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GRAHAM CAKE.—One cupful of brown sugar, one cupful of sour cream, two eggs (one will do), two cupfuls of Graham flour, one teaspoonful of soda, a little salt and cinnamon if liked. If the cream is not very sour, use less soda. Do not stir too stiff.

I AM subject to Sudden Colds, followed by head coughs, for which I use WISTAR'S BALSM OF WILD CHERRY, and find it the best remedy. We always have Lin the house, and would as soon be without flour as the Balsam. A. DUNKLEY, Postmaster, West Brattleboro', Vt.

MACARONI.—Make a good gravy with a small piece of beef cooked with some vegetables, herbs and a slice of ham; strain and add a little tomato sauce. Cook some macaroni in salted boiling water until tender; drain, put it in a baking dish with layers of Parmesan cheese and the gravy. Sprinkle cheese and a little butter over the top; bake, and serve at once.

Historical Acid Phosphate. The Best Tonic known, furnishing sustenance to both brain and body.

GINGER BREAD.—Three-quarters of a pound of butter, two and a half pounds of flour, one quart of black molasses, two teaspoonfuls of ginger, two teaspoonfuls of cinnamon, eight eggs, two teaspoonfuls of soda.

SCRAMBLED EGGS.—Break six eggs into a stew-pan, add three ounces of butter, a little salt and pepper; put the stew-pan over the fire and stir constantly; when done, which will be in three or four minutes, serve immediately on toast.

DR. LOW'S WORM SYRUP has removed tape worms from 15 to 30 feet long. It also destroys all other kinds of worms.

EGGS A LA LAVELETTE.—Pour into a flat tin dish cream to the depth of a quarter of an inch, bring it to the boil quickly; then drop in sufficient eggs, and cook them till the whites are hard, season to taste, and serve in the same flat dish. About one-quarter of a pint of cream to six eggs would be required.

BOSTON PUDDING.—One cup of sugar, two-thirds of a cup of butter, or one-quarter of a pound of suet, minced, one cup of milk, three cups of flour, two teaspoonfuls of Wistar's Superior Baking Powder, two tablespoonfuls of molasses, one large cup of seeded raisins and a little salt. Boil four hours and serve with liquid sauce.

POACHED EGGS.—Fill a frying-pan with water, add a pinch of salt and a tablespoonful of vinegar; break the eggs separately in a cup, pour them carefully into the boiling water, with a small slice turn the white over the yolk; drain for a minute; serve on buttered toast. Two and a half minutes will be sufficient to cook them.

UNSIGHTLY PIMPLES, TAN, Blisters, and all itching humors of the skin are removed by using Dr. Low's Sulphur Soap.

BEATEN BISCUIT.—Two pints of flour, one teaspoonful of salt, one tablespoonful of lard; mix into a stiff dough, with equal parts of water and milk; beat thirty minutes with a wooden spoon; bake in a quick oven.

FRUIT CAKE.—One cupful of brown sugar, one-half cupful of butter; beat together one cupful of sweet milk, one-half cupful of molasses, two eggs, three cupfuls of flour, one teaspoonful each of allspice and ground cloves, one tablespoonful of cinnamon, half a nutmeg, one pound of raisins, one cupful of currants (rub them in flour before using), two tablespoonfuls of cream of tartar, one of soda.

DR. P. MEREDITH, of Cincinnati, says "About one year ago I took a cold, which settled on my lungs. A violent cough was the consequence, which increased with severity. I expectorated large quantities of phlegm and matter. During the last winter I became so much reduced that I was confined to my bed. The disease was attended with cold chills, and night sweats. A diarrhea in. My friends thought I was in the last stage of Consumption, and could not possibly get well. I was recommended to try Allen's Lung Balsam. The formula was shown to me, which induced me to give it a trial, and I will only add that my cough is entirely cured, and I am now able to attend to my profession as usual."

APPLE MERINGUE.—Boil the apples after they are pared and cored; pass them through a colander and sweeten to taste. To a pint of strained apple stir in the whites of three eggs beaten to a stiff froth. Flavour with nutmeg, lemon, or vanilla. Serve with cream or custard. Minard's Liment Curee Burns, etc.



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# THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, APRIL 2nd, 1890.

No. 14.

## Notes of the Week.

THE city council of Milan recently solicited the votes of the parents sending children to the public schools as to whether they wished to have them receive religious instruction or not. Out of a total school attendance of 27,515, such instruction was requested for 25,380. In Rome, the city council has decided that religious instruction can be given in the elementary schools during the last hour on Saturdays, but attendance is compulsory only at the written request of the parents.

SEVEN lecturers have been engaged by the British band of hope union to give illustrated lectures in day schools on the physiological results of the use of stimulants. These will be so arranged as to assist the ordinary work of the school; and the scheme, for the carrying out of which the union has had \$50,000 placed at its disposal, embraces the distribution of certificates for the best reports of the lectures, prizes in a national competitive examination, and the distribution of suitable literature.

A MONUMENT is about to be erected by the Gaelic Society of Perth to the memory of the Rev. James Stewart, parish minister of Killin for the long period of fifty-two years, in recognition of his accomplishments as a Gaelic scholar, and especially of the lasting benefits he conferred on the Gaelic-speaking people of Scotland by translating the New Testament into the Gaelic language, and giving the Scottish Highlanders the inestimable privilege of reading it for the first time in their native tongue.

THE Divorce Bill which is likely to become the law of all Australia, has stirred much opposition in some quarters. It is, however, mainly an embodiment of Scotch law, and follows the lines advocated by Bishop Cranmer. There are at least two good points in it. The cost of a decree will be lessened so that divorce shall cease to be a rich man's luxury; and, what will receive full approval from Mr. Gladstone, man and woman are placed on an equality—either party being able to sue for desertion, cruelty or infidelity.

FOR the first time for many years the total attendance at the German universities shows a decrease during the present winter term. It is 29,007, or 484 less than during the past summer. In general, the increase in the last three years has been small, and not to be compared with that from 1879 to 1887, when it advanced from 19,769 to 28,763 and gave rise to the strange social spectre, "a learned proletariat." But even as matters now stand the supply of technically educated men is far in excess of the demand.

AT the late meeting of the Board of Directors of Union Theological Seminary, New York, Rev. W. G. T. Shedd, D.D., LL.D., Roosevelt Professor of Systematic Theology, presented his resignation, on account of his advanced age and delicate health. This was accepted by the Board with many expressions of affection and gratitude for his long and distinguished services. He was unanimously elected *Professor Emeritus*, and the appointment was gracefully accepted. A committee was appointed to nominate a successor.

MANY Church of Scotland students on entering the divinity hall are, it seems, unfit to begin their theological studies by reason of their ignorance of the subjects taught in the arts course, and Glasgow Presbytery has agreed to overture the Assembly to take into consideration the subject of the examinations for entrance to the hall. As it is unjust to young men that they should only be made aware of their deficiencies after several years attendance at the university, it was further resolved to represent to the universities' commission the need of an effective matriculation examination.

A GREAT German theologian and exegete has passed away. Professor Franz Delitzsch, whose learned commentaries on Old Testament Scripture are so highly prized throughout Christendom, died

recently in Leipsic, the city where he was born seventy-seven years ago. In the extent and depth of his acquaintance with Hebrew literature, he was without a rival. He was highly esteemed as an instructor, and revered for his personal worth. He is the translator of a Hebrew version of the New Testament, a work which Rabinowitz found so valuable, and was eagerly sought after by many Jews in Southern Russia.

WHEN the *Christian Leader* says that Mr. Roderrick McLeod, speaking at the soiree of St. Columba Free Church, Edinburgh, related experiences in America which will considerably astonish our transatlantic cousins, it is right. Mr. McLeod said the working man in America he found to be a miserable creature; the churches were not larger than Highland byres, their steeples being usually made of three boards joined together; and though he travelled all through New York he never heard a psalm all the time. When he reached the west of Ireland on his homeward voyage this extraordinary Celt thought he was in paradise.

MR. BRUCE, M.P., whose recent work on America has been so favourably received, presided recently at a lecture by Bishop Barry on "Christianity and the Nation," given to working men at the Lambeth Baths, said that a Christian minister could not render any greater service to the people among whom he lived than by showing them how the principles of the Gospel could be applied to solve social questions. If the kingdom of heaven were realised upon earth, there would be no occasion for a State at all. It was a mistake to confound Christian communism with any communism which State force could establish. He had the strongest possible convictions that by far the greatest force which had ever operated in favour of freedom, equality and human brotherhood was the force of Christianity.

THE *Christian Leader* says: Sir Peter Coats, the Paisley millionaire, has passed away in his eighty-second year. He was wintering as usual at his pleasant villa at Algiers, and it was there that he was struck with apoplexy. He never recovered consciousness after the shock and died four days later. Like his late brother, Mr. Thomas Coats of Ferguslie, he recognised the stewardship with which he had been entrusted; and while his public gifts to the town of Paisley were on a scale of more than princely munificence, his hand was ever open to the appeal of those needing help. The United Presbyterian Church loses by his death one of her most devoted members, and her ministry a keenly sympathetic friend who found one of his chief delights in extending to many of their number while suffering in health the best advantages that his wealth could secure.

AT the annual meeting of the Disestablishment Council for Scotland, Mr. Dick Peddie said that when he recalled the fact that in the Parliament of 1885 there were only six members of the Government whose sympathy could be reckoned on, and only twelve or thirteen members ready to vote for Dr. Cameron's motion, it seemed to him that the progress made was amazing. They could now confidently await the beginning of the end, believing that it was separated from them only by a general election. Principal Cairns urged the great necessity of keeping disestablishment and disendowment together. Bailie Walcot affirmed that Scotland was as strong in regard to these questions as she was in regard to the great and wider question of Liberalism. Principal Rainy said their cause was plainly acquiring support in all directions. Men's minds were now coming to the position of either cordially approving or reluctantly accepting their view of the question.

A GLASGOW contemporary tells the following story: Mr. Alexander M. Ross, writing on the attachment of Highlanders to ancient customs, says that some time ago a rural kirk session refused baptism in a certain case for no other reason than that the father of the child wore an unusually large beard. At the close of a protracted discussion, and when they had intimated their ultimatum, the

applicant produced a portrait of John Knox which he had carefully concealed beneath his coat and asked how they could refuse him baptism on such a pretence, when the father of the Church wore such an excellent crop till the day of his death? The Session was non-plussed and no further resistance was offered.

PRESBYTERIANISM in England, says the *Interior*, has been much under discussion of late, in the newspapers of the land, the special occasion for the outburst being the publication of a "History of the Presbyterians in England." One reviewer pronounced the book uncommonly dull and lifeless. He wrote from the standpoint of a very high churchman, and probably could not recognize the existence of spiritual life apart from liturgies and showy services. But the great majority of papers found the book highly interesting both in its composition and its subject matter. And of all the many approving notices, the most hearty and emphatic came from the Methodist quarter. As the Methodists everywhere are experts in all matters pertaining to religious endeavour, we may rest assured that our English brethren have made a record which is neither lifeless or dull.

SOME of our readers, says the *Christian Leader*, would observe the brief but pathetic notice in our last number of the sad death, at the hands of a lunatic, of Erasmus Scott Calman, in an asylum at Cambridge Heath. Mr. Calman, who was over ninety, was at one time missionary teacher in Jerusalem. From Dr. Andrew A. Bonar we learn that the deceased was associated with the deputation to Palestine sent by the Church of Scotland in 1839. In a note with which we have been kindly favoured Dr. Bonar writes: He was an excellent man and most useful to us in our journey all through. Often afterwards I tried to find out his residence in London, in vain—I think he went to the Continent; but at any rate he left the society with which he had been connected and so was out of sight. It was strange for me last night to light on his name in the *Leader* and to read of his melancholy end. It brought back the memory of scenes in Palestine when he was with the deputation, Dr. Keith, Dr. Black, and R. M. McCheyne, helping us to get information and to get access to the Jews.

THE annual meeting of the Lord's Day Alliance was held recently in Ottawa, the President, Hon. G. W. Allan in the chair. The Rev. Joseph Whyte spoke of the progress of the work effected through the agency of the society. The secretary, Dr. Armstrong, read the report of the Executive Committee, which had met five times during the year. There had been 1,500 circulars sent out, 7,000 copies of the form of petition had been distributed, and many returned signed, whilst 10,000 financial circulars had been distributed, but had not met with very much success. With reference to the request to see the Roman Catholic authorities to get their assistance he waited upon Cardinal Taschereau and explained to him the desirability of having a hearty support to the alliance. The cardinal had asked for more information to lay the matter before the three bishops of Montreal, Quebec and Ottawa. This had been done but they did not desire to express their views although he knew they had the sympathy of the Roman Catholic Church. They had petitions to parliament from Halifax to Vancouver. Mr. Charlton discussed the prospects of the Bill now before parliament. Messrs. Charlton and Weldon were thanked for introducing the measure. It was also resolved to present the Bill to the various religious bodies for their approval, to secure the co-operation of the Evangelical Alliance and Labour Associations and to circulate petitions in all parts of the Dominion. The officers were then elected as last year with Hon. Mr. Allen, President; Rev. Dr. Armstrong, Secretary, and Mr. G. Hay, Treasurer, the only change being the Rev. Dr. Ryckman being appointed on the committee to fill the place rendered vacant by the retirement of Rev. W. J. Crothers. Dr. Armstrong mentioned the fact that the finances were low, and moved that the question be referred to the Executive Committee.

## Our Contributors.

### SOURCES OF NATIONAL DANGER.

BY KNOXONIAN.

An able writer in the *Obse*, in an article on the uses of universities and the advantages of a generous education for our young people, gives four sources from which he thinks trouble may come to Canada and the United States if it has not come already. These are

THE WORSHIP OF WEALTH.

THE LOVE OF NOTORIETY.

ADMIRATION FOR MERE BIGNESS, AND

THE GROWTH OF SELF ASSERTION

In a former paper we discussed "The Worship of Wealth," and say no more about it now, though much more might be said. The evil does not exist here to the same extent that it exists on the other side. Dr. Cuyler broadly states that money controls Congress and the Legislatures over there, and hints that some day soon it may buy the Presidential chair. It may do a much worse thing than even that—it may buy the courts of justice. Some of these—not far from Dr. Cuyler's church—are supposed to be pretty well under the influence of money even now. It was said that Mr William Tweed and his friends used to keep one or two New York judges for their own use. In the same city saloon keepers seem to have a marvellous amount of influence in certain courts. Probably the influence is purely moral and intellectual; perhaps it arises from the inherent and unvarying goodness of the causes they always bring into court, but there is room for some doubt on both these points. Money working in the polling booth and in Parliament is dangerous enough, but money working on the Bench is certain to bring on a crisis sooner or later. New York, however, is not the American Union. So far as we know it has never been publicly stated by anybody entitled to much notice that money has ever found its way to the Bench of Canada. Many a time and oft has it been asserted that it does a full share of work in Parliament and at the polls. How long it may take to find its way from the people who make the laws to the people who administer them is a point we shall not discuss. Of one thing everybody may rest assured—a man who buys a member of Parliament will buy a judge if he can. Perhaps one of the worst features of Canadian society at the present time is the growing feeling that money can do anything. This feeling will increase as the rich grow richer and the poor become poorer. The best way to counteract it is to judge every man according to his merits, and treat every man as he behaves himself. There is no merit or demerit in being either rich or poor.

#### THE LOVE OF NOTORIETY

is more likely to make men fools than knaves. A notoriety-hunter once asked a distinguished Englishman what he could do to distinguish himself. The Englishman replied: "The only way I know of that you can gain distinction is to shoot somebody that is distinguished already." Booth and Guiteau got distinction in just that way, and there are thousands of men on this continent willing to take risks or make asses of themselves in order to make people talk about them. It is to be hoped the number who are ready to risk their necks for notoriety is comparatively small, but the number who are willing to make lesser sacrifices is much larger than one who has not looked into the question might think. A close observer of men and things can see the craving for notice in many directions. You see it in all its glory in the newspaper office where the notoriety-lover schemes to "get his name in the paper." You see it in the fantastic dress in which he masquerades in order to attract public attention. You hear it in the whoop and yell of the chap who "cuts up" on the sidewalk or in the market simply to make people look at him. In a more serious form you see it in the crowd who always force themselves to the front in times of excitement, and utilize the excitement to advertise themselves. They mount the wave and try to shoot themselves into notice while the wave lasts. They know very well that in a quiet time nobody pays any attention to them and they utilize every excitement to bring themselves into notice.

Love of notoriety shows itself in many ways. The last craze is racing round the world. Anybody who has money enough, and sense enough to sit in a railway car or steamboat without falling off can go round the world, but at the present time it advertises people to go, and they go. Walking tight-ropes is another way that used to be popular. Pretending to commit suicide or fight a duel are favourite methods. Jumping Niagara Falls is out of all sight the best method because in that case the notoriety-hunter generally closes his career and troubles the world no longer.

Beginning with George Francis Train, and going down or up, you find notoriety hunters in every class and condition of men. Truth to say, the clerical profession suffers as much as any walk in life from the presence of men who seem to think that the main thing in life is to keep themselves and their doings constantly before the public. Just why any sane man should desire to have people constantly talking about him is not easily understood. A student of by-gone days used to explain almost everything by saying, "human nature is a curious animal."

Popularity is a more respectable thing than notoriety, and yet popularity, even when honestly secured, is a long way from an unmixed blessing. Except in so far as it enables a man to do good to his fellow-men it is not worth thinking

about. It makes a man a target for the misrepresentation and abuse of envious and jealous rivals. It exposes him constantly to the assaults of mean and malignant natures, who hate to see anybody esteemed. The only popularity worth a straw for a minister is the good will of the people he has been the means of helping.

The other national dangers—Admiration of mere Bigness and Self Assertion, and a discussion of the manner in which a generous education will counteract them—must be left over for the present.

### THE CHOIR.

#### THE VILLAGE CHOIR.

(Some distance after Tennyson)

Half a bar, half a bar,  
Half a bar onward!  
Into an awful ditch  
Choir and Precentor hith,  
Into a mess of pitch  
They led the Old Hundred.  
Trebles to right of them,  
Tenors to left of them,  
Basses in front of them,  
Bellowed and thundered.  
Oh, that Precentor's look,  
When the sopranos took  
Their own time and hook  
From the Old Hundred!

Screached all the tenors here,  
Boggled the tenors there,  
Raising the parson's hair,  
While his mind wandered.  
Theirs not the reason why—  
This psalm was pitched too high—  
Theirs but to gasp and cry—  
Out the Old Hundred.  
Trebles to right of them,  
Tenors to left of them,  
Basses in front of them,  
Bellowed and thundered.  
Stormed they with shout and yell,  
Not wise they sang, nor well.  
Drowning the sexton's bell,  
While all the church wondered.

