. The visitors were greatly impressed with the remarkably neat and comfortable appearance of the dormitories and the bright, airy class-rooms, all

furnished with the most recently improved desks, maps and so forth. There are, indeed, few schools possessing such facilities for work or so attractive in almost every respect. It is scarcely possible to over-estimate the good being done at Pointe-aux-Trembles. Those interested in the intellectual, moral and spiritual welfare of our French-Canadian fellow-countrymen may with the fullest confidence give their sympathy and support to the Pointe-aux-Trembles schools. Between seventy and eighty of this year's pupils are members of the Church, there having been many hopeful conversions to Christ during the winter. It is intended to increase and strengthen the staff of teachers so as to maintain and elevate the high standard of past years.

THE SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London met in First Church, London, on Monday evening, April 20, at 7.30. A large number of ministers and elders were present. The congregation assembled completely filled the church. The retiring Moderator, Rev. A. McLean, Blyth, conducted public service and preached a thoughtful and suggestive sermon on Matt. xiii. 52. The Rev. A. Tolmie, Southampton, was elected Moderator for the ensuing year. Standing committees were appointed.

On Tuesday morning the Synod met at nine o'clock, the first hour being spent in devotional services. At the opening of the business meeting reference was made to certain "popular preacher contests" but no action was taken. The Presbytery of Stratford reported regarding the satisfactory settlement of the Knox Church, Stratford, case.

Rev. Dr. Cochrane presented the report of the Brantford Young Ladies' College. He stated that the past year has been the most prosperous in the recent history of the institution. Sixty-one boarders and seventy day pupils were reported, nearly double the numbers when Dr. Cochrane took charge two years ago. He referred to the system of bursaries recently adopted, and to the special advantages offered to ministers' daughters. The staff of teachers in the college is now superior to that of any past year. A strong appeal was made to the Synod to sustain the directors and to commend the institution to their congregations that the daughters of the Church be not sent for education to non-Presbyterian colleges. Messrs. Ball and Hamilton spoke in high terms of the work done in the college. The Rev. J. Campbell Tibb moved the following resolution, which was carried unanimously:—

That the Synod express its satisfaction at the thorough efficiency of the college and gladly recognize the excellent work done during the year, and the success which has attended the efforts put forth. It desires to record its satisfaction that the college has still the advantage of Dr. Cochrane's oversight and direction, and that the staff of teachers is so complete and thorough in all departments. Further, the Synod would hereby commend it to friends and guardians as an institution wherein young ladies may not only secure a thorough Christian training, but also a religious home, and appoint the Rev. E. Cockburn, M.A., Paris, as visiting director for the ensuing year.

Mr. James Sutherland presented an overture regarding posture in public prayer asking that it be transmitted to the General Assembly. The overture was transmitted *simpliciter*.

At the afternoon sederunt Dr. Robertson, superintendent of North-West missions, addressed the Synod on mission work in the West. He reviewed the history of the Church in Manitoba and the North-West, and made a strong appeal for the sympathy and support of Ontario congregations. Dr. Robertson was assured of the interest and hearty support of the Synod, and on motion the members pledged themselves to bring the claims of the Home Mission fields before their respective congregations.

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A deputation from the London Ministerial Association was received and the Rev. T. Trotter Carr heard in conveying the welcome and good wishes of the London Churches.

The greater part of the afternoon was spent considering the East Williams case. This congregation, of which the late Rev. Lachlan McPherson was for many years pastor, had been for some years under the joint jurisdiction of the Presbyteries of London and Sarnia. The overture asked that the congregation be placed in one or other of the Presbyteries. After considerable discussion, on vote of sixty-seven to sixty, the congregation was placed under jurisdiction of the Presbytery of London.

The reports of standing committees were presented at the evening session. A very full and suggestive report on the State of Religion was read by the Convener, Rev. W. Farquharson. The report took exception to the apparently inquisitorial character of several of the questions sent down by the Assembly's Committee. The answers returned by the several Presbyteries were summed up and several recommendations adopted urging Sessions to continue earnest efforts to increase prayer meeting attendance; the holding of Session prayer meetings, and that Young People's Societies of Christian Endeavour or similar associations be organized.

