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For years my daughter was troubled with Scrofulous Humors. Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

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Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results.—Geo. W. Fullerton, 32 W. Third st., Lowell, Mass.  
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The many remarkable cures which have been effected by the use of  
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sarsaparilla, furnish convincing evidence of its wonderful medicinal powers.  
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# THE CANADA PRESBYTERIAN.

VOL. 20.

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No. 11.

## HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 15 cents postage paid. Quantities of not less than 12 to a school at the rate of \$1.25 per dozen. Address all orders to  
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## THE PRESBYTERIAN YEAR BOOK FOR 1891

It is now ready. It contains a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of St. Andrew's Church, New Westminster, B. C., of the Presbyterian Church, Yarmouth, N. S., of the Central Presbyterian Church, Galt, Ont., and of St. Andrew's Church, St. John, N. B. A number of papers on timely topics, in addition to the usual mass of information given in such a publication, appears. This issue of the Year Book is unusually full of interesting matter. Price, 25 cents.

Following are a few extracts from the numerous press notices that have appeared:—

It contains a fine line of information about our sister church in a very compact and handsome fashion.—*North-Western Presbyterian* (Minneapolis).

The editor has strong reason to be satisfied with the compact, yet comprehensive, scope of the little manual.—*Empire*.

There have been additions to the wide range of subjects on which it gives reliable information. THE YEAR BOOK is more than a compendium of statistics and tables of church lore and records. It has every year articles written by eminent members of the church upon themes indicative of the growth of Presbyterianism, and interesting to Presbyterians everywhere.—*Globe*.

The contents . . . and articles on various subjects are interesting not only to Presbyterians but to members of all Christian denominations.—*Gazette* (Montreal).

It must be invaluable to every member of the denomination.—*Advertiser* (London).

This issue is superior to any of its predecessors, and gives a great deal of useful information in small compass.—*Gleaner* (Huntingdon).

That useful manual, THE PRESBYTERIAN YEAR BOOK for 1891, contains an immense deal of general information of value to every member of the church, and of interest to every Canadian.—*Packet* (Orillia).

The editor has exhibited the skill of a specialist in gathering, arranging and compacting his facts. We hope THE YEAR BOOK will obtain a wide circulation in our congregations.—*Presbyterian Witness* (Halifax).

The most valuable number yet published. The price is only twenty-five cents, and is worth double the money.—*Freeholder* (Cornwall).

Altogether it is a very useful annual.—*Globe* (St. John).

Altogether THE PRESBYTERIAN YEAR BOOK will be found specially useful to church members, as well as to business men generally.—*Herald* (Stratford).

It is up to its standard of excellence. THE YEAR BOOK is a very useful work of reference, and contains much general information besides that devoted to the Presbyterian Church.—*Recorder* (Ayr).

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

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

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## Notes of the Week.

AN anti-opium convention was held in London last week, those taking part being chiefly clergymen of all denominations in Great Britain and Ireland. Canon Basil Wilberforce, Rev. C. H. Spurgeon, Rev. Price Hughes, and Prebendary Gordon Calthrop are among those who have been active in making arrangements for the conference. Resolutions proposing that more stringent regulations shall be placed upon the manufacture and sale of the drug were considered.

A VERY able circular was issued by the Church Extension Committee in Belfast, in which it is shown that, though so many churches have been recently erected in our city, yet so rapid has been the growth of population, that the present church accommodation is less in proportion than it has been for the last sixty years. During the last five years 6,954 new houses have been built, and building operations are going on rapidly at present. Five new sites have been, or are being, taken for the erection of churches.

THE Glasgow *Daily Mail* publishes documents that are being circulated privately amongst office-bearers and members of the United Presbyterian Church, these including an overture for the discharge of the Synod's Disestablishment Committee. Special injunctions are given that no copy be communicated to the press. The *Mail* denounces the movement as an attempt to "nobble" the Church. "Every weak-kneed elder and every doubtful member who can be spotted are to be asked to sign an overture as false as it is foolish."

AT a largely attended informal meeting of ministers and elders in Edinburgh, three names were voted upon for the Moderatorship of the Free Church General Assembly. Dr. Walter C. Smith received the heaviest vote; Principal Douglas came next; and Professor Thomas Smith last. The proceedings at the commission in March may possibly upset all previous calculations. The election will most likely

lie between Dr. Walter Smith and Professor Thomas Smith. The latter was proposed at the last commission. He was ordained in 1839 and celebrated his jubilee the year before last.

THE *Newcastle Leader* publishes letters on Work and Worship from leading men of all denominations. Dr. Cameron Lees, of Edinburgh, agrees with Mr. Beecher that "people don't go to church because they get nothing to eat there." He thinks that when there are able preachers and interesting services working men do go to church. Dr. Donald Fraser, on the other hand, believes that "the reason why so many working men never go to church is that they have no spiritual longing or desire. They are lovers of their own selves, and have no knowledge or thirst for the living God."

PROFESSOR FLINT, lecturing recently in Newington Church, Edinburgh, on "The Church Question," said disestablishment and disendowment would not diminish existing evils but would perpetuate, increase and intensify them. Were the task of bringing about an understanding among the Churches left to the clergy, the result could only be grievous disappointment. Hence the necessity for the intervention of the laity. If the Layman's League could develop itself into such an organization, he believed it might carry Scotland with it and bring about a far greater and more beneficial event in Scottish history than any secession or disruption had been.

THE Rev. Duncan Macgregor, late of Free St. Peter's, Dundee, where he succeeded Dr. Islay Burns in 1864, died at Perth, recently, in his sixty-sixth year. A learned theologian, he was the author of several valuable works; and his intense earnestness in the pulpit made him a conspicuous power for good in Dundee. His unselfishness was illustrated by his acceptance in 1876 of a call from a poorer congregation in Glasgow; the prospect of more extensive scope for his gifts outweighed the fact that his stipend would be considerably diminished. It was during his tenure of office in Dundee that funds were raised to build the M'Cheyne Memorial church, now the home of one of the most important congregations in that city. Shortly after his removal to Glasgow, and in consequence of ill-health, he had to give up preaching, and since then he has lived in retirement. Two of his sons are in the ministry of the Free Church, the elder at Elie, and the younger in the pulpit at Glasgow formerly occupied by Professor Marcus Dods. Mr. Macgregor was a brother-in-law of the late Rev. William Arnot.

A CONFERENCE of Sunday school teachers was held at Marylebone, London, recently, Rev. Dr. Fraser presiding. Rev. Dr. Gibson introduced the subject of "Auxiliaries to the Spiritual Work of the School." In comparing Sunday school work here with the work in America, there were several points worth noting. One was the want of consideration of the Sunday school in the erection of church buildings. There has been some improvement in recent years, but still the interests of the Sunday school and Bible classes were not taken into serious consideration in making plans. Captain Wisely, R.E., superintendent of the Mission School for Boys at Marylebone, spoke of a system of rewards in use as being a powerful auxiliary for maintaining discipline in the school. Mr. Robert Whyte mentioned that in visiting as a Synod's deputy at Tyneside, he had found a similar society at work to the Christian Endeavour Societies sketched by Dr. Gibson. There the young people were associated by districts with the office-bearers of the Church in visiting and other work. Several other speakers followed, and the discussion was closed by Dr. Fraser, who advocated the bringing of young people early into full communion with the Church.

THE *Christian Leader* says: The horrors described by Mr. Kennan and the persecution of the Jews do not by any means exhaust the misdeeds of the despotic Government of the Czar. At the present hour there is another scandalous persecution raging in Russia, to which little or no attention has yet been directed. Because its victims are Russian peasants, and poverty-stricken, ignorant, and frigh-

tened, they suffer in silence, and their voice is not heard. An important article on the subject in the *Leisure Hour* for March gives most harrowing details of the frightful sufferings inflicted on these simple and timid peasants, whose sole crime consists in the fact that they are endeavouring to live pure lives modelled on the precepts of the Gospel. Beginning thirty years ago in a little German settlement near the Black Sea, the Protestant movement has now spread into twelve provinces, and its adherents are numbered by hundreds of thousands. Fifteen years ago there was hardly a Protestant in the entire archbishopric of Kieff; to-day the new heresy is at work in 150 villages. The movement is so great that the bishops of eight provinces are conducting a stern conflict against it, the result being a system of persecution which has had no parallel in Europe since the days of the Reformation.

THE Chicago *Interior* says: Mr. William E. Blackstone has presented a formidably signed petition to the President for the exercise of the good offices of the United States toward an international conference for the restoration of Palestine to the Jews—having special reference to the Russian Jews. It is signed by the newspaper press, religious and secular, of Chicago, Boston, New York, Philadelphia, Baltimore and Washington—by leading ministers, manufacturers, merchants, mayors and statesmen. The petition recites the international protectorates extended to Greece and the Balkan States, and makes a special appeal for the Russian Jews, who are to be exiled, and for whom no retreat is now open. It recites the availability of Palestine for agriculture, and its advantages as the centre of inter-continental commerce. There is more than a passing interest in this petition. It will attract universal attention. Palestine was once the seat of the commerce of the world. Its merchant ships were found on every sea, from India to Scandinavia. It is the gate between western Asia and Europe. The Jews are specially adapted to its development, and a self-governing nucleus of them there would in no long time attract the enterprise and capital of this remarkably energetic and persistent people.

"SOME interesting statistics," says London *Public Opinion*, "illustrating the progress of the Roman Catholic Church in England may be gathered from the 'Catholic Directory and Ecclesiastical Register for 1891,' which was published recently by Messrs. Burns & Oates, under the authority of Cardinal Manning and the rest of the Roman Catholic hierarchy. The number of cardinals at Rome is supposed to be seventy, but there are generally a few vacancies in the sacred college; just now there are only six 'cardinal bishops,' among whom appears the name of one Englishman, Cardinal Edward Howard, a cousin of the Duke of Norfolk; forty-eight 'cardinal priests,' among whom the name of Henry Edward Manning, archbishop of Westminster, stands fifth; and ten 'cardinal deacons,' from whose roll the honoured name of John Henry Newman has disappeared. Consequently there are six vacant hats. Of the present body of cardinals, there still remain sixteen who were created by Pío Nono. The archbishops' sees belonging to 'The Latin Rite' are 167, and there are twelve others of 'The Oriental Rite' in the East, subject to the See of Rome; and 758 Episcopal sees, including about fifty of 'The Oriental Rites.' In England Cardinal Manning has under him now fourteen suffragans, the See of Leeds having been founded in the past year (1890); in Scotland there are two archbishops and four suffragan bishops. The Roman Catholic peers, taking into account the Scottish and Irish as well as the English peerage, are forty-one and the baronets fifty-three. Nine members of Her Majesty's Privy Council are Roman Catholics, and so are seventy-six members of the House of Commons, of whom only five sit for English constituencies. The churches and chapels in England and Scotland regularly served amount to between 1,200 and 1,300, exclusive of other places where mass is said occasionally; and the ordained priests exercising clerical functions in this island (including the regular as well as the secular clergy) amount to about 2,800—more than double of their number in 1850, when Cardinal Wiseman introduced the new hierarchy into this kingdom.

## Our Contributors.

### GOLDEN MEAN BETWEEN THE TOO EXCITING AND THE TOO HUMDRUM.

BY KNOXIAN.

During the past two or three weeks there has been too much excitement in this country. A large number of the people have been shouting at political meetings, tearing around the country in sleighs and on railway cars, sitting on committees until all hours of the night, going out to see a man too often, coming home with a highly-flavoured breath and all that sort of thing. Business has been neglected, church meetings have been neglected, social duties have been neglected, family duties have been neglected, in fact pretty much everything has been neglected—except politics.

Of course this is true of only a portion of our population. Even in Canada there are men who, like the famous knife-grinder, "take no interest in politics." Their number, however, is small. The typical Canadian is a politician. Then there are some whose interest is mild. They vote and nothing more. The vast majority, however, devour political newspapers, attend political meetings and give more or less assistance to their favourite candidates. Denouncing politicians in this country simply means denouncing the great body of the people, for nine out of every ten men and a large proportion of the women are keen politicians.

Is there any harm in all this? Would it be better if our people took no interest in public affairs? Would the country get on better if the affairs of government were left in the hands of a few and the great body of the people were satisfied to be mere beasts of burden? Ought the average man to have nothing to do with laws but obey them—nothing to do with taxes but pay them? It is too late in the day to preach that doctrine. The average Canadian has got the idea pretty firmly into his mind that if he has to obey laws he should have something to say about the making of them. If he has to pay taxes he wants to be consulted about the levying of them. The average man has right and common sense on his side.

There are a few countries in the world in which the few rule and the many obey; the few levy and the many pay; the few kick and the many are willing to be kicked, but Canada is not that kind of a country.

But it would never do to have political feeling up to the boiling point all the time. Popular government is noisy, and rational people need quiet. Popular government takes men away from their business, and business must be attended to. Popular government interferes with family life, and family life is the basis of national life. Popular government interferes somewhat with Church work, and if the Churches go down neither the N. P. nor Reciprocity can save the country. Popular government fills the newspapers with campaign politics, and people get tired of hysterical headlines. By popular government we mean of course popular government as it is seen during election contests.

Too much excitement is not good for the body politic, but a "death-like apathy" would be much worse. How long would the country last if all respectable people should stand aloof from public affairs and let things drift? How long would the Churches prosper if the country went to ruin? Deathlike apathy is as dangerous as revolution, and often brings revolution in its trail. Problems that men are too apathetic to settle with their ballots may have to be settled by their sons with the sword.

Here, as everywhere else, there is a golden mean between undue excitement on the one hand and chronic apathy on the other. That golden mean is reached when a citizen gives a proper proportion of his time and labour to public affairs without neglecting duties that devolve upon him in other relations of life. Government is but one thing—an important thing no doubt—but after all the shouting and noise of the last few weeks only one thing.

In Church affairs there is also a golden mean between excitement and monotony. No Church is surer to fail in the end than one that has a "show" of some kind every Sabbath evening. Sensible people become disgusted, and the crowd that want the show will always keep on clamouring for a more exciting show until the Church comes into disrepute. More than this, the fellows who want a show on Sabbath evenings never do anything towards footing the bills. They are always one cent or no cent men. A Church that goes into show business comes to grief sooner or later. It may give some trouble to neighbouring Churches while the business lasts, but all they need do is go on with their work and bide their time.

But whilst the show business is fatal and disreputable, it is quite possible to go to the other extreme. A Church may dwindle or die from monotony as well as from sensationalism. Judicious variety is a good thing even in religion. Anniversary services, missionary services, Sabbath school services, an occasional exchange of pulpits, are good things in most congregations. Too much of the same thing is not always desirable even when the thing is good. Were it not that Presbyterian people are so conservative, an occasional change in the mode of conducting our Sabbath services might be pleasant and perhaps not unedifying. To avoid monotony without pandering to the depraved taste of those who are always clamouring for something new in the problem.

In social life there is a golden mean between constantly running about and constantly staying at home. Both ex-

tremes should be avoided. It is scarcely desirable to take tea every evening in one's own house, and certainly it is undesirable to take tea every evening in the house of a neighbour. The happy medium lies between.

In family life the golden mean is, we believe, the right thing in matters of amusement and recreation. Boys who run to some amusement every evening are pretty certain to turn out imbeciles or something worse. Girls who do the same thing are likely to become inane, insipid giglets. Young people who are never allowed to go out at all or see company at home may escape the damage sustained by those who run somewhere every evening, but they are pretty sure to be damaged in some other direction. The happy medium is the right thing. Happy are the parents who can always hit it.

In expenditure there is also a good medium. Economy is much better than extravagance, but economy may easily be carried to meanness, and meanness seriously injures character and lessens influence.

Nowhere can the happy medium be shown better than in matters of dress. Loud, showy clothes may be one never-failing mark of a fool, but shabby, poorly-made garments do not by any means prove that the wearer has either sense or piety. Reason about the matter as you may, a good suit of clothes increases a man's self-respect and influence. One of the worst things about the chronic poverty of many ministers is that it compels them to wear cheap, poorly-made garments. The golden mean is the right thing, but if a minister has many mean parishioners he may find some difficulty in getting the gold.

### A WORD ABOUT BOYS' MISSION BANDS.

The band is the school where the boys may acquire a knowledge of the subject of missions. It is the workshop where the tools may be prepared and made ready for use in the work to be taken up and continued at a later stage. The preparing of these tools is a most important rudimentary branch of mission work, in fact, a home mission work in itself; a work to be entered upon in an earnest, conscientious, prayerful realization of its importance, and in reliance on the promised help of the Divine Spirit.

It would be unreasonable to expect the boys to know about missions by intuition, just as it would be unreasonable to expect them to know about any other subject without some educative process. Possessing no such knowledge it would be altogether unreasonable to expect them to entertain any interest respecting missions, just as there could exist no interest in any other subject about which they should remain in utter ignorance. The wonder is not that the boys should be indifferent, but rather that they should evince any interest whatever in what they know so little about. Before there can be interest some amount of knowledge is implied. In learning to read, whether starting, as in the old-fashioned way, from the A B C, or in some newer and it may be wiser and more intelligent mode, yet equally rudimentary, the pupil, beyond a certain amount of ambition perhaps, and the mere pride attaching to acquisition, can have no interest in knowledge for itself, or desire even to attain it, until he begins to realize that he is in possession of the golden master key that is to unlock for him the door of the treasure house. Then even this small amount of knowledge has become power—a power which begets interest and action. As long as the mere rudimentary stage, dealing only in words and terms, continues, missions can possess but little personal interest for the boys, and can wield no influence whatever over them. But under the guidance of an earnest, intelligent teacher, they ought very soon to pass out of this rudimentary stage, and, interest awakened, they will begin to acquire the knowledge of what missions really mean, and by degrees, from time to time, learn all that is possible to be known about them. To awaken such an interest and give such a stimulus to the acquisition of knowledge seems to be the first and main object for the formation of boys' bands; and this not so much with a view to what may be achieved by them financially or otherwise towards the actual furtherance of missions as to prepare them for the more apparently remunerative activities of a later stage in age and knowledge. Youth is pre-eminently the time to learn, and if that period passes by without the effort to do so all after attempts will be uphill work—it is so in every walk of life—and that the young may learn to some purpose it is absolutely necessary that they receive some instruction and wise guidance, and besides these, unlimited encouragement in all sincere efforts to learn. Hence the benefit to be expected from the formation of boys' bands. And this benefit would not be restricted to missions merely, for in the training of such bands it would be inconceivable that other matters of moment could be overlooked, one thing being so indissolubly connected with every other thing of spiritual import, it would be impossible to dis sever one from the other.