Dire the Precentor's glare,  
Flashed his pitchfork in the air,  
Sounding fresh keys to bear  
Out the Old Hundred  
Swiftly he turned his back,  
Reached he his hat from rack,  
Then from the screaming pack,  
Himself he sundered.  
Tenors to right of him,  
Trebles to left of him,  
Discords behind him,  
Bellowed and thundered,  
Oh, the wild howls they wrought!  
Right to the end they fought!  
Some tune they sang, but not,  
Not the Old Hundred.

Looking at the subject of praise from a practical point of view we are forced to confess that it has been shamefully neglected in our common worship. It is a personal act. It cannot be done by proxy, or by any mere mechanical agency whatever. Silent individual praise is untrammelled by the precision and modulations of music, but audible public praise requires a suitable melody in which all can unite. To enable a number to sing harmoniously together a teacher and leaders are required. Where skilled singers cannot be employed congregational singing is seldom a success. It is true an average congregation can sing a limited number of tunes with fine effect without any leading and supporting aid, but through time these few often-repeated melodies will lose their inspiring power, and the singing must become uninteresting and formal.

Taking for granted, then, that a teacher and leaders, in other words, a choir, is a necessity—a necessary evil some may say—the next thing to determine is its character. It takes, at least, four to make one—a quartette, that is, one person to sing each of the parts in our common music, and nothing more. As helpers to the congregation this kind of a choir has often been valuable but there is a strong temptation on its part to soar aloft to unknown and undesired musical heights, and leave the ordinary worshipper dumb in the flats below. There is also a tendency to sing trashy anthems at sight, or difficult selections with but little practice that produce rasping discords on the sensitive ear of the listener making the dumb and agonizing hearer to wish he had another affliction for the time being and be deaf as well as dumb.

It may be easier to train a few fine voices than a large number of medium ones, and for this reason the choir is often unwisely limited, but it is very rare to find the voices of a quartette so well equiposed and thoroughly blended that the tone will be melodious, rounded and full. The result of a few ill-trained and ill-balanced voices is, judged from a musical standpoint, a distracted failure.

In what way, then, can we improve on the quartette? Simply by establishing a full chorus. Let every one in the congregation who has a good voice and a quick ear be induced to join the choir. Swell its numbers up to fifteen, twenty, or even thirty reliable and especially Christian men and women. Secure the young people, if possible, for this work, and show them how much they can help the direct praise of our Master by blending their sweet and plastic voices in harmonious song. Place this company under the jurisdiction of the authorities of the church to which they belong, and let them know that they are amenable to the powers that be in all things. The Presbyterian rule is as follows:

"Due provision should be made by the congregation for the service of praise under the direction of the Session and

subject to its control. The precentor, or conductor of the service of praise may be chosen by the congregation, but his appointment must, in all cases, be approved by the Session to whose authority he is subject, and whose orders he is bound to obey; and he must be fitted by his character for the service which he renders in the house of God."

Having obtained this chorus of male and female singers, have a weekly rehearsal—a meeting that should be considered very important by both pastor, office-bearer, choir and people.

The choir must understand that it is very necessary for every one to be present, solemnly promising, in fact, to do so when they become members of it. To add to the binding nature of the obligation, it would be well that some initiatory service be performed by the Session in a suitable and reverent spirit, so that the contract entered into may never be forgotten. Now, with an even-tempered, long-suffering, proficient, and above all things an enthusiastic Christian leader, the chorus choir will be a success, and good results will soon appear in the praise of the sanctuary.

The results may be classified as three.

In a religious paper over a year ago I noticed an article by a very sensible writer on this very subject but the title and name are now forgotten.

I have followed him closely, however, because his ideas seemed the most reasonable I had ever met with, and will certainly bear repeating.

The first result is a more united congregation.

A quartette is a dangerous thing. It too often forms a third party in the house of God criticising and being criticized and, metaphorically speaking, belonging neither to the heavens above nor to the earth beneath. With the chorus this is happily removed. The critical spirit is disarmed from the first, because the members of it do not pose before the public as a company of artists.

Besides by a judicious selection nearly all the family circles in the congregation can be represented and a kind, thoughtful interest will be manifested by every one in its continued efforts. The success of the choir will enhance the pleasures of the people.

The second good result will be a more devout congregation. A musical taste is developed. The chorus inspires the worshippers with a higher kind of music than that they have hitherto employed, and creates in them a more cultivated taste for it. There is too great a tendency to be satisfied with the simple and often-times tame Gospel hymn melodies so common now, so that the chorus has a work to do in raising the standard higher, for old and young can enjoy music of a better quality when it is faithfully rendered. Then again, the trashy anthems so easily learned have disgusted the purer tastes of the music-loving listener and it becomes the solemn and important duty of the choir to satisfy as well as to educate the people in all departments of praise.

The third and last good result of such a choir is a more attractive congregation.

I here quote the words of the writer.

"There is an attractive power in such a choir which will help the size of the congregation. People will gather there is good music. The evening service particularly may be rescued from its depressed condition, and made bright and popular by its help. The enthusiastic singing of the better Sunday school melodies varied with solos and quartette selections seem to possess a perennial charm. The singers rally with zeal: non-church goers will come to hear the music, and the youth are encouraged to feel that they are needed, and their interest is aroused accordingly. If such a choir were organized for the evening service alone, I am sure that the advantages accruing from it would more than repay the necessary labour."

Let us then aim at having as high and pure a service of praise as possible by using all the consecrated powers our people possess.

There is much to be done by the Church of God in this respect, and a great deal that would be better left undone. Farmer Eno strikes the keynote of acceptable praise when he says:—

I've been a listener to the birds  
And hummin' of the bees,  
A blending in the chorus of  
The wind among the trees.  
The world seemed like a meeting house,  
The congregation there—  
All joinin' in the joyful hymns  
That 'pear'd to fill the air.

The Lord's old fashioned meetin' house—  
Old fashioned hymns of praise—  
The world has sung an' sung unchanged  
Since them creation days.  
No bang and bustle worship there  
Got up for show and hire—  
But everything that had a name  
Was in Jehovah's choir.

I wish they'd quit the proxy plan  
Where you and me be long—  
And take the Lord's old fashioned way  
Of worshippin' in song.  
Let everybody with a voice,  
In pulpit, and in pews,  
Just shout the glory in his heart  
And swell the halleluws.

The firing of a Welsh clergyman in costs up to \$750 has tended to check ecclesiastical ardour in the recovery of tithes in South Wales. In Denbigh the payment of the hated impost is being facilitated by the giving of beer to every one who settle his tithe debt.

DEACONESSES IN THE CHURCHES—NUNS IN THE ROMAN CATHOLIC CHURCHES.

Of late a curious movement has been made in some Protestant Churches to appoint deaconesses for charitable works. In the United States a portion of the Methodist Church has taken up this plan. In Canada and Scotland it has been mooted in the Presbyterian Church, although I believe not as yet entered upon. In the English churches in England and to some extent in America the plan has received favour and been entered upon. I add the following very interesting account of this deaconess movement—now for some time carried on in Germany which may be interesting and new to your readers as it was to me—yet gratifying in results.

The plan of deaconesses in the earliest Christian Church was certainly in existence to some extent, not such as the nunnery system in the Roman Catholic Church.

The difference between the German deaconess system and the Roman Catholic nunnery system is very great—whilst the former take vows of charity and to remain in the work for a certain period, they are at perfect liberty to marry and leave the work upon certain terms—whereas it is known that Roman Catholic nuns cannot do this. They take life-long vows of chastity and seclusion and are enslaved (as it were) for life—I say enslaved—because where persons are deprived of liberty of action for life, and liable to be constrained in their actions and forcibly returned to their monasteries if they depart of their own free will—how can it be said they are not social slaves? All nuns may not be in this plight—most of them are. It is well known in history what abuses have arisen in nunneries in England, Spain and Italy. In Henry the Eighth's time they were suppressed in England, also many were suppressed in Italy, and I believe in Spain. The most bitter article and exposure ever published in Canada about the abuse of this Roman Catholic nunnery system in Spain appeared in the *Globe* (I have it among my files) about thirty years ago. Now without saying that I am in favour of the German system entirely—yet great good can be done by means of associations of charitable women (even by single women who give themselves up for long periods to human and Christian duty and work) but the taking upon themselves of sacred vows may be questioned. We find in the early Christian Church everything was at first done openly—before the world—I don't find that Christ did anything secretly. Indeed he told the Jews that He had done and said everything openly. The light of day should know and see our acts. God is light and in Him there is "no darkness at all." The beauty of Protestant Christianity is an open candid heart and an open Bible.

CHARLES DURAND.

March 4th, 1890.

It is impossible even to mention all the names of the distinguished workers in the field of charity in Germany. Pestalozzi, the founder of the Kindergarten, did a noble work, but in it the religious element was lacking. "At the age of eighty he saw for the first time what he had been striving for during his whole life, when, in 1826, he visited the institution of the venerable Zeller at Beuggen. When the children of that institution presented him with a beautiful wreath, as they sang one of their sweet hymns, Pestalozzi said to Zeller; 'This is what I wanted to accomplish. His mistake was that, in his school at Stanz, there was no place for religious instruction.'

In these child-saving institutions in the German Empire, there are fewer girls than boys. Some of the Homes are managed by the State, and children are sent to them as punishment; but these must not be confounded with what is done by individuals. There were about three hundred and sixty of these institutions in 1880. Wurtemberg leads all the German States in this work.

"The Deaconess Institution of Rhenish Westphalia, at Kaiserswerth, is the most remarkable charity in Germany, if not in the world. On a dismal day in August I visited Kaiserswerth. The ride from Cologne by train is about one hour to Calum, and then about a half-hour by carriage. The country around is flat and damp, like most of that along the lower Rhine. We were set down at the post-office and then sought the institutions. We could find little besides. They make the town. There is a famous Roman Catholic Church, but it attracts little attention. But first, how did we come to be interested in Kaiserswerth? By reading the lives of Elizabeth Fry, Agnes Jones and Florence Nightingale. Elizabeth Fry unconsciously inspired its origin. Florence Nightingale and Agnes Jones both resided there and received the instruction and studied the examples which were to stimulate their lives of heroism and sacrifice. A young German pastor, Fliedner by name, was settled in Kaiserswerth fifty years ago. A period of financial depression compelled him to seek foreign help for the continuance of his work. He went to England. He met Elizabeth Fry who was in the midst of her career in the London prisons. From her words and examples, Fliedner was moved to go home and attempt the same work. Soon after his return a degraded woman, named Minna, a discharged prisoner came to him for help. There was no room in his own house, but there was a little summer-house adjoining. He gave her a home in that where she could be under the watchful eye of his wife. Soon another homeless and abandoned woman came to him. She, too, was sheltered in the summer-house. There was no place for them to sleep except an attic in the same building, to which they climbed by a ladder. When they reached this place of rest the ladder was removed. That was the beginning of the Deaconess' Institution at Kaiserswerth. Now it contains the following departments of philanthropic work:

The Mother-house and Hospital where the deaconesses chiefly reside; the Penitentiary where women discharged from prison find a home until they can get a new start for a better life; the Training College for teachers, with an infant school; the Orphanage; the Lunatic Asylum for women; the House of Evening Rest for deaconesses no longer able to work; Paul Gerhard's Home for women, chiefly invalids; a school for the training of deaconesses; a school for girls; numerous hospitals, etc., etc.

The exterior of the buildings is severely plain and simple. Many of them are connected. The halls are apparently endless. All is quiet, cleanly and cheerful. In one room children are taught, in another, babies are tended; in another, the sick are nursed; in another, girls just out of prison are trained to industrious and virtuous habits; in another surgical operations are performed; another is a chapel; another is a parlour for old women, all around are little bed-rooms; and in all this the appearance of a charming and beautiful

home. Our guide through these institutions was Sister Charlotte Drude, a tall, gaunt, angular, but exceedingly attractive German woman who has been long in the sisterhood. Her hospitality and enthusiasm were boundless, and her love for philanthropic work an inspiration. The present director at Kaiserswerth is Julius Disselhoff, a son in law of the founder; and a son, a second Pastor Fliedner, is the chaplain.

Kaiserswerth has literally reached around the world. It is now fifty years old. The training-school for nurses, at Salem, near Kaugen, an Orphanage at Altdorf, a Boarding school at Haldern, the Martha's Home at Berlin, with infant and elementary school attached; the Martha's Home at Dusseldorf, with infant school; the Home for Prisoners, and the Asylum at Brandenburg; the Convalescent home for Deaconesses and Children at Wallbaum, are all owned by the same society and managed and served by these Sisters. Outside of Germany, there is the Talitha-cumi Hospital and School at Jerusalem; the School and Orphanage at Smyrna; the Hospital at Alexandria in Egypt; the Orphanage and Boarding school at Beyrut, in Syria, a Boarding school in Florence; and minor stations in almost all lands. The Deaconess work of modern times was begun at Kaiserswerth. It has increased marvellously. In 1880 there were fifty-three Central Deaconess' institutions, with more than 4,800 Deaconesses working in more than fifteen hundred different places. They were like angels on German battle fields. They nurse, and they preach; they bind wounds, and tell "the old, old story." For both offices they are trained. No vows are taken. At the consecration to the office, the new deaconess promises to be true to her calling and to live in the fear of God and according to His holy Word. They nurse over 50,000 patients annually, and consequently preach Christ to at least the same number. They are the most persuasive preachers, for their message goes to hearts already opened by gratitude. They can leave when they choose, to go to their friends, to marry, to do what they will. Few choose to return to society. Those who wish to become sisters pass through a course of preparation extending over five years, under the direction of those with whom they are later to be associated. They can be sent anywhere, but may decline any service. None do decline. They realize that their place is in the midst of the world's suffering, and they covet the hardest posts, like soldiers in battle.

This Deaconess' institution has started others like it in different parts of the world, and thus its work is both direct and indirect.

No attempt has been made in this paper to compare the methods of charity in Germany with those among English-speaking people. In many respects they are radically different, but in more respects alike. It is enough to say that charity is the expression of love, and love is not limited by social or racial distinctions. Its forms of manifestations are everywhere the same, and so charity employs substantially the same methods and works toward the same ends among all people.—*Rev. Dr. A.H. Bradford in The Missionary Review.*

"X. Y. Z." AND THE RESURRECTION.

MR. EDITOR.—In his article in THE CANADA PRESBYTERIAN of March 19, "X. Y. Z." maintains the doctrine of "a separate resurrection for believers." One passage which he brings forward in support thereof is Philippians iii. 11: "If by any means I might attain unto the resurrection of the dead." The Greek word *ek*, here rendered "of" he renders "out from among." According to him the righteous shall rise from the dead, leaving the wicked dead in that state, as Peter, when the angel delivered him from prison, left the two soldiers to whom he had been chained, lying sleeping. Well, I readily admit that *ek* may, very properly, be sometimes translated "out from among." But to translate it so invariably would, sometimes, be followed by "ek—extraordinary" results. Let us try how it would do in one or two instances. "X. Y. Z." takes up nearly three columns with his article. I must satisfy myself with a good deal less.

(Matt. xxviii. 2) "Rolled back the stone out from among *ek* the door." The stone, then was in the door. (Mark vi. 14) "John is risen out from among the dead." All that the wicked Herod was troubled about was simply John the Baptist having—as he believed—come to life again. (xi. 20) "The fig tree dried up out from among the roots." The roots, therefore, were still fresh. (John vi. 23) "Other boats out from among Tiberias." They had, therefore, been on dry ground in the midst of that town. (xii. 32) "If I be lifted up out from among the earth" This, therefore, refers to our Lord's resurrection. He was three days and three nights in the heart of the earth. But John distinctly says that the words of Christ just quoted, "signified what death He should die." He was not lifted up out of the earth when He was crucified. (xviii. 3) "A band of men and officers out from among the chief priests and Pharisees." It was the latter, therefore, who seized Christ. (xix. 23) "Woven out from among the top." A curious kind of weaving. (Acts xii. 7) "His chains fell out from among his hands." Peter, therefore, had his chains among his hands. A very unusual way for a prisoner to be chained. How could he, in that case, be bound to two soldiers? I need not give any more specimens of the same kind.

"X. Y. Z." refers to 1 Cor. xv. 23: "Christ the first fruits; then they that are Christ's at His coming." Here we see, first, Christ by Himself; next, His people by themselves. Nothing could be plainer. But "X. Y. Z." says: "Christ and those that rose with Him were the first band. The whole body of believers shall be the next band." This is treating the Bible "as a fiddle on which you can play at any time you like."

Cannot the resurrection of the just be separate from that of the unjust, yet both take place at the same time? Do not cabin passengers and steerage passengers sail in the same steamer, and first class, second class and Pullman car passengers travel by the same train? Do not missionaries and rum often go in the same vessel to Africa?

"They that are accounted worthy to attain to that world (age) and the resurrection from the dead, neither marry nor are given in marriage." "X. Y. Z." says: "These words state facts." Does he use them as an argument in favour of celibacy? If he do, then he out-Poperys Popery.

Paul spoke to the Athenians of a day in which God will judge the world in righteousness by Christ. His hearers would never, for a moment think of anything else than all mankind being judged together.

Elders Mills, Ont.

FRAGMENTARY NOTES.

CORNWALL.

is the County Town—it should be called a city for the united counties of Dundas, Stormont and Glengarry. It is pleasantly situated on the river St. Lawrence, and can boast of a population which for "push, pluck and principle" could not be surpassed by even Arthur's "Successful Merchant." For many years it has been a prominent station on the Grand Trunk Railway, where the weary traveller could get refreshments to sustain the body temporal, while there are a sufficient number of churches to supply the means of grace whereby the spiritual life can be nourished and strengthened. My stay in Cornwall was brief, but long enough to convince me of the great vitality of the place, and of the enterprise and energy which characterize the citizens.

The stores are better than one would expect to find in a county town, and the offices of the professional men are highly creditable to the place.

I was particularly struck with the fine offices of R. A. Pringle, son of Judge Pringle, who is an elder in St. John's Church, of which the Rev. Dr. McNish is pastor. We have two flourishing congregations here, ministered to by two able men—Rev. James Hastie and Rev. Dr. McNish,—both well and favourably known throughout the Church. Dr. McNish can give the Gospel in either Gaelic or English, and I suppose were he hard pressed, could preach in Irish. He has a most beautiful church, and the fittings and furnishings are of the most elaborate description. I attended the evening service, which was conducted by the Rev. Dr. MacVicar, of Montreal, who preached with all his old-time eloquence and power. It was refreshing to hear this champion of orthodox discourse on the "evidences," a theme with which he seems perfectly at home.