THE COMMITTEE ON TEMPERANCE

reported, through the Convener, Rev. E. Cockburn. On the whole, encouraging reports had been received. It was recommended that temperance organizations be formed, that temperance instruction be given in public and high schools and "that as this Synod regards the general traffic in intoxicating liquors to be contrary to the Word of God, and the spirit of Christian religion, and as total prohibition would be the most effective form of legislation, the Synod urges upon the members of the Church the necessity of using all legitimate means to secure this end."

The Rev. P. Musgrave reported on the subject of Sabbath Observance. Rev. W. J. Dey read and presented the Sabbath School report expressing satisfaction at the progress of the year, but regretting that less than one-half the children are reported as not preparing lessons at home or committing Scripture and catechism, and the attention of Sessions was called to this question. On motion of Mr. Tibb, the Higher Religious Instruction scheme was commended to the careful attention of all Sabbath schools.

Leave was granted to the Presbytery of Hamilton to take on trials for license J. S. Conning, T. H. Rogers, H. A. Percival, J. Elliott and P. M. McEachern.

The following draft of the standing committees for the year was adopted: State of Religion—Rev. E. Cockburn (Convener), Rev. A. Beamer, Rev. Alexander Sutherland, Senator A. Vidal, John Charlton, M.P., Duncan Stewart, John McMaster and James Bell.

Sabbath Schools—T. W. Nisbet (Convener), Rev. W. J. Dey, Rev. J. C. Tibb, Rev. Andrew Henderson, and A. Campbell, Andrew Thompson, George Rutherford and W. Hossie.

Sabbath Observance—Rev. Peter Musgrave (Convener), Rev. Dr. Thompson, Rev. Dr. Laidlaw, Rev. John Gray, J. W. Mitchell, and D. K. Mackenzie, Alexander Bartlett, Peter Marshall and Thos. Gordon.

On Wednesday morning an appeal was heard from Mr. James Watson, of St. Paul's Church, Hamilton, against the decision of the Presbytery of Hamilton in granting a certificate of good standing to Mr. George Henderson, a member of St. Paul's Church, to whom a clear certificate had been refused by the Session. A very long debate arose over a memorial from the Session asking the right to be heard as a party in the case, which right was refused by the Presbytery. On motion the memorial was received and the prayer of the petition granted, Dr. Laing and others dissenting and claiming right to protest and appeal to the General Assembly.

The protest and appeal of Mr. Watson was then taken up, Mr. Watson being heard on his own behalf. The reasons for appeal were: The qualified certificate given was regular and all that could be asked in the light of Mr. Henderson's conduct; the Presbytery's clear certificate was given in ignorance of all circumstances of the case, and the Presbytery's action was irregular and calculated to weaken the authority of the Session.

Rev. Dr. Laidlaw supported the contention of Mr. Watson and reviewed at length the whole history of the case, alleging that Mr. Henderson was at the time under sessional discipline.

Mr. George Henderson was heard in reply to the allegations and contentions of Mr. Watson and Dr. Laidlaw.

Rev. J. H. Ratcliffe, on behalf of the Presbytery, stated the reasons why the Presbytery gave the certificate refused by the Session: that no charge was formulated against Mr. Henderson; that his recent life and conduct were such as deserved other treatment than he received from the Session; that the Session had refused to give other than a qualified certificate, and that the Presbytery, not to force the Session, agreed to grant the certificate.

The hour for adjournment having come, the case was continued during the evening, when Rev. F. McCuaig and Dr. Laing, the other representatives of the Presbytery, were heard in defence of the Presbytery.

All the parties having been heard the Synod proceeded to consider the question. Dr. McMullen opened the discussion contending that the course of the Presbytery was irregular and a blow at the authority of Sessions. He moved, seconded by Mr. McQuarrie, to sustain the appeal of Mr. Watson, and that the Presbytery acted irregularly (1) in taking action on the memorial of Mr. Henderson, without recognizing the right of the Session to be cited before the bar of Presbytery, and (2) in setting aside the action of the Session by giving the certificate of good standing while professing not to interfere with the jurisdiction of the Session; and the case back to the Presbytery with instructions to refer the memorialist to the Session of St. Paul's Church, to make before that court the statements of regret and

penitence made before Presbytery and Synod that the Session is satisfied therewith may certify accordingly.