At this late day in the Church's history it ought not to be necessary to enforce the undeniable fact that it is incumbent on all the professed followers of the Saviour not only to further missions alter some blind, mechanical fashion, but to educate themselves into a full knowledge of these, their meaning—*raison d'être*—state of progress, and requirements; with an ardent desire to redeem the time, as the day for work is shortening, in fulfilment of the distinct and last command of the Saviour as He ascended into glory, leaving as encouragement and support to his followers in their efforts the promise of His divine presence and the help of the Holy Spirit,

the Comforter, without such presence and help it would be impossible to carry out and fulfil any of the Divine commands. The reward for fidelity and the penalty for presumptuous disregard are alike beyond the imagination of man to conceive, but the certainty of consequence may, as a problem of cause and effect, be to some extent understood, for encouragement in obedience and restraint from disobedience.

If incumbent on all the followers of the Saviour that they, relying on Divine aid, fulfil His express commands, it is surely necessary that the baptized children of the Church should be educated to know their responsibilities, and the obligation to teach them must lie with the older members of the Church, and it rests with these to decide how this is best to be accomplished. Bands might be one means to educate them into a knowledge of missions at least. The chance of success in these bands might in far-reaching results make them worth trying, even at the cost of some disappointments and even sad failures. These would probably be in apprehensive, distrustful anticipation, magnified far beyond the reality, while the faith that removes mountains would bring along with it its own reward. Are they worth a fair trial for your own sakes, you older members of the Church, as well as for the sake of the boys, and, above all, for the cause of missions?

One thing more. If the boys are to be interested their teachers must not only be interested themselves but they must make the bands a source of true and profitable interest to the boys if they would not have their formation become worse than useless.

Boys' bands are not altogether an experiment now. They have been tried already and found to be successful, and bearing good fruit—preparing well-tempered tools for mission work; but they are not nearly so general in the Church as they ought to be to give them a fair trial. The girls' bands far exceed them in numbers, although it cannot be said justly that they exceed them in efficiency. Is there any reason why there should not be a boy's band for every girl's band at least? It requires no stretch of imagination to anticipate in the future under such an improved state of things that ten then to one now of our young men arrived at man's estate would continue their interest not only in missions but in all that concerns their own and the Church's true welfare.

A. B.

### THE AMERICAN INSTITUTE OF SACRED LITERATURE.

A year ago the American Institute of Sacred Literature announced a curriculum of examinations, one of which was successfully carried through in 1890. In accordance with the policy then adopted, this Institution offers to any person or group of persons an examination upon any biblical topic, and award certificates for all meritorious work.

By this means a minister, a Bible teacher or non-professional Bible student, having completed the study of a certain biblical subject, may be provided with a set of comprehensive and suggestive questions which will show him whether or not he has grasped the essential facts of the subject, its teachings, its relation to the Bible as a whole, and its historical and literary value.

Two general examinations are offered for 1891. The first is upon the Gospel of John and will be of special interest to those who take up the study of that gospel with the International Sunday School Lessons beginning July, 1891. The second takes up the life of the Christ based upon the four gospels, and is primarily intended for the many who are this year engaged in the special study of this topic.

In order that the questions may be adapted to all classes of persons, they are prepared in four grades as follows: (1) the Advanced grade for ministers, theological students and persons who have done close and critical work; (2) the Progressive grade for the members of adult Bible classes who have done a less amount of work upon the subject; (3) the Intermediate grade for Bible classes, the members of which are from fifteen to twenty years of age; (4) the Elementary grade for those who are from ten to fifteen years of age.

Careful study of the Sunday school lessons with the usual helps ought to be a sufficient preparation for these tests. Thorough study by any method whatever will prepare a student to answer the first two grades of the questions. Special helps are suggested to all those who wish to prepare themselves for a higher grade.

The examinations will take place January 15, 1892. They will be conducted by special examiners, of whom there are already more than one thousand appointed by the Institute. Wherever, in any place which can be reached by mail, there is even one person who wishes to take the examination, a special examiner will be appointed.

All examinees are furnished with an examination direction sheet containing suggestions for work and helpful outlines.

Certificates will be awarded to all those whose papers reach an average of seventy per cent. These will be of three classes, A B or C, according to the standard attained. The individual results of the examination are not made public, but are known only to the examiner, the examinee and the Institute instructors.

This work can best be made universal by a multiplicity of examiners. A special appeal is therefore made to all ministers, Sunday school superintendents or Bible class teachers, who are willing to become special examiners, to send in their names at once.

All these, and also all individuals or groups who desire to take one or both of these examinations should write immediately to William R. Harper, New Haven, Conn., who will receive and give prompt attention to all enquiries.

New Haven, Conn.



## BRITISH COLUMBIA AND THE NORTH-WEST.

BY REV. DR. COCHRANE.

## CANMORE

is next reached, and then Banff Springs, where several of our fellow passengers leave us. Onward we rush to Field, down the Kicking Horse pass and on to the Glacier House, passing on our way the giant mountain peaks that have so often been described, and that appear so sublimely awful and grand when seen for the first time, if, indeed, they do not always appear so to the reflective mind, who contrasts the puny work of man with the handiwork of God: At Canmore we met Rev. Mr. Gordon, where a new church is being erected, and journeyed with him as far as Banff. Mr. Gordon has charge of both these fields, and his time is fully occupied. As is to be expected, during the winter season, Banff has not the number of visitors that crowd to that famous resort in the summer months, but there are so many other points needing supplies that Mr. Gordon has no leisure time.

On our return journey we spent a day at Calgary with the Rev. Mr. Herdman, the popular and efficient pastor of the Church there. Mr. Herdman occupies, perhaps, the most prominent position of all the clergymen in the city, and while devoted to the duties of his own congregation, he takes a deep interest in our mission work. There is, perhaps, no other Presbytery better managed than that of Calgary under his direction. We had the privilege of meeting there with several of our missionaries, and talking over the prospects of their different fields.

Arriving at Vancouver on Thursday, November 6, instead of waiting there for a day, as first intended, we started at once for

## VICTORIA

on board *The Islander*, a large, strong, Clyde-built boat, with every modern convenience for the comfort of the passengers. We are now afloat upon the ocean once more, but it is delightfully calm, and the breeze is refreshing to one coming from an inland city. The eighty miles between Vancouver and Victoria is gone over in five hours, and we are again in the capital of British Columbia. One can hardly believe it is November, for "the chilly blasts" that Burns speaks of are wanting. During our stay of five days, with occasional rains, the weather was balmy and pleasant as May in Ontario; even a light overcoat was somewhat oppressive.

Notwithstanding the astounding growth of its rival on the mainland (Vancouver) Victoria is more than holding its own. It now numbers some 25,000. New and handsome buildings are being erected in many of the streets, while the suburbs are dotted over with residences of the highest style of architecture. The new court house, St. Andrew's Presbyterian Church, the new Methodist church and the Roman Catholic cathedral are equal to anything in the eastern cities. Electric street railways now connect the city with Esquimalt, St. James Bay and Beacon Hill, and are a paying institution. The new C.P.R. boats are also expected to call at Victoria next year, and dock accommodation is being provided. The San Francisco and Alaska steamers and the boats plying between Seattle, Tacoma and Washington Territory, via Puget Sound, all make Victoria their headquarters. Add to this the British naval squadron at Esquimalt, and some idea may be had of the importance of the city.

The Sabbath day in Victoria, notwithstanding the sad fact that saloons are in some cases open, and that railway and steamer excursions are frequent, is apparently kept by the mass of the people, and the churches well attended. The Young Men's Christian Association is doing good work among the young men, and is supported in its endeavours by all the evangelical denominations and the leading members of the Legislature. They have, like your own city, a live man for secretary who hails from New England, and has brought with him the tact and push and burning earnestness that characterize the down-east Yankee.

Our Church in Victoria is well represented by St. Andrew's, under the Rev. Mr. McLeod, which is one of the most influential congregations in the city. His ministrations are largely attended, and the growth of the membership beyond all expectation. The First Presbyterian Church, under the Rev. Mr. Fraser, at the other extremity of the city, having outgrown its accommodation, resolved, instead of building an entirely new structure, to enlarge the old building, which has been done at the expense of eight or nine thousand dollars. It is now most commodious, and with its large lecture-room (which is capable of seating some three or four hundred people) admirably adapted for carrying on the different departments of work connected with the church. Mr. Fraser is now one of the pioneers of Presbyterianism in British Columbia, having been settled over his present charge since 1884. In 1882, when the writer of these notes visited British Columbia, this congregation resolved to unite with the Presbyterian Church in Canada. Its members were then comparatively few, but now, under the judicious and able ministry of Mr. Fraser, assisted by a noble band of office-bearers and workers, it has acquired strength and vitality beyond anything that could have been expected some years ago.

Mr. Fraser, as Convener of the Presbyterian Home Mission Committee, has done a large amount of work beyond his own congregation. He well deserves recognition at the hands of the Church, and has earned a lengthened furlough, which we hope his people will give him during the present year. The Rev. D. McRae, Clerk of the Presbytery of British Columbia, who has, with another missionary, charge

of the outlying stations near the city, and who has been for many years on the ground, has also done much to help on our cause. During our visit Mr. McRae was laid aside by sickness brought on, to some extent, by exposure and hard work. We are glad to know that he has since recovered, and trust that his services will long be spared to us.

During our stay at Victoria I met with the brethren there, at which meeting we read communications from several of the outlying stations regarding grants and appointments, and decided certain matters that would not admit of delay. The good feeling existing between all the members of the Columbia Presbytery, and their great eagerness to extend our work into the regions beyond, is worthy of remark. In no part of our Church work have we been more successful than on the Pacific coast, and this is due in great part to the fact that at all the important centres we have wise and judicious men. While at Victoria I made a hurried visit to

## NANAIMO,

lately under the charge of the Rev. Mr. Miller, but now vacant. The Rev. Mr. Pitblado, of California, was given a call a few months ago, but declined. They offer a salary of two thousand a year and a very comfortable manse. The people are spirited and ready at any time to build a new church if the right man can be secured, although the present building is both neat and commodious. Nanaimo offers one of the most advantageous settlements in our Church for a man of ability. In addition to the duties of his charge, he could do much in districts adjacent to plant churches. The Wellington mines adjacent and other points are clamorous for missionaries, but the action of the committee depends to a great extent upon the selection of the right minister for Nanaimo.

Leaving Victoria at four a.m., Wednesday, November 13, we reached

## VANCOUVER

at ten a.m. The day was rainy and foggy, and the bold peaks of the "Lion's Head" Mountain shrouded in mist. But in the Vancouver C.P.R. hotel any man can make himself comfortable as far as material comforts are concerned, no matter how adverse the elements without. The growth of this city is not only remarkable but phenomenal. No city in the British possessions, nay, we may say on the continent of America, has made such wonderful strides as Vancouver. The city was laid out early in 1886, with a population of 600; in 1887, after the fire of June, 1886, which destroyed the place, it had 2,000; in 1888, 6,000; in 1889, 12,000, and now it has reached 15,000 or 18,000. The reasons for this rapid growth in population are not far to seek. It is the western terminus of the Canadian Pacific Railway, and also of the China and Japan steamship lines. Daily steamers also ply between Vancouver and Victoria, Vancouver and Nanaimo, and bi-weekly to Seattle, Tacoma, Port Townsend and all (U.S.) sound ports. The three new steel ships, *Empress of India*, *Empress of China* and *Empress of Japan*, building for the C.P.R. will bring Ontario and Quebec within reach of China in about sixteen days. The traffic from Australia, China, Japan and India, via the C.P.R., is just in its infancy, and no bounds can be fixed to its future development. The site chosen by the C.P.R. magnates for the future great city is in many respects unrivalled for beauty and climatic advantages. From the shore the ground rises to a height of 200 feet at the highest point, and then falls on an easy slope to English Bay, making perfect drainage easy. Fine water is supplied from high up in the mountain, seven miles northward. Electric tramways are now in operation connecting the extremities of the city, and a company has just been organized to extend the system to New Westminster, a distance of twelve miles, or eight miles less than the route taken by the C.P.R. at present. The buildings are for the most part substantial and ornamental, built of solid stone, or brick and stone. Structures that will compare with Toronto and Montreal for capacity and height are being erected on the principal streets for wholesale purposes. In addition to these are the new opera house built by the C.P.R., the new post office, another monster hotel, banks for that of British Columbia and Montreal, and a fine edifice for the Young Men's Christian Association. The industries of Vancouver for a city of its age are many. There are seven saw mills in operation, besides planing mills, sash and door factories, foundries, iron works, machine shops, soap works, furniture factories, carriage factories and a sugar refinery with a capacity of 200 barrels per day. The streets and avenues are laid out and graded for many miles, so that the people here will not be troubled by the question of annexing the suburbs for many years to come. In a word, every invention and comfort to be found in the large cities of Ontario are to be found in Vancouver. Of course living is high, and it does not do for a man of slender resources to stay long at the leading hotels, but this is true of all rising cities of the North-West and British Columbia. Real estate is still much in demand, although there has never been anything approaching the Winnipeg boom of 1881. Rand Brothers, the real estate brokers, do an immense business, and have agencies in all the important cities here as well as in London, England. The city is also well supplied with newspapers. Three dailies are published, the *Vancouver World*, the *News Advertiser* and the *Telegraph*. The first-named is under the editorial control of Mr. J. C. McLagan, formerly of Guelph, and more recently of the *Victoria Times*, and is a live, newsy sheet giving special prominence to Ontario and Eastern questions. To travellers from the East Mr. McLagan is always "at home" and willing to render them any possible service.

(To be continued.)

## THE GENERAL ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

MR. EDITOR,—Permit me, through your columns, to remind those Sabbath schools which have not contributed to the expense fund of the above committee, that the financial year closes on April 30, and it is very desirable that all who intend to assist should remit by that date.

The response to the Assembly's recommendation that every school should send us the collection taken up on "children's day" (September 28) has not been so general as we could have wished, or as it doubtless will be in a year or two, so that a small sum, say from one to five dollars, from a number of schools is still required to make up the deficiency for the year (about \$500).

Had we the expenses of Higher Religious Instruction alone to meet our receipts would be ample, but the custodians of the Assembly Fund have notified us that we must conform to the rule enacted in 1889: "That committees having funds be required to defray the expense of printing their respective reports for the General Assembly and for the minutes." This involves also the cost of printing and circulating the necessary schedules, and is a serious addition to our total expenditure.

Did our work permit of indefinite expansion we would press its claims much more urgently, but a relatively small sum will meet all its demands at the present stage. We hope, however, that the committee will be able to extend its operations so as to embrace all that concerns the religious welfare of the youth of our Church. There is no department calling more urgently for the fostering supervision of the Assembly than this. The committee regard the collection of statistics as but a small, though important, part of their work. They are aiming, in the face of much apathy and some opposition, imperfectly no doubt, yet sincerely, perseveringly and as wisely as they can at promoting:—

1. The more complete organization and equipment of our Sabbath schools. To this end they have published "A Handbook of Sabbath School Management and Work," which may be obtained from the publisher, C. Blackett Robinson, 5 Jordan Street, Toronto, at fifteen cents each, or \$1.25 per dozen.
2. More thorough preparation of the Sabbath school lesson and, for older scholars, a broader acquaintance with the Bible, especially the portion embraced in the year's lessons. This is covered by the Biblical and Essay Departments of the examination syllabus of Higher Religious Instruction.
3. More thoughtful study of the Shorter Catechism for which purpose the excellent text-books of the Doctrinal Department are assigned.
4. Some acquaintance with the heroic periods of the Church's history and the scriptural basis of Presbyterianism. This is the object of the course laid down in the Historical Department of the syllabus.
5. Some course of study and examinations which would be a guide and stimulus to earnest teachers in preparing themselves for greater usefulness. No plan is yet formulated, but the matter is under consideration.
6. The union of our Young People's Societies of various kinds in a general guild with Synodical and Presbyterian branches. For this we have admirable models in the Established and Free Churches of Scotland.

The success of our Scheme of Higher Religious Instruction encourages us to go forward. We are chiefly concerned to do our work well, being fully confident that if we do our duty God's work will not be permitted to languish for want of funds. Besides contributions from Sabbath schools we shall be glad to receive donations from individuals specially interested in our Scheme.

Hoping that this appeal will meet with an early and liberal response,

T. F. FOTHERINGHAM.

St. John, N.B.

## LETTER FROM TORRE PELLICE, ITALY.

MR. EDITOR,—I have just received a letter from the Rev. Sig. Pons, of the place above named, a few extracts from which may be of interest to the readers of THE CANADA PRESBYTERIAN.

He begins by expressing his deep gratitude for the gift of fifty dollars for the Waldensian Church sent him through me by a lady in Canada who is an admirer of that old witness for the truth. Then he says:—

To-day, the 17th of February, is the forty-third anniversary of the emancipation of the Waldenses, granted by King Charles Albert, surnamed the Magnanimous, in 1848. We keep this Waldensian festival from year to year with a joy and a gratitude which time has not lessened. At it we bring together specially the children and the youth. This morning in our beautiful temple of Torre Pellice, not fewer than 450 children were assembled, divided into thirteen groups, representing an equal number of schools. To see this company of children—from six to fifteen years of age—marching along carrying banners, from the central school to the temple, and especially to hear their singing and recitations, made one cry out: "How delighted they are!"

The venerable Prof. Tron, who has always loved children, seemed to have renewed his youth when he saw them walking in procession. Madame and M'lle Beckwith, with the members of my family, were among the 300 adults who there also met together.

Next April, we shall have the great Meeting of the Evangelical Alliance in Florence. We pray God to bless the assembly of so many men of faith and learning in the very centre of the Italian country, and to make their living and speaking evidence of the spiritual union, which reigns among Christian Protestants of every denomination, tend to the advancement throughout the whole of Italy, of His kingdom of peace. The Roman colossus boasts of a unity which is that of the enslavement of consciences. We desire union in the life and liberty which Christ has obtained for us by His blood.