KNOX CHURCH

is also a new building, and has every appearance of comfort and prosperity. The pastor is Rev. James Hastie, who is well and favourably known in the west, and who has gathered round him a band of workers of whom any church might be proud. Among them, without being invidious, we might mention the names of Mr. J. P. Watson, Mr. McEwen (formerly of St. James Square Church, Toronto), Dr. Alguire and Miss Hastie. Knox Church has a large Sabbath school, which we had the privilege to look in upon, and a vigorous Young People's Association, of which Rev. Mr. Hastie is honorary president. It publishes a live paper entitled *Knox Church Christian Worker*, which discusses the questions of the day with much ability.

QUEBEC.

This is a pleasant city to visit, and what seems to be the burning question in Ontario is regarded here as a foregone conclusion. The Dual Language Bill and the Separate Schools question only require time, and a short time at that. The opinion here is that the dual language is gone, and that the separate schools will be disposed of at no distant date. The Protestants here are united on the "Equal Rights" question, and will give an account of themselves at the proper time. Rev. Drs. Cook and Weir, of Morrin College, have stood like flint against all Popish aggression. The College is more prosperous at present than it has been for many years. The addition to the professorial staff of the Rev. Thomas MacAdam, formerly of Strathroy, brings great strength to the College. Mr. MacAdam at once made his influence felt. He is very popular with the students, and from his early training in Scotland and afterwards his experience as a working pastor in the west, he will be not only a valuable addition to the teaching staff of the College, but a strength to the cause of Presbyterianism and evangelical truth generally in the Province of Quebec.

The two Presbyterian churches are holding their own well, and notwithstanding the tendency to go west, there is considerable staying power in both congregations. In Chalmers Church the new pastor, Rev. Donald Tait, is effectively carrying on the work which Dr. Mathews laid down, and is very popular with the members of his congregation and in the city generally. St. Andrew's Church is doing more than holding its own. The attendance at public worship and membership are increasing. The debt has been cleared off, and the ladies have sufficient funds on hand to heat the manse by means of hot water, which will be proceeded with at once. The Sabbath school and prayer meeting are well attended, and Professor MacAdam teaches a Bible class numbering over forty.

During my stay there the Quebec Presbytery was in session, the proceedings of which were very interesting. A resolution of condolence was passed and conveyed to the Rev. Dr. Clark, senior pastor of Chalmers Church, on the death of his wife. Dr. Clark, who is now one of the fathers of the Church, feelingly replied.

The Students' Missionary Association is doing good work and have arranged for a course of lectures on various subjects. I had the pleasure of hearing one of these by the Rev. George R. Maxwell, of Three Rivers, on "Ritualism." Mr. Maxwell is known to be a vigorous and eloquent preacher, and his discourse on "Ritualism" came up to the expectation of his audience, which completely filled the College Hall. The lecture, which was clear, concise and comprehensive, will be published at the request of the Students' Association, under whose auspices it was delivered. It is unnecessary to say that the boys gave Mr. Maxwell a right royal welcome, and spoke in the highest terms of praise of the effort of their former fellow student. Rev. Mr. Maxwell is a graduate of Morrin, and reflects credit on his college.

March, 1890.

## Pastor and People.

### THE DOCTRINE OF ELECTION.

#### THREE VIEWS.

##### I.—SOCINIANISM.

Socinus does not quite presume  
To hold there's no election,  
But solemnly asserts there's room  
At least for its correction :—

That God, although He can create,  
Has only His suspicions  
Regarding man's remote estate,  
And chooses "on conditions,"

wit : when after we are born  
We turn and trust in Jesus,  
Till then unable to discern,  
'Mong His elect He sees us.

Socinus, blasphemous and blind,  
Perfection would diminish,  
As if the Everlasting Mind  
Its work could fail to finish.

##### II — ARMINIANISM.

Arminius does not quite deny  
The choice applies to persons.  
The following is not far from nigh  
The pith of his assertions. —

When God Almighty chose a man  
In Christ before creation,  
He fixed the choice where He could scan  
A Christian conversation.

In other language, God foresaw  
My faith and my repentance,  
And linking these with love and law,  
Pronounced and sealed my sentence.

Arminius probably forgot  
That faith itself proceedeth  
From Him who doth in love allot  
To man what'er he needeth.

##### III.—CALVINISM.

But how does Calvin, Augustine,  
St. Paul himself, behold it,  
In that blest Book in which are seen  
Jehovah's plans unfolded ?

They find the origin or spring  
Of God's sublime salvation,  
In the election by the King  
And author of creation,

Of a "peculiar people" born  
Of him who fell in Eden,  
Belov'd before the Eternal morn  
With life or law was laden ;

Elected for Himself, because  
Of His own sovereign pleasure,  
And not because of aught that was  
Or is, in man to treasure ;

Nor do we die of dread or dole,  
Although with Calvin driven :  
See how the Calvinistic soul  
Exalts and praises Heaven :—

O gracious, free and Sovereign Lord !  
Eternal thanks I'll render,  
For all the wonders of Thy word,  
For all Thy love so tender,

Restowed on rebels, in a realm  
By Satan seared and blighted—  
A ship where sin is at the helm,  
And with its work delighted.

Lord, who am I, and what are mine,  
That I should be elected  
Through endless bliss with Christ to shine,  
While others are rejected ?

Rejected, not because their guilt  
The fount of grace had frozen.  
But simply for the reasons built  
Upon the words NOT CHOSEN.

I cannot see or understand  
What's hid behind God's curtain ;  
But I can grasp my Saviour's hand,  
And make my safety certain.

Oh ! why should mists and mysteries  
The minds of men appal so ?  
If Christ is mine, I hold the keys  
Of my election also.

WILLIAM MURRAY.

Athol Bank, Hamilton, March, 1890

### LENDING A HELPING HAND.

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

There are times when everybody needs help. But there is no time when they need help more than when they are seeking salvation, and struggling with the entanglements of evil habits, or the influence of wicked companions, or the hindrances put in the way by doubt or unbelief or hardness of heart. Anything that keeps them from coming to decision, and accepting Jesus as their Saviour and their Lord, is a loud cry to every intelligent Christian to lend a helping hand. Those who are halting, or who are hindered in resolving to be the Lord's, need the stimulus of a kind word, or a clear direction or a sweet assurance. They need to be cheered on,—encouraged—to cast themselves upon the mercy of God through faith in Jesus Christ. They hang back in a state of uncertainty and doubt and fear, it may be, their timidity or terror

coming clearly to the front. They long to be free, they are anxious to stand before God justified and accepted, but they meet obstructions in the way. Here is the province of the wise man's actions. "He that winneth souls is wise." This wisdom must embrace the exercises of love, sympathy, patience, knowledge, righteousness and truth. There must be no deceitful dealing with the soul, no mere salving of the sore, no allowance given to false hopes, no permission granted to anything that will not stand the scrutiny of God's eye. There must be honest and faithful dealing. The object is not to please or flatter the individual, but rather to save his soul from death. The handling, therefore, may be gentle, but must be firm, profoundly serious and intensely earnest. That is necessary to escape the "woe" pronounced on those who call darkness light and light darkness. To give help that will be of value, there must be discrimination. Every one is not held in the same chain. What will help one will not help another. A good word for one may be a bad word for another, just because it has no bearing on the case. It gives no light, it ministers no easement, it removes no obstruction. Hence there is required a knowledge of the hindrance, whatever it may be, ere anything can be offered by way of relief. Some people have only one prescription for all soul troubles just as they have only one for all bodily diseases. I have heard those who listened to Dr. James Morison when he set out to preach the Gospel, say, that it consisted of only Believe ! Believe ! Believe ! "And this was to them itself a great puzzle. They said, Believe what ? Believe whom ? Believe how ? But of all this he said nothing. Some may say, "Surely Dr. Morison would not be so foolish and unphilosophical as only to say, "Believe ! Believe ! Believe !" without adding all the rest. Very likely not. But whatever he did say it must have been altogether out of proportion to his insistence on "Believe !" for this was the prevailing impression made on the minds of the hearers. "Believe" does not meet every case. If that were so it would stand as the only direction to sinful and sin-bound men who are held fast in the cords of their iniquities. Great men are not always wise. They are not able to rise above their conditions, always, and this must be borne in mind, that at certain times there are strong tides of individual truths sweeping over churches and communities. One-sided gospels are preached. Bits of the truth are unduly magnified as though they singly were the whole truth. They have their mission doubtless, but a fuller conception of the truth would do wider and grander service, and build up sturdier men. Just think of such a man as Dr. Lyman Beecher saying of his evangelistic work, in which he was exceedingly successful, "I took great pains to see that they were converted in Dr. Hopkins' way." Every one who has read Mrs. Beecher Stowe's "Minister's Wooing" will remember what "Dr. Hopkins' way" was. It was a willingness to be damned for the glory of God. A loving submission instantly rendered. Its demand was Submit ! Submit ! Submit ! That was all. Now compare that with our Lord's treatment of men, and how imperfectly that represents it. Dr. Beecher gives us a sample : "One young lady was in distress. 'O what shall I do? What shall I do?' she exclaimed. At once her eyes blazed up with joy : 'O bless God that I was born a sinner!' I asked her afterward what she meant by that. 'Why, if I hadn't been born a sinner Christ wouldn't have died for me.' 'Is it the glory of God in that that pleases you?' 'Yes.' " Then Dr. Beecher adds : "That was the good new school doctrine. I was active then on those points. I took great pains to see that they were converted in Dr. Hopkins' way." Results as well as the great mental and moral conditions of the people at that time may have justified this course, but we must keep clearly in mind that Christ's way is broader, and, to our thinking, simpler, and more perfect in its embrace upon the soul. He had one word for Nicodemus (John iii.), another for the apostles (Matt. iv.), another for the woman of Samaria (John iv.), another for the rich young ruler (Matt. xix.), another when he entered on his work (Matt. iv.), and so on through a long list. He sees the different conditions of the heart, and He applies His remedy to suit the different manifestations of the disease. The disease is one—sin—but its outworking is dependent upon the character. Hence the urgent necessity there is to find out the state of the soul, ere any word is spoken by way of either counsel or comfort. Do not work in the dark. Do not move on with your eyes blinded. Get into the light on the case with which you deal, and you will speed better, and more satisfactorily, than in any other way.

Mr. D. L. Moody, one of the wisest and most successful of preachers in our day, tells his story illustrative of this point : "I met a man who expressed doubts as to his being much of a sinner." "Well," says I, "let's find out if you have sinned. Do you swear?" "Well, as a general rule, I only swear when I get mad." "Yes, yes, but what doth the Lord say about not holding a man guiltless that swears? Believe me He will hold you responsible for that ; bear that in mind ; you must be able to hold your temper, but, if not, beware to take the name of God in vain. Are you not, now, a sinner?" And the man was convinced.

Dr. Andrew Bonar informs us that Murray McCheyne used to speak very plainly in dealing with souls. One came to him who assented to his statements of the Gospel, and yet refused to be comforted, always looking upon coming to Christ as something in addition to really believing the record God has given of His Son. He took John iii. 16, 17, "For God so loved the world," etc. The woman said "God did not care for her." Upon this he at once convicted her of making

God a liar ; and as she went away in deep distress, his prayer was, "Lord, give her light."

Skill in discovering the state of the heart, and in applying to it what God says, is of prime moment in Christian work. Duncan Matheson was an excellent spiritual physician. He could diagnose a case and also prescribe for it while many would be wondering how they should begin.

A young man of talent, now a devoted follower of Jesus Christ, found himself at the close of a meeting in deep distress. "Downcast and sad," he says, "I was stealing away from Mr. Matheson, whom I did not wish to meet. Wonderful love of Jesus ! who marks our wayward steps, and still in tenderness and love calls after us, 'Come unto Me.' I was unexpectedly confronted by Mr. Matheson, who introduced me to a minister. Hesitatingly I began, in answer to kind enquiries, to state my case, when Mr. Matheson, laying his hand on my shoulder, said, 'O I know what is wrong wi' James. I know what James is wanting. It was a' settled eighteen hundred years ago ; but James is not satisfied with that ; he would like something more. Isn't that it, now? But that's enough, man. Let that suffice for you.'" In this way he held up the finished work, and relief followed.

Oh how grateful are poor, troubled souls for the kindly assistance of a helping hand at this juncture. What are required of us to be useful here ?

1. An intimate knowledge of the devices of the devil, who would keep men away from Jesus by his lies, magnifying their sin into a barrier, or minimizing it into a reason for unconcern, or distorting the idea of God so that He is forbidding. We should learn how he acts on the heart to keep the man from Christ.

2. A thorough acquaintance with the word of God which is the seed of God, and the sword of God, and the lamp of God. By that conviction of sin is wrought, by that relief is found—through that the power of God flows into the salvation of the soul.

3. Prayer for the Holy Spirit as a guide to the right word ; as a giver of the tender sympathetic feeling ; as the applier of the truth to the conscience and heart and life. Nothing can be done without the Holy Spirit. Furnished in this way, and faithful in doing honestly the duty of each day the helper will soon rejoice in great and glorious success.

### THE TRUE MEASURE.

For some time the age of ministers, as related to service, has been under discussion. Attempt has been made to fix the "dead line." Some have gone so far as to maintain that the minister's best days are gone when he has reached the age of fifty. Spectacles and gray hairs have been the leading factors in the problem. It has been too generally overlooked that age should not be measured by years. Some men are younger at sixty than others at thirty. Some men are older at forty than others at eighty. It is largely a matter of constitution, association, disposition and manner of life. All his students knew that the late Alexander Donaldson was as vivacious, cheerful and youthful as any of "his boys." This he himself attributed chiefly to his daily contact with the young, in his work as a teacher.

There are other men who are decidedly old at the age of thirty. They are dull in thought and stupid in expression. They are slow in movement, both in body and mind. Natural temperament and an environment of their own selection conduced to this condition. These are many men of whose age, in years, we never think. In many departments of life they are doing the world's best work. The most prominent and useful men of the day are over seventy years of age. They are in the ministry, the editorial chair, the law, medicine, the service of the State, in various callings. Two of the greatest statesmen of Europe, of this or any other age, are Gladstone and Bismarck, octogenarians.

Not in exceptional cases, but uniformly ; not only in the law and medicine, but also in the pulpit, should ability, experience, education and wisdom be the qualifications for service. Of course age of itself should be no commendation any more than mere youth ; but other things being equal, it should have the pre-eminence.

In the case of the ministry it is sometime said "old men are not in sympathy with the young." But it is a thoughtless utterance. Young men, because they are young, may make more show, and by nature and manner create the impression that the young alone are in sympathy with the young. But close observation will demonstrate the fact that the aged have the deeper love, the real sympathy, the kindest feeling for the young in all their interests. They were young themselves ; they are mostly parents, they know the perils of the young by experience and observation ; many of them have been bereaved of children, and on many accounts it stands to reason that they are best qualified to deal honestly and faithfully with the young. The question should not be with regard to any man, "How old is he?" but what is his spiritual, mental and physical strength ; what his experience and education ; what his qualifications for the service required?—*Presbyterian Banner.*

THE University of St. Andrew's is to open professorial classes for the education of women in a summer session during the present year, provided a sufficient number of students respond to the invitation issued. The lectures will be on subjects now taught in the university, and of the same character as those given during the winter months to the matriculated male students. They will also qualify for the L.L.A. diploma of the university.

## Our Young Folks.

### CONQUER YOURSELF.

It's no use to grumble and sigh,  
It's no use to worry and fret,  
It is useless to groan or to cry,  
Or fling yourself down in a pet.  
You'll never be wise or be great,  
If you bluster like bees when they swarm;  
'Tis folly your woes to berate,  
And pitch like a ship in a storm.

Don't get in a tantrum and shout  
When obstacles rise in your path,  
And don't—let me beg of you—pout,  
By way of displaying your wrath;  
Don't butt out your brains just to spite  
Some fancied injustice of Fate,  
For time will set everything right,  
If you only have patience to wait.

The blustering wind cannot chill  
The lake, though he ruffles its face,  
But the frost, with its presence so still,  
Locks it fast in a silent embrace.  
So you may win fame beyond price,  
And conquer the world with its pelf,  
If you only will heed this advice,  
And first learn to conquer yourself.

### THE KING'S GOLDFINCH.

One afternoon the good King Rhoud went to take his customary walk in the woods of Ledre, with his friend, Earl Reigin, who felt very much alarmed about the dangerous enemies that were daily multiplying themselves in the king's own palace. He urged the king to consider some means to prevent it, and to send immediately away from his household any whom he suspected of being treacherous or untrustworthy.

As they were walking and talking thus earnestly through the beautiful wood, they heard something scream piteously in a tree.

"It is only a little bird," said Reigin.

"It does not sing, it screams," said the king. "The poor thing is in trouble."

"Let it scream," said Reigin. "Just now we have more important affairs to think of than a little bird in a tree."

"The nearest duty first," said the king. "There is nothing more important just now." And he looked up into the tree.

"It is impossible to rescue it," said Reigin; "it sits too high up."

"In youth I have learned to climb a tree; and am not yet so old that I have forgotten it."

"But there are no branches down below on the trunk," urged the earl.

"Then you must lift me. I am only a small man, not heavy to raise."

"But if you fall and get killed, it will be an eternal shame to have it said that our king lost his life for the sake of a bird."

"Many have lost it for less," said the king, as he prepared to climb the tree. So the strong, square shoulders of the earl helped to lift the slender, agile king up the trunk; and thence he climbed and ventured himself out on the uppermost branch. He came down safely with a little goldfinch in his hand. It had caught its little leg in a narrow crevice of the wood, and could not fly.

"It shall be my adoption," said the king, tenderly stroking the feathers, "and the playmate of my little son."

He took the bird home and had a beautiful cage made for it.

"How childish the king is," said one of his most faithful warriors, who disapproved of his giving time or thought to so small a thing as a bird. "At the moment when war is at the door, he finds time to save a little bird, and takes care of it himself. Does he not carelessly run into his own misfortune?"

Meanwhile, their desire for vengeance never slept. The death of Rhoud was decided upon. He had discovered the secret conspirators; he had their destiny in his hands, and he must soon die. They had secretly mourned his death, and by promise and threatening had bribed the two slaves that waited on the king's bedchamber, promising them liberty and great wealth if they helped in the king's destruction.