An amendment to dismiss the appeal and sustain the action of the Presbytery was proposed by Rev. W. S. Ball, seconded by Rev. Colin Fletcher was lost. Dr. Cochrane moved, seconded by Rev. R. Hamilton, that the appeal be sustained so far as procedure is concerned, but that as no injustice was done to the session and in view of the whole facts of the case the certificate of the Presbytery be confirmed and all parties counselled to seek the things that make for peace. Twenty-two voted for Dr. McMullen's motion, twenty for Dr. Cochrane's amendment; the motion was then made the finding of the Synod on a division.

Revs. R. H. Abraham, E. Cockburn, W. J. Day and Hon. Senator Vidal were elected delegates to the Dominion Alliance and instructed to advocate the prohibition of the liquor traffic.

It was after midnight when the Synod adjourned to meet in Knox Church, Stratford, in April next.

OBITUARY.

MRS. MACKENZIE.

On March 28 Mrs. MacKenzie, widow of the late Rev. Robert MacKenzie, died at the residence of her son, Rev. W. A. MacKenzie, B.D., minister of the First Presbyterian Church, Brockville. She was apparently in her usual good health up to within a couple of hours of her death, but appears to have had a premonition of her approaching end, as she told her son that she felt it was near. Soon afterwards she had three successive strokes of apoplexy, the third of which carried her off. The deceased, whose maiden name was Elizabeth Jane Hazael, was a native of Dundee, Scotland, where she was born in 1824, and was consequently in her sixty-seventh year. In early life she was engaged in missionary work in Ireland, and in 1854 came to America to enter upon work of a similar character. She was married in New York, and with her husband settled at Barrie, where he had charge of the Presbyterian congregation. They subsequently lived at Lyn, South Gower, Morristown, N.Y., and Dalhousie, Ont. Mr. MacKenzie died at the latter place six years ago, since which time Mrs. MacKenzie has lived with her son at Grafton and Brockville. She had six children, of whom four survive, Rev. W. A. MacKenzie, of Brockville; Mrs. Dr. Boyce, of Grafton; Mrs. D. Henry, of Montreal, and an unmarried daughter. Mrs. MacKenzie was retiring in disposition and made warm friends wherever she went. She always took a very deep interest in mission work, and is said to have established one of the first, if not the first, auxiliary of the Woman's Foreign Missionary Society in this province. She was recently presented with a certificate of life membership in the Woman's Foreign Missionary Society, and at the time of her death was president of the auxiliary of the First Presbyterian Church, Brockville. She was truly a mother in Israel, and of her it can well be said: "The memory of the just is blessed."

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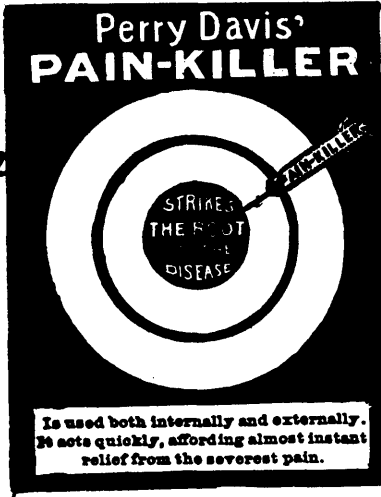
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SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet in St. Andrew's Church, LINDSAY, 2/3

TUESDAY, 12th MAY, 1891,

AT HALF-PAST SEVEN O'CLOCK P.M.

- 1. The Committee on Bills and Overtures will meet in the same place at three o'clock p.m., and on the same day.
2. The Synodical Religious Conference will be held in St. Andrew's Church, Lindsay, on Monday, 11th May, 1891, at half-past seven o'clock p.m.
3. Rolls of Presbyteries, and all papers for the Synod, should be in the hands of the Clerk not later than 4th May, 1891.
4. Railway Certificates for reduced fares in travelling will be applied for, and furnished by the Ticket Agents at the various Railway Stations.