T. F.

Woodbridge, Ont.

## Pastor and People.

### THE PREACHER'S WIFE.

Wanted: A perfect lady,  
Delicate, gentle, refined,  
With every beauty of person  
And every endowment of mind;  
Fitted by early culture  
To move in fashionable life  
And shine a gem in the parlour—  
Wanted: A minister's wife.

Wanted: A thoroughbred worker,  
Who well to her household looks,  
Shall we see our money wasted  
By extravagant, ignorant cooks?  
Who cuts the daily expenses  
With economy sharp as a knife  
And washes and scrubs the kitchen—  
Wanted: A minister's wife.

A very domestic person,  
To callers she must not be out,  
It has such a bad appearance  
In her to be gadding about.  
Only to visit the parish  
Every year of her life  
And attend the funerals and weddings—  
Wanted: A minister's wife.

### GOLDEN GRAIN BIBLE READING.

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

#### THE SAMARITAN IN THE NEW TESTAMENT.

He is there as the foil of the Jew. The Jew disliked him and avoided him, because he was of an alien people (see 2 Kings, xvii. 24). The Jews had no dealings with the Samaritans, and this on the principle laid down by Peter in Acts x. 28: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or to come unto one of another nation."

Yet this hated and despised people are used to show the degeneracy of the Jews, by our Lord in several important instances:—

Their noble and unselfish humanity, in Luke x. 33.  
Their gratitude for benefits received. Luke xvii. 16.  
Their kindness to Christ. John iv.  
Their ready faith in and welcome to Christ. John iv. 39-41.

Their simple faith in God's testimony. John iv. 25.  
The Jewish feeling against them, Christ rebuked. Luke ix. 55.

The Jewish estimate of the Samaritan is given in John viii. 48.

When our Lord commissioned His disciples, empowered of the Holy Ghost, to witness of Him "in Jerusalem and Judea," He breaks down all walls of separation, and adds, "and in Samaria, and unto the uttermost part of the earth." True love knows no limits.

### TEN MINUTES TO CHILDREN.

BY REV. J. HASTIE, CORNWALL.

#### CHILDREN'S SERMON.

Fear ye not, therefore, ye are more value than many sparrows.—Matthew x. 31.

A moment before Christ had said: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father."

And then He added: "Fear ye not, therefore, ye are of more value than many sparrows."

Now this is a wonderful saying, and the more you look at it and talk about it the more wonderful it becomes. Mark you, He does not say: "Consider the eagle, the king of the air, symbol of strength and victory, nor consider the nightingale, the sweet eastern bulbul, that was wont to flood the Jordan banks and the lake of Gennesare: with torrents of music, nor consider the ostrich, whose flesh and feathers are a little fortune to a poor man. But He says: "Consider the sparrows," the most useless and most despised of Eastern birds!

And yet how much like Jesus this preference for little, despised birds—who when on earth so often showed His preference for publicans and sinners over lordly pharisees and learned scribes.

Well, what place did sparrows hold in popular opinion in Palestine?

Sparrows were bought and eaten only by the poorest of the people, as well because there was so very little meat on their bones, as because what little there was was so tasteless. The wealthier people in Palestine would no more think of eating sparrows than we would think of eating bats or eels.

Hence their exceeding low price—two for a farthing, or, as Luke has it, five for two farthings, less than a cent apiece.

This is the little creature, almost useless for food, and useless for selling, which our Saviour selects to illustrate God's wonderful care and kindness over all His creatures.

There are three lessons taught by our text:—

1. No creature is too small or cheap for God to love and care for. We are apt to associate God only with great events, and with the loftiest beings like angels and archangels.

We see God's overwhelming Providence in such great events as the creation of this world out of nothing, in destroying the wicked race by the deluge, in the discovery of America, in the invention of printing, in the destruction of Pharaoh's host at the Red Sea and of Jerusalem by Titus.

But how hard to believe that not a sparrow ever falls to the ground by stick or stone or shotgun without His knowledge and permission!

A grand thing, we say, for God to feed 2,000,000 Israelites in the wilderness for forty years with daily manna, and from a rock to send a stream of water after them wherever they went; but we can scarcely credit it; that of the millions and millions of little birds over the world, He stoops down and opens the mouth of every one and puts the food in as tenderly and faithfully as a loving mother feeds her babe; and that when any little bird dies or is killed, God Himself—the glorious Jehovah—comes down to its funeral, and Himself acts as undertaker and pallbearer.

Worthy of God we say to keep a record of all the stars He has made, and see to it that none falls from its appointed place; and that He should keep a correct census of all the angels and of all the human race, for these are great and glorious beings; but how hard to believe that every hair of our head He counts, and in making them He bestows as much care and skill as in creating yonder sun and moon.

Yet it is true. Men say it is a wonderful thing that Gustavus Adolphus, King of Sweden, did, and they say it did him infinite credit. When a great battle was in progress, and the king was commanding the troops in person, and every moment his eye and mind were required to be on the alert, a little bird, blinded with the smoke and bewildered with the noise, lighted down upon the king's shoulder, panting and trembling, as if pleading for protection. And what did the great commander do? Turning his attention for a moment away from the battle, he gently placed the little bird safely in the folds of his garment, and then plunged into the fight and gained the victory!

That act of kindness to the little bird is rightly regarded as a grander proof of true greatness than the greatest battle he ever won.

An infinitely greater than Gustavus Adolphus protects and feeds every bird, big and little, the world over.

"One of them" shall not fall to the ground without your Father, v. 29. "Not one of them is forgotten before God," Luke xii. 6.

2. Much as God loves the birds and provides for them, much more does He love and provide for us. His argument here is from the less to the greater. "Ye are of more value than many sparrows." Sparrows have their value and their place and use. Small though they are, no angel in heaven could create one, nor could keep one alive a day, nor could hatch one little egg.

They are all God's productions even as we are, and they all show forth His praise. Still there is a gradation running all through creation. Some creatures are higher in rank than others, and capable of rendering greater service. A plant is above a pebble, a bird above a plant and a man above a bird.

This is clear from the account given of the creation in the first chapter of Genesis: "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth; so God created man in His own image." (v. 27.)

Then, at the close of the flood, when the world was again to be peopled, God said to Noah when He left the earth: "The fear of you and the dread of you shall be upon every beast of the earth and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered."—Gen. ix. 2.

That surely settles it: "Ye are of more value than many sparrows." Unlike sparrows you were created in the image and likeness of God. You have a soul that shall never die. You have a conscience that can tell you right from wrong. For you Christ died on the cross to take your sins away. For you He has prepared a house of many mansions above. Your body He will raise one day from the grave, and will judge you on the last day for all you said and did here, and then will appoint you your reward, according as you are good or bad—eternal happiness if you have been converted; eternal misery if you have not.

3. The third lesson is an inference drawn from the two preceding, viz.: "Fear ye not, therefore." As regards protection and defence, "Fear not." Speaking of God's care for little children, Christ says: "It is not the will of your Father which is in heaven that one of these little ones should perish" (Matt. xviii. 14).

At another time He said: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28).

And speaking of affliction and death, God saith by Isaiah (xliii. 1-2): "Fear not, for I have redeemed thee; I have called thee by My name; thou art Mine. When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."

Then, as regards support for body and soul, "Fear not." "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

"Therefore, take no (anxious) thought for your life, what you shall eat or what you shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment?" (Matt. vi. 25-26.)

David writes: "I have been young, and now am old, yet have I not seen the righteous forsaken nor His seed beggared bread." (Psa. xxxvii. 25.)

And again: "They that seek the Lord shall not want any good thing." (Psa. xxxiv. 10.)

In some way or other the Lord will provide;  
It may not be my way, it may not be thy way;  
And yet in His own way, "the Lord will provide."

Despond then no longer, the Lord will provide;  
And this be the token—No word He hath spoken  
Was ever yet broken: "The Lord will provide."

### THE FIGHT FOR PALESTINE.

A great work is being done for Palestine by the American Protestants, notably the Presbyterians. Their college at Beirut, their presses at the same place which annually turn out millions of pages of Christian Arabic literature, their schools of various grades throughout Syria, have proved a lever that has introduced a new force even into the conservatism of the East. But the struggle for the future of Palestine is not between the Protestants and the Moslems alone. Both Roman Catholics and the Greek Church have within the last few years entered the arena. The former are now establishing schools, convents, pilgrim houses, etc., thus materially aiding the work begun some time ago by the Jesuits, with their headquarters at Beirut. A leading Roman Catholic dignitary recently declared that within twenty years they would expel Protestantism from the sacred precincts, and that Rome would become the mistress of the land. Equally determined are the Greeks, who have behind them the moral and financial support of the Russian Government. With almost a wasteful extravagance they have been erecting churches, monasteries and other structures, particularly in Jerusalem. The Moslems have not been idle spectators of these novel factors in the life of Palestine. They keenly recognize the danger of losing the spiritual supremacy of what is for them, too, a sacred city and a holy land. So they, too, have established school after school, and last year even a hospital—something unheard of in Moslem lands. Pastor Schueller, of Bethlehem, who was born in Jerusalem, recently said that the schools of the Protestants had electrified the Moslems and roused the Orient out of the slumber of centuries.—*Belfast Witness.*

### SINGLENESS OF PURPOSE.

The men who have done really great things in the world's history have invariably been distinguished by carrying supremely for one object, making its attainment the master purpose of their lives. Much of their success has lain in their singleness of aim, even when the motive force was not the highest. Demosthenes became the prince of orators, not through natural endowment of fluent utterance and musical speech, but by the splendid patriotism which lived alone to denounce and defy the tyrant Philip. Napoleon marching through seas of blood drew all Europe into his baleful arms, not by charm of personal attraction nor by blaze of military genius, but by the unbending and unswerving determination of his lust of power. There is something so magnificent even in bad men in such concentrated effort that we are fain to admire it; but when we see the same simplicity of purpose arising out of pure hearts in loving devotion to God we stand in presence of the natural monarchs of our race. It may be Noah building an ark amid the mockery of a doomed generation; it may be Abraham abandoning his fatherland in search of the city which hath foundations; it may be Moses accounting the reproach of Christ greater riches than the treasures of Egypt; it may be Paul suffering the loss of all things and counting them but dung that he may gain Christ and be found in Him; or it may be some more modern hero—a William Penn venturing unarmed upon the good faith of the Red Indian; a John Howard, sacrificing ease and comfort to face the horrors of European dungeons; a John Brown, martyred for the slave; a Livingstone, breathing his last in the forest solitudes of the Dark Continent; a Gordon, dropping at Khartoum; or any brave soul unknown to fame for Christ's sake enduring unto the end without another eye than God's upon his nobleness. But wherever and whenever the pure in heart have wrought out their task, they have done their utmost and have done well by reason of that simplicity which in singleness of aim has finished their service. Let this be our first apprehension of the nature of purity of heart. It means that single eye to the glory of God which aims, whether at home or abroad, to be well-pleasing unto Him, works heartily as unto the Lord and not men, and craves no other recognition than the promised recompense from the Lord's own hand.—*Rev. W. J. Woods.*

### THE BEST RESULT.

Every ingredient employed in producing Hood's Sarsaparilla is strictly pure, and is the best of its kind it is possible to buy. All the roots and herbs are carefully selected, personally examined, and only the best retained. So that from the time of purchase until Hood's Sarsaparilla is prepared, everything is carefully watched with a view to attaining the best result. Why don't you try it?

### MAN OR BEAST

Gain equal relief from pain by the use of Clark's Lightning Liniment. The swelled joints from a sprain or founder are relieved and cured at once by its use. Every owner of a horse should keep a bottle of this great remedy in his stable. Every consideration of economy and humanity suggests this ready relief. Price fifty cents; sold by druggists. Clark Chemical Co., Toronto and New York.



Our Young Folks.

IN THE DARK.

I know it is dark, my darling,
And fearful the darkness seems ;
But shut your eyes ! in a moment
The night will be bright with dreams ;
Or better, you'll sleep so sound all night
It will seem but a moment till morning light

There is only one kind of darkness
That need to trouble us dear,
Only the night of temptation,
And then we must all of us fear ;
But even then, if we are but brave,
There is One who is ever at hand to save.

We have only to ask Him to help us,
And He will shield us from harm.
Only to whisper " Jesus,"
His name is a holy charm ;
" Jesus, save me," we need but say,
And the night of temptation will flee away.

" How can He be always near us,
Near all of us, everywhere ? "
Ah, that is beyond our knowing !
But there is no bound to His care ;
And dear as the whole big world in His sight
Is the little child He bids good-night.

BESSETTING SINS.

Alice Gray leaned over the fire, her chin resting in her hands, and a pensive look in her brown eyes. It was Sunday, and that morning in church she had listened to Mr. Bentley's sermon with rather a curious interest as he spoke of the " sin which doth so easily beset us." Now she was quietly wondering what could be her own besetting sin.

" I am sure," she said to the fire, " it is not ill-temper ; and it cannot be acting deceitfully, and speaking horrid untruths ; for I should despise myself if I did that. I don't hate anybody, or take what does not belong to me, and no one can say that I "

" Alice," called Aunt Mary, gently, from her seat in the adjoining room, " if you have finished with my pencil will you get it for me ? I need it for a few moments."

" Why, Aunt Mary ! did not I return it yesterday ? " began the little girl when catching herself up, she said hastily : " Oh, I remember. I was in a hurry, so I just slipped it into my pocket when I was in Kitty Blake's. I will run and get it."

But in a short time Alice walked into the room with a face which was very long indeed. The gold pencil, which she knew her aunt prized highly, was gone from her pocket—lost, probably, on the way to her friend's house.

" O, my child ! Why did you not give it to me as soon as you had finished ? You would then have saved all this trouble," exclaimed Aunt Mary, trying not to be too severe on her little niece, who looked really penitent, though she only said, as many little girls have said before : " I did not think."

While she stood with downcast eyes, clasping and unclasping her fingers, her father walked into the room, saying, with the air of one who expects a satisfactory answer : " Alice, did you mail my letter yesterday ? "

" Oh ! " and Alice's heart gave a great thump. " Papa, I forgot it ! "

Mr. Gray stopped in his complacent march up and down, and hastily turned to look at her. " My daughter," said he, " that letter is an important one, which should have gone by all means yesterday ; bring it to me at once." Papa spoke sternly and Alice quickly obeyed.

" I see, Alice, that you are not to be trusted," said Mr. Gray as he took the letter from her trembling hand.

This last bitter thrust was more than the little girl could bear, and she hastily left the room, while hot tears rained down her cheeks ; for we are never so unhappy as when we have no one but ourselves to blame as the cause of our trouble.

It was not many days later that Alice met with a trial, which cost her a great many sighs. A cousin travelling abroad had sent her as a gift a beautiful lace handkerchief, which was the pride of her heart. This she carried into the parlour to exhibit to some friends, and after the handkerchief had been duly admired, it was placed on the corner of a table. Of course nobody could explain just how it came about, but an ink bottle, which had been placed on the table, was overturned, and the handkerchief was ruined.

CHILD HEROISM.

Two touching occurrences are reported in the English papers illustrating the pathetic heroism sometimes to be found in children. The wonderful presence of mind, fortitude and self-command shown in both cases awaken a sense almost of reverence towards the little lads who, each in his own way, risked his own life to save others.

The first is the account of an inquest held at Walthamstow, near London, on Henry James Bristow, aged eight years. This little boy had been left alone in the house with a younger sister of three, their mother having gone out on an errand. In her absence the little girl climbed on a chair to reach a paraffine lamp and upset it over her clothes, which, of course, took fire at once. The boy immediately tore them off her and laid her upon the bed ; but in lifting her on to the bed his own clothes caught fire, and it took the child a long time to tear them off, which, however, he at last succeeded in

doing, but not till he was so seriously hurt that, though taken at once to a hospital, he died within a week. His little sister's life he succeeded in saving.

By a curious coincidence about the same time the story of another almost equally brave little man is reported from Folkestone, where a cottage in which a whole family were sleeping was carried away in a landslide, burying in its ruins the father, mother and infant sister of the youthful hero. When the accident took place William Heyward, aged only ten, was sleeping in the same room with his sister Jane, aged eight, and a little brother just one year and eight months old. He woke up feeling very cold, and found that he was lying in the open field with nothing over him. His first thought was to call for his sister and baby brother, and, hearing their answering cries, he went to them, and lifted off a large piece of thatch from the roof, which covered them. Then taking the baby in his arms, his sister leading the way, the three children made their way, in the darkness and the rain, and over fences and wattles to a neighbour's house, who got up, heard their story, made a fire and then put the children into his own bed. The child was so occupied with his own care that he did not seem to think, as he said, about his father and mother. The coroner might well commend this brave little boy who showed such presence of mind, and told in the court so simple and straightforward a story. The mayor of Folkestone has formed a committee to raise a fund for the maintenance of the little orphans.

THE SMALL AND THE GREAT.

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair.

" Where are you going ? " said the taper.

" Away high up," said the man, " higher than the top of the house where we sleep."

" And what are you going to do there ? " said the taper.

" I am going to show the ships out at sea where the harbour is," said the man. " For we stand here at the entrance to harbour, and some ship far out on the stormy sea may be looking for our light even now."

" Alas ! no ship could ever see my light," said the little taper. " It is so very small."

" If your light is small," said the man, " keep it burning bright, and leave the rest to me."

Well, when the man got up to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper, and with it he lighted the great lamps that stood ready there with their polished reflectors behind them. And soon they were burning, steady and clear, throwing a great, strong beam of light across the sea. By this time the lighthouse man had blown out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining brightly over the sea, so that ships far out knew by it where they were, and were guided safely into the harbour.

GOD'S CARE FOR HIS CREATURES.

When the unfledged robins are hungry, God shows the old robin where she can get food to put into their open mouths. Winter is not allowed to come until the ants have granaried their harvest, and the squirrels have filled their cellar with nuts. God shows the hungry ichneumon where it may find the crocodile's eggs ; and in the Arctic climes there are animals that God so lavishly clothes that they can afford to walk through snow-storms in the finest sables and ermine and chinchilla, and no sooner is one set of furs worn out than God gives them a new one. He helps the spider in the architecture of its gossamer bridge, and takes care of the colour of the butterfly's wing, and tinges the cochineal, and helps the moth out of the chrysalis.