One day, when the king was hunting with his men, an oaken plank was loosened in the king's bedchamber, over his head; and some ingenious contrivance they had made it keep in its place until some one could lower it down from the second storey with a rope and let it fall. The king could thus be crushed on his couch, and the whole be thought a terrible accident.

The king returned at night late and weary, and went to bed. He soon was sound asleep, and would probably never have risen again had not the little bird, by its screaming, suddenly awakened him. He sat up in bed, and collecting his thoughts, perceived immediately that he had forgotten that day to give the little creature water and food, and at evening was so overcome by fatigue that he had not thought of it then. He sprang from his couch, saying:

"O thou poor little creature! Did I save thy life to let thee perish?"

With these words, he poured water into the little glass, and put grain in the little can.

Just then the plank fell from the ceiling with a tremendous noise, and striking the bed, crushed it flat to the floor. There

was a great commotion in the palace yard; the warriors awoke and seized their swords, the frightened servants rushed in with torches shaking in their trembling hands.

"The king is killed!" they cried. "King Rhoud is crushed."

But there stood the king, unhurt and smiling with the bird cage in his hand, and he cried out to them:

"Do not fear, my friends; God keeps me with His hand."

When Earl Reigin heard how everything had happened, how the plank had fallen, and what had saved the king, he stood long speechless. Then fixing his tearful eyes on the king, he said:

"I shall never again doubt a divine Providence."

"Then you can see, Reigin, one should not scorn little folk. Can a king save a bird? Then the bird can also save the king!"

### A BRAVE MAN'S MAGNANIMITY.

The gallant devotion of Stanley's little band of Arab heroes, who, two hundred strong, beat back vast hordes of cunning and devilish cannibals, along a thousand miles of country, all the while carrying his big canoes overland around the Congo cataracts, taking roads over mountains and through jungles, dashing forth in search of food, forms a tale as pathetic and beautiful as it is amazing. One incident, however, must be told, if only for the light it throws on Stanley's character. He had much trouble with his men on account of their current propensity to steal, the results of which brought upon the last expedition much actual disaster. At last Stanley doomed the next man caught stealing to death. His grief and distress were unbounded when the next thief, detected in a case of peculiar flagrancy, was found to be Uledi, the bravest, truest, noblest of his dusky followers. Uledi had saved a hundred lives, his own among the number. He had performed acts of the most brilliant daring, always successful, always faithful, always kind. Must Uledi die? He called all his men around him in a council. He explained to them the gravity of Uledi's crime. He reminded them of his stern decree, but said he was not hard enough to enforce it against Uledi. His arm was not strong enough to lift the gun that would kill Uledi, and he would not bid one of them to do what he could not do himself. But some punishment, and a hard one, must be meted out. What should it be? The council must decide. They took a vote. Uledi must be flogged. When the decision was reached, Stanley standing, Uledi crouching at his feet, and the solemn circle drawn closely around them, one man whose life Uledi had saved under circumstances of frightful peril, stood forth and said, "Give me half the blows, master." Then another said, in the faintest accents, while tears fell from his eyes, "Will the master give his slave leave to speak?" "Yes," said Stanley. The Arab came forward and knelt by Uledi's side. His words came slowly, and now and then a sob broke them. "The master is wise," he said. "He knows all that has been, for he writes them in a book. I am black, and know not. Nor can I remember what is past. What we saw yesterday is today forgotten. But the master forgets nothing. He puts it all in that book. Each day something is written. Let your slave fetch the book, master, and turn its leaves. Maybe you will find some words there about Uledi. Maybe there is something that tells how he saved Zaidi from the white waters of the cataract; how he saved many men—how many I forget, Bin Ali, Mabruki, Koni Kusi—others too, how he is worthier than any three of us, how he always listens when the master speaks, and flies forth at his word. Look, master, at the book. Then, if the blows must be struck, Shumari will take half and I the other half. The master will do what is right. Saywa has spoken." And Saywa's speech deserves to live forever. Stanley threw away his whip. "Uledi is free," he said. "Shumari and Saywa are pardoned."

### PERSEVERE.

One morning not long since, a teacher of music was giving his usual lesson in a certain primary school of New England. He had requested several of the little people to sing alone the exercises on the chart.

At length he turned to a bright-eyed little boy, five or six years old. The little fellow arose, his face aglow with interest, but he failed to sing even the first measure correctly. He repeated the attempt with the same result.

Had they been allowed to do so, several of the children were inclined to laugh at the discordant notes. The little boy turned questioning his flushed face toward the teacher, who said, "I think you can't sing to-day, Johnnie."

"Yes, sir, I can; please let me try again."

But it was a failure this time, and the music teacher himself said, "No, little boy; we will let some one else sing it. You have done your best, but it isn't quite right."

"Please, sir," said Johnnie timidly, yet standing as firm as a soldier, "I know I can sing that piece."

The gentleman smiled, thought of the few moments left and replied, "You may try it again, my little man."

It was better this time, and, after repeating it once or twice more, Johnnie stood triumphant; and he had at last sung it without a mistake.

That boy will make a true man. He will not turn aside for trifles, but will try again and again, until he succeeds in what he has undertaken. Such boys are wanted everywhere—boys who can and will.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

April 13,  
1890.

### THE WIDOW OF NAIN.

{ Luke 7:  
11-18.

GOLDEN TEXT.—They glorified God, saying, That a great Prophet is risen up among us.—Luke vii. 16.

#### INTRODUCTORY.

This touching and impressive incident in which the divine power and compassion were so strikingly illustrated, took place on the day after Jesus had healed the Roman centurion's sick servant. Both miracles were wrought soon after He had preached the memorable Sermon on the Mount. Its subject is the kingdom of God. These miracles illustrate the power and the spirit in which that kingdom is governed. Glory to God in the highest, and compassion for the weak and helpless are conspicuous as the aim and design of Christ's earthly ministry as it is the great object of His atoning sacrifice for sin.

I. The Funeral Procession.—After healing the servant of the Roman centurion Jesus left Capernaum, accompanied by several of those who were to be afterwards His apostles, a number of disciples, those who received Christ's teaching and many others. They reached the little city of Nain, near the southern border of Galilee. Here they were met by a procession coming out of the city gate. Mournful as was that procession, it was common then and is common still. It is common as death. It was customary among the Jews to bury their dead outside the city walls. For sanitary reasons the arrangement was a wise one. The body was not enclosed in a coffin as with us, but, wrapt in garments or clothes, was carried forth and deposited in rock-hewn sepulchres or in the ground. This particular funeral was that of a young man who had died. The family in which this death had occurred was a small one. It consisted of a widowed mother and her only son. That son had sickened and died, and now the bereaved and sorrowing mother is left all alone. The people of the town were deeply moved with compassion for her in her great sorrow. They are going forth bearing the lifeless body to the grave. The funeral procession was met by Jesus and those that accompanied Him. He never looks on human sorrows without compassion. He said to the mourning mother, "Weep not." He it is who can effectively wipe the tears from sorrowing eyes.

II. The Dead Raised to Life Again.—Having checked the grief of the weeping mother, not by chiding her, but in tones of tenderest sympathy, asked her to restrain her tears. Jesus touched the bier, in token that He wished to arrest the procession. There was no need for it to go any further. Those who bore the sorrowful burden did not question Jesus' purpose in thus bringing the procession to a stand-still. Their interest and curiosity were no doubt aroused, but they stood still. He who was meek and lowly probably spoke in quiet tones, yet such as the cold ear of death could hear. Few were His words: Young man, I say unto thee, Arise. The effect was wonderful. The young man who was unconscious of all around him at once sat up and began to speak. Those powers stilled in death were restored, and the lips on which the silence of death had fallen speak again in familiar human language. In fullest harmony with that compassionate nature of Jesus, He delivered him to his mother. Some have imagined that under this form of speech a deep, if not hidden, meaning lies. That the gift of life to the son would be productive of spiritual life in the mother. That the miracle wrought by Jesus, and its remarkable relation to himself would produce a deep spiritual impression on her, can hardly be doubted. But it is not necessary to search beneath the ordinary and natural meaning of the words to see how they illustrate the wonderful character of the compassionate Saviour. Sometimes to those He benefited He gave the command, "Follow Me;" sometimes He imposed tests of self-denial and sacrifice as evidences of devotion and sincerity. To the lonely widow He restores her son, that to care for her and comfort her declining days might be his first duty. In this restoration of the young man to his mother after life had been restored to him some have seen a hint that at the general resurrection there will be a reunion of families that have been divided by death. Parents and children, brothers and sisters who have been parted by death will thus, they reason, be restored to each other in that immortal land where the inhabitant shall no more say I am sick. Be this as it may, one thing is certain, that if such blessed reunions are to take place, it can only be by faith in Him who raises the dead. Christ says: "Verily, verily, I say unto you: He that heareth My word, and believeth in Him that sent Me, hath everlasting life."

III. The Effect of the Miracle.—It is not said how long a time had been occupied in the accomplishment of this stupendous miracle. The narrative would indicate that only a brief space had intervened between the meeting of the two companies—Jesus and those with Him, and the people going to the grave with the dead body of the young man—and the restoration to his mother of him who had been raised to life again. Time is only relative. The greatest events may depend on a momentary decision. Conversion—being raised from the death of sin—may be often an instantaneous act. In the presence of death human hearts are likely to be in a tender mood. The manifestation of Christ's divine power made a deep impression on the people; "there came a fear on all." Not terror and dread, but a sense of solemnity and holy awe. They felt as if standing in the immediate presence of God, for none but God had the power of raising the dead. Their feelings found expression in praise; "they glorified God;" To Him they ascribed this marvellous work. It is not said that they recognized Jesus as the Messiah, but they did see in Him a great prophet, a divinely-inspired Messenger of God, to declare His will. They interpreted the miracle wrought by Jesus as a merciful visitation from God, and so far were on the right way to a full recognition of Him as the Son of God with power. The reality of this miracle was apparent to all. It was not done in a corner, but on the public highway, in the open light of day, and in the presence of a large multitude. The young man who had died and was raised to life could bear direct testimony to the fact. So could his mother and all who had a personal knowledge of the circumstances. No wonder, then, that a report of this marvellous occurrence should be spread abroad far and wide. Throughout all Judea and throughout all the region round about, the tidings were swiftly carried. For the comfort and encouragement of the prisoner in the fort of Macherus, the news was born to John the Baptist, who may possibly, during the months of his imprisonment, have had occasional seasons of depression and despondency. Christ's work of raising the spiritually dead to newness of life is going on all the time. Every soul that enters the kingdom of God through a living faith in Christ Jesus is raised from the death of sin to everlasting life. "He that believeth on the Son hath everlasting life."

#### PRACTICAL SUGGESTIONS.

At the gate of death, as on the cross, sin and salvation, life and death, meet.

In seasons of deepest sorrow and distress, Jesus is the Divine Comforter. He can say to the mourning "Weep not."

To all who are dead in trespasses and sins, Jesus' words still are, "I say unto thee, Arise." In its deepest and most extensive sense Jesus is the resurrection and the life.

We should glorify Jesus for what He has done, and spread abroad the knowledge of His blessed work.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 2nd, 1890

## Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 50 Cents a Hundred, at the office of

THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD).  
5 JORDAN STREET, TORONTO.

**L**ABOUCHERE made a stinging point the other day in the House of Commons when he said that men excluded from the jockey club and ruled off the race-course sat in the House of Lords and interfered with the legislation of the empire. It would not have dulled the point any if he had added that these expelled turfmen also help to make laws for the government of the State Church.

**B**ISMARCK'S retirement illustrates once more that there is nothing the world misses so little as a man. Before the Iron Chancellor had his furniture moved public attention began to fix itself on the young Kaiser posing as a Christian Socialist and to ask what it all meant. Then Bismarck's successor was brought into the foreground and of course statesmen and diplomats had to diagnose him. In a short time the man of blood and iron, who has been the central figure in Europe for years, will be forgotten except in history. Even the Bismarcks are not indispensable to the welfare, much less to the existence of this little world. And yet we hear men every day talk as if the world and the Church would go to pieces if they should stop acting their little parts. 'Tis a huge delusion. What monumental conceit a little man must have when he imagines that he is indispensable to the carrying out of the Almighty's purposes!

**D**R. WALKER, of Dysart, Scotland, who writes interesting letters for the *Interior* on Presbyterian affairs in the old land, says:

The truth is, however that it is not an easy business to be a professor in these days. It is almost necessary to be under some suspicion of heresy, in order to call forth the confidence of the young men; and a teacher who proposes in biblical criticism to keep by the old lines, must make up his mind to be accused of ignorance and obscurantism.

Young men who require a theological professor to be under some suspicion of heresy before they can trust him, are in danger of proving rather untrustworthy themselves. We should be thankful that in Canada a suspicion of heresy is not a passport to the confidence of theological students, at least not in the Presbyterian Church. Our divinity halls are fairly well filled, and it is a matter of gratitude that there is not a professor in one of the six who secures the confidence of his students by being under a suspicion of heresy. It is possible in this country to keep by the old lines without being accused of ignorance or even obscurantism.

**D**URING the delivery of his recent great speech in the House of Commons Gladstone brought tears to the eyes of one of the leading legal members and at the close a member of the government, a pronounced Tory, said, "That is the greatest speech we shall hear in our day." The Grand Old Man is the last and the greatest representative of his school of oratory. When he dies there will be no English statesman to pronounce such a eulogy over him as he delivered on the occasion of John Bright's death. The modern parliamentary style, the main characteristic of which is to speak in a business kind of way with both hands in your trouser pockets, loud enough to be heard at a distance of eight or ten feet, does well enough for the discussion of a cow by-law, but it is a failure on great occasions and for great purposes. Gladstone is the last of a school of parliamentary orators that has given lustre to the English name, and when he passes away we shall have nothing but a generation of mere talkers.

**D**R. TALMAGE explained to a reporter the other day the way in which he keeps healthy, cheerful and good-natured:

In fact, I do not even read unfavourable things that are written concerning me. In this way I keep in good health and spirits, and am always good-natured. Someone connected with my family reads all the papers before they are brought to me, and also opens every letter that comes addressed to me. If they find any unfavourable criticisms of my work, or anything disagreeable in either, they cut them out before they reach me.

As a rule the right way for any man, more particularly a minister, to treat unfavourable things written about him—especially mean, spiteful, malignant things—is never to read them. Cowardly attacks, whether by anonymous correspondents or assailants who hide behind the editorial "we," never did a decent man any permanent injury, while they invariably, sooner or later, injure the person that makes them. When there are so many good books, good magazines, good papers within reach, why should any sane man waste his time and hurt his temper reading the spiteful, malicious attacks his enemies may make upon him? Talmage's plan is no doubt the right one, though we must say that the member of his family who hunts for unfavourable criticisms must have to read some particularly wretched matter.

**J**UST as everybody was beginning to think that the Revision question was pretty well exhausted, a Philadelphia man comes to the front with the following suggestive remark:

It was scarcely to be supposed that the British had learned everything about the Bible a hundred years after they ceased to say mass, and given allegiance to the Pope; and that their successors, with far better facilities, should learn nothing in two hundred and fifty years.

To say that Protestantism learned all it knows about divine truth during the century after it ceased to say mass and bow before the Pope, and then for two centuries and a half of Protestant light learned nothing more, is to say a terribly severe thing, about Protestantism. Put the point in another way. The first century of Protestantism produced men who framed a symbol that many good men almost worship and put on a level with the Bible. The next two centuries and a half have not produced men fit to be trusted with changing a sentence or two in this time-honoured symbol! If this be so what has Protestantism, what has the Bible been doing for us for two centuries and a half? Is Presbyterianism doing anything for the world if Presbyterians do not know divine truth now as well as they did one century after they used to say mass? This may be a strong argument against Revision, but it seems to prove that Protestant people have not learned anything in two hundred and fifty years of Protestant light. That is hard on the people and not complimentary to the light. The argument, from inability, strikes in directions not always seen by those who say that there are no living men fit to revise the Standards. A Roman Catholic might ask, What has your Protestant light, your boasted liberty and your open Bible been doing for you for two hundred and fifty years if your present teachers cannot be trusted to change a few sentences in your Symbols? Revision can be opposed by much better arguments than lack of ability to revise. Let us not say anything that even by implication seems to belittle our privileges.

**M**ANY of our clerical readers will easily remember the somewhat radical changes that were made in the working of our public school system some years ago. One of the most marked features of the change was the almost total exclusion of the clergy from various positions they had formerly occupied. County Boards had been largely composed of county clergymen but the county Board business was changed. Local superintendents were nearly all clergymen, but that was changed too. Professional teachers must now inspect schools. In some municipalities clergymen were kept off the School Boards just because they were clergymen. The schools of Ontario were about to make an enormous advance as soon as they got into the hands of the laity exclusively. If there is anything in the only new point raised in the exhaustive discussion of school questions the other day the schools have, if we may use the expression, advanced backwards. Mr. Meredith thought that the standard of teaching had fallen rather than risen and asked the Minister of Education to say what he thought about it. The minister candidly admitted there might be something in it and several other members had the same opinion. One honourable member went so far as to suggest that the term required from a teacher at the Normal School should be doubled. One of the cries raised when the changes alluded to were made some

years ago was that young men were using the teaching profession as a "stepping stone" to other professions. That was no doubt true and it may yet be found that the young man who taught on his way to another profession and the young woman who taught until she got a home and husband were quite as efficient as the teachers who never aim at anything but teaching. Scores of the old "stepping stone" teachers may be found in every profession in Ontario and many of them have shown very clearly that they were well worthy of being trusted with a school. The Minister of Education himself was a "stepping stone" teacher and there are several others in the Local House. The Hon. David Mills was, we believe, one, and if you go into law, medicine and the pulpit, you find them by the dozen.

## PRESBYTERIAN PARITY.

**I**N one of the recent issues of the *British Weekly*, which is in the habit of giving condensed reports of sermons by several prominent British preachers, a correspondent suggests that the privilege of reproducing discourses ought not to be confined to a few exceptionally conspicuous men but that sermons by country ministers should occasionally appear. In the same number of our London contemporary there is an interesting paper by one of its ablest contributors, "Claudius Clear," in which he gives several interesting reminiscences of local Scottish preachers, who though they did not bulk very largely in the popular view, nevertheless did excellent work in their day and exerted a strong influence for good in the respective spheres in which they moved. One of the men referred to, and whose recent death occasioned the reminiscences of Claudius Clear, was Dr. Pirie Smith, father of the well-known W. Robertson Smith, whose theological views and profound scholarship brought him into the fierce light of celebrity. The point that these references suggest is that while there is an eager ambition for ministers like other men, to occupy the high places of the field, many men of sterling ability and worth do valuable and lasting service to true religion in the quieter and even more remote fields occupied by a faithful Christian ministry. When the field is the world, there need be no desire to place town and country, city and village, in antagonism. A comprehensive view, and an exalted idea of the work in which Christ's ambassadors engage afford little scope for invidious distinctions. There are, it is true, great differences in fields of labour, and diversities of gifts, and respect must be had to special fitness and qualifications so that in the phraseology of the day there may be proper adjustment to environments. All this, however, gives no countenance for a feeling in the Protestant Church at least that there is a superior and also an inferior clergy.