JOHN GRAY, Synod Clerk.

ORILLIA, 9th April, 1891.

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TO MAKE ENGLISH RELISH.—Put bread crumbs into a saucepan, with cream, salt and pepper; when the crumbs have absorbed all the cream or milk, add a small piece of butter, a little grated cheese, break in a few eggs, and then fry as an ordinary omelet.

RICE DUMPLINGS.—Put your rice in a stew-pan, and pour on each cup of rice one gill of milk; stand it near the fire where it will keep hot but not boil. As soon as it has absorbed all the milk, pare your apples, take out the cores, and put the rice around them instead of paste. Boil them until the apple is soft. They should be tied in dumpling cloths.

KNEADED PLUM CAKE.—Two and a-half cupfuls of sugar, half a cupful of butter, half a cupful of sour milk, two spoonfuls of cream, a teaspoonful of saleratus, half a spoonful of cinnamon and a nutmeg, a cupful of chopped raisins and flour enough to knead (about six cupfuls). Roll an inch thick and cut in oblong pieces. Bake on sheets in a quick oven.

HOW TO SUGAR POP-CORN.—Put into an iron kettle one tablespoonful of butter, three of water, one teacupful of pulverized sugar. Boil until ready to candy, then throw in three quarts of nicely-popped corn; stir briskly until the sugar is evenly distributed over the corn. Take care that the corn does not burn. Take the kettle from the fire and stir until it has cooled a little.

SUGAR BISCUITS.—Three-quarters of a pound of sugar, half a pound of butter, one pint of milk, one teaspoonful of carbonate of soda, flour sufficient to make a dough. Melt the sugar, butter and soda in the milk. When the milk is lukewarm stir in the flour till it forms a dough. Knead it well for a very long time, then roll it out in sheets, and with a sharp knife cut it in squares, butter your tins, and bake them in a hot oven.

COLOURED tennis flannels should be washed in water about the temperature of the room they are washed in, with good white soap of any kind, and rinsed thoroughly in water of the same temperature, and wrung out as dry as possible. They may be hung up for a short time in the house, but should be taken down while still damp and ironed dry. Some laundresses never hang them up, but wring them so dry that the iron completes the drying.

LEMON PIE.—One smooth, juicy lemon; grate the rind and squeeze out the juice, straining it on the rind; one cupful of sugar, a piece of butter the size of an egg, in a bowl; one good-sized cupful of boiling water, in a pan on the stove. Moisten a tablespoonful of cornstarch and stir it into the water; when it boils pour it over the sugar and butter, and stir in the rind and juice. When a little cool add the beaten yolks of two eggs. Butter a deep plate, and cover all over with cracker dust (very fine crumbs). This is the crust. Pour in the mixture, and bake; then frost with the two whites, and brown.


Advertisement for Dr. Price's Cream Baking Powder, featuring large stylized text: 'Dr. Price's Cream Baking Powder' and 'Used in Millions of Homes—40 Years the Standard.'