If you decide, from what you have heard or read, that you will take Hood's Sarsaparilla, do not be induced to buy any substitute instead.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 29, 1891.

REVIEW.

1 Kings 12, 2 Kings 6.

GOLDEN TEXT.—Have I any pleasure at all that the wicked should die ? saith the Lord God ; and not that he should return from his ways and live ?—Ezekiel xviii. 23.

THE KINGDOM DIVIDED.—The quarter's lessons began with the division of the Jewish kingdom at the accession of Rehoboam to the throne on the death of Solomon. During the later years of Solomon's reign the people felt the pressure of the burdens imposed upon them. When they were assembled at Shechem for Rehoboam's coronation, they presented, through Jeroboam, a request for a lightening of their burdens. Rehoboam requested that three days be given him to consider what answer he would give. He first consulted the old counsellors, who advised him to return a favourable and conciliatory answer. He then took counsel with the young men, who urged him to resent the request of the people and threaten the imposition of yet more grievous burdens upon them. He followed the advice of the young men, and the result was that the ten tribes renounced his sovereignty.—1 Kings xii. 1-17.

IDOLATRY IN ISRAEL.—Jeroboam, who had been appointed king of the ten tribes of Israel, fortified his kingdom, and to prevent the reunion of the Jewish people instituted forms of worship that led the people into idolatry. He made two golden calves as objects of worship. One he set up in Bethel, in the south, and the other in Dan, on the northern confines of the kingdom. He instituted feasts to be observed by the people, and appointed priests from the lowest of the people, and himself took part in the sacrifices. Under these man-appointed forms of worship the people sank into idolatry, and the degradation that always accompanies it.—1 Kings xii. 25-33.

GOD'S CARE OF ELIJAH.—Elijah, the Tishbite, the stern and unheeding prophet of the Lord, appeared at the court of Ahab, king of Israel, and announced that neither dew nor rain would fall, but according to his word. He was warned of God to take refuge by concealing himself near the brook Cherith, where he was fed by ravens. While the famine grew in intensity the brook dried up, and Elijah was told by God to go to Zarephath, near Sidon, where a poor widow was making preparations for her last meal, of which she and her son were to partake before dying. Elijah requested that she first give him a little cake, and promising that neither the barrel of meal nor the cruise of oil would fail until the Lord should send rain on the earth. This promise was literally fulfilled.—1 Kings xvii. 1-16.

ELIJAH AND THE PROPHETS OF BAAL.—The famine had lasted for three and a-half years. At the end of that time Elijah reappeared before Ahab. The priests of Baal and the people assembled on Mount Carmel. There was a contest to determine whether God or Baal was supreme. Every advantage was given to the priests of Baal, of which they took advantage. They chose a bullock for themselves, dressed it and laid it on the altar, and cried vehemently, but no answer came. At noon Elijah taunted them by ironical references to the occupations of their god. They became frantic, but no response came. At the time of the offering up of the evening sacrifice Elijah then erected an altar and prepared the sacrifice, convincing all that no deception was possible. Then he prayed solemnly and earnestly to God that His cause and the integrity of His servant might be vindicated. In answer the fire from heaven came and consumed the sacrifice. The impression produced on all beholders was that the idolatrous priests were completely discomfited, and their pretensions exposed. In the miracle the people recognized the power of God, and acknowledged that the " Lord He is God."—1 Kings xviii. 25-39.

ELIJAH AT HOREB.—Jezebel's determination to put Elijah to death rendered the prophet's stay in the kingdom dangerous. He went into the wilderness, where, under the shelter of a juniper tree, God provided miraculously for the supply of his immediate wants. Then he went to Mount Horeb dispirited and despondent, where he learned that not in outward and striking manifestations is the divine power most effective in its operations ; it was the still small voice that most deeply impressed the downcast prophet with a sense of God's presence and majesty. Elijah, though he knew it not, was assured that there were seven thousand who had not bowed the knee to Baal.—1 Kings xix. 1-18.

AHAB'S COVERTOUSNESS.—Adjoining Ahab's palace in Jezreel was a vineyard belonging to Naboth. The king desired to obtain possession of the vineyard, but its owner was unwilling to sell it. This displeased Ahab and enraged Jezebel. In her determined and unscrupulous way she put in execution a plan to gratify the king's greed. The plan, however, in its daring wickedness, included a false accusation, supported by perjury, against Naboth, which would involve his murder. This plan was carried out. Naboth was slain and his vineyard seized.—1 Kings xxi. 1-16.

ELIJAH TAKEN TO HEAVEN.—Elijah's work was faithfully and heroically done. God designed to take him to Himself in a glorious and miraculous manner. Accompanied by Elisha, his destined successor, whom, however, he was unwilling to take with him, he started from Gilgal and came to Bethel. There he was met by the sons of the prophets, who knew of Elijah's removal from the earth. Thence they went on to Jericho together, where occurrences similar to those at Bethel took place. From there they went to the Jordan, whose waters were miraculously parted to enable them to cross. Elisha, in reply to Elijah's enquiry, requested that he might be endowed with a double portion of his master's spirit. As they journeyed " there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven."—2 Kings ii. 1-11.

ELIJAH'S SUCCESSOR.—When on his return Elisha reached the Jordan, he used the mantle as he had seen Elijah do, and the waters of the river were parted. The sons of the prophets at Jericho acknowledged Elisha as a true prophet of God. They requested that search might be made for Elijah. To this Elisha objected, but at length yielded. It was without result, for after three days they returned, Elisha asking them : " Did I not say unto you, Go not ? " The men of the city approached him and stated that, pleasant as was his situation, the water supply was bad and the ground barren in consequence. Elisha, taking salt as the emblem of purification, cast it into the water springs and said : " Thus saith the Lord, I have healed these waters."—2 Kings ii. 12-22.

THE SHUNAMITE'S SON.—There were friends of the prophet living in the town of Shunem. In their home they had an upper chamber for him whenever he went there. They had an only son. During the harvest the lad went one day to the field to see the reapers. He was taken suddenly and seriously ill, and soon afterwards died on his mother's knee. She laid the body on the prophet's bed, and went a long distance to Mount Carmel to see him. In her deep distress the prophet fully sympathized, and sent Gehazi, his servant, with all haste to lay his staff on the dead child. The mother urged the prophet to go himself. He went, prayed earnestly and stretched himself on the body. Life came back to him, and he was restored to his mother, who was profoundly grateful for God's goodness to her.—2 Kings iv. 25-37.

NAAMAN HEALED.—The commander of the Syrian army was afflicted with leprosy. In his house was a captive Hebrew maid, who believed that God through His prophet could cure her master. It was resolved to embrace the opportunity. The Syrian king wrote a letter to the King of Israel, who thought that it was only a trap set for the purpose of raising a quarrel. Elisha knew what was going on, and requested that the Syrian general be sent to him. When he came to the prophet's door his servant was sent out to tell him to wash seven times in the Jordan. The proud commander was offended at the simplicity of the means suggested for his cure, and turned away indignantly. His servants, however, urged him to obey the prophet's advice. He did, and was cured.—2 Kings v. 1-14.

GEHAZI PUNISHED.—Naaman returned to the prophet's house, acknowledged the living and true God and expressed his resolution to worship Him only. He sought permission to take with him some earth to raise an altar to God with it, and to be permitted to accompany the king to the house of Rimmon. Elisha would take no reward for what he had done, but Gehazi, his servant, went after Naaman, and, telling him a lie, asked for money and changes of raiment. These were given him. When he returned he lied again to Elisha, who signified his displeasure by " The leprosy of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper white as snow."—2 Kings v. 15-27.

ELISHA'S DEFENDERS.—The Syrians had planned an invasion of the kingdom of Israel. The Syrian king had laid plans by which he intended to surprise the Israelites. By inspiration Elisha knew the secret purposes of the King of Syria, and the King of Israel was enabled to escape them. Thinking that there were traitors in his camp, he accused his most intimate friends with betraying him. He was told that Elisha the prophet knew all his secrets. He then resolved to capture him, and sent a strong, well-armed host to take him at Dothan. The prophet's servant, when he saw the strong force encompassing the town, was dismayed. Elisha, undismayed, prayed that the young man's eyes might be opened to see that God's army protecting them far outnumbered their visible foes. The Syrian army was stricken with blindness, and the prophet was delivered.—2 Kings vi. 8-18.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 18th, 1891.

None of his charming letters to the *British Weekly* on religious life in Scotland, Rev. W. J. Dawson says: "The stream of religious life does not babble as it flows, but it runs deep and constant." The trouble with some types of religious life on this side of the Atlantic is that there is more babble than flow.

A WRITER in one of our British exchanges, describing Gladstone's speech on the Welsh Disestablishment Bill, refers to the part of the speech that the Grand Old Man seemed to enjoy most. That part was, of course, the most effective. It may well be doubted if ever there was a good speaker who did not enjoy speaking or a good preacher who did not enjoy preaching. In fact it may be doubted if a man can do any kind of work well if he does not enjoy doing it.

A FEW months ago the Legislature of Manitoba enacted a law abolishing separate schools in the Prairie Province. The Bill was framed, introduced and carried through all its stages by Attorney-General Martin, one of the strongest men in the Local Government. Mr. Martin was a candidate for a seat in the Dominion Parliament on the 5th, and was hopelessly beaten. If the people of Manitoba feel grateful for having separate schools abolished they have taken a way of showing their gratitude not easily understood by outsiders. It does not mend matters much to say the C. P. R. "took the Province by the throat." Assuming that to be true, are we to infer that the people care more for the C. P. R. than for Equal Rights and non-sectarian education?

A PRESBYTERIAN clergyman writing in the *Homiletic Monthly* throws a ray of light on the tenacity with which Presbyterians hold on to old customs. In this brother's congregation funeral services were held in church and the male relatives and pallbearers kept on their hats during service. The new pastor created some friction by introducing the innovation of uncovered heads during worship. The argument used against him was that he was "striking at customs sanctioned by good men who were held in high esteem by the people." Most of us have heard that argument several times. A reasonable conservatism is good in many things, but "use and wont" are driven too far when pleaded as a reason for wearing hats in public worship.

THE Washington correspondent of the *Christian-at-Work* gives this description of the closing scene in Congress:—

The closing scenes of this Congress resembled a pandemonium. The introduction of the usual complimentary resolution for the Speaker provoked a war of words, and the roll call proceeded in great disorder; sarcastic and cutting remarks were bandied between members on both sides. Finally, however, it passed by a vote of 152 to 116. Mr. Reed has this consolation, that he is the thirteenth Speaker against whom resentment has thus been manifested, and among his distinguished predecessors are the names of Henry Clay, James K. Polk and Robert Winthrop. On the announcement that the House was adjourned *sine die*, there broke forth a chorus of cheers and yells, hats and papers were flung in the air, songs were sung and the floor of the House exhibited a scene surpassing even the wildest outbreaks on the floor of the New York Stock Exchange.

Should political union with the United States prove to be the future of Canada, as many understood Mr. Blake to predict, those statesmen who at times turn the Dominion House of Commons into a bedlam will feel quite at Home in Washington.

THE Rev. W. J. Dawson is writing his "impressions of Scotland" for the *British Weekly*. His contribution on the "Minister and

his work" is capital, and if we may judge from the following extract, it is still a good and pleasant thing to be a minister in Scotland:—

There is a good deal of human nature in humanity, and I have no doubt there are in Scotch Churches, as well as English, persons who drive a hard bargain with their minister, and expect their full pound of flesh. But, speaking out of my own limited experience, I can only say that I have found among the Scotch a degree of consideration and respect for the minister most unusual in average English church life. The people respect the pulpit, and therefore they respect the minister's studious hours. They respect the minister for his office, and, so long as he does his best to fulfil its duties, he may be sure of their confidence and affection. They do not urge him to fulfil an impossible standard of duty; they make full allowance for the strain which the weekly pulpit puts upon him. They attach themselves to ministers rather than to Churches, and the bond between pastor and people is a very affectionate one. They are not easily won, but when they once attach themselves to you, you may trust them to stay. I have met fewer of the invertebrate, gelatinous species of Church member here than anywhere else. The namby-pamby, morally flabby youth has seldom crossed my field of vision.

The youth over there are saved from being invertebrate, gelatinous, namby-pamby, and morally flabby by learning the Shorter Catechism. Calvinism when properly taught rarely fails to make a firm, clean character. Henry Ward Beecher—no great admirer of the Calvinistic system—said any other system left a man "soft and dirty."

THE movement for the enlistment of the interest and energies of the boys in mission work in connection with congregational mission bands, though recent in origin, has already met with an encouraging measure of success. Wherever such an organization has been attempted it found suitable material ready to undertake the work. The importance and usefulness of such societies are ably and clearly set forth in "A. B.'s" communication on the subject, which appears in another page of this week's issue. The value of boys' mission bands, both educative and practical, is clearly brought out and by no means overstated. The brief paper on the subject is worthy of careful perusal, and should in a number of instances lead to definite results. To all interested in this particular form of congregational activity, the form of constitution, from the pen of Rev. D. J. Macdonnell, which appeared a week or two ago, will prove very suggestive and helpful. One condition of success, next to the hearty co-operation of the boys themselves, is the self-denying devotion of older friends willing to aid by their encouragement and advice.

THERE is a good deal of unnecessary comment on the manner in which Dr. Talmage's congregation pay, or, perhaps we should say, don't pay. They report about 4,000 members, but do very little for missions, and it is understood that the Doctor has refused to take his salary until they make some headway with the new church building. Though the membership is perhaps the largest in America, appeals were made to the general public to help the congregation to rebuild. There is no reason in the world why anyone should wonder at the finances of the Tabernacle. It is quite true that Dr. Talmage preaches to immense crowds, but when did crowds ever pay liberally. Rounders never pay. The crowds that run after sensational preaching are hard to please with seats, and write letters to the newspapers if front pews are not given them, but they rarely get beyond five or ten cents when the collection plate comes round. The men who pay are the men who go to their own church every Sabbath as a matter of principle. Ninety-nine times out of a hundred the amount of a collection depends not on the number of strangers present but on the number of your own paying parishioners. Talmage is a great man in many ways but neither he nor any other man can take money out of the crowds that go around among the churches. Still, if there are 4,000 members in the Brooklyn Tabernacle they should raise large sums of money without any help from the crowd.

IN common with many others after a careful reading of Mr. Blake's famous Durham letter we came to the conclusion that the honourable gentleman considers political union with the United States the ultimate destiny of Canada. Believing annexation to be unpopular with a great majority of Canadians, we were prepared to give Mr. Blake great credit for honestly making known his views to his countrymen. Courage is a virtue we all admire. It now appears, however, from a letter published in the *Globe* the other day, that Mr. Blake does not look upon political union with the United States as our "ideal" or "as yet inevitable" future. Perhaps the honourable gentleman may

find time before long to take his countrymen into his confidence and tell them what he does think would be our ideal state of political existence. No one should know better than the Honourable Edward Blake that destructive criticism of proposed remedies will not cure the ills of the body politic. When he has hurled his last shaft at the N.P., and said all that can be said against Unrestricted Reciprocity, there will still be five millions of people here who must be governed in some way. If Mr. Blake knows of any thing better than our present state of political existence, he should lay his plan before his countrymen at once. A patriotic citizen is always willing to say what he thinks is best for his country.

WONDERFUL the difference that all Churches, especially the Presbyterian, make between heterodoxy in doctrine and heterodoxy in practice, if we may be allowed to use such a term. A minister may preach the glorious Gospel of the blessed God in such a way as to repel many of his hearers and put asleep those who are so good that he cannot drive them away, and though he preaches in that way for years no Church will interfere with him. Let him run across the Standards in one sermon, even on a point not fundamental, and, if the Presbytery knows, he may perhaps be cited forthwith. Surely preaching the Gospel repulsively for twenty years is as serious an offence as combatting some non-essential though generally received doctrine. An elder may have been utterly useless for a quarter of a century. During all that time he may never have done an hour's work except on communion Sabbath. Nobody has said a word to him about his uselessness. Uselessness in the eldership or even in the ministry is not a matter about which Church Courts are supposed to concern themselves. But let that useless elder go wrong on a doctrinal point and most likely he is immediately dealt with, even though the point may not be a vital point. Why in the name of common sense should we attach so much more importance to doctrine than to practice. By all means let there be the utmost care in regard to doctrinal matters, but it should never be forgotten that religion is a life as well as a creed. The most useless as well as the most dangerous of professing Christians is the man whose creed is strictly orthodox but whose life is a libel on the religion he professes.

## THE GOSPEL IN ITALY.

THE emancipation of Italy from the thralldom of Papal rule encouraged high hopes in the minds of all who prize civil and religious liberty. It was the general expectation that the new nationality for which so many remarkable men lived and died would take high rank among modern States. After the long and inglorious career imposed upon it by a so-called theocratic despotism it was hoped that the country would rise like a giant refreshed, and be able to regain much of its former glory. Ambition on the part of its distinguished rulers has not been wanting, but from that ambition has come some of the dangers that now interfere with the progress of the Italian kingdom. As a member of the triple alliance it has been compelled to stagger under burdens too heavy for its strength. Its naval and military development has taxed its resources to the utmost. Its colonial policy has resulted thus far in the addition of little renown and much debt. Its present condition calls for the exercise of the wisest statesmanship, and the patient forbearance and hopefulness of the people. That the Sardinian dynasty has had a full measure of popular confidence and support is apparent, yet there are disturbing elements that occasionally make themselves felt. It is well known that some of the prominent leaders in the movement that culminated in the unification of Italy did not look upon monarchy as the ideal form of government they desired. Several of the most noted of them, such as Garibaldi and Mazzini, were republican in their aspirations, and many who gave their adhesion to Victor Emmanuel shared their opinions. Republicanism in Italy still has many adherents, and the present strain on the resources of the country are favourable to the spread of republican sentiments. The irredentists also give occasional trouble to the ruling powers. Another element of weakness is the instability of the Cabinet. Signor Crispi held office for a long time and the impression that he will soon regain the position from which he was recently displaced is not altogether improbable, still the subtle intrigues by which ministries are made and unmade have not a tranquilizing effect on the country, and weaken the

confidence of the other powers. Though changes have been frequent, the relations of the State to the papal Church have undergone little or no alteration. These relations are anything but cordial. It has been the uniform aim of the State to curb the power of the Church. Measure has succeeded measure whose purpose has been to lessen the grip of the Vatican on the social and national life. On the other hand the Church has fulminated its anathemas on the heads of those she has described as her despoilers, and has never ceased to demand a restoration of her temporal sovereignty. The laws enacted for the repression of monastic institutions, those relating to education and marriage have been more or less adroitly evaded. The suppression of abuses of such long continuance is peculiarly difficult. A constitutionally governed country cannot resort to despotic methods, and some of the more cunningly contrived evasions have to be winked at.