From inordinate personal ambitions and the desire to grasp peculiar privileges that adventitious circumstances occasionally offer, the abuses and corruptions of churches have originated. Ecclesiastical human nature is not essentially different from the same entity in other fields of endeavour. There are worldly minded as well as spiritually minded ministers just as there are laymen similarly disposed. In the race for the prizes held out by ambition it is not in every case that the worthiest is successful. And judging from the instances above referred to, as well as from ordinary observation it would appear that occasionally there are good men who do not care to enter the race at all. They are content to cultivate to the best of their ability the humble fields assigned them. They seek to be faithful rather than famous, and generally such men have their reward.

Epigrammatic sayings seldom present a truth in its rounded and symmetrical form. At best they are only but half truths. It is their object to present one aspect of truth in a striking manner, and in this, coupled with piquancy of expression, they are usually successful. They are stored away in the popular memory, and taken for granted without question. It is surprising, however, how few of the pithy sayings that have passed into popular axioms will bear examination. Cowper's line "God made the country, but man made the town" has as a quotation enjoyed a lengthy lease of life, but it does not convey an unquestioned truth. At all events ministers no more than others appear to give it unlimited credence. If they did they would certainly prefer the God-made country to the man-made town as the chosen sphere of their beneficent life and work. God works in the city as well as in the country. The cities are the centres of intellectual life, of moral and spiritual energies that are felt far and wide. In the large cities as elsewhere the Devil

is very active. There the forces of good and evil are concentrated and there the great conflict is most intense, but the Devil does not overlook the quiet country district, or keep away from the remotest hamlet. In town and in country there is earnest work to be done. The needs of men are the same, and the one grand divine remedy for the sins and sorrows of humanity is of universal as well as local application. The advantages are not all on one side. There are compensations everywhere. Crossing a bridge overlooking the Cowgate in Edinburgh, said one who has done and is still doing substantial mission work in India, to a friend as they were walking together, "I am equally willing to go down to work in that crowded street or to go to India, just as God calls me." That certainly is the spirit in which the sacred work of the ministry should be undertaken. Men of even very ordinary capacity who are so influenced are not likely to turn out failures wherever they are.

Men of exceptional ability and of corresponding adaptiveness usually find their way into the leading centres of activity. To this no one with any show of reason can possibly object. It is a matter of rejoicing that such is the case, but it is a mistake to suppose that all the best men are transferred to city charges and that only indifferent and mediocre pastors are permitted to remain in the country. Dr. Pirie Smith was recognized as a man of sterling worth, a faithful pastor and a preacher of unusual force and earnestness. Whenever he preached to congregations other than his own his discourses were felt to be plain and simple expositions and enforcements of Gospel truth of more than ordinary impressiveness. Whether the ambition to stand in the front rank had been repressed or was absent, he remained for a life time the respected and revered pastor of a quiet country congregation and left behind him the impress of solid and lasting work done for the advancement of the divine glory and the highest moral and spiritual welfare of those entrusted to his care. In this respect he was by no means singular. Throughout Canada, as in other lands, the great work of the Church is not all done in cities. Men of varied gifts and high character minister from week to week to small country congregations in which are being reared many who will be equipped for devoted and intelligent service here and hereafter. In earlier days there was great zeal for Presbyterian parity. It is held still, theoretically at least, and no one would care to deny that it has been a source of strength to the Presbyterian Church; it is evident, however, that there are influences forming that are not altogether favourable to the Scriptural statement concerning those specially engaged in Christ's service—"All ye are brethren."

#### PREACHING—ITS PLACE AND POWER.

ATTENTION was recently called to President Patton's estimate of preaching and what ought to be its leading characteristics in relation to the age. The question of Church service is one that is attracting not a little attention at the present time. There are some who declare that the pulpit as a power to influence human thought and action is fast approaching decay and that preaching will soon be numbered among the lost arts. Many are not prepared to go so far as this; but they are querulous in their criticisms of the pulpit, and the opinions of objectors are nearly about as varied as are the objectors themselves. The most popular objection in many quarters at present is to what is styled dogmatic preaching, though possibly some of the complainants might not be ready just at once to give a definition of the term they so frequently and familiarly employ. It might well be asked, Is it possible that, in one sense, there can be preaching without dogma? Christian dogma is the statement of positive truth revealed in Scripture. If the positive preaching of Gospel truth is rejected what else would be left for the pulpit to declare? Coleridge in his young and Unitarian days, it is true, once preached on the hair-powder tax, but such uses of the pulpit would scarcely meet the approbation of the most decided opponent of dogmatic preaching. The matter of Gospel preaching may be dogmatic or doctrinal, but there may not be, there ought not to be, dogmatism in the manner and tones of the preacher.

Evangelical preaching must still busy itself chiefly with the great cardinal doctrines that from the apostolic age to the present have survived all the changed conditions of national and social life. There are doubtless adaptations and applications of unchanging principles to ever-varying conditions and to ever-constant human needs, but truth itself, in all its essential features, is permanent, and this

is its evidence as well as its utility. If there is no authoritative standard by which religious truth in its leading lines at least may be tested, and from which we may be able to derive convictions of its value, then definite rules for the conduct of life and well-grounded hope for the soul's redemption and a blessed immortality would be left in the vague uncertainty. All who accept the Scriptures as the inspired Word of God, however they may differ in regard to methods of interpretation and theorize as they may concerning matters of comparatively minor importance, are substantially agreed as to the main facts relating to Christ's redemptive and saving work. However much the parrot-like repetition of truths generally received by Gospel hearers may be condemned, while the merely formal and perfunctory reiteration of stereotyped doctrinal statement is to be carefully avoided by every faithful minister of Jesus Christ, the great truths of Scripture that directly bear on the way of salvation ought to have a prominent place in public teaching. These truths must be firmly grasped, intelligently held and proclaimed with fervid earnestness and in a spirit of heart-felt affection if they are to have their legitimate influence on the minds and hearts of hearers.

The principles of eternal truth are capable of the most complete adaptation to the almost endlessly diversified conditions of human existence. The preaching to the times, so much in demand, is no impossible task to the minister who has an intelligent apprehension of the special characteristics of the times in which he lives. He may draw his illustrations from common life, the teaching of history, the endlessly diversified world of nature, but the principles that ought to guide and govern human action are to be found in the sure word of prophecy to which we do well to take heed. In the nature of the case there is no reason for the cry that the office of the Christian pulpit is to be classed among those things that are waxing old and ready to vanish away. It has an important place to fill and there is no other agency to supplant it.

Important as is the place of preaching it is not the sole part of public religious service. Preaching should be reverent, devotional in spirit. It ought to be such as to elevate the entire spiritual nature and bring it into harmony with those acts that constitute an essential part of public worship. Praise and prayer are means by which the soul is brought near to God. The devout worshipper feels his need for humble confession of sin; he longs for forgiveness and is deeply conscious that earnest as human effort and ardent desire for spiritual enrichment may be, without the aid of divine grace they are unavailing. He is also conscious that it is a high privilege as well as an incumbent duty to join intelligently in the expression of his gratitude and in voicing the holiest aspirations of the soul in the service of song. It looks as if it were too often the case that praise, prayer and Scripture reading were only preludes to the sermon, and in themselves of secondary importance to the discourse which occupies the chief place in the services of the Protestant Church. Less than due attention is given to what is in reality one of the essential parts of divine worship. If as is generally recognized preparation for the pulpit is one of the duties a faithful minister may not neglect, no less is it true that careful preparation ought to be made for the devotional services of the sanctuary.

Then that the pulpit may worthily hold the place assigned to it for the advancement and the defence of the Gospel, its aims must be practical. Doctrines are to be proclaimed, but it ought also to be clearly shown that they have a meaning for each and for all. The unhappy disparity between profession and practice—confessedly great, greater by far than it ought to be—might be much lessened could Gospel hearers be aroused from the delusion only too common that religion and practical life occupy two distinct spheres. Is there not a vague impression in some men's minds that external religious duties ought to be attended to on Sabbath and at other stated times, but that religious principles are not strictly compatible with buying and selling and the ordinary concerns of everyday life? This divorce of profession and practice might be largely removed by the faithful application of Christian truth in its immediate bearing on man's whole nature. If the pulpit has not the fulness of power it ought to have, it certainly has its place in this as in every age of the world's history.

It was feared that the funds might not be forthcoming for the purchase by the Bible Society of the Fry collection of British Bibles, the finest in the world, but by the energetic efforts of Dr. Wright in procuring subscriptions the fear has been disappointed and the priceless treasure is now safely deposited on the shelves of the Bible House in Queen Victoria Street.

## Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—Whatever is newest and of general interest in current literature appears in the pages of *Littell*.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.) Bright and entertaining, as well as instructive, this finely printed and illustrated little monthly is a great favourite with little people.

ST. NICHOLAS. (New York: The Century Co.)—Attractive as this admirable monthly for young people usually is, the number for April has a variety of subjects in which young readers are interested. The adaptation and style of treatment and the number and beauty of the illustrations are all that could be desired.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.) This old established favourite with young people comes every week laden with good things in the shape of instructive, entertaining and refining literature plentifully and well illustrated, such as can be very highly appreciated by the class for which it is especially designed.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—As a frontispiece this magazine gives this month a fine likeness of the late Dr. Williams, Superintendent of the Methodist Church in Canada. The opening paper is "Memorials of Dr. Williams," by Rev. A. Cairn, D.D., and Rev. E. H. Dewar, D.D. The editor continues his interesting series, "Canadian Tourist Party in Europe," which is finely illustrated. Lady Brassey's "The Last Voyage" and "Vagabond Vignettes" are continued. The usual features found in the magazine are well sustained.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Mr. Andrew Lang opens the April number of *Harper* with "Comments on the 'Merchant of Venice,'" and *ad hoc* of this a likeness of Shylock full of character, appears as frontispiece. "Thomas Young, M.D., F.R.S.," by Rev. William Henry Milburn gives an account of the life and work of that eminent scholar. The "Great American Industries" series has reached the ninth paper, which explains all about a "Suit of Clothes." General Wesley Merritt tells the story of "Three Indian Campaigns." "The New York Maritime Exchange" and "American Literary Comedians," with the serial by William Dean Howells, several good stories and poems, together with the departments, make up an excellent number.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—For frontispiece *Scribner* presents its readers with an illustration suggested by an ode of Horace, Book I. 4. It is to be followed by a series by an eminent English artist, J. R. Weguelin. "Tadmor in the Wilderness" is a paper of decided interest written by Frederick Jones Bliss, who possesses keen powers of observation and graphic description. The illustrations of this paper are very fine. The first of a series of papers on "The Rights of the Citizen" deals with that respected individual, "As a Householder." It is promised men of eminence will contribute to this series, and that it will be written in untechnical language. Readers will also find the papers on "The Electric Railway of To-day," "In the Footprints of Charles Lamb," and "Wagnerianism and the Italian Opera" of great interest. Octave Thanet's serial, "Expiation," is concluded in this number, but Harold Frederic's "In the Valley" still holds its course. There are short stories by writers who have earned deserved fame in this department of literary endeavour, poems by Charles Edwin Markham and Charles Henry Lüders, and "The Point of View," altogether making an excellent number of a deservedly popular monthly magazine.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Civil Service Reform in the United States has a champion in Mr. Oliver T. Morton, who, in a paper called "Some Popular Objections to Civil Service Reform," which appears in the *Atlantic* for April, is not afraid to say that the spoils system "is at war with equality, freedom, justice, and a wise economy, and is already a doomed thing fighting extinction. Its establishment was in no sense a popular resolution, but was the work of a self-willed man of stubborn and tyrannical nature, who had enemies to punish and debts to pay." Mr. James' "Tragic Mute" is drawing to a conclusion. The picture of the recalcitrant lover, who is not willing to sacrifice his worldly prospects to the dramatic art to which he professes to be a devotee, is a powerful piece of character-drawing. Dr. Helms, in "Over the Teacups," talks about modern realism, and says that the additions which have been made by it "to the territory of literature consist largely in swampy, malodorous, ill-smelling patches of soil which had previously been left to reptiles and vermin." After falling foul of a romance which has been lately quoted by a brother-author as "a work of austere morality," he says: "Leave the descriptions of the drains and cesspools to the hygienic specialist, and the details of the laundry to the washerwoman." Mr. Aldrich has a poem on "The Poet's Corner," and Mrs. Deland's serial leaves the hero face to face with another problem. There are many other good things in the number.

THE HITTITES. Their Inscriptions and their History. By John Campbell, M.A. (Toronto: Williamson & Co.)—This massive and erudite work in two volumes is about ready for publication. In it are embodied the patient and persevering research of twenty years by Professor Campbell, of Montreal, a gentleman eminently fitted by taste and capability, general and special, for the monumental task he has undertaken. In the preface the author states that its usefulness to the student of the Bible, of ancient history, and of anthropological service in all its branches, may appear from the fact that it embraces a translation of all the legible Hittite inscriptions, ten in number, now read for the first time, with grammatical analysis and historical notes; a connection, by means of an ancient Hittite document, of sacred and profane history, from the dispersion of mankind till the fall of the kingdom of Israel; a chronologically amended history of Egypt, Palestine, Babylonia, Assyria and Medo-Persia; an account of the origin of Aryan institutions and empires; the history of Hittite dispersion in Europe and Asia; and the story of the peopling of the American continent. The work is looked for with keen interest.

## Choice Literature.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER XV.—(Continued.)

"Marie," she said, looking into the inner room, where the old nurse sat crying over her work, "I am going downstairs to make an appeal to the servants. Come and sit by the baby while I am gone. I dare not take her lest she should wake and cry."

"Does madame speak of quitting her own apartments?" asked Marie aghast. "Alas, my lady, it is impossible! It is worse than useless to make the attempt."

"I am going," returned Eglantine with dignity.

The old nurse threw herself between her and the door.

"Madame, I entreat, I warn you—nay, you will have the truth: you will be walking right into the lion's den. There is not one among the crew, eating and drinking round the table down there, who would know your voice, much less lend an ear to anything you might say."

"Do you mean that M. Renau has dismissed the old servants and replaced them with minions of his own?" demanded the mistress, trembling.

"Ay, madame, the very day after that awful night you wot of, and a squad of dragoons was added to them only yesterday."

Eglantine said no more, but went and sat down by the cradle. Then the Dragonnade was to begin at Beaumont, and from the very hall whence she and Henri had planned help would flow, the scourge would go out. A horrible darkness seemed gathering about her. She remembered the stories she had read of contracting chambers, where the unhappy victim could see the walls that were to crush him, closing in upon him, inch by inch. Was there no outlet, no remedy? Suddenly through the darkness flashed the thought of Rene. Why had she not thought of him before? She would go to him and ask him to save her baby. Even if he were angry with her he could not refuse to help her in this extremity. But she began to wonder now that she could ever have thought he was staying away from her voluntarily. She recalled the deep, sweet look she had surprised in his eyes one day during her illness when he had sat watching her without her knowledge. He would be true to Henri in thought and deed, she knew that; but his was not a love to change or forget. How could she ever have doubted him? The very thought of him, after the cruelty, the craft, that had been revealed to her in the last few hours, was like a glimpse of heaven. He must have tried to come to her and been prevented. Perhaps M. Renau had refused to let him see her. She could believe anything of her kinsman now; and Rene had feared to run any needless risk lest he should lose the power to help her when a greater need came. No new bond could ever free him from the claim she had upon him, he had told her once: she was a trust to him from God. She had thought little of the words then: his love had seemed so calm and cold beside Henri's passionate tenderness; but now the memory was like a strong arm under her. Yes, she would go to him and his mother, and they would take care of her, and hide her and her baby away somewhere, where M. Renau could not find them. She felt almost happy after she had made the resolve. The few rods to be traversed seemed nothing in comparison with the haven that waited her at the end. But she would have to be wary. M. Renau would be on the watch, and she must not imperil her one chance of escape by undue haste. She would wait until it was nearly dark, when she would be less likely to be seen, and the new sieur of Beaumont would be drinking chocolate with his guest in the library on the other side of the chateau.

Without saying anything to Marie, she did not wish to complicate the old nurse in her flight, she gathered together the few articles of clothing that she and her child would actually need, and then sat down once more and waited with what patience she could, for twilight. Her distrust of M. Renau and her determination to escape from his clutches received a fresh impulse during the afternoon by hearing Cecillie tell Marie that there had been high words between the abbe and the lord of the chateau the night before; that M. Renau had taken the priest to task for protecting a woman he had found in the grasp of the dragoons, and that M. Bertrand had retorted something about "butcher's work," and shaken off the dust of the place the first thing the next morning.

"Louis never could bear to see anyone unhappy," Eglantine thought dully to herself. "Did he know what he was leaving me and my baby to, I wonder?" But there was no space in her heart for reproach.

At last it was dusk—kindly, sheltering dusk. She seized the moment when her maid had gone down for lights, and Marie was in the inner room preparing the chamber for the night. Wrapping a shawl about the baby, and throwing a mantle over her own head and shoulders, she stole noiselessly out into the corridor, and down the stairs that connected her turret with the main hall of the chateau. Now, if the child would only sleep on, and she could be so fortunate as to meet no one in the wide hall, which she must cross before reaching the outer door. She had gained the door at the foot of the stairway. For a moment she listened in breathless suspense. All without was silent as the grave. She lifted the latch, but the door resisted her efforts. Could it be bolted on the other side. But no, that was too horrible. She was becoming demoralized: a prey to her own fears. She laid the babe down upon the steps, and put her shoulder to the panel,—only a woman's delicate shoulder, but nerved with a mother's love and despair. In vain! Once more she tried. The resistance of some strong barrier on the other side was distinctly perceptible. There could no longer be any doubt. She was a prisoner. The discovery overwhelmed her for a moment, but she had come too near to freedom to relinquish it without one more struggle. One resource yet remained to her—to appeal to the loyalty and affection of her attendants. She had been a kind mistress to them, and though she would rather not have implicated them in her escape, they must dare the consequences for her, if necessary. She hurried back into the chamber where she had left Marie. At sight of her mistress, dressed for a journey, the nurse uttered a shrill cry.