PRESBYTERY MEETINGS.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met April 7 at Orangeville. Mr. Hossack reported that he had moderated in a call at Shelburne in favour of Rev. G. G. McRobbie, of Chatham Presbytery. The call was signed by 143 members and eighty-three adherents. Stipend promised, \$1,000 with free manse and four weeks' holidays. The call was sustained and ordered to be forwarded to the Chatham Presbytery, and provisional arrangements were made for his induction on May 6, at two p.m., Mr. Hossack to preside, Mr. Johnston to preach, Mr. Hudson to address the minister and Mr. McLeod the people. Mr. Hudson reported that he had moderated in a call at Maple Valley in favour of Mr. Thomas T. Johnston. The call was signed by 106 members and forty-four adherents. Stipend promised, \$750 and free manse. The call was sustained, and accepted by Mr. Johnston, who was present, and arrangements made for his induction at Maple Valley on Tuesday, 28th inst., at two p.m., Mr. Hudson to preside and address the minister, Mr. Hughes to preach and Mr. McColl to address the people. Mr. Stewart submitted the Sabbath school report. Only eighteen out of forty-four Sabbath schools reported. The state of these was encouraging. The report was adopted and ordered to be transmitted to the Synod's Convener on Sabbath Schools. Mr. McClure, of Mount Pleasant congregation, who was appointed a commissioner to the General Assembly at our last meeting, having died, Mr. Robert McCulloch of the same congregation was appointed in his place. Mr. Campbell reported on the State of Religion. He had received reports from only eleven Sessions, consequently his report could not be as full as desirable. It was ordered to be transmitted to the Synod's Convener. The Presbytery considered Mr. Stewart's resignation of the pastoral charge of Horning's Mills and Primrose. As Mr. Stewart adhered to his resignation it was accepted, to take effect on the 20th inst. Mr. Hughes was appointed interim Moderator of the Session of Horning's Mills and Primrose with instructions to preach in these congregations on the 26th inst. and declare the pulpit vacant. The Presbytery decided to ask leave of Synod to take on probationary trials Messrs. H. C. Foster, B.A., William Morrin, B.A., James McMillan, J. M. Miller, Murdoch McKay, Hugh Brown and D. B. Marsh. Mr. Hughes reported that the deputation appointed at last meeting had visited Mansfield. The congregation agreed to pay off all arrears for past supplies and wished moderation in a call. Mr. Ballantyne was appointed interim Moderator of the Session of Rosemont and Mansfield with liberty to moderate. Mr. Fowlie reported as follows: Your committee met with representatives of the Markdale and Flesherton congregations in the Flesherton Church, heard statements from both parties and agreed to recommend: That the congregations of Markdale and Flesherton be separated. That in the meantime the matter of supply for these congregations be left in the hands of the Moderator of Session, and that application be made to the Home Mission Committee for a supplement for Flesherton to enable them to call. That steps be taken to organize a preaching station at Eugenia Falls to connect with Flesherton. That the Presbytery direct the Clerk to communicate with the Owen Sound Presbytery with a view to securing some suitable station to connect with Markdale. That application be made to the Synod for leave to negotiate with the Presbytery of Owen Sound with a view to unite Markdale and Berkley. The report was received and adopted. Mr. McLeod was appointed interim Moderator of the Sessions of Markdale and Flesherton. The Presbytery reconsidered their previous finding anent supporting Mr. Maxwell in the mission field. Moved by Mr. Hossack, seconded by Mr. Campbell and agreed: That Dr. Robertson be asked to station Mr. John Maxwell for the summer in the best field now vacant in Manitoba or the North-West, and that we undertake, with the aid of the field, to maintain him. Principal Caven was nominated Moderator of Assembly and Mr. Campbell was appointed member of the Synod's Committee on Bills. The Temperance report prepared by Mr. Orr was held as read, and ordered to be transmitted to the Synod's Convener. The next regular meeting of Presbytery will be held at Orangeville on July 14, at eleven a.m.—H. CROZIER, Pres. Clerk.

PRESBYTERY OF CALGARY.—A special meeting of the Presbytery of Calgary was held in Knox Church, Calgary, March 27. Rev. C. W. Gordon was appointed Moderator *pro tem*. Additional delegates were appointed to General Assembly. The full list is: J. C. Herdman, Charles McKillop, and J. P. Grant, ministers; Major Walker, A. McBride and W. Mortimer Clark, elders. An accurately prepared map of the Presbytery on a large scale, with all the mission points carefully marked, was presented to the Presbytery by Mr. Thomas Paton to whom a vote of thanks was tendered. To secure at least one representative at the Synodical meeting in May, Mr. Gordon was asked to represent the Presbytery, all travelling expenses in excess of ten dollars to be paid out of Presbytery Fund. The founding of a Presbytery library was then taken up and Mr. McBride, of Calgary, appointed honorary librarian. An effort will be made to obtain a thousand volumes of choice reading, and sub-librarians will be appointed at different points within the bounds. It was felt that great need exists for healthy reading matter at some of the lumber camps and isolated stations within the Presbytery. The resignation of Mr. A. J. McLeod was next considered. The usual certification was made respecting the citing of the congregation of Medicine Hat, and after full discussion the resignation was accepted, to take effect March 31. Mr. Gordon was appointed Moderator of Session. In the evening sederunt Mr. Herdman, Convener of the Home Mission Committee, gave a report on his recent visit to attend Synodical Home Mission Committee at Winnipeg. Conveners of different committees were appointed as follows: Schemes of the Church, John P. Grant; Systematic Beneficence,