Nevertheless it could not be reasonably expected that a country so long subjected to the demoralizing and debasing influences of a corrupt and despotic Church would reach the moral and spiritual elevation that lands long in possession of the inestimable privileges of freedom have done. A national, moral and spiritual regeneration is not an instantaneous but a gradual process. Much has been gained. The reading of the Bible can no longer be punished as a civil crime. Evangelical services can now without molestation be held in any part of the Italian peninsula. Churches where a pure Gospel is preached have been built within the limits of the Eternal city. While papal rule was absolute this could not be. Now there is no limit to evangelical enterprise except the inadequacy of resources placed at the disposal of those who seek to bestow the blessings of the Gospel on their fellow-countrymen. There is the freest scope so far as the authorities are concerned for the circulation of the Scriptures; though true to these traditions, the priesthood are constant in their endeavours to hinder it. There is an awakening desire on the part of many Italians to possess the Scriptures, as recent cheap editions, undertaken as commercial ventures, indicate. The Free Church of Italy, of which the late Alessandro Gavazzi was a prominent minister, is steadily endeavouring to establish and propagate the Gospel of Christ in its simplicity and purity. It is not strong numerically. It has thirty-one churches and fifty-five mission stations, with fourteen ordained ministers and three colporteurs. The number of its communicants is 2,305, and there are 1,374 children in attendance on its schools. The Waldensian Church is growing in numbers, zeal and influence. It is the strongest of the native Evangelical Churches in Italy to-day. It claims a membership of 17,363, and it has within the last few years extended its home missionary operations to many important centres of the kingdom. It is to be regretted that its resources are so limited. An appeal is now being made to Christians in other lands for funds to aid the Waldensians in the more energetic prosecution of the important work in which they are engaged. Unless they are sustained, instead of extended work there must necessarily be a curtailment. This, however, will surely be averted. Contributions from Toronto and Montreal have hitherto been given in support of the work carried on by the Waldensian Church and this is highly commendable. It must be remembered that in Italy so many have lost all faith and confidence in the teaching of the Roman Catholic Church, and have not yet seen their way to the acceptance of the truth as it is in Jesus in its beauty, simplicity and power. Surely it is a privilege to take part in aiding those who are ready to preach the Gospel throughout Italy.

#### A PERVERSE MORALIST.

ONE of the features of the *Fortnightly Review* is that most of the papers that appear in its pages are signed in full by their authors. Men of all shades of opinion find in it free scope for the exposition of their convictions, theories or fantasies. Eminent men gladly avail themselves of the opportunity it affords for addressing an intelligent circle of readers. The law requiring the signature of contributors, however, is not absolute. There are occasional exceptions, and in a recent number there is an article bearing only the initial "M." It need not be inferred that the writer is lacking in courage for only a courageous man would have ventured on the line of argument he has seen fit to pursue. Probably it was for prudential reasons that he contented himself with the modest initial. The question he undertakes to discuss is "Public Life and Private Morals," suggested by the Parnell scandal.

He affects to be dispassionate and impartial, though there are evidences throughout that he is by no means uninfluenced by the political aspect of the miserable affair. This, however, would call for no comment here were it not that the writer assumes a peculiar attitude towards the moral bearings of the case.

The author of the article referred to seems to have been much distressed by what he considers the meaningless and hypocritical demand for Mr. Parnell's effacement from public life. On this in various ways he attempts to cast ridicule. He concedes that in many cases the outburst of indignant opinion came from sincere conviction, and in so far it is entitled to a measure of respect. Then by a train of sophistical reasoning he tries to convince himself and his readers that the outspoken condemnation of a social offence in a man so conspicuous as the leader of a political party is the voice of a faction, not the deliberate protest of the British people. What his views of the marriage relation are he does not explicitly state, but the reader who infers from his remarks that he regarded it simply as a civil contract, whose obligations need not be scrupulously strict, and which can easily be terminated, could not fairly be accused of misrepresentation. Then, after the fashion of an *advocatus Diaboli*, he proceeds to show that in certain cases violations of the seventh commandment might not be so very injurious after all. In his estimation there are other crimes far more deserving of condemnation. But there are one or two passages in this extraordinary article that actually attempt a glorification of the crime which the law of God so explicitly condemns. As an instance this writer says: "There have been many adulterers who have been so consecrated by their passion that they would be far safer men than most of the professedly immaculate." Here is yet another example of this eccentric moralist's peculiar style of reasoning:—

The outcry raised on moral grounds against adultery is an offence which ought, in the case of a public man, to be instantly punished by his banishment from public life—this outcry, as professing to come from such a nation as ours, is demonstrably unreal in whatever light we regard it. The nation as a whole does not consider marriage a sacrament, therefore it cannot regard adultery as the profanation of any sacred mystery. . . . It is not the nation, but only the prejudices of sects, their sectarian prejudice and their worldly ignorance that identifies adultery as such with uncleanness and general profligacy. On whatever ground, therefore, the moral outcry may be defended, it has in its vehemence been grotesquely out of proportion to anything that the nation can really feel in the matter.

In a similar vein the *Fortnightly* reviewer proceeds to analyze Mr. Parnell's case, and all that his perverse reasoning discloses is that as a Home Rule politician he may have done many reprehensible things, he never pretended to be a saint. His offence against the divine law and outrage against the sacredness of home life is no doubt worthy of censure, but that should be confined to private expression. There is no need, in this critic's view of the case, for emphatic public condemnation. Then again it is here maintained that other distinguished statesmen have been guilty of other grave offences, therefore, it would be hypocritical to condemn Mr. Parnell.

That such views of the marriage relation as this writer feels himself justified in expounding should find a place in a widely-circulating periodical is significant. If men disregard the divinely-inspired guide to human conduct it is plain that their conceptions of virtue are indefinitely lowered. It is inconceivable that any one who accepts the moral law as the rule of life could permit himself to reason in the strain that this writer follows. Were such views to prevail generally how soon all that is tender, beautiful and holy would vanish from home and society. Social life would have but little to distinguish it from the lowest and most debasing paganism. Instead of attempting to belittle and scoff at the vigorous outburst of virtuous indignation with which the dastardly violator of home sanctities was justly assailed it is matter for thanksgiving that so many of all classes and creeds spoke out in ringing tones their condemnation of the crime that outraged the moral sense of the nation. The class of crimes to which Mr. Parnell's offence belongs is too prevalent to be regarded as venial. It is worthy only of stern reprobation. Those who think and speak of it lightly need to be careful lest they incur the woe denounced against those who call evil good, good evil, and darkness light. The sins of public men instead of being leniently regarded are worthy of severer reprobation if possible than are those of men in private life. A truly moral people will say to all such "Nevermore be officer of mine."

## Books and Magazines.

THE ILLUSTRATED LONDON NEWS, American Edition, presents its many readers weekly with numerous superior engravings of interesting events as they transpire, good portraits of all men who come prominently into notice and reproductions of artistic masterpieces. Its literary qualities are also of the best.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—The new number of this standard publication devoted to educational interests opens with Professor Hutton's paper on "The Equality of Greek with French and German." It is followed by one on "The High School Curriculum in Science," by Dr. W. L. Goodwin. Dr. J. P. Gordy urges a plea in behalf of "Chairs of Pedagogy," and Professor Bradford discusses "Hereditarity in Education." There is much else that is valuable and suggestive in this carefully and conscientiously-edited monthly.

THE BOSTON MUSICAL HERALD is one of the few musical journals of the country, edited by writers of experience, which maintains a constantly dignified attitude in all its departments. It is a critical, not a trade, paper. Editorially, the *Herald* deals honestly and outspokenly with topics of the day, devoting space to subjects which attract the investigator in musical literature, science and æsthetics. Its editors are Louis C. Elson and Mr. George H. Wilson. It has for some time made a specialty of recording all important happenings in music in the country, not merely as news items, but with a critical touch. The *Herald* is published monthly at Franklin Square, Boston, Mass.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—"Hospital Nursing" is described by Mrs. Hunter in this month's number of the *English Illustrated*, and gives a very clear idea how this sphere of ministering woman's work is conducted in the principal London hospitals. The other illustrated papers in the number are: "Impressions in Cairo," by W. Morton Fullerton; "A Day in Kyoto," by Roderick Mackenzie, and "Frank Short and William Strang" tells the story of these artists who within recent years have made their mark, giving examples of their style. In addition to these there are other interesting papers, and another instalment of F. Marion Crawford's serial, "The Witch of Prague."

THE GENERAL EPISTLES OF ST. JAMES AND ST. JUDE. By the Rev. Alfred Plummer, M.A., D.D. (Toronto: Willard Tract Depository.)—Dr. Plummer has brought excellent qualifications to the study of the Catholic Epistles of James and Jude. To both of them he provides fitting introductions, giving, without prolixity and ostentatious parade of learning, a clear outline of the literature of the subject, bearing on the genuineness and authenticity of these portions of the sacred canon. In his exposition Dr. Plummer is clear, judicious and practical. The relation between faith and works is carefully and satisfactorily considered, and the truth taught in the epistles is earnestly and strongly enforced. This volume forms one of "The Expositor's Bible" series.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAlinsh.)—Inspiration of Scripture is a subject of great speculative and practical import at the present time. It is not remarkable, therefore, that it receives prominence in the current number of the *Monthly*. The opening paper, by Dr. Middlemiss, of Elora, on "The Inspiration of Translated Scripture," is clear, thoughtful, scholarly and satisfactory. Another paper of much practical value is by Dr. McTavish, of Central Church, Toronto, on "Methods of City Evangelization." The Rev. J. J. Elliott, B.A., writes graphically and interestingly on "A Day Among Roman Antiquities." Professor McCurdy furnishes an able and erudite paper on "Recent Works on Isaiah," and Tozo Ohno describes the state of "Japan and its Missions." The customary features of the magazine are fresh and racy as usual.

THE BOOK OF ISAIAH. By the Rev. George Adam Smith, M.A. Vol. II. (Toronto: Willard Tract Depository.)—The great interest awakened by the first volume of this work, and the keen criticism to which it was subjected, roused expectancy, if not impatience, for the appearance of the present and concluding volume on Isaiah. The same qualities that were conspicuous in the former volume are present in this. The style is clear, attractive and polished. The arrangement is satisfactory and the treatment is scholarly though not obtrusively scholastic. It is written for intelligent and thoughtful students of Scripture. It is to be noted that Mr. Smith belongs to the advanced school of Biblical critics. He speaks to wise men, and it is for them to judge of what he says. It may be mentioned that this work forms a part of that vast and valuable undertaking so ably edited by Dr. W. Robertson Nichol, "The Expositor's Bible" series.

THE BOOK OF ECCLESIASTES. With a New Translation. By Samuel Cox, D.D. (Toronto: Willard Tract Depository.)—Twenty-five years ago Dr. Cox published a volume containing a series of lectures on Ecclesiastes under the title of "The Quest of the Chief Good." That volume formed the basis of this new and valuable work. Since then the author has devoted much time, research and vigorous thought to the subjects on which he writes. The introduction deals with the authorship, form, design and contents of Ecclesiastes, and the history of the captivity, including the Babylonian and Persian periods. As giving a good idea of the author's position, the following extract from the preface may be given: An important result of these subsequent studies has been that I can now speak with a more assured confidence of the theme of this Scripture, and of its handling by the author. None of the scholars who have recently commented on the Book doubt that it is the quest of the chief good that it sets forth; and though some of them arrange and divide it differently, yet on the whole and in the main they are agreed that this quest is urged in wisdom, in pleasure, in devotion to public affairs, in wealth and in the golden mean; and that it ends and rests in the large noble conclusion that only as men reverence God and keep His commandments and trust in His love, do they touch their true ideal, and find a good that will satisfy and sustain them under all changes, even to the last.



## Choice Literature.

## ROB AND HIS TEACHERS.

A GLASGOW STORY.

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

## CHAPTER XIX.—Continued.

Wasted with weariness and sickness to the last degree, she longed to depart and be with Christ which is far better; and feeling that her hour had come she spoke many kind words to her foster father, David Brown, knowing his sceptical turn of mind, words that he could never forget, though with delicacy she offered him no counsels but only spoke of her own happiness; and in her last interview she sang with touching effect: "I have a Father in the promised land." And Phil—she must see Phil once more—and to him she spoke like a mother and on him spent her last breath: "Mind, Phil, Christ is your Friend,—your Redeemer! He has bought you—paid a great price for you and you are all His by right, and you are to glorify God in your body and in your spirit which are His. Your father will leave you and I will leave you, but He will never leave you and never forsake you. He will always be near, when you lie down at night, when you rise in the early morn, or when you wake up in the darkness, He is at hand, looking on. Never be ashamed of Him, Phil, stand up for Jesus! Wherever you go by land or sea, be a witness for Him, a witness till your dying day. Oh Phil, dear Phil, He will never be ashamed of you but will delight in you and at length will confess your name before His Father and the holy angels."

Poor Phil was greatly moved by such a charge. His heart was like to break, for rich were the hours in blessing which she had spent with him, and her teachings and her talks with him, so full of tenderness and grace—yes and so sprightly withal—how could he ever forget them?

"Never did I feel so soft a hand on my head, never did I hear so sweet a voice in my ear! And there was such a light in her eye! She surely saw something I could not see. She was not like common folks and the other fine ladies I've seen. You would forget when beside her that she was sick at all, there was such sprightliness and happiness in all her movements."

This is the way Phil spoke of her in after years. She had reached that young boy's heart and he had opened up under the sunshine of her presence like a flower in the desert. Her teachings, her parables and pictures and illustrations of unseen things had made the great saving truths of the Gospel plain to his dark mind, and Her life under the divine Spirit had vitalized them so that they became like a fire in his bones. Very pleasant had the hours been he had spent with her and the memory of them was pleasant. Little wonder that he remembered Mabel Brown—that he early took Christian ground and cast in his lot with the people of God. Where is Phil now? In darkest Africa, a missionary proclaiming the unsearchable riches of Christ. Her death was a wonderful scene. No one who had the privilege of being present can ever forget it, or could fail to have received a blessing. Her foster parents, who had rejoiced in her light for a season, were especially blessed. Knowing the sceptical turn of Mr. Brown's mind and how much he prided himself in mere morality—cold and beautiful as a crystal, she, looking to him with loving concern, but without saying anything, sang:—

Not in mine innocence I trust,  
I bow before Thee in the dust,  
And through my Saviour's blood alone  
I look for mercy at the throne.

In this way she spoke and sang till her voice failed. Then she lay in silence for a few minutes—her large brown eyes looking upward as if she saw the King in his beauty and her face shone with supernatural light as if a beam of glory had fallen from the Upper Sanctuary. "Oh the glory!" she at last exclaimed.

Silence again for about ten minutes. Then a gasp and all was over!

It was my privilege to be present in the solemn hour of her departure—hour never to be forgotten. The snow was falling fast at the time but the snow was not whiter than the cheek of that dying girl. Sweetness and majesty of soul and faith in God had given her a matchless beauty, and the sculptor that could have caught the outlines of those features and frozen them into stone would have made himself immortal. Mabel was lovely in the hour of death—lovely beyond that of nature, and let it not be thought a thing incredible that she was—that her death was a euthanasia—that a "light such as never fell on the land or on the sea" came into her eye in that glorious, elate hour—that a glimpse of the glory to be revealed should be vouchsafed to her in her passage to the eternal world, for the Spirit must have a great work to do in the last hour—a great work even in the best of us, removing the last traces of sin, scattering prejudices, removing errors, lifting the affections like morning flowers.

We have often read of the limitations of our visionary power and how that there may be times when that power is greatly increased. One thing is pretty freely established in this line is that light comes in waves and that these waves vary in length, indicated by the colour. An object throwing off waves of light half an inch long of course is very conspicuous, even one throwing off waves only  $\frac{1}{1000}$  part of an inch is very conspicuous; but when the wave comes to be only the  $\frac{1}{5000}$  of an inch it is scarcely visible, and lower than that it ceases to be visible. But we are not to conclude that when we fail to see an object it has no existence. We are not to conclude that what dying saints sometimes see are mere fancies. No, such deaths as Mabel's and Frances Ridley Havergal's, which indeed were more like translations than ordinary departures, are neither few nor far between, and the question is: Are all such to be set down as the fruit of a disordered fancy—the marvels of the imagination? Or to brighter visions of the soul—the soul that has been long in converse with God and that has been quickened to a higher degree by the last great work of the Holy Ghost? Has He not promised that "in the evening time there shall be light?" Even now in this gross, cold world, there are times of exaltation when we have "visions and revelations of the Lord"—when we can see what at ordinary times we cannot see. Such was the case with Daniel

on the banks of the Chebar; with Stephen in the hour of his martyrdom, and many others. "Oh that the eyes of the young man were opened!" was the prayer of the prophet concerning his servant who was trembling for his own safety and the safety of his master. Suddenly the whole mountain was filled with horses and chariots of fire. Then it was that the youth cried out with ecstasy: "Those that be for us are more than those that be against us."

Let it not, then, be thought a thing incredible that in the last act, when the soul is on the boundaries of two worlds, there should be seen and heard things of which we would gladly hear more. Only let the sense of sight be increased a few degrees and what visions would burst upon our astonished view! or the sense of hearing intensified and what harmonies from apparently dead nature would break upon the ear! And when the soul is purified from all the remains of sin, when the divine Spirit has finished His work in its golden fulness, cleansed the soul from every trace of sin and quickened the intelligence with sacred truth, what may we not expect? In Thy light, shall we see light.

## CHAPTER XX.

BOB TREATED TO A SUPPER AND WINE ON THE EXPIRY OF HIS APPRENTICESHIP. HIS CONDUCT AS A TOTAL ABSTAINER. HE BREAKS DOWN IN HIS SPEECH.