"Alas! my poor lady—what are you dreaming of?"

"I am going to save my baby," was the firm answer. "Marie, the door at the foot of the staircase is fastened.

How long has it been kept bolted? Do you know anything about it?"

"It is M. Renau's doing, madame," returned the old woman sorrowfully. "Do not be angry with me. He has ordered the door to be kept closed ever since that terrible night, and it was only by promising on my bended knees to do as he bade me, that I was ever allowed to come near you again."

"So I have been a prisoner, in my own room all this while, and my trusted servants have been my jailers," said Eglantine bitterly.

Marie covered beneath her look.

"Pardon, my lady. I had no choice between that and never seeing your face again. How could I leave you in your sorrow to be cared for by strangers, and the precious babe to be handled by ignorant maids, who would never have the heart nor the sense to care fitly for so frail a creature?"

"You love my baby?" cried Eglantine, throwing her arms about the neck of her old retainer. "Then you will help me to save her, Marie—my good Marie! You will not keep us penned up here to have her torn from my arms! You know it will kill her to be parted from me. Marie, you have borne children. You know what it is to have a little head nestle in your breast. You will not let them take away the one comfort that is left to me. You cannot turn away from me as those cruel men have done. Open the door, and help me to save my baby."

The old nurse sank on the floor at her feet and covered her hand with kisses. But there was no sign of yielding in her face.

"I dare not!" she moaned. "M. Renau has taken good care to bind me with fetters I dare not break. In some way he has discovered that my boy was a member of the young sieur's band, and he has threatened to give him up to death if I ever let you quit your room. Do not be angry with me, my lady; my Baptiste is as dear to me as your baby is to you, and it was monsieur, your husband, who tempted him to the folly."

Pale as death, Henri La Roche's widow started to her feet, and motioned to the unhappy mother to say no more. Her sin could not have come home to her in a more terrible hour. Every instinct of honour and delicacy forbade her to urge Marie further. There was but one resource left. She returned to the outer apartment, and sitting down by the candle, waited for Cecillie's return. The girl was a Parisian, whom she had brought back from the capital. There was little to be hoped for from her goodness of heart, but she might be open to bribes. In a few moments Eglantine heard her singing a gay, light air, as she unbolted the lower door and tripped up the stair. At sight of the muffled figure that rose to meet her as she entered the turret room, the maid started back with a little shriek of dismay.

"Cecillie," said her mistress in a firm, determined voice, "I heard you lock the door at the foot of the stairs; you have the key in your pocket. You must go down with me and let me out."

Cecillie hung her head for a moment, and then tossed it defiantly.

"I will not unlock the door until I go down to get my supper," she returned insolently. "There's more than you as gives orders in the chateau now, my lady, and my new master makes it worth my while to obey him."

There was but one argument to use in such a case. Eglantine drew a gold chain from the casket of jewels she was preparing to take with her, and held it up in the candle-light.

"It will be worth a year's wages to you if you will go back and open the door," she said quietly. "I do not ask anything else of you, Cecillie."

The girl looked covetously at the gold, but hesitated.

"I have promised," she said doubtfully. "I do not know what he will do to me if I break my word."

The young mother saw that she must bid higher, and laid a pair of ruby earrings beside the chain.

"A bad promise is better broken than kept," she said coolly.

The giddy Parisian peeped into the inner room, to make sure that Marie was not a spectator of the transaction, and covered the trinkets with a move of her deft little hand.

"You have been a liberal mistress to me, and I don't care if I do oblige you this once," she said carelessly, and turned to the door. Eglantine needed no further hint, and with her babe held tightly to her heart, stole noiselessly after her. A moment more, and she was beyond the hated portal, crossing the wide hall of the chateau, free! Now if God would be good to her, and let her reach the outer air and the gate of the bocage safely! Thank heaven, the child was still sleeping. She hesitated a moment on the edge of the court, in which the torches were just being lit, then, soft-footed as one of the evening shadows, glided across the square and gained the wood. She heard voices in the park, but she avoided them by turning into one of the side paths. Was God going to let her escape after all? Yes, there were the iron gates of the bocage, visible in the uncertain light. Until now she had been very calm, but at sight of the freedom within her reach she began to tremble. It was well she would not have far to go; her long confinement had made her weaker than she knew. Now she had gained the gate, her hand was on the latch; another moment, and she will be free.

"My kinswoman takes a late hour for her ramble," said M. Renau's sarcastic voice at her elbow.

She was too terrified to scream; she could only support her trembling limbs against the gate and regard him with despairing eyes.

"What! the little one, too?" he went on in the same tone of ironical surprise. "I am sure you did not consult our old nurse about this undertaking or she would have warned you to be more careful of the child's health. Permit me, madame, to give you my arm back to the chateau."

He would have laid her trembling fingers upon his sleeve, but she shrank from him as from a serpent.

"I will not go back," she cried in a sudden frenzy of despair. "You may kill my child and me where we stand, but I will not go back with you."

"Where, then, will you go?" he asked quietly. "I suppose you are aware that your heretic friends left for parts unknown some weeks ago. The authorities received information of M. Chevalier's secret profession, but just a little too late. He had contrived to take himself and his belongings out of the way before they called."

She made him no answer. It did not occur to her to question his statement. With no strength and impulse to resist left in her, she turned and walked back to the house at her kinsman's side. A terrible fear had fallen upon her that it was God, after all, who was pursuing and hemming her in—the God of whom she had so seldom thought until this sore strait, and to whom she had only turned now because all other help had failed.

"How did you know I had left? Did God or the devil tell you?" she asked, pausing for a moment before entering the hall to look into M. Renau's face.

"If it was a fiend, it was a pretty one," answered her captor lightly. "The next time you attempt to bribe one of my servants, madame, I advise you to try one less devoted to my interests, and do not part with your jewels until you are sure of your prize."

Then Cecillie had betrayed her, with the echo of her mistress' fervent "God bless you!" still in her ears.

In perfect silence Eglantine suffered herself to be led back to her apartment, and locked in like a captured criminal. There was no sleep for her that night. On her knees beside her child's cradle she watched the dark hours through with wide open, tearless eyes. Until now she had resolutely refused to consider that other way of escape, the humiliating alternative of recantation; but in the still watches it forced itself upon her, and would not down. The story Nannette had told her long ago in the firelight came too.

"If you are ever tempted to part with the pearl, remember it was purchased for you with a broken heart," her old nurse had said to her gravely. She could appreciate the cost now as she did not when Nannette had first told her the story, and yet—the truth her mother had bought for her with so costly a price, she had surrendered to save her eldest born. Would God be very angry with her if she, Eglantine La Roche, should hold the clasp of those baby fingers dearer than words? Did He really care as much about what went on in the world, as some people thought—as her aunt Monique had always taught her to believe? Who could be sure that the maker of heaven and earth cared anything for the hearts that were struggling and agonizing for His cause down here; that He who sat upon the circle of the heavens took any interest in this strife about creeds and dogmas? Who could be quite sure about anything? She looked out of her window up at the silent, overhanging peaks, and thought of the word her uncle had chosen for her long ago, and which he had said would be a comfort to her in any time of need:

"My help cometh from the Lord, which made heaven and earth." No, He had not helped her, and yet the strength of the hills was His. It would have been as easy for Him to break the bonds that held her, as to stir a leaf in the wood, but she had cried to Him in vain. It could only be that He did not care. Was it for this she had scorned Henri, had goaded his noble heart with reproaches, and sent him out to his death? She remembered how he had stood before her in this very room, and pleaded with her to let him save her and the child. If she had only listened to him, had only been a little less proud and bitter, he might be living now, and they all be safe and happy in another land. As the first gray light streamed into the room, she fell on her knees beside the bed.

"Henri, my husband, you are avenged!" she cried.

The battle was won. Before noon, Father Le Grand was on his way back to Nismes, alone, and Eglantine sat in her turret-room, with a great weight upon her heart, but her baby still clasped safely in her arms.

That evening, as Marie was assisting her to her couch,—for Eglantine had refused passionately to have Cecillie come near her again,—the old nurse slipped a paper into her lady's hand.

"Do not say I did not do what I could for you, madame! It is as much as my life is worth to bring you this, but I could not hold out against your white face, and the young gentleman's entreaties."

"Marie, of whom are you speaking? Who gave you this?" Eglantine had begun to tremble nervously.

Marie laid her finger upon her lips, and glanced round her warningly.

"Walls have ears, my lady. There are names I dare not breathe even here. A peddler was here this afternoon selling laces and ribbons to the maids downstairs, and he slipped the paper into my hand with a kerchief that I bought. 'Put it yourself into your lady's hand,' he whispered, 'and tell her to hold it to the candle when she reads.' That was all, madame, for one of the girls was plucking at his sleeve; but in spite of the strange face, I knew the voice that spoke such cheer to my poor Baptiste when he was sick last winter, and I did not draw a free breath till I saw him and his pedlar's wallet out of the gate."

"You are quite sure he went away safely?"

"Quite sure, madame."

"Then thank you very much, Marie. You can sit in the other room until I call you."

But for several minutes after she was left alone, Eglantine sat with her face buried in her hands. Marie's words left no doubt as to the identity of the pedlar, but the thought of Rene was agony to her now. She shrank from reading what he had written as from some impending torture, yet lacked the resolution to destroy the letter unread. Twenty-four hours sooner the consciousness that he was near her, watching over her—would perhaps try to see her—would have been the promise of salvation. Now it terrified her. The step she had taken would wear but one light in Rene's tree, sorrowful eyes. Yet she must tell him. He must know that it was useless to try and see her, or run any further risk. She looked to see that the curtains were drawn over her casement, and then held the paper to the light and watched the hidden characters leap out, each stroke firm and true as Rene himself. The words were not many. He had evidently feared to run any risk until he had ascertained whether this message would reach her safely.

"Let me know how you are, and if you need me. We have written you again and again, but received no reply. I have been in the chateau several times, but could learn nothing of you, except that you never leave your apartments. Once I reached the door at the foot of your staircase, and found it locked. Let me know if you are in stress or peril of any kind, and I will find means to reach you. We have been forced to seek shelter in the hills, but I am in Beaumont every day, and will be under your balcony to-night as the bell chimes nine. Fasten your answer to a weight, and let it down with a cord, but do not attempt to speak."

## THE HEALTH OF OUR WOMEN.

Eglantine read the letter through twice, and then with a firm hand held it to the flame of the candle, and watched it crumble into ashes. Once a slight quiver ran across her lips, but her heart was too full of bitterness to weep. Yesterday these words would have been as sweet to her as the sound of rescuing bugles to a beleagured town. Now they were less than the trembling cinders into which they turned. She glanced up at the Swiss timepiece over her mantel. It wanted but a few minutes of the appointed hour. From a secret drawer in her dressing table she drew forth the Testament which Rene had given her long ago, and which for its memories' sake she had withheld that day, when surrendering her other Huguenot books to the priest. She would lower that to him instead of a letter. It would tell him more plainly than words that the last tie was sundered between them. But no; he might fail to understand, and it was imperative he should be made to realize that he must not come near her or attempt to see her again. She dipped her pen in the ink, and wrote hurriedly on the fly-leaf, just beneath the childish inscription, which she did not dare to read over now.

"Your letter has come too late. I have signed the recantation. I have stooped to the sin for which I scorned Henri, and drove him to his death. I do not deserve that you should have run this risk for me. I only write to tell you you must not come near me or try to see me again. Forget from this day that you ever had a sister. EGLANTINE."

She had resolved to add no word of explanation, remembering how she had rejected all excuses from Henri; but the longing to tell them how sorely she had been tried, proved too strong, and after a moment's struggle, she added: "I did it to save my baby. I tried to come to you, but he found me and brought me back. Forgive me if you can. I am very miserable."

She closed the book, fastened it securely to a cord, and stole out into her balcony, as the chapel in the hamlet tolled for nine. A slight cough from the terrace below told her when the book was received, and blushing to know that Rene's true eyes were lifted to her even in the darkness, she turned in a panic, and fled back into her chamber.

(To be Continued.)

## NO ROOM FOR THE BABY.

"There was no room . . . in the inn."

A SKETCH FROM LIFE.

A tiny mite of a creature, just like a doll—so small; A little human parcel, done up in an old grey shawl; An' yet there ain't no room for it within the city's pale— At least, they says to me there ain't—outside the County gaol!

There's room enough for the mother, if the baby was away, Poor thing; she's not to say that strong, but she's willing to work her way;

But she can't forsake the baby—that nobody seems to want, For a baby's always a nuisance—unless to a mother or aunt.

Board it out?—well, yes, she might, but as yet she's got nothin' to give;

An' it's hardly likely, in stranger hands, that the little thing would live.

It wouldn't matter much?—well, no, it wouldn't, perhaps, to you;

But a mother's a mother still, whatever she may come through!

Yes, sir, when they're put to nurse, they mostly always dies;

Do you think she could bear to think of that when it turns to her and cries?

The river runs dank and cold below, but if you despise her prayer,

May be she might think it best for both to seek a shelter there!

There's many a happy mother, with her baby on her breast, And a husband's love to guard her, in home so safe and blest;

Ah! think, if times was changed with her, how would her cheek grow pale

To hear the only place for them was in the County gaol!

May be, she ain't been all she might—but that's true of us all,

An' it isn't by any means the best that's hardest on slip or fall;

But the little innocent baby, that never harmed a soul— Why should it be shut up with them as fought an' drunk an' stole?

An' they'd call her "gaol bird" fast enough, an' think she's all to blame,

For there's many a cruel tongue about would tell it to her shame;

But a poor girl's character's as much to her as to you or me, So, why should they be sent to gaol—that tiny babe and she?

You say that hard things must be—but I'll not give in, for one,

That, in a Christian country, such wrong as this be done; For sure, there's One above us all, and He has said, you see,

"If you do it to the least of these, ye do it unto Me!"

—Fidelis, in *The Week*.

IN view of the continued agitation for disestablishment, and the prospects of the question forming the battle-ground of parties at next general election, the Scotch Church In crests Committee, presided over by Lord Balfour of Burleigh, are taking steps to get ready for a campaign by raising a central fund of \$50,000 to meet contingencies, and large subscriptions from prominent churchmen have already been promised towards this end.

No woman admits that tight-lacing injures her; it is some other woman. The worship of fashion has become so intense, and the appearance of a rival's shape arouses such a spirit of emulation, that our women continue to squeeze themselves in steel bands to such a degree that the functions of the body cannot go on normally, and the long train of ills tight-lacers know so well, but the warnings of which they will not heed, follows, ending in slow disease and final wreck. Experience seems to teach the sufferers but little, and the mothers are as ignorant as the daughters. Health is sacrificed for a spider waist. Scientific doctors have been preaching against these evils time out of mind, but the headway against them is slow. The academies and colleges for women, however, are getting to be more alive to the importance of the pupil's health. The better class of institutions are equipped with gymnasiums, and provided with swimming pools and other means for developing the body and preventing the health from breaking down. Tennis and out-door games are growing in favour. For a girl nothing can take the place of exercise in the open air, not merely a walk of a few blocks, but a good "constitutional" at a swinging gait, and that, too, without much reference to the weather. The girls of to-day will in a few years be mothers. The law of heredity is inexorable. Strong healthy men and finely developed, handsome women are not born of sickly, weak parents, whose blood, perhaps, suffers from the poison that can be traced back generations. Health is beauty, said the old Greeks, who lived in the open air, and beauty is health.—*Baltimore American*.

## SPORT WITH WILD ELEPHANTS.

A correspondent of the *Pioneer Mail* describes the capture last Christmastide of a large herd of wild elephants at Basan, in Central India. It appears that for years a great district had been in sole possession of the wild elephants, who had frightened off all the inhabitants. The writer says that Maharajah Raghonath Saran Singh Deo Bahadur, of Sirguja, had applied for permission to capture the elephants of Mahtin and Uprora under the Government's rules, and the permission had been accorded. He had found two herds, in all about thirty-five wild elephants, at the Bahmani nuddi, about fifteen or twenty miles off. He ran up a light fence about six miles in circumference inclosing a valley and part of two hills below Setgarh. Round this he had posted at intervals eight or nine hundred men, mostly armed with matchlocks and provided with blank cartridges. Into this enclosure he had quietly driven all these elephants through fifteen miles of glen; and there they were surrounded by watchfires and sentries constantly on duty. The wild elephants wandered about unmolested within the large inclosure, but were not allowed to pass the guards. The Maharajah told us that one very large male elephant had been decoyed into the stockade, and was there tied up and ready to be taken out. We seated ourselves on the top of the stockade and saw the huge tusker. His fore-quarters were much heavier than in the tame elephant; and his figure was so massive that we did not think he was so tall as we afterwards found him to be—namely, 9 feet 10 inches. They tied five cables round his neck, fastening the other end of each cable round the body of one tame elephant. There were thus five elephants in front. Similarly they fastened each hind-leg to two elephants. The hind-legs were also tied together by a short rope. Having thus securely bound him, they prepared to lead this forest freebooter away. When he found that he was not to be allowed to choose his own course he began to show fight. He halted. The five elephants in front put forth all their strength, but could not move him. Suddenly he swung his great body round and dragged back all five, roaring as they came, with rage and perhaps fear. Then they recovered, and the tug-of-war began again. A sharp discharge of blank cartridge behind him drove him on a little way. This scene was repeated several times. Occasionally the blank cartridge had to give way to a specially prepared cartridge with about a dozen snipe shot, which acted as an unaccounted spur in his fat flanks and sent him gaily along for a time. At last he was tied up to trees near the Maharajah's tents, about 500 yards from the stockade. Next day, as there was nothing doing at the stockade, we determined to have a look at the elephants in their jungle haunts. We went on along the elephants' tracks for a considerable distance. Suddenly we came to a glade, and as we looked across it we saw the tusks of a great monarch of the herd gleaming through the trees. We were on our elephant; and as we saw the direction the herd seemed to be taking we pushed across the glade to cut them off and get a nearer view. As we got to the centre of the glade, where stood a large solitary tree, we saw the monarch come out and have a look at us. We halted in the shadow of a tree. He came along towards us, followed by fifteen elephants of all sizes. As he got near us he turned round and slowly crossed the glade to the other side, followed by the herd. Then, as they were about to disappear in the jungle, he suddenly changed his mind again. He turned, and slowly and solemnly marched past us with the herd. The herd thus passed twice across the open glade within about eighty yards of us: a splendid spectacle. We shall not readily forget that majestic procession witnessed among the wild scenery of the forest-clad hills. One day we saw a boat which, though unsuccessful, was very exciting. We could hear the elephants crashing slowly through the jungle. Then matchlocks were fired, shouting began, and ten or

twelve wild elephants rushed into view with as many trained ones behind them. They came on at the pace of racing ponies. They dashed towards one wing, then across to the other again and again. Two tame elephants near the stockade gate then ran in, but apparently the wild elephants had not seen them. They did not follow. The tame elephants came out again. The wild elephants apparently thought it was an attack in front. They faced about and made a dashing charge through their pursuers and rushed into the jungle.