ELECTRIC BELT FREE



POSTAL

April 15th, 1891.

Dear Sir:

To introduce it, we will give away to those who are sick or ailing or suffering from weakness or disease, and who would be likely to make good agents, if cured, one of our German Electro-Galvanic Belts, regular price \$5 (U. S. Patent 357,647) invented by Prof. P. H. VanDerweyde Pres. of N. Y. Electrical Society and late Professor of Chemistry of N. Y. Medical College. (\$500 Reward for any Belt we manufacture that does not generate a genuine electric current.) They are daily making most marvelous cures in cases of Rheumatism, Lost Vitality, Liver, Stomach and Kidney Diseases, Lung Troubles, Nervous Debility, and many other ailments in which medicine fails. Would you like to try one? If so, address at once

German Electric Belt Agency, Brooklyn, N. Y.

YOU SEND A POSTAL, WE DO THE REST

J. A. Matheson; Foreign Missions, C. W. Gordon; Messrs. Herdman and Gilmour were added to the Foreign Mission Committee. Mr. C. W. Gordon was appointed Clerk for six months.—A. J. McLEOD.

FOUND AT HOME WHAT HE SOUGHT FOR IN VAIN ABROAD.

A Toronto man a few years ago travelled for some months in Europe. The next year he roamed over the prairies of our own North-West, all in search of health and relief from dyspepsia. Three years ago he began to diet on Dedicated Wheat made by the Ireland National Food Co., and that cured him. He gained fifteen pounds in weight, and is now in excellent health.

Talking of patent medicines—you know the old prejudice. And the doctors—some of them are between you and us. They would like you to think that what's cured thousands won't cure you. You'd believe in patent medicines if they didn't profess to cure *everything*—and so, between the experiments of doctors, and the experiments of patent medicines that are sold only because there's money in the "stuff," you lose faith in *everything*.

And, you can't always tell the prescription that cures by what you read in the papers. So, perhaps, there's no better way to sell a remedy, than to tell the truth about it, and take the *risk* of its doing just what it professes to do.

That's what the World's Dispensary Medical Association, of Buffalo, N. Y., does with

Dr. Pierce's Golden Medical Discovery, Favorite Prescription, Pleasant Pellets, and Dr. Sage's Catarrh Remedy.

If they don't do what their makers say they'll do—you get your money back.

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For lessening the labour and expense of wash-day, for removing dirt and grease, and for bringing comfort and cleanliness to the house, nothing in the world can equal "SUNLIGHT" SOAP.

Don't be humbugged by imitations. "SUNLIGHT" SOAP has been awarded Six Gold Medals. Use it; you'll be delighted with it.

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ALWAYS USE



Miscellaneous.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS
NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.
At the Manse, North Arm, B.C., on March 19th, the wife of the Rev. J. A. Jaffary, of a daughter.

MARRIED.
In the parish of St. Anicet, on the 15th, by the Rev. J. B. Muir, A.M., of Huntingdon, Mr. John A. McDonald, La Guerre, to Annie, youngest daughter of James McPherson, Esq.

At 8 Milton street, Montreal, on 15th April, 1891, by the Rev. James Barclay, D.D., assisted by the Rev. A. B. Mackay, M.A., David Mackay, son of Archibald McGoun, of Montreal, to Fannie Augusta Eugenie, daughter of the late Louis Fecht, of Ottawa.