On the expiry of his seven years' apprenticeship, Bob, according to the custom of the times, was treated to a supper which both masters and men favoured, and Bob knowing that he was to be the guest of the evening and to be addressed in complimentary terms both by the one and the other of the parties made great preparations for a comely reply. It was his first effort in the way of speechmaking and so his anxiety in the way of preparation was intense. Both masters and men were present in full force, and not only so, but their wives and sisters and other friends.

Bob, of course, had his friends also, among whom were the Chubbs, the Browns and Miss Carruthers, but the idea of having to face such an assembly met to do him honour was not fully realized by him till the grand hour came. His ideal of the performance due on his part was very high and he did his best to come up to it. He had reduced his speech to writing and conned and conned it till he thought he had it fairly mastered. Then he would see room for making changes, deleting one word and interjecting another, altering this and that word and reconstructing whole paragraphs, till, as it appeared to him, the speech was perfect. Moreover he had memorized it so that he was ready at a moment's notice to crack it off like a pistol.

It was with such feelings that Bob set out on this grand night to face the assembly of his friends that were to meet to do him honour. But it is one thing to be confident as to one's powers when alone and quite a different thing when such powers are to be put to the test as his were that night. This Bob felt as soon as he entered the hall. His confidence fell and he wished himself a thousand miles away.

The supper was a very fine affair, and this Bob expected, but when the tables were drawn and the speeches began he felt himself shrinking into nothingness. He felt that his speech was altogether too pompous and flowery for the occasion, still he was resolved to go through with it the best way he could. He was greatly moved by the kind words of both masters and men, but he was thunderstruck to see that those speeches were to be followed with a presentation—Chambers' Encyclopedia in nine large volumes, a work in much repute in those days.

Poor Bob, so unused to such splendour and such complimentary address, was entirely overcome and when his time came for a reply he was speechless. His blank look and embarrassed manner too plainly revealed the burden that was upon his heart and that his feelings were too strong for utterance. He tried in a low tone to begin—opened his mouth but the word stuck in his throat. Then came the painful silence as if everyone was dumb, lasting for a minute or two, when every friendly heart was touched with sympathy, but helpless in the way of lending him aid. Finally Bob sat down without uttering a word and buried his face, crimsoned to the ears, in his hands, shedding many tears.

The occasion was one of great embarrassment to Bob and one that he could never think of afterwards without emotion; and as for the speech itself on which he had spent so much time and conned with so much care, it was laid aside amongst his archives as a matter of curiosity.

Bob sat down in his chair entirely overcome with the kindness of his friends, but on the other hand, they taking in the situation, poured forth their sympathy and good wishes for his future all the more tenderly. Then came on the music and mirth and song to the great relief of Bob and the great enjoyment of all.

Brown, the foster father of Mabel, was present that night, and, meeting Bob next day, took him to task thus:—

Brown: "What was the matter with you last night?"

Bob: "Oh don't ask."

Brown: "Why did you not give your speech?"

Bob: "Because I could not, the words stuck in my throat."

Brown: "Stuck in your throat?"

Bob: "Yes, stuck in my throat. Have you never in a dream tried to speak and could not—tried to shout and could not? That was my case last night and a most distressing case it is. I have not got over it yet."

Brown: "Well I can understand that it was distressing, still I would have blundered out my thanks in some shape or other."

Bob: "I dare say a man of more nerve than I and one used to such things might have done so, but I could not."

Brown: "That's not it. It is not so much a thing of usage and nerves after all. I'll tell you what it is. You have set up in your mind a very high ideal as to how such a thing should be done—an ideal that can be barely reached when everything is favourable, and so when anything *outré* takes place you get dashed and break down. It is easier to carry a cup of wine half filled without spilling than one brimming full."

Bob: "Yes I see what you mean. I was aiming too high."

Brown: "Exactly. That's the mistake that a great many make in such things. Now would it not be better hereafter to lower your standard? Execution with ease and grace on a

lower level is a finer thing than a shaky, nervous performance on a very high plain."

Bob: "I see that plainly now. Had I contented myself with a few simple sentences and expressed them quietly and modestly as it became me, and not worried myself with an elaborate address that took away my sleep and my appetite, how much better the results!"

Brown: "You see this, that in respect to a very high ideal you can barely reach it under any circumstances without straining, and straining is never a graceful thing. But in respect to a comparatively low ideal, you can reach it with ease and, it may be, surpass it, and the effect is delightful."

But that was not the only trouble into which Bob fell that night. For the purpose of drinking Bob's health, wine was brought in during the night—the understanding being that one glass and one only was to be used. Waiters passed to and fro bearing wine and cake to every guest; and though the total abstinence principle was common in the neighbourhood and has been for fifty years, masters and men partook of the beverage that night, and even the ladies with the view of doing honour to the guest of the evening.

In our time a youth declining to take wine at an assembly of this kind would not be deemed remarkable, but in those days, when almost everyone to some extent indulged, such a spectacle would certainly be deemed strange, especially seeing the wine had been introduced for the purpose of doing him honour. What did the Alexanders, his former masters, at whose expense the wine had been called, think when they saw their favourite apprentice giving the sign to the waiter to pass on? What did his companions think that he met with every day in the office? What did the ladies think who had so tenderly sympathized with him an hour before when he broke down in his speech and took his seat at the table where Chambers' Encyclopedia in nine splendid volumes still lay?

It was known by some, at least, that Bob was a teetotaler, and all eyes were turned to him to see how he would act upon the occasion. There were those that predicted failure on Bob's part—that when the tempting glass was placed before him and his heart was warm with gratitude to his friends, ready to respond to their wishes, his pledge like an untempered sword in the hand of the assailant would break to pieces at the very time it was most needed. But Bob was fortified for that hour or any other hour. He came off a conqueror and more than a conqueror.

It was indeed a trying ordeal through which he had to pass, and, coming so close upon that which we have just described, it is a wonder that he was not carried away with the wave—that he could stand the pressure that was brought to bear upon him; and had he yielded—had he tasted just to show that he was not insensible to the honour of having his health drunk in wine, he would not have been without friends that would have defended his action and maintained that he was justified in the circumstances.

Did Bob hesitate as to his duty that night? Was there any debating going on in his mind as to whether on this occasion he might not yield or conform to the prevailing custom? No, no! The man or the woman that gives way to hesitation and doubt and debate in the hour of temptation is weak and will not be able to stand the strain of a great pressure. The pure man, the true man, fortifies himself beforehand. His mind is made up, his purpose fixed, his path is plain, and so when the testing time comes there will be no room left for doubt or debate or hesitation. This was the case of Daniel in Babylon in reference to the daily portion of the king's meat and the wine which he drank sent to him and certain other captives. When tempted to partake and conform to the prevailing custom he could not forget the lessons of his childhood—the lessons he had learned in Leviticus about things clean and unclean; and so when the temptation came—when companions all around were yielding—he felt that there was but one course for him to pursue and that was to keep his conscience void of offence toward God and toward man. This was Daniel's case and this was Bob's case too; and that night in retiring to his quiet room he felt comforted in the thought that he had been true to God—that though he had blundered in the matter of his speech he had not blundered in the matter of his pledge, and he gave thanks to Him that he had been enabled to be a witness for Him in the trying ordeal through which he had to pass.

This same thing did not escape David Brown who in the interview referred to above—an interview which took place the following day—said:—

"Well, Bob, there was one thing which pleased me greatly last night and that was your conduct in the matter of total abstinence."

Bob: "I am glad that I have your approval."

Brown: "Oh yes, I was delighted that you had the courage to act as you did act, quietly waving away the temptation. It must have been a great trial. I trembled for you last night."

Bob: "It was a trial. I think I must have been divinely sustained. I don't know what the Alexanders will say. It was so kind and generous of them to provide wine to drink my health; but I trust I'll never forget the words of the Master, 'Whosoever is ashamed of Me or My words, of him shall the Son of man be ashamed before His Father and the holy angels.'"

Brown: "After last night you will be able to face any temptation of that kind, and after one or two more victories you will be unassailable on that side of your character."

Bob: "But we must always watch and pray lest we enter into temptation."

Brown: "You have read, I dare say, how that all that are in heaven passed through a probation similar to ours in this world. This it appears was the case with the angels; some stood firm in their integrity and are now lifted above the power of temptation. So with the spirits of just men made perfect. They had their sins and sorrows and made their way to glory through much tribulation, but they overcame through the blood of the Lamb and they are now established in righteousness far removed from danger."

Bob: "Christ was tempted and suffered in being tempted."

Brown: "True, but how did temptations come upon Him? As drops of water on the red hot stove which are instantly dissipated into steam. The Prince of this world, He saith, cometh but he findeth nothing in Me. There was no door of entrance, no feeling or faculty that he could use in order to violate the Holy of holies. How different was the case with Adam around whose ears the temptations lingered and "who brought death into our world and all our woe."

(To be continued.)



THE MISSIONARY WORLD.

FAITH HALL, LERADO, MEXICAN BORDER MISSION.

Faith Hall, of Lerado, stands as a proof of Miss Holding's descent from Israel, "who as a prince had power with God, and prevailed"—a witness to the world of God's power and willingness, in answer to believing prayer, not only to open the windows of heaven in spiritual blessings, but when the material interests of His kingdom must have pecuniary aid; in proof that the gold and the silver are His, and that His stewards, solicited only by the influence of the Holy Spirit, will respond to the prayer of faith, and send their gold from afar to build the "waste places of Zion."

When the recipients of God's bounties will not give even the crumbs that fall from their children's tables for the Master's use, the disbursers of the impoverished treasuries of the house of the Lord are obliged to protest many drafts written in love, and signed by the blood of perishing souls. When this Christian heroine's petition was refused on earth, with inspiration high as heaven she turned from the limited treasuries of earth to the limitless pledges of heaven and made request: "The heathen, Thine inheritance," are in want, and "man shutteth his bowels of compassion against them." The fixed and eternal laws of the kingdom were fulfilled—knock, ask, receive.

In the year 1887 Miss Holding attended the Woman's Board of Missions of the Methodist Episcopal Church, South, which met at Catlettsburg, Kentucky, to request the Society to grant her \$7,000, with which to build a house containing a hall that could be used as a school-room and church. None who heard her will ever forget her earnest pleadings. Such words could only come from a heart where human love had touched the divine, and gone forth reflecting the Christ-like compassion for the multitudes "in error's chains." She drew a strong contrast between Mexican darkness, defilement and falsehood, and Christian light, purity and truth. The mission buildings were so small they could not receive those who were longing to learn to read the message of life. They had no room to accommodate those who would see Jesus.

"For months they had not been able to take those who crowd their doors. None but a missionary who stands in the midst of a down-trodden and poverty-stricken people can comprehend the anguish of spirit when compelled to turn away from their pleading looks and words, and leave them in their helpless misery."

"Can't you, won't you, my dear sisters, give us \$7,000 for this building? God's work demands it; we must have it this year." As that saintly woman resumed her seat, she must have felt: Surely my petition will be given me.

When the Executive Committee had made the appropriations for the obligations of the society, it was found impossible to give a grant of \$7,000 to the Lerado Mission. None but those who have assisted in distributing missionary funds know how the heart aches as they look at the discrepancy between the demand and the supply; how the soul cries out: "O, Lord! how long shall those who are clothed at the expense of Thy love, and called by Thy name, shut their ears to the cry of a perishing world?"

The president sorrowfully told Miss Holding of the inability of the society to grant her request, assured her of their continued sympathy and prayers, commending her to the care of the God of Jacob, who would defend and "send her help out of Zion."

What seemed disappointment proved to be love most true. Christ would lead His chosen one into a richer experience, a broader faith; into extremity, that she might prove the exceeding greatness of His promises.

Miss Holding rose to bid the society farewell, preparatory to leaving for her mission at Lerado. With a voice full of tears, she said: "My dear sisters, we must have that building this year." With inspiration she said: "I have asked for that building; God's work demands it; we shall have it." Every heart present, touched by sympathetic faith, repeated the assurance—"shall have it." Heaven echoed back to earth—"shall have it." A triune Deity ratified the promise of incarnate God, "according to thy faith be it unto thee."

On Miss Holding's return to Lerado she was greeted by many anxious and expectant faces; because of the tumult of hope and fear, all hesitated to ask the question so near to their hearts.

As soon as possible, Miss Holding assembled the whole household. She did not wish to give them disappointment without sharing with them her hope and expectation that "deliverance should arise from another place."

After explaining to them that it was impossible for the Woman's Missionary Society to give them the building that year, she asked them if they would all join her in a day of fasting and prayer, asking the Lord to supply the means for building. All heartily joined their beloved teacher in calling upon the Lord, who had promised to deliver in the day of trouble.

Three public prayer meetings were appointed for the fast day. As Miss Holding was stepping out of the door at the close of the evening prayer-meeting, a little girl—the youngest pupil in the school—took her by the hand and said:—

"Will we commence to build to-morrow?"

Miss Holding said: "The child's faith had gone beyond mine." I hesitated just a moment, and replied: "No, dear, we will not commence to build to-morrow, but we will get the lot ready."

Miss Holding requested that the pupils and all that could help be in the orchard at six o'clock in the morning to transplant the trees and prepare the lot for the building of the house.

Promptly at six o'clock they were on the ground to show their faith by their works. Accounting Him faithful who had promised, they made ready the ground. As soon as the orchard was cleared the first pledge of a covenant-keeping God arrived—a letter containing money for the buildings.

Miss Holding, surely gathering that God intended that she should commence to build, without gainsaying began the work, knowing that He who had begun the work would also finish it.

Miss Holding said: "I knew God had heard our prayers, and would give us the building: but I thought in my heart, surely our heavenly Father will move on the heart of some rich man or woman to send us the \$7,000; but it came in small sums, just as it was needed. I had to pray and believe all year."

The bountiful Giver of all kept the director of His building, the conservator of His funds, asking at the door of mercy, tarrying at heaven's gates with thanksgiving; not that He would weary His beloved, but that in the audience-chamber of heaven, beholding His glory, she might "be changed into the same image from glory to glory," and become to this people a living expression of the graces of the Holy Spirit.

This sanctuary, which is of the Lord's own right hand planting, is an inspiration to the faith of the donors from almost every State in the Union, and those which hear of it will rejoice to know that justification by faith alone will be preached to a people "where superstition usurps the place of the Gospel, and priestly absolution supplants a divine forgiveness; where baptism is synonymous with regeneration, lying wonders of relics are put in the place of the work of the Holy Spirit."

At the next meeting of the Woman's Board of Missions of the Methodist Episcopal Church, South, 1888, at Nashville Tenn., Miss Holding presented the following report:—

"This is the day which the Lord hath made; we will rejoice and be glad in it." As I come to my fourth annual report, I find in my heart only a feeling of praise and thanksgiving. So manifestly hath the Lord been with us our cup runneth over; prosperity in every part of the work, health and happiness maketh the soul glad. We would not rejoice so much in these outward things if we did not look upon them as the manifestation of 'the good hand of our God upon us.'

"Last year we realized the necessity of enlarging our buildings. We asked for an appropriation for that purpose. You did not have it in your power to grant our request; we remember how sorrowfully you refused us; we turned to Him 'who holdeth the wealth of the world in His hands,' and whose spirit 'moveth upon the hearts of men,' and He gave us the thing which we asked.

"The new building or, as we call it, the house we prayed for, and which you have christened 'Hall of Faith,' is completed and occupied, and free of debt. It is a large two-storey building, containing nine rooms. How eagerly we have watched it grow into its present fair proportions, becoming, indeed, 'a thing of beauty'! There it stands, a blessed reality—a tangible evidence of direct answer to the prayer of faith.

"So great has been the increase in numbers that we have found it necessary to become an organized Church. To meet the exigencies of the case, by my request Brother Sutherland preaches twice a month at the seminary, both in English and Spanish. We have a membership of twenty-four. The Sunday school numbers seventy-nine.

"Our missionary society—Lerado Band—has a membership of seventy-two. The year's contributions, \$59.60. The baby of the school—Maria Villareal, six years of age—is supported by the band. All things stand out as beautiful tints upon the dark background. When we take into consideration the sloth and utter carelessness of the Mexican character we can more perfectly approximate the advancement of our pupils. Our souls are encouraged by drawing comparative lines—present and past. From one flashes rays of light which give promise of the full life; the other, only a dark line of simple existence, into which no glimmer of light had ever entered. The three natures of the household have in a measure kept pace—physical, intellectual and spiritual. This one school upon the border can no more meet the demand of this people than one drop of water can quench the thirst of famishing millions. We have pleaded, and we plead again, and will continue to plead as long as strength and life remain, for the establishment of Christian schools in every city of Mexico. The rapid growth and unrivalled prosperity of this border mission lead us to hope that the Board, and through the Board the women of the Southern Methodist Church, will be encouraged to enter the numerous doors now standing invitingly open."—*Missionary Review*.

AFRICA is still a great dark continent. As Stanley travelled from the east to the west of that country, some 7,000 miles, "he saw neither a Christian disciple nor a man who had ever heard the gospel message." It was in 1875 that the Livingston mission of the Scotch Free Church was opened on Lake Nyassa, Africa. This mission costs \$20,000 annually, and the Free Church now asks, and for the fourth time, for the raising of \$100,000.

FEDERAL LIFE ASSURANCE CO.

HAMILTON, March 4.—The Ninth Annual Meeting of the Share-holders of this Company was held at the Company's head office in this city yesterday at 1 o'clock p.m., and was well attended, the President, Mr. James H. Beatty, in the chair, when the following report was submitted:—

DIRECTORS' REPORT.

Your Directors have the pleasure to submit for your consideration the Ninth Annual Report of the Company, accompanied by a statement of receipts and disbursements for the year, and assets and liabilities on the 31st December, 1890.