## WRITING IN RAILWAY TRAINS.

James Hogg, the Ettrick Shepherd, stripped himself of his coat and vest when he began to pen a song, yet his wrist took cramp, so that he could rarely make above four or six lines at a sitting. Writer's cramp! Where is there a popular author who has not suffered at one time or another from this distressing malady? Happily for themselves, they now call in the services of the stenographer, or use that useful modern invention, the type writer. Without the aid of the shorthand writer, many famous book-makers would certainly have to limit the number of their productions. Their hand is seen in every magazine, and in almost every newspaper, some of them running three or four novels at the same time. One writer, who recently broke down, is said to have kept two phonographers constantly at work, so great was the demand made upon him for contributions. Some authors are unable to dictate their thoughts to others. The hand in their case must touch the paper in order to set the brain at work. Trollope is an instance in point. This fertile novelist wrote the greater part of "Dr. Thorne" during the rough passage in a steamboat between Marseilles and Alexandria; "Barchester Towers" and many other novels from his facile pen were written in railway trains. "My time," he says, in his autobiography, "was greatly occupied in travelling, and the nature of my travelling was now changed. I could no longer do it by horseback. Railroads afforded me my means of conveyance, and I found that I passed in railway carriage very many hours of my existence. If I intended to make a profitable business of writing, and, at the same time, to do my best for the Post Office, I must turn these hours to more account than I could do even by reading. I made for myself, therefore, a little tablet, and I found after a few days' exercise that I could write as quickly in a railway carriage as I could at my desk. I worked with a pencil, and what I wrote my wife copied afterwards. The only objection to the practice came from the appearance of literary ostentation, to which I felt myself to be subject when going to work before four or five fellow passengers. But I got used to it."

THE "tercentenary of the invention of the compound microscope" will be celebrated by a Universal Exhibition of Botany and Microscopy, to be held at Antwerp during the present year, under the auspices of M. Ch. D. Bosschere (president), M. Ch. Van Geert (secretary), and Dr. Van Heurck (vice-president). It is proposed to organize a historical exhibition of microscopes, and an exhibition of the instruments of all makers, and of accessory apparatus and photomicrography. At the conference the following subjects will be discussed and illustrated:—The history of the microscope and photomicrography; the microscopical structure of plants; the microscopical structure of man and of animals; microbes; the adulteration of food-substances, etc. Communications are to be addressed to M. Ch. de Bosschere, Lierre, Belgium.—*Nature*.

## GHOSTS IN TOWN.

HAUNTED BY SPECTRES. WEIRD SIGHTS AND STRANGE SOUNDS SEEN AND HEARD.

"Drink only water, and ghosts will crawl under the sidewalk and die," is sometimes good advice. But there are times when this is not sufficient to dispel the weird noises, the spectral sights, and the uncanny occurrences.

In this very town are men and women who know that to "drink only water" will not drive away the ghosts which haunt them. This spectre, which to some is ever present, is no ordinary white-robed spirit. It is far more terrible. It is called weak nerves. It forces the afflicted person to acknowledge its dreaded presence. "My nerves are not quite as steady as they used to be." "My memory seems to be failing!" "I have such a tired feeling after working or reading a little while!" Such exclamations tell their own story. They tell us that the nerves are weakened and the brain failing.

These terrible weak nerves afflict us all. There is but one remedy, Paine's Celery Compound. It is a scientific cure for nerve weakness and brain-tire. It is the only true nerve strengthener, and the only actual brain repairer. Remember that there is a future before you. It is a future of bodily and nerve strength, or of weakness. Which do you choose? With Paine's Celery Compound you can have the former. Without it, your weakened powers will fail slowly but surely.

You cannot afford to trifle with weak nerves. The headaches of to-day may be apoplexy to-morrow. The present twitching of your muscles may be paralysis next week. That palpitation of your heart warns you of the near approach of sudden death. All of these nervous systems can be removed and cured in but one way, and that is the use of Paine's Celery Compound.

## Ministers and Churches.

At the last meeting of the Toronto Ministerial Association Rev. Dr. McTavish read a paper on "Christian Science."

The little congregation of Reformed Presbyterians who attended services for some time in Richmond Hall, Toronto, have united with the Carlton Street congregation under the ministry of Rev. Stuart Acheson. Principal Caven preached to the united congregation on Sunday evening last.

The Missionary Association of Queen's University have assigned the following to work in the fields under its control:—Wilbur, John A. Black; Mattawatchan, D. Cameron; Waskada, N.W.T., J. Cattanaeh, B.A.; Alameda, N.W.T., A. Graham; Winlaw, N.W.T., J. D. Boyd, B.A.

A SUCCESSFUL social under the auspices of the Ladies' Society was held in the Southside Presbyterian Church, Parliament street, last week. The Rev. Mr. Burnfield presided. Brief addresses were delivered by the Rev. Charles Campbell and others. The varied musical programme rendered was much enjoyed as were also the refreshments served.

The Rev. Dr. Robertson, superintendent of Presbyterian missions in the North West, preached to the students of Queen's University recently, and said that 170 consecrated men were wanted at once in the field. He did not want goody goody youths, but men of the world who loved Jesus Christ, men of vigorous intellect and consecrated common sense.

The Rev. J. P. Hauch, pastor of Evangelical Church, Berlin, Ont., writes: The Rev. G. B. Howie lectured in our church on the 19th and 20th inst., and gave good satisfaction. His lectures were highly interesting and instructive. Large audiences greeted him both evenings. The subject of his first lecture was, "Lebanon and My School Days There." The second, "A Journey from Canada Through Jerusalem to Bethlehem." Should he ever come to our town again he has the promise of a good audience.

The Rev. Dr. Grant, Moderator of the General Assembly, preached two excellent sermons Sabbath week to large and appreciative congregations in Knox Church, Elora. The Principal was at his best and all who heard him were much helped and edified. The occasion was the pastor's first anniversary. This congregation has prospered greatly since Mr. Leitch's induction. Ninety-one members were added, thirty-eight by certificate and fifty-three on profession of faith. This church in every department is healthy and vigorous.

In West Presbyterian Church, Toronto, last Sabbath evening the Rev. Robert Wallace, after a ministry in that congregation for nearly twenty-three years, preached his farewell sermon from Luke xii. 32. He gave a most interesting account of his ministry, extending over forty years in Canada, which showed how, from the day of small things, the church had attained to the position of usefulness it now occupied. In the evening of a long and devoted life Mr. Wallace will enjoy the honour and respect to which his lengthened, faithful and self-denying labours so justly entitle him.

The annual business meeting of the Young People's Presbyterian Union of Toronto was held in the lecture room of St. James' Square Church on Friday evening last. After transacting ordinary business the election of officers took place. The new officers are: Mr. Richard Donald, of Bloor Street Church, president. Mr. D. S. Leslie, of St. James' Square Church, vice-president. Miss Donald, of Central Church, treasurer; Mr. Charles N. Laurie, of old St. Andrew's Church, secretary. A very hearty vote of thanks was given to the retiring president, Mr. R. S. Gourlay, who has been at the head of the society for the past three years. The secretary's address is 301 Gerrard Street East, Toronto.

The Rev. Dr. Watson of Beaverton recently addressed the Sabbath school from Psalm xxiv. 11. He detailed the history of the Sabbath school as an institution, and dwelt upon its importance, speaking in suitable and impressive terms to both teachers and scholars. Dr. Watson announced his intention of delivering addresses at some future time on the effects of the Sabbath school on the teachers; on the children; on the Church at large; on the State; in the extension of Christ's cause and Kingdom, and of dealing with these important subjects not so much in the way of argument as by illustrations derived from all the various sources of information at his command.

The Upper Canada Book and Tract Society Board of Directors held their monthly meeting last week. Mr. R. H. Yule was appointed colporteur in Manitoba. A second will be appointed immediately. A grant of tracts was made for the Toronto General Hospital. Mr. John Young presented his report for the year, showing an advance on cash receipts of \$4,163 over the previous year. Dr. Moffatt, secretary, gave in his report on the colportage work of the year, showing that in addition to the work done by Mr. Bone on the Welland Canal the other five colporteurs had travelled 9,448 miles, visited 16,102 families, sold 4,027 Bibles and Testaments, sold 6,829 religious books, with cash sales to the amount of \$3,577. Very large quantities of the best tracts had been distributed, and many poor families had been given copies of God's Word. Thanks to the generous support of warm-hearted friends in Toronto and in many localities in Ontario, it has been a very prosperous year for the much-needed work of the society.

The Rev. G. C. Patterson was inducted and ordained to the pastorate of St. Enoch's Presbyterian Church, corner of Winchester and Sackville Streets, on Thursday evening last. The congregation has grown out of a mission established there about four years ago, under the supervision of old St. Andrew's Church, and has recently been organized by the Presbytery. Mr. Patterson was educated at Queen's College University and was pastor of the congregation of Beaverton. He enters on his new charge under favourable auspices. He has under his care seventy-five communicants, and about the same number of adherents. The managers of the church are: Messrs. A. C. McLean, W. J. Hogg, A. Campbell, A. C. Hood, and W. Fisher. At the induction services, Rev. J. McP. Scott preached an appropriate discourse. Rev. G. M. Milligan addressed the pastor; Rev. Dr. McTavish addressed the people, and Rev. Dr. Parsons closed the proceedings with prayer. The Rev. W. Frizzell, Moderator of Presbytery, presided, and the new pastor was warmly welcomed by all present.

The annual meeting of the congregation of St. Andrew's Church, Orangeville, Rev. Donald C. Hossack pastor, was held February 11th. Reports of the Sabbath School, Young People's Association, and other organizations were presented and adopted. The Sabbath school is supporting a student missionary sent to Manitoba by the Knox College Missionary Society. The reports proved that the year 1889 had been a most prosperous year for St. Andrew's. The membership of the church had been increased about fifty. The pastor's Bible Class had been increased to seventy members. The ladies of the congregation had succeeded in paying the interest on the mortgage debt. The Young People's Association had contributed largely to missions. The revenue of the church had been increased \$800. Notwithstanding that a considerable sum had been expended in repairing the church building about \$500 was applied in reduction of the debt. The number of families in the congregation is 180. Mr. N. Gordon was chosen treasurer and a new Board of Managers appointed of which Mr. Robert Mann is chairman.

A WELL ATTENDED meeting of the congregation of St. James' Church, London, was held last week for the purpose of saying farewell to their pastor, Rev. D. McGillivray, and to present him with several tokens of their esteem. Mr. John Mitchell, chairman of the Board of Managers, presided. The meeting opened with an anthem by the choir, under the leadership of Mr. W. J. Crone, after which Mr. Mitchell read a peculiarly kind and appreciative address from the congregation, expressing heartfelt regret at the severance of the pastoral tie, recording the excellent work done by Mr. McGillivray and concluding with fervent hopes for his future welfare. In connection with the address Mrs. Melbourne, senr., handed the departing clergyman a purse of gold. An address from the Ladies' Aid Society, expressing sorrow at the departure, signed on behalf of the Board by Mesdames W. Melbourne, A. Melbourne, and Mitchell, was read by Miss Purdon. Miss Purdon followed by reading an address from the Ladies' Aid Society. The address was accompanied with a gold-headed cane which was presented by Miss Jennie Mitchell. Another address from the Board of Managers, signed by Mr. John Mitchell, chairman, and Mr. N. McNeil, secretary, was read by the latter gentleman. Short speeches by Revs. Mr. Porter and Mr. Gordon, and Messrs. Jones, Melbourne, McCurdy and others followed, expressing highest appreciation of Mr. McGillivray's self-sacrificing labours for the church and congregation, and of his deportment and bearing as a Christian gentleman and minister of the Gospel. Rev. D. McGillivray, in replying to the several addresses presented to him, said there were times when the generous kindness of those with whom one was long and intimately associated touched him with feelings too deep for tears. Such was the unsurpassed kindness with which at the end of the years they met and greeted him in this magnificent and farewell meeting. His words would be few, but this he would say, that except one occasion, when he stood up down yonder, in another church in Richmond, Quebec—an occasion which must ever stand high above all others in his heart and memory—this was the proudest occasion of his life. Not when he was the successful candidate for St. John's, Brockville, not when he was the successful candidate again for St. James', not when, after years of laborious study, he succeeded in taking the highest literary degree his university had to bestow, did he feel so proud and pleased and glad and grateful as that night, when, at the end of his pastorate of over eight years among them, they honoured him with such expressions and tokens of their good-will, loyalty and affectionate regard. He could only say he would never forget it, that from the very bottom of his heart he thanked them all. "Let my right hand forget its cunning if I forget thee, St. James, and all that thou hast been and done for me. Peace be within thy walls and prosperity within thy palaces. And for my friends and brethren's sakes I will now say peace be within thee. Because of the house of the Lord, I will seed thy good away."

PRESBYTERY OF CHATHAM.—This Presbytery met in First Church, Chatham, on March 11. Rev. Mr. McLennan, Comber, was appointed Moderator for the next twelve months. A committee was appointed to consider what steps should be taken to ensure, when a member of the court dies, that all the members of Presbytery shall hear of it in time, and be able to attend his funeral. M. Watson, H. F. Larkin, Dr. Battisby, G. G. McRobbie and A. L. Manson, ministers; and A. Laing, J. M. R. S. Iki, A. Birtlett, J. Law and D. McAlister, elders, were appointed commissioners to the General Assembly. The resignation of Rev. A. M. Waddell was accepted. Mr. Walker was appointed Moderator of Session, and instructed to preach to the Harwich congregation on the 30th inst., and declare the pulpit vacant. It was agreed to ask the Home Mission Committee to grant, out of the Augmentation Fund, the sum of \$150 to Duart, and to West Tilbury and Comber the sum of \$165, and to Tilbury Centre and Strangfield \$2 per Sabbath, when supplied, and out of the Home Mission Fund \$2 per Sabbath when supplied to Blythwood and Gildsmith, and \$3 to Buxton. A committee was appointed to visit West Tilbury and Strangfield with a view to the re-arrangement of the field. The next regular meeting was appointed to be held in St. Andrew's Church, Chatham, on the second Tuesday of July, at ten a.m. Rev. A. Currie, Duart, tabled his resignation of the pastoral charge of Duart and Highgate. Mr. McRobbie was appointed to preach to said congregation, and cite them to appear at a meeting of Presbytery to be held at Windsor when the Synod is there. The reports on Temperance, State of Religion and Sabbath Schools were read and received. The reports were considered. The vote was unanimous in favour of keeping the Constitution of the Church as it is, and of making it obligatory on ministers and Foreign missionaries to become connected with the Aged and Infirm Ministers' Fund. A conference was held in the evening, which was largely attended by the general public.—W. WALKER, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery met in Clinton on March 11. Reports on the State of Religion, on Temperance and on Sabbath Observance were submitted, adopted and ordered to be transmitted to the Conveners of the Synod's Committees on such subjects. Session records were examined and attested. Messrs. Anderson, Ramsay, and McLean were appointed to revise the "standing orders" with a view of amending them, and to report at next meeting. It was intimated to the Presbytery that the congregation of Carmel Church, Hensall, raised the stipend of their minister to \$1,000, and gave him a month's vacation annually. The Presbytery expressed satisfaction with the action of the congregation of Hensall. A call from the congregations of Blyfield and Bethany unanimously signed, and duly attested, in favour of Mr. Robert Henderson, probationer, was sustained and ordered to be forwarded to Mr. Henderson. Leave was given to Mr. Musgrave to moderate in a call for the congregation of Egmondville when they are prepared for it. The following were appointed commissioners to the General Assembly: Dr. Ure, Messrs. McLean, Acheson and McWilliam, ministers; and Messrs. Sutherland, Bisset, Scott (Seaforth) and Pollock, elders. Dr. Laing was nominated as the next Moderator of Assembly. Messrs. Henderson and Simons were appointed members of the Synod's Committee on Bills and Overtures. Messrs. Simpson and McConnell, ministers, and Fotheringham and Pollock, elders, were appointed to draft a deliverance respecting the death of Rev. George Jamieson. The following deliverance was adopted on Sabbath Observance: "The Presbytery, in view of the persistent attempts made by railroad, steamboat, canal companies and other powerful commercial corporations, to rob the community of the boon of a well-kept Sabbath, being impressed with the importance of preserving the sacredness of the day, both from an economic and religious point of view would express its deep satisfaction with, and approval of, the Bill now before the Dominion Legislature to secure the better observance of the Lord's Day. It would express the hope that our representatives in Parliament would give said Bill their hearty support, and further, that a copy of the deliverance be sent to Mr. Charlton and the representatives for this county in the House of Commons." The next meeting of Presbytery is to be held in Blyth on May 13, at half-past ten a.m.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met on March 18 in Knox Church, Guelph, the Rev. Mr. Strachan, Moderator. Nearly all the ministers of the bounds and a large number of the ruling elders were present. Mr. Davidson, Convener of the Finance Committee, submitted a report showing the state of the Presbytery's ordinary fund. Auditors were appointed to examine the treasurer's books, who reported afterwards that they found them correctly kept, and that proper vouchers were produced for payments made. The statistical and financial returns from congregations and stations for the year ending the 31st of December last were presented in tabu-

lated form by the Clerk, and the totals compared with those of the previous year. The table was referred back to the Clerk that he might prepare a report from it, entering more fully into details than he had been able to do from the want of promptitude on the part of some congregations in forwarding their returns. In connection with this report attention was called to the case of those charges, whether vacant or settled, that had not remitted the amounts required from them for the Synod Fund. A statement was made of the supply provided for vacant congregations by the probationers sent to the bounds by the General Assembly's Committee on Distribution. Statistics were furnished by the congregations in the bounds receiving augmentation, and instructions were given to forward them to the proper committee and to ask the usual grant for the half year just ending. The Clerk was further directed to procure the best supply he could from the Home Mission Committee at its next meeting for the mission station seeking the same. A long discussion was held on a proposal which it was ascertained was on foot for union between the congregations of Duff's Church, East Puslinch, and Knox Church, West Puslinch, which closed with the appointment of a committee to visit these, make all enquiry into their circumstances, and report on the same at next meeting, so as to enable the Presbytery to form a correct judgment on the matter. Authority was granted, on the application of the session and congregation of St. Andrew's Church, Berlin, to Dr. Wardrope, to moderate in a call as soon as convenient, the salary promised being at the rate of twelve hundred dollars a year, payable monthly. A report was read from the Woman's Foreign Missionary Society of the Presbytery from which it appeared that during the past year five auxiliaries and six mission bands had been added to the list, making a total of twenty-two auxiliaries, with a membership of 636, and fourteen mission bands with a membership of 380, whose united contributions amounted to \$1,630. Twenty-one of the societies had taken part in sending to the Indian Industrial school at Birtle, Manitoba, the estimated value of which was \$700. The Clerk was instructed to acknowledge the receipt of the report and express the gratification of the Presbytery at the work done by the society and the token of His favour given by God. Very full, interesting and valuable reports on Temperance, Sabbath schools and the State of Religion, most of these accompanied by recommendations, were read by the conveners of the committees to whom the charge of these subjects had been committed. Each of them was received, the recommendations proposed were adopted, and thanks given to the committees, and especially to the conveners for the pains they had taken in collecting the information furnished. Mr. Rennie read resolutions which had been prepared by the committee appointed for the purpose at the conference held by the Presbytery on Sabbath schools, the State of Religion and Temperance, in Fergus in January last. These were approved and ordered to be forwarded to the conveners of the Synod's committee on these subjects. The following were appointed commissioners to the General Assembly at its next meeting in Ottawa in June next: Drs. Smellie and Torrance; Messrs. Leitch, of Knox Church, Elora; Mitchell, of Waterloo; Craig, of Melville Church, Fergus; and Armstrong, of Hawkesville and Linwood, ministers, and Messrs. Peter Black, Allan McDiarmid, Lachlan McMillan, James Gordon, Edward Hammond and James Mitchell, ruling elders. The Clerk was requested to prepare obituary notices of the late Rev. Mr. Meldrum, and Rev. D. B. Cameron, who resided in the bounds at the time of their death and submit them at next regular meeting. It was resolved that at next meeting reports would be called for the holding of evangelistic services, according to the resolution formally adopted on the matter. Next meeting was appointed to be held in Knox Church, Guelph, on Tuesday, May 20, at half-past ten o'clock, forenoon.