DIED.
At Athol, on April 7, after a short illness, Peter McKecher, 21st concession Indian Lands, Glengarry, Ont., aged sixty-six years.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, May 26, at 11 a.m.

HURON.—In Exeter, May 12, at 10.30 a.m.
KINGSTON.—In John Street Church, Belleville, 1st Tuesday in July, at 7 p.m.

LINDSAY.—At Woodville, Tuesday, 6th May, at 11 a.m.

MAITLAND.—At Wingham, Tuesday, May 12, at 11.15 a.m.

QUEBEC.—In Chalmers Church, Richmond, May 13, at 4 p.m.

STRATFORD.—In Knox Church, Stratford, May 12, at 10.30 a.m.

TORONTO.—In St. Andrew's Church West, on first Tuesday of May, at 10 a.m.

Minard's Lintment cures Burns, etc.

MESSRS. C. C. RICHARDS & Co.

Gentlemen,—I take pleasure in giving my testimony to your well-known MINARD'S LINIMENT. I feel that it saved my life. In the winter of 1887 I was attacked by a severe pain in my left side caused by a fall from a building during the previous summer. I got relief every time it was bathed with the MINARD'S LINIMENT, and eventually cured by the use of only a few bottles. This liniment has made some wonderful cures.
SHEFFIELD, N.B. THOMAS WASSON.

SHEFFIELD, N.B.

FREENHOLD LOAN AND SAVINGS CO.

DIVIDEND 63.

Notice is hereby given that a Dividend of four per cent. on the capital stock of the Company has been declared for the current half year, payable on and after the first day of June, next, at the Office of the Company, Church Street. The transfer books will be closed from the 17th to 30th May inclusive. Notice is also given that the GENERAL ANNUAL MEETING of the Company will be held at two o'clock p.m. on Tuesday, June 2, for the purpose of receiving the annual report, the election of directors, etc.

By order of the Board.

S. C. WOOD, Manager.

APRIL 23, 1891.

ELIAS ROGERS & CO'Y



COAL. — WOOD. LOWEST RATES.

THE CANADIAN Savings, Loan & Building Association
Authorized Capital, \$5,000,000.

HEAD OFFICE: 72 KING STREET EAST, TORONTO.
The Association assists its members to build or purchase Homes. With the advantages of an investor, it is never oppressive to the Borrower. Payments are made monthly, and in small amounts. There are no preferred Shareholders, and every member has an equal voice in the management.
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PALATABLE AS MILK.
Scott's Emulsion is only put up in salmon color wrapper. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00.
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The oldest and most reliable of its kind in the Dominion. All subjects pertaining to a business education thoroughly taught by able and experienced teachers.
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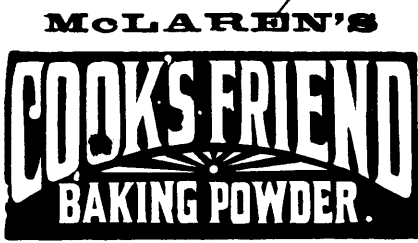
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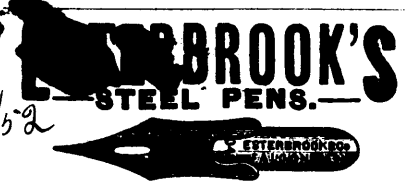
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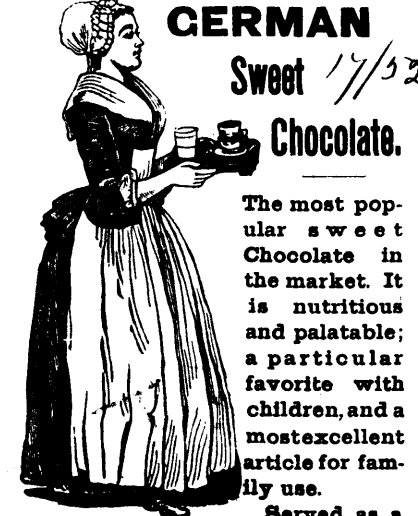


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The most popular sweet Chocolate in the market. It is nutritious and palatable; a particular favorite with children, and a most excellent article for family use.
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