During the year 1,225 applications were received for \$2,688,000 of assurance. Of the applications received 1,094 were accepted, and policies issued thereon to the amount of \$2,367,000. The remaining 131 applicants for \$321,000 of insurance were declined because the risks were not up to the standard maintained by the Company, or were incomplete at the close of the year. The aggregate amount of insurance in force on the Company's books at the end of the year was \$11,026,587, under 4,337 policies. The income for the year was \$245,565.31, as against \$215,457.56 for 1889. In view of the depressed condition of affairs throughout a considerable portion of the country, and the steadily increasing competition for business, the progress made by the Company is gratifying. Forty-two policies became claims for \$111,350, of which amount \$17,000 was re-insured in other companies, making the net amount of loss \$94,350. Of these losses, three were due to death by accident. The financial statement herewith exhibits fully and clearly the income and disbursements for the year, as well as the present position of the Company. The expenses of the Company to amount of new insurance written, and to amount in force, give evidence of the care and economy exercised in its management. In the opinion of your Directors this showing is unequalled for the year. All of the accounts of the Company covering the items entering into the financial statement have been examined in every particular and verified by the auditors, whose certificates are submitted herewith. The accompanying statement of assets and liabilities, as on 31st December last, shows, exclusive of the large amount of the uncalled guarantee capital, a surplus of nearly \$80,000 for the security of policy holders, or about \$160 of assets to every \$100 of liabilities. Including the uncalled Guarantee Capital, the surplus to policy-holders is about \$700,000. To the officers and agents much praise is due for faithful, intelligent and successful work on behalf of the Company.

Had your Directors enlarged our limited staff of agents, a larger amount of assurance could have been written during the year. However, it is the belief of the Directors that the amount written and obtained at a low ratio of expense will better promote the prosperity of the Company.

AUDITORS' REPORT.

The President and Directors of the Federal Life Assurance Company.

GENTLEMEN.—We beg to advise completion of the audit of the books of your Company for the year ending 31st December last. The books, vouchers, etc., have been carefully examined, and we have much pleasure in certifying to their accuracy. As usual, all assets of a doubtful character have been eliminated. The accompanying statement indicates the financial position of your Company as at 31st December.

Respectfully submitted,  
H. STEPHENS,  
SHERMAN E. TOWNSEND, } Auditors.  
Hamilton, March 3, 1891.

FINANCIAL STATEMENT.

(Abridged.)

INCOME.

Premium receipts, net.....	\$210,736 53
Receipts from all other sources.....	34,828 78
	<b>\$245,565 31</b>

DISBURSEMENTS.

Claims by death, net.....	\$95,850 00
Dividends to policy-holders.....	52,118 06
Surrendered policies.....	840 16
General expense.....	63,674 08
	<b>\$212,482 25</b>

ASSETS.

Total resources for security of policy-holders.....	\$828,911 75
---	--------------

LIABILITIES.

Assurance or reserve fund, including \$6,500 for claims waiting proofs.....	\$130,160 96
Surplus for security of policy-holders.....	\$698,750 79
Amount assured 31st December, 1890, \$11,026,587.46.	

Mr. James H. Beatty, President, in moving the adoption of the report, and after expressing the pleasure it afforded him to do so, said:—

Education of public sentiment in favour of life insurance has been rapidly extending for many years. There are few people now who do not believe in the benefits and advantages it affords, though not determined to secure it. Different from other matters of trade or finance, the demand does not to any extent precede the supply. Life insurance is seldom sought by those who are in need of it; but, on the other hand, those who are in need of it must be sought and persuaded. The rapid growth of this business may be seen from the amount of assurance written in 1880 as compared with that written in 1889. The full report for 1890 is not yet issued. The amount written in Canada in 1880 was \$13,906,887, of which \$7,547,876 was written by Canadian companies and \$6,359,011 by foreign companies. In 1889 the total amount written by 31 companies was \$44,556,937, of which \$26,438,358 was written by Canadian companies and \$18,118,579 by foreign companies. The amount paid for death claims in 1889 was \$2,483,818. The greater growth of business written by Canadian companies is due to a growing sentiment in favour of home institutions, and the greater number of thoroughly responsible home companies now in the field. The Federal has paid, within the past three years, to beneficiaries of the insured, over a quarter of a million dollars, secured at a comparatively small cost to those benefited.

Mr. Wm. Kerns, in seconding the adoption of the report, referred particularly to the agency department. He said the time is not long past when life insurance agents were not favourably received. Probably the lack of a sufficient respect for them was in part due to a want of appreciation of the cause they represented and the good they were endeavouring to do. Now the intelligent agent is well regarded and received, however, the better general knowledge existing of the principles and plans of life insurance demands a correspondingly better representation in the agent. The successful agent of to-day must be a man of education, good address, energy, tact and personal magnetism, in fact, must be possessed of excellent qualities of body and mind. The large number of such men now employed in this work is evidence of the magnitude of the interests involved.

The resolution was then put and carried unanimously.

On motion the secretary was instructed to deposit a ballot to elect as directors the gentlemen who constituted the retiring board.

After passing the usual votes of thanks the meeting adjourned. At a subsequent meeting of the directory Mr. Jas. H. Beatty was re-elected President; Messrs. Wm. Kerns, M.L.A., and A. Burns, L.L.D., Vice-Presidents; David Dexter, Managing Director; A. Wolverton, M.D., Medical Director.

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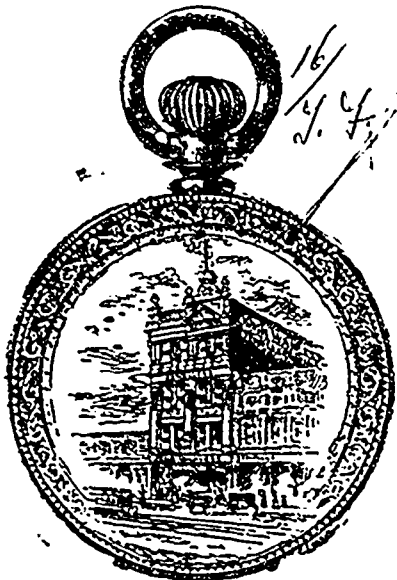


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**Ministers and Churches.**

THE next meeting of the Presbyterian Sabbath School Union will be held in the West Presbyterian Church, on Friday, 20th March, at eight o'clock. The International Bible lesson will be taught to a class by Mrs. L. J. Harvie, and a conference on "Higher Religious Instruction, its Objects and Advantages," will be led by Rev. John Neil, B. A.

THE Rev. D. J. Macdonnell left Toronto on Thursday for his trip around the world. There was quite a gathering of the members of his congregation at the Union Station to bid him farewell, and there was not a little show of feeling as the popular pastor started off on his prolonged tour. One and all joined in the expression of the hope that his health and voice will be completely restored before he reaches Toronto again. Mr. Macdonnell sailed from New York on the *Servia* on Saturday. Mr. John Kay and his son Frank are among his fellow-passengers from Toronto.

ON Thursday evening the following gentlemen, Rev. J. A. Turnbull, Rev. Robt. Wallace, Messrs. Carlyle, Sylvester, Cormack, Britton, Bailey, Miller, and Watt, representing the congregation of West Presbyterian Church, Toronto, met in the house of Mr. David Millar, 133 Bathurst Street, and presented that gentleman with a valuable silver tilting water pitcher and goblet in recognition of the able and efficient service he rendered the congregation in his capacity of session clerk during the recent vacancy in the pastorate. Ex-Alderman Carlyle presided and made the presentation. Mr. Millar feelingly acknowledged the compliment paid him. Congratulatory speeches and an excellent supper followed.

THE first anniversary services of the South Side Presbyterian Church were held on 22nd ult. The Rev. W. L. Scott conducted the services at 11 a.m. Mr. Theodore G. Malchiff at 7 p.m. The attendance was large on both occasions. On Tuesday evening, 24th ult., the Anniversary Social was held. The pastor, Rev. G. Burnfield, occupied the chair. After refreshments had been served in the basement an excellent programme was given in the church, consisting of music, readings and addresses. The Rev. J. Leishman of Chester and Rev. W. L. Scott gave brief and effective addresses, and Mr. T. G. Malchiff explained to the delight of the audience some of the customs of his native land, Bulgaria. On Wednesday evening, the 25th ult., the children's social was held. It was full of interest to all present. Mr. A. Coulter, superintendent of the Sunday school, occupied the chair and took charge of the meeting. At an early hour a most enjoyable social closed with the benediction.

THE monthly meeting of the Toronto Auxiliary, McAll Mission, was held last Thursday in the library of the Young Men's Christian Association, the President, Mrs. Edward Blake, in the chair. There was a good attendance of ladies. Letters were read from La Rochelle and Rochefort and also from Toulouse, the new station taken up by the Canadian ladies. M. Robert, the evangelist at Toulouse, writes cheerfully of the work; he is much interested in the Sunday school which he has established since going there, and wishes he had a magic lantern to aid him, the cost would be about \$20. Mrs. Brodie gave an interesting account of a Sunday spent in Paris, and her impressions of the noble work carried on by this mission. An article was read on the progress and need of the McAll Mission by Mrs. Dodds, editor of the *French Quarterly Record*, the magazine published by the mission. The treasurer stated that \$60 of the sum required, namely, \$1,500, was still needed; she had delayed closing her books hoping that it would be made up. Prayer was offered that the whole amount would be realized; \$23 was given in before the close of the meeting.

THE Morrin College Students Missionary Society, with its usual enterprise, has undertaken the support of two students during the coming summer, one of whom is to visit the settlements along the Quebec and Lake St. John Railway, and the other to be stationed at Chicoutimi where he will hold divine services as well as at Ha! Ha! Bay and L'Anse-au-Foin. This society had these places visited last year, by which it was furnished with very interesting facts; at Chicoutimi there are twelve Protestant families, at Ha! Ha! Bay there are three, and at L'Anse-au-Foin two, who are so situated that one pastor might minister to the spiritual wants of all with no unusual inconvenience, but who have no one appointed among them to call them together on the Sabbath and lead them in the public worship of their Maker. Among these however may be seen some of the most excellent Christians struggling against the kingdom of the oppressor, but who, especially the rising generation, are suffering from the negligence of the Protestant Church. About Lake St. John many were found who, admitting that they had once been Protestants, with no little shame confessed that they had now become Romanists. And one cannot but be pained to see throughout this country, standing as monuments to the vigilance of Rome and the negligence of Protestantism, men with such names as Blackburn, Grant, Harper, Harvey, McLeod, McKenzie, McLean, Robertson, Ross, etc. Among those, who, speaking the French language worship a God of dough and recognize a man, the Pope of Rome as the gate-keeper of Heaven, and who, burdened to the ground with a heavy load of ordinances, rites, and ceremonies of empty bodily service and licking the dust from the feet of their oppressors, drink deep draughts from the poisonous cup of salvation by works and purgatory, and although it is not advanced that these ever were in the best sense of the word Protestants, yet it must be admitted that by their embracing the Roman creed we have lost the opportunity of unfolding before them the glorious gospel of Salvation through Christ, which opportunity we had so long as they continued even professedly Protestant. This Society respectfully requests the prayers of those whose prayers "availeth much" and hopes

that many will also come forward with financial aid to assist in the carrying on of the good work undertaken by it. Any contributions will be gladly received by the treasurer, Mr. John Lindsay, Morrin College, Quebec.

THE third annual meeting of the Bruce Presbyterian Woman's Foreign Missionary Society was held at Port Elgin on Feb. 19. The president, Mrs. Gourlay, occupied the chair, and conducted devotional exercises, assisted by Mrs. Johnston, Paisley. A large number of delegates was present, all the Auxiliaries and Mission Bands except two being represented. A hearty welcome was tendered to the visiting members by Mrs. Joseph A. Thomson, on behalf of the Auxiliary, and suitably replied to by Mrs. Little, Underwood. In the president's address regret was expressed that there are not yet Auxiliaries in all the congregations of the Presbytery, although in some of them there are societies more or less interested in mission work. The advantages of regular attendance upon the monthly meetings as a means of gaining information and spiritual blessing, as well as affording sympathy and encouragement, were specially emphasized, and an earnest appeal was made to all to be more faithful than ever in the prosecution of the work, and in prayer for its success. Reports were received from the secretaries of the Auxiliaries and Mission Bands, nearly all of which indicate that there has been steady progress during the year. A very complete and carefully-prepared report which was presented by the secretary, Miss James, shows that there are at present in connection with the Presbyterian Society eight Auxiliaries and three Mission Bands. The report notes that there has been a better attendance at the meetings, and also that the thank-offering meetings in October are being owned and blessed of God as means of refreshing and quickening. The treasurer reported that the contributions for the year amounted to \$710, being an increase of \$207. Besides the money contributed, three large bales of useful clothing were sent to the Indians of the Muscowpetung and Pasquah Reserves. Owing to the fact that the attendance at the meetings in midwinter has been so often interfered with on account of the stormy weather, it was agreed that the annual meetings of the Society should henceforth be held in September, and the next annual meeting was appointed to be held in Paisley—at the invitation of the Auxiliary there—on the first Thursday of September next. The following officers were elected: Mrs. Gourlay, Port Elgin, president; Mrs. Johnston, Paisley, first vice-president; Mrs. Little, Underwood, second vice-president; Miss James, Walkerton, secretary; Mrs. McLaren, Paisley, treasurer. A public meeting was held at eight p.m., when Rev. J. Gourlay presided, and introduced the speakers, Rev. Messrs. J. Eadie, North Bruce, and D. McKenzie, Tara, both of whom delivered addresses suitable to the occasion. Rev. J. Johnston, of Paisley, also took part in the meeting. The meetings were interesting and profitable and were well fitted to stimulate and encourage the members.

THE eighth annual meeting of the Lanark and Renfrew Presbyterian Woman's Foreign Missionary Society was held at Pembroke a short time since. On Monday evening a fine reception to welcome the delegates and members of Presbytery was held in the basement of Calvin Church. There a very pleasant hour or two were spent, ample justice being done to the beautiful spread so kindly provided by the young ladies of the mission band. On Tuesday a meeting was held at ten o'clock a.m., Mrs. Irving in the chair. After the usual opening exercises, in which Miss Thomson, Renfrew, assisted the president, the minutes of the last meeting were read and the roll called by Mrs. S. S. M. Hunter. Forty-three delegates and friends were present, all the Auxiliaries but six being represented. In the course of Mrs. Irving's remarks many good suggestions were given, one being that if one of the meetings each month was devoted to a different mission field the interest in the work would be greatly strengthened. She also advised more united work and that one letter-leaflet at least should be taken by each Auxiliary. The treasurer, Mrs. C. B. Frost, asked that each Auxiliary send in quarterly returns, but after some discussion it was left to the discretion of the treasurers whether they be returned half-yearly or quarterly. A very thoughtful paper on "Mission Band Work," by Miss Gordon, Pembroke, was much appreciated. After prayer by Mrs. J. P. Millar, resolutions of condolence were passed with the following: Mr. J. B. Stewart, Perth; Rev. Mr. Mackay, Douglas, and Mrs. and Miss Macklam, Lochwinnoch. The officers for the year are: Mrs. Irving, Pembroke, president; Mrs. Cooke, Smith's Falls, 1st vice-president; Mrs. J. P. Millar, Pembroke, 2nd vice-president; Miss Bell, Pembroke, corresponding-secretary; Miss Stewart, Renfrew, recording-secretary. Mrs. C. B. Frost, Smith's Falls, Treasurer. The afternoon session was opened at two o'clock in the usual manner, Mrs. Patterson, Eganville, leading in prayer Mrs. W. W. Dickson, on behalf of the Pembroke Auxiliary, extended a cordial welcome to the visiting members, to which Mrs. Robertson, Perth, responded in suitable terms. After the minutes had been read and sustained the president delivered her annual address. She said "that all young people should familiarize themselves with the lives of devoted men and women, and should accustom themselves to doing good, be it ever so small. God has placed in our hands a precious inheritance, and He will help us to be faithful in our trust. The corresponding-secretary's and treasurer's reports were then presented. The Presbyterian Society consists of thirty-one Auxiliaries and eighteen mission bands. During the year nine bales and two cases weighing 1245 pounds were sent to the North-West. Total amount contributed after payment of all expenses, \$2,502—eighty-six dollars in advance of last year. It was with great pleasure that the ladies listened to an earnest address from Mrs. S. C. Williams, Montreal, who brought greetings from that branch of conference. Mrs. Ellingham, Pakenham, gave an interesting paper on "Woman's Influence," and Miss Bell read a paper prepared by Mrs. Patterson, Almonte, who was absent. Owing

to the lateness of the hour the question drawer had to be abandoned. Votes of thanks were tendered the following: (1) The railway company for their courtesy; (2) the ladies who assisted; (3) the young ladies of the Mission Band; (4) the ladies of Pembroke for their kind hospitality. The meeting closed with singing "God be with you till we meet again." In the evening a large public meeting was held in Calvin Church. The corresponding-secretary's and treasurer's reports were read by Rev. Mr. Crombie, Clerk of Presbytery, and the ladies addressed by Revs. Hugh Taylor, Lochwinnoch, and Dr. Robertson, Winnipeg.