PRESBYTERY OF REGINA.—A meeting of this Presbytery was held at Broadview on March 10. There was a large attendance, Mr. Campbell presiding. Mr. Taylor reported that a call, signed by ninety-nine members and concurred in by seventy-eight adherents, had issued from Knox Church, Regina, in favour of Rev. J. A. Carmichael, of Brooklin, Ontario. Mr. Taylor was thanked, the call sustained and ordered to be transmitted to the Clerk of Whitby Presbytery, with guarantee and reasons urged for Mr. Carmichael's translation attached. Dr. Robertson and Mr. Taylor were commissioned to prosecute the call before Whitby Presbytery. Notices were read of intention to apply to the Assembly to receive Rev. Dr. Warren, of Cumberland, Ohio, and Rev. T. F. Fullerton, of New South Wales as ministers of this Church. The deputation appointed to visit Broadview rendered a report, which was received. Application was made for a grant of forty acres of land in the Carlyle district, to be used for church purposes, and the application was ordered to be sent to the Minister of the Interior with the signatures necessary. Mr. Ferry and Mr. James Harvey, of Indian Head, were appointed additional members of the interim Session of Grenfell. Representation from the congregation of Prince Albert was made in the form of two resolutions in regard to the resignation of Dr. Jardine. The Presbytery decided to let the resignation lie on the table, and ordered the documents to be forwarded to the Home Mission Committee along with minutes of Presbytery and a statement setting forth the circumstances of the case so far the Presbytery is concerned. The remit of the Assembly reducing the representation at the Assembly from one-quarter to one-eighth was approved. That in regard to the appointment of a general secretary for Sunday schools, and in regard to obligatory connection with the Aged and Infirm Ministers' Fund, were not approved. Mr. Douglas's name was placed on the roll and Mr. Fotheringham's retained. The name of Mr. John McKenzie, elder, was also placed on the roll, which was certified as correct. The following commissioners to the Assembly were appointed: Messrs. Bryden, Nicholl, Hugh McKay and James Douglas, ministers; with Messrs. George Hay, E. H. Bronson, M.P.P., of Ottawa, George Gillis, of Gananoque, John Charlton, M.P., of Lyndoch, elders. The Home Mission Committee recommended that Moose Jaw be put on the list of augmented charges from the 1st of April, with a grant of \$350; that ordained missionaries be asked for Alameda and Saskatoon; that two new fields be occupied viz.: Pense and Hilborn, and that students be appointed to Lansdowne, Broadview, Colleston, Green Valley, Grenfell, Kinistino, Pense, Long Lake, Buffalo Lake, Touchwood and Winslow. These recommendations were adopted, and the Convener thanked. Mr. Robson was appointed to moderate in a call at Qu'Appelle Station as soon as the people are ready to proceed. Interesting reports from the various Presbyterian Committees on Temperance, Sabbath Observance, State of Religion, Statistics and Finance and Sabbath Schools were given in. The reports were received, the recommendations adopted, the Convener thanked and the reports ordered to be transmitted to the various Committees of Synod. The attention of the Presbytery was called by Mr. Ferry to the importance of Presbyterial visitation of congregations. Messrs. Taylor and Hamilton were appointed a committee to draft an overture to the Assembly, asking for leave to take Mr. A. Matheson on trial for licence and ordination, and the commissioners of the Presbytery appointed to support the overture on the floor of the Assembly. Application was made and leave granted Moose Jaw congregation to apply to the Church and Manse Building Fund for a loan to assist in erecting a manse. Arrangements for the induction of Mr. Carmichael, conditional on his acceptance of the call from Regina, were made, and the Presbytery adjourned to meet at Moosomin on the second Tuesday of July next.

PRESBYTERY OF BRANDON.—This Presbytery met in Portage la Prairie on Tuesday, the 11th ult., in the evening, Mr. A. McTavish, Moderator. It was moved by Dr. Robertson, seconded and unanimously agreed to, that Mr. McD. Haig be appointed Moderator for the ensuing six months. Messrs. J. C. Herdman, Thorpe, Kelly



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**THE MISSIONARY WORLD.**

**GUATEMALA.**

The Central American States have not been the theatre of extended Protestant missions. Insalubrity of climate has doubtless been one obstacle supposed, and the unsettled state of the country, as well as the general fanaticism of the people, has also had its influence. The impulse communicated to Mexico twenty-five years ago by the re-establishment of the Republic, and the general awakening of the spirit of liberty among its people, did not extend to the smaller States on its southern border. Nevertheless, at-Belize and along the Mosquito Coast, there has been a limited missionary work for several years, and there have been times of remarkable refreshing in the Wesleyan missions of that field. Altogether, the most progressive of the Central American States is Guatemala, and yet until within the last six years, there was no such thing as a Protestant religious service in the entire State, with its million and a half inhabitants.

The history of the establishment of the mission of the Presbyterian Board in its capital is full of interest. In 1884 President Barrios, of Guatemala, and Minister Romero, of Mexico, were at Washington, seeking the arbitration of President Arthur in a boundary question between their respective States. Their relations personally seemed to be friendly, and other matters than the question in dispute were discussed. While President Barrios and his staff were stopping for a time in New York, Senor Romero wrote a note to a gentleman in the city, intimating that the President of Guatemala would gladly welcome the establishment of a Protestant mission among his countrymen, and he suggested that the fact be communicated to some of the missionary societies. The contents of the note were made known to a secretary of the Presbyterian Board, who sought an interview with the President, which proved to be of the most cordial and satisfactory character. Full protection and every facility were promised, and even the travelling expenses of the missionary to the field, though this was not accepted. A missionary family was sent out promptly, and in fact they accompanied the President on the steamer from San Francisco to Guatemala. A few months later two young ladies were sent to establish a girls' school.

The promises of the President were generously fulfilled, and several American and British residents lent their influence to the work. Upon the death of President Barrios, it was feared that serious reaction might follow under the administration of his successor; but, fortunately, the new President, Senor Barrillos, has also extended full protection to the Protestants in all their rights. A change in the missionary force, which left the work of the little church for a time without a head, seriously retarded the work; but it is again in a flourishing condition. Two ordained missionaries and two unmarried ladies are at present engaged. Suitable and commodious buildings have been purchased during the year, and the mission is regarded as now established on a solid foundation. The church membership is not large, nor is there a long list of pupils in the schools; but the right to exist in the face of Catholic prejudice, the tried fidelity of the government in the maintenance of every right, and the general sympathy of the foreign community, as well as of many natives—all these are assured.

The climate is salubrious, and the country beautiful. The people are impressible, and the Romish priesthood are at least incapable of serious harm. The Indian tribes of the interior, not very firmly held by the Catholic padres, are peculiarly receptive. Unlike the Indians of the United States and Canada, whose roaming ancestors have lived for generations by the chase, the aborigines of Guatemala are industrious for so warm a latitude, and for the most part thrifty. They present a most promising field for missionary labour.

The significance of this young mission is much broader than the measure of its present results would show. It is a demonstration of feasibility and success. It is an encouragement for other organizations to establish missions in the Central American States. The existence of mountain ranges through the whole extent of the country furnishes such varying degrees of altitude as to secure healthful conditions—and such is the obvious need of

enlightenment that there is reason to believe that the authorities everywhere, in spite of the bigotry of the priesthood, will guarantee liberty and protection. Whatever may be the issue of the schemes now discussed for transit from the Atlantic to the Pacific, the geographical position which these small States hold in the community of nations will rapidly increase their commercial importance and bring them into contact on all sides with the active forces of the age.

The status of the Roman Catholic Church in Central America is that of the Middle Ages. The period of Luther and Zwingli has not yet come, but it will be hastened; the country has waited long. Yet not exactly a Luther is needed—the times require a somewhat different method. An equal earnestness, but more of conciliation is demanded. It has been fully demonstrated in the efforts made in Roman Catholic countries in this hemisphere, that not denunciation is needed, but the plain, kind and persistent presentation of a more excellent way. The Government of Guatemala, while extending complete protection, and giving every facility to Protestant missionary effort, has made known its want of sympathy with anything like an assailment of the errors or corruptions of the Roman Catholic Church; and this we believe to be the sentiment of those liberal-minded statesmen in all the Spanish-American Republics who are most ready to extend a welcome to Protestant effort and influence. There is scarcely one of these States in which instances of this enlightened spirit have not been shown. If President Juarez was ready to welcome and protect Protestant missions; if the noble minded General Esquibedo, though a sincere Catholic, could wish for the organization of Protestant churches in Mexico; if Minister Romero could intercede for the extension of the same work into Guatemala, and her own President could invite missionaries into his capital,—are not the sentiments of these broad-minded and noble men worthy of being heeded? Shall not missionaries take counsel from their moderation and charity, and simply do the work of earnest, Christ-like evangelists—simply show the purity and beauty of a true Gospel; or to change from the standpoint of statesmanship to that of the New Testament, shall they not show the spirit of Christ at the well of Samaria, and the tact of Paul at Athens?

**GERMANY.**

According to the Statistical Year Book of Germany for 1889, the latest data on the religious status of the country are these: 29,369,847 Evangelicals; 16,785,734 Catholics; 125,673 other Christians; 563,172 Jews; 11,278 confessors of other religions or professing no religion at all. The Evangelicals include Lutherans, Reformed and the United Church, i.e., the union formed in 1717 in Prussia and some other States between the two Protestant confessions; the Catholics include Roman Catholics, Greek Catholics and old Catholics; the other Christians represented are United Brethren, Baptists, Mennonites, Episcopalians, Presbyterians, Methodists, Quakers, Irvingites, German Catholics, Free Religionists and Dissenters. In 1871 the proportions were these: 25,581,685 Evangelicals; 14,869,292 Catholics; 82,158 other Christians; 512,153 Jews; 17,156 of other or no religion. The most noteworthy feature of these figures is that while the Evangelicals and the Catholics have grown in equal proportions, the number of "other" Christians has increased in much larger proportion. This is evidence sufficient that the propaganda made by the various denominations of England and America in Germany has not been unsuccessful. This is one of the factors that is slowly but evidently surely at work towards the disestablishment of the Protestant Church of the land of Luther. The sixty-sixth annual report of the Berlin Society for the Promotion of Christianity amongst the Jews show that two missionaries and one colporteur are employed by the Society, and that its income during the year 1888 amounted to 25,593 marks, 42 pfennigs (about £1,279), which, with a balance of 43,341 marks, 54 pfennigs from 1887, made the total receipts of the year 71,925 marks, 1 pfenning. The expenditure was 41,219 marks, 46 pfennigs, leaving a balance of 30,705 marks, 55 pfennigs in hand. Pastor Hausig, a former missionary of the London Society, is secretary of the Berlin Society. The Gustavus Adolphus Society, to carry the Gospel into Catholic countries, last year received \$230,000, or \$5,600,000 since 1882. The Society has had 1,444 applications for aid from Roman Catholic countries.



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BIRTHS, MARRIAGES & DEATHS.

**MARRIED.**  
At 19 Classic ave., the residence of the bride's father, March 25th, 1890, by the Rev. T. H. Peatchell, Presbyterian Minister, Wellandport, uncle of the bride, Rollin Horace Stearns, Esq., Pine Bluff, Arkansas, U.S., to Clara E., daughter of Wm. Christie, Esq., Toronto.

On March 12th at the Parkdale Presbyterian Church, by the Rev. R. P. McKay. Wm. Horley, of Mount Albert, to Maggie, daughter of Mr. James Rose, 96 Spencer ave., Parkdale, Toronto.

At the residence of the bride's mother, Toronto, on Wednesday, March 26th, by Rev. D. M. Mackintosh, Unionville, James Ross, barrister Toronto, son of James Ross, Guelph, to Kate, fourth daughter of the late A. H. Fenwick, of Markham.

**DEATH.**  
At his residence, Toronto, A. J. Cattinach, M.A., Q.C., in his 56th year.

At his residence, Don, on Friday, March 28th, 1890, of inflammation of the lungs, Robt. Hogg, aged 54 years.

At Govan, Scotland, on the 8th ult., Thomas Laidlaw, of Linda Villa, only brother of John Laidlaw, sr., of Toronto.

At "Elmbank," 110 Dorchester st., Montreal, on the 29th ult., Andrew Robertson, in his 63rd year.

MEETINGS OF PRESBYTERY.

**BARRIE.**—At Barrie, Tuesday, 27th May, at 11 a.m.

**BRANDON.**—At Brandon, 21st April.

**BRUCE.**—In Knox Church, Tara, on the 2nd Tuesday in July, at 1 p.m.

**CHATWAM.**—In St. Andrew's Church, Chatwam, on the 2nd Tuesday in July, at 10 a.m.

**GUELPH.**—In Knox Church, Guelph, Tuesday, 20th May, at 10.30 a.m.

**HURON.**—In Blyth, 13th May, at 10.30 a.m.

**LINDSAY.**—At Beaverton, Tuesday, 27th May, at 10 a.m.

**WHITBY.**—At Oshawa, April 15, at 10.30 a.m.

MARRIAGE LICENSES

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ELOCUTIONIST.

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THE SYNOD OF MONTREAL AND OTTAWA

WILL MEET AT CORNWALL, And within St. John's Church there on Tuesday, the 15th April, 1890, at 8 p.m.

**JAMES WATSON,** Clerk of Synod.

SYNOD OF HAMILTON AND LONDON.

THE Synod of Hamilton and London will meet in ST. ANDREW'S CHURCH, WINDSOR, on Monday Evening, 21st April, at 7.30.

The Business Committee will meet at 5 p.m. Rolls of Presbyteries, and papers and documents for transmission to Synod, should be in the hands of the Clerks not later than the 14th day of April.

Instead of Railway Certificates for reduced fare being sent as formerly by the Synod Clerk, they are now supplied by the ticket agents at the different stations.

**W. COCHRANE,** Clerk of Synod, Brantford.

KNOX COLLEGE. CLOSE OF SESSION.

There will be a Meeting in the College Hall on Thursday, the 3rd of April, at 3 p.m., for Confering Degrees and Granting Certificates; and there will be another meeting in St. James' Church at 8 p.m., when addresses will be delivered by Principal Gaven, Dr. Fletcher, of Hamilton, and Principal Grant, of Queen's University.

All interested in the College are invited to be present.

**J. YOUNG,** THE LEADING UNDERTAKER, 347 Yonge Street.

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**38/52**

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LUNG COMPLAINTS.

I have no hesitation in saying that I regard Ayer's Cherry Pectoral as the best remedy within my knowledge for the cure of Colds, Chronic Bronchitis, Coughs, and all diseases of the Throat and Lungs.

—M. A. Rust, M. D., South Parish, Me.

An experience of over thirty years enables me to say that there is no better remedy for Sore Throat and Coughs, even of long standing, than Ayer's Cherry Pectoral. It has ever been effective in my personal experience, and has warded off many an attack of Croup from my children, in the course of their growth, besides giving effective relief from Colds.

—Samuel Motter, Editor of the *Emmitsburg Chronicle*, Emmitsburg, Md.

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—Alice G. Leach, Jamaica Plain, Mass.

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—John Tooley, Ironton, Mich.

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—J. L. Kramer, Danbury, Conn.

**Ayer's Cherry Pectoral,** Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price \$1; six bottles, \$5.

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**20/26**

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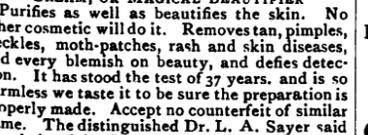
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**Colds, Coughs, Bronchitis,**

And other affections of the Throat or Lungs, are speedily cured by the use of Ayer's Cherry Pectoral. This medicine is an anodyne expectorant, potent in its action to check the advance of disease, allaying all tendency to Inflammation and Consumption, and restoring health to the afflicted. \*\*On several occasions, during the past year, I have used Ayer's Cherry Pectoral. In cases of severe and sudden Colds, if used according to directions, it will, judging by my experience, prove a sure cure.—L. D. Coburn, Addison, N. Y.

Last December I suffered greatly from an attack of Bronchitis. My physician advised me to take Ayer's Cherry Pectoral, which I did. Less than a bottle of this medicine relieved and cured me.—Elwood D. Piper, Elgin, Ill.

**LUNG COMPLAINTS.**

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—M. A. Rust, M. D., South Parish, Me.

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