THE sixth annual Presbyterian meeting of the Woman's Foreign Missionary Society of the Presbytery of Paris was held in Chalmers Church, Woodstock, recently, the president, Mrs. McMullen, in the chair. The morning session was devoted to business. Reports of the secretaries of the Auxiliaries and Mission Bands connected with the Society were received, almost all showing progress and increased interest in mission work. The officers elected for the year are: Mrs. Thomson, Ayr, president; Mrs. Cockburn, Paris; Mrs. Munro, Embro; Mrs. McKay and Mrs. McMullen, Woodstock, vice-presidents; Mrs. Robertson, Ingersoll, treasurer; Mrs. McWhirter, Woodstock, corresponding secretary; Miss Whitelaw, Woodstock, recording secretary. The meeting was adjourned till 2 15 p.m. Lunch was served in the lecture-room of the church, and the delegates spent a pleasant social hour together. There was a large number of delegates and friends present at the afternoon meeting. After devotional exercises, conducted by the president and Mrs. Munro, Embro, the visiting delegates were very cordially welcomed to Woodstock by Mrs. McKay, on behalf of Knox and Chalmers Church Auxiliaries, Mrs. Beattie, of Gobles, responding. The president, in a pleasant, conversational way, reviewed the work of the Society for the year, emphasizing the power of prayer for our missionaries and for ourselves. A fine solo, "The Contrite Heart," was well rendered by Miss McMullen. The annual reports of the secretary and treasurer of the Presbyterian Society showed no great increase of membership, but much greater interest in the work done at home and in the foreign field, the circulation of the "Leaflet" having been doubled this year. The prospects for the new year are most hopeful. There are twelve Auxiliaries and fifteen Mission Bands, with a membership of 704. The amount contributed, \$1,359.56, being a slight increase on last year's contribution. Besides this, a bale of clothing, weighing 830 pounds, was sent to Cote's Reserve, North-West Territory. The address of the afternoon was given by Mrs. McQueen, of Hamilton. Her earnestness of word and manner made an impression which will not soon pass away. She was listened to with intense interest as she spoke of the great need of work which only women can do. The need of more thorough consecration to Christ in our home life first; the inconsistency of the individual weakens the whole. A very pleasant feature of the meeting was the kindly words of greeting from the sister societies of the Baptist, Methodist, Episcopal and Congregational Churches. Interesting, carefully-prepared papers were read by Miss McKnight, Ayr, on "Open Doors"; by Mrs. Brown, Paris, on "Our Work in China"; by Miss Baxter, Ingersoll, on "Our Mission in India." The Question Drawer was conducted very ably by Mrs. Scott, of Glenmorris. Mrs. McMullen was appointed to represent the Society at the coming annual meeting at Kingston. A cordial invitation to meet next year at Ayr was accepted. The evening meeting was well attended. The chair was taken at eight o'clock by Rev. Mr. McKay, pastor of the Church. Devotional exercises were conducted by Mr. Munro, Embro, and Dr. McMullen. An anthem was sung by the choir, and after a few opening remarks by the chairman, Rev

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Mr. Cockburn, of Paris, presented the congratulations of the Paris Presbytery to the Society, dwelling strongly on the fact—which seemed to be the key-note of the whole day's proceedings—that the pecuniary results were but a small part of the work done by the Woman's Foreign Missionary Society. Rev. W. J. Clarke, London, in a forcible, practical address, spoke of "Hindrances to Mission Work," the chief of which were ignorance, indifference, indolence and the iniquity of the nations, keeping the close attention of the audience throughout. The Rev. Mr. Hutt, of Ingersoll, gave a powerful, eloquent sketch of the life of William Carey, and the results of his constant, self-denying, faithful work, as shown in missions of to-day. A hearty vote of thanks was tendered the ladies of Woodstock for their kindly, hospitable reception to the delegates and their friends. The musical part of the programme rendered by the choir and the solos of Misses McMullen, Young and McKay gave great pleasure to the listeners. The selections were most appropriate, brightening the whole day's proceedings. The doxology was sung, and Rev. Mr. McKay, of Parkdale, closed with the benediction what all felt to have been a most enjoyable, profitable meeting.

**PRESBYTERY OF TORONTO.**—This Presbytery met on the 3rd inst. Rev. J. Frazer was appointed Moderator for the ensuing six months, and he took the chair accordingly. The Presbytery took up the resignation of Rev. D. Mackintosh, as tendered by him at last meeting. Commissioners appeared from his congregations and were severally heard who stated in substance that while appreciating his personal worth and official fidelity, yet in view of his very infirm health they would offer no opposition to the acceptance of his resignation. It was then moved and agreed to, that the Presbytery are constrained in the circumstances to accept the resignation of Mr. Mackintosh, and, at the same time, recommend that he be placed by the General Assembly on the Aged and Infirm Ministers' Fund (with leave to retire from the active duties of the ministry) and that his annuity date from the time of his retirement, viz., the first day of April. Rev. R. Wallace was appointed to preach to the congregations concerned in this matter on the first Sabbath of said month, and to declare the charge vacant. Rev. R. Thynne was appointed Moderator of the Session during the vacancy. The Presbytery also took up the resignation of Rev. T. T. Johnston, and after hearing the parties concerned it was moved and agreed to accept of his resignation, said decision to take effect on and after the next Sabbath. Rev. K. MacLennan was appointed to preach to the congregations concerned on the 15th inst., and to declare the charge vacant, and Rev. J. M. Cameron was appointed interim Moderator of the Session. Application was made by Rev. D. J. Macdonnell for leave of absence from his pastoral charge for the space of three or four months, and the leave applied for was granted to him with the hope that the long tour he proposed to take would materially serve to benefit his health. It was reported by Rev. J. A. Grant that he had met with the congregation of Bonar Church, Toronto, and had moderated in a call which was given unanimously in favour of Rev. Alex. MacGillivray, minister of St. John's Church, Brockville. The call on being examined was found to be signed by seventy-five members, and concurred in by seventy-nine adherents. A guarantee for stipend was read, accompanied by a copy of reasons for translation. The conduct of Mr. Grant in this matter was then approved of. Thereafter commissioners appeared for the congregation and were severally heard in support of the call. On motion made the call was unanimously sustained, and ordered to be transmitted, together with relative documents, to the Presbytery of Brockville, and Revs. J. A. Grant and G. M. Milligan were appointed on behalf of their own Presbytery to prosecute the call before the Presbytery aforesaid. An extract minute of the Presbytery of Barrie was read, setting forth in substance that a call from the congregation of Angus and New Lowell in favour of Rev. J. D. Leishman, of Chester—their former pastor—had been sustained by said Presbytery, and ordered to be transmitted, together with relative documents, to this Presbytery, and that Rev. J. Burnett, Messrs. Paton, Mather and Golan had been appointed to appear before this Presbytery in prosecution of the call. The call and relative documents were produced and laid on the table, and Rev. G. Burnfield was appointed to preach to the congregation of Chester, and cite them to appear for their interests at next meeting of Presbytery, the other parties concerned to be duly notified thereat. Agreeably to application made leave was given to Rev. J. Alexander to moderate in a call from the congregations of Georgetown and Limehouse. It was moved by Rev. D. J. Macdonnell, seconded by Rev. Dr. McLaren, and agreed to, that the Presbytery recommend to Kirk Sessions within their bounds that a special collection be made on an early Lord's Day for the benefit of the families of the men who perished in the mine at Springhill, N.S. The following were appointed commissioners to the next General Assembly: Ministers by rotation, Revs. D. Camelon, W. G. Wallace, J. Mutch, G. E. Freeman, Walter Reid, John Neil, D. B. Macdonald, Dr. McTavish, J. W. H. Milne, W. A. Hunter, R. Hadlow, R. J. M. Glassford. Ministers by ballot, Revs. Dr. Reid, Dr. Caven and Dr. McLaren. Elders by nomination, Messrs. J. A. Paterson, James Brown, R. J. Hunter, and W. T. McCutcheon. Elders by ballot, Messrs. Hamilton Cassels, J. K. Macdonald, W. M. Clark, Joseph Gibson, R. McClure, Justice MacLennan, John Milne, Gilbert Jaffrey, A. L. Gillies, John Winchester and R. S. Goulay. According to notice previously given, an overture to the Supreme Court of the Church was submitted for adoption by Rev. R. P. Mackay, but, after a brief consideration of it, it was left for further consideration till next meeting of Presbytery. The Presbytery then adjourned to meet again on the first Tuesday of April, at ten a.m.—R. MONTGOMERY, Pres. Clerk.

**ANNUAL CONGREGATIONAL MEETING.**

THE annual meeting of Bonar Presbyterian Church was held the other week and the different reports presented showed beyond the shadow of a doubt that there is a promising field for the operations of this enterprising congregation in that growing neighbourhood. The number of members now on the communion roll is seventy-seven; at the organization of the congregation a little over a year ago the members numbered forty-nine, so that good progress has been made during the first year. The total amount collected for all purposes during the year was \$2,139.23; \$1,426.40 was expended in the erection of a new place of worship. The Building Committee have succeeded in completing a commodious edifice which is capable of seating 400 and is so planned that the seating capacity can be doubled without much inconvenience to the worshippers. The Session consists of five members and the Board of Managers comprises a membership of nine. The Sabbath school has over 100 scholars on the roll and an efficient staff of fifteen teachers and officers. A library in connection with the school consisting of 400 volumes is about to be put into circulation. There is also an energetic Young People's Society of Christian Endeavour doing a noble work among the young and has done much to stimulate the work of the congregation during the year. An efficient choir has also contributed much to the success of the past year. Mr. R. W. Prittie, of Toronto, besides rendering substantial aid to the congregation has presented them with a beautiful and costly communion service, a gift which was greatly appreciated by the congregation. A most important step has just been taken when at the last meeting of the Presbytery an enthusiastic call was extended to the Rev. Alexander MacGillivray, of Brockville, and it is to be hoped that the reverend gentleman will see it to be his duty to accept the call to the pastorate of such a promising and deserving congregation. There is in that growing part of the city a field for labour such as is seldom presented, and the interests of the whole Church require that a good and experienced man such as the congregation have chosen should take hold of the work and prosecute it with vigour. The results of the past year without a pastor speak volumes for the success of the future with a pastor.

**SPEAKING** of the Annual Report of the Federal Life Assurance Company, which appears in this issue, the *Monetary Times* says: Admirers of the plan of insurance as pursued by the Federal Life, of Hamilton, and it has many among young people, will find that a goodly number of persons has been added to that Company's list of policy-holders during last year. Upwards of 1,000 applications, covering \$2,367,000, were favourably received, and the number and amount might have been increased by 131 and \$321,000 respectively, but, not coming up to the required standard, were declined. This result for 1890 makes the aggregate amount of insurance at force on 31st December, \$11,026,587, represented by 4,337 policies. The net sum paid out last year for death claims was \$94,850, and the income from premium receipts and other sources reached a total of \$245,565 31, or something more than \$30,000 of an increase over 1889. Exclusive of the uncalled guarantee capital there is an apparent surplus in favour of policy-holders of \$80,000, or about \$160 of assets to every \$100 of liabilities. With the uncalled capital added the surplus would be nearly \$700,000.

A CONCERT of unusual excellence and attractiveness was given in the Pavilion last week under the management of Signor D'Auria. It was a combination of the Toronto Symphony Orchestra and the Toronto Choral Society, both of which organizations are now under the direction of that thoroughly accomplished and enthusiastic musician. The principal effort of the evening was concentrated on Hofmann's cantata "Melusina," which was ably interpreted by Madame D'Auria, Miss Dick, Mr. H. M. Blight and Mr. E. W. Schuch and the members of the Choral Union. Fine selections were also given from the masterpieces of Gounod, Weber, Beethoven, Strauss and others. Signor D'Auria's "Recollections of Scotland" were rendered with fine effect and delighted the large audience assembled.

## SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet, which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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### British and Foreign.

MR. SPURGEON's health is again causing some anxiety to his relatives and friends.

DR. THOROLD, during the thirteen years he was Bishop of Rochester, received and answered 101,000 letters.

AN English organ of the Bengali Christians has been started with the title of the *Hengal Christian Advocate*.

MR. CAINE announced at the Memorial Hall, London, that above 10,000 liquor-shops had been closed in India.

DR. M'CAW, of Jersey, intimates his intention to retire at an early date from the active duties of a settled pastorate.

MRS. ROBSON, widow of Dr. Robson, of Wellington Street Church, Glasgow, died recently in her eighty-fifth year.

HON. AND REV. A. T. LYTTELTON, master of Selwyn College, has been elected Hulsean lecturer for the present year.

PROF. CHARTERIS will be one of the British delegates at the Evangelical Alliance meetings to be held at Florence from April 4 to 12.

DR. T. W. JEN BLAKE, formerly headmaster of Rugby, a Broad Churchman and a picturesque writer on art, succeeds Dr. Plumtree as dean of Wells.

MR. J. W. MACKAIL, so well known for his prose translation of Virgil, will probably succeed the late Prof. Sellar in the Chair of Humanity in Edinburgh.

MR. V. H. QUILLIAN, the founder of the mosque at Liverpool, numbers among his English converts some half-dozen ladies, one of whom is secretary of the Society.

THE Rev James Pittendrig, M.A., of Pittendrig, has been granted twelve months leave of absence in order to take a voyage to Australia for the benefit of his health.

DR SCOTT, in the current number of *Life and Work*, says: We have made the ministers of all churches that originated in secession because of patronage eligible for our vacant parochial charges.

PROF. EDWARD CAIRD has concluded his course of Gifford Lectures at St. Andrew's. They have been remarkably well attended. Professor Max Muller has also concluded his lectures in Glasgow.

MR. CAMPBELL FRASER, who has for thirty-five years occupied the chair in which he succeeded Sir William Hamilton, intimates his resignation. For several sessions he has been unable to preserve order in his class-room.

THERE are eight retreats for inebriates in England, all organized since 1879; of these three are for women only. The Manchester retreat is the largest of the three; and, like all the others, it is quite full. Fresh applications pour in daily which have to be refused.

DR THAIN DAVIDSON, who is a native of Broughty Ferry, where his father was parish minister, received a specially warm welcome at Dundee, when he lectured in the Kinnaird Hall under the auspices of the Young Men's Christian Association. His lecture was entitled "Wonderland; or, A Trip to the Verge of the Universe," and proved a most attractive and graphic discourse on astronomy.



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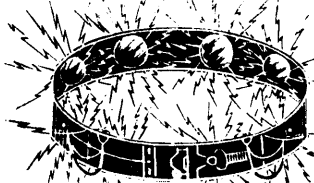
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THE GREAT MODERN REMEDY

can do for them. To heal the sick we must destroy the cause; to do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a humbug. No Electricity. "Health without Medicine," which contains nothing but the advice to use hot water enemas or other remedies with no anti-septic qualities will do this. "The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance."

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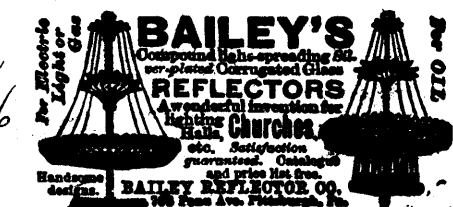
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Removes The Pimples, Moth-Patches, Rash, Freckles, and Skin Diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of forty years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name.

The distinguished Dr. L. A. Sayer, said to a lady of the haughtiest (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. FERD. T. HOPKINS, Prop., 37 Great Jones St., N. Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of any one selling the same.



BAILEY'S REFLECTORS

Caution to Parents.

THE delicate Skin of Infants and Children is particularly liable to injury from coarse and unrefined Toilet Soap, which is commonly adulterated with the most pernicious ingredients; hence frequently the irritability, redness, and blotchy appearance of the Skin from which many children suffer. It should be remembered that

ARTIFICIALLY COLOURED SOAPS ARE FREQUENTLY POISONOUS,

particularly the Red, Blue, and Green varieties; and nearly all Toilet Soaps contain an excess of Soda. White Soaps, such as "Curd," usually contain much more soda than others, owing to the use of cocoa nut oil, which makes a bad, strongly alkaline Soap, very injurious to the skin, besides leaving a disagreeable odour on it. The serious injury to children resulting from these Soaps often remains unsuspected in spite of Nature's warnings, until the unhealthy and irritable condition of the skin has developed into some unsightly disease, not infrequently baffling the skill of the most eminent Dermatologists.

PEARS' SOAP

is absolutely pure, free from excess of alkali (Soda), and from artificial colouring matter. It is specially recommended for Infants and Children, because it is perfectly pure, and does not irritate their delicate sensitive skin, nor make their little eyes smart. It lasts so long that it is certainly the CHEAPEST as well as the BEST Toilet Soap. It makes Children feel comfortable, and hence happy after their bath, and by its use the natural softness and brightness of their complexions are improved and preserved.

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EGG LEMONADE.—One white of egg beaten stiff, one tablespoonful of sugar, one glass of water, juice of one lemon. A delicious drink at any time, but especially cooling in fevers.

PUDDING SAUCE.—One cup of sugar beaten with the yolk of one egg; turn on a cup of boiling water; flavour with lemon; beat the white to a froth, and pour on top.

POTATO CROQUETTES.—Take warm mashed potatoes and add the beaten yolk of an egg, and a little cayenne pepper and nutmeg. Beat thoroughly and mould up into balls or oblongs. Roll these in egg and then in fine cracker crumbs and fry in boiling lard.

RHUBARB JELLY.—Take rhubarb stalks, wipe clean, peel and cut into inch pieces. To each pound of fruit add three-quarters of a pound of white sugar; put it on and boil until the juice is well drawn. Strain into preserving kettle, boil quickly until it clings to the spoon; skim well, and put in moulds or jelly glasses. Use no water.

TO BOIL AN EGG PROPERLY.—Put in a vessel, cover with cold water, place over the fire, and when the second the water begins to boil your egg is done. The white is as delicate as a jelly and as easily digestive and nutritious as it should be. Try it. The information is worthy of consideration, since the speaker has occupied the place of chef at several of the largest hotels in the country.

CELERY SAUCE FOR BOILED POULTRY.—Cut the green tops off five or six heads of celery, and cut the white parts into small bits, and boil them till tender in a half a pint of water; mix two or three tablespoonfuls of flour quite smooth in a little milk, then add half a cupful more milk, and stir it into the celery; add a small lump butter and salt to taste, let it come to a boil and serve.

RHUBARB PUDDING.—Prepare the stalks as for pies; butter well the bottom of a pudding dish, then lay in buttered slices of bread; cover with rhubarb, sprinkle abundantly with sugar, then another layer of buttered bread, and so on until the dish is full. Cover and steam while baking for half an hour, then remove the cover and brown for ten minutes. A meringue is an additional improvement, but not necessary. Eat with creamy sauce.

MOULDED RICE OR SNOW BALLS.—Look over and wash two cupfuls of rice, put in a double kettle, cover with water, and add half a teaspoonful of salt, cook until soft, pour into teacups that have been previously dipped in cold water, set away to cool. When ready to serve for dessert turn the cups bottom side up into saucers and they will come out whole. Serve with thick cream, sweeten with white sugar or custard made in a double kettle.

COLD BAKED HAM.—Cover a twelve-pound ham with a crust made of flour and water. Bake in a hot oven eight hours. Take up. Remove the crust and skin. Put in a pan without water, pour over a teacup of vinegar, in which dissolve a tablespoonful of common mustard, the same of French mustard, and bake one hour, basting frequently. Then cover the ham with brown sugar and put back in a slow oven twenty minutes. Take up and let cool. Then press by turning a dish over it with a heavy weight. When cold it will cut in firm slices.

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"Favorite Prescription" gives satisfaction in every case, or money paid for it is promptly refunded. That's the way it's sold; that's the way its makers prove their faith in it. Contains no alcohol to inebriate; no syrup or sugar to derange digestion; a legitimate medicine, not a beverage. Purely vegetable and perfectly harmless in any condition of the system. World's Dispensary Medical Association, Prop'r's, 663 Main St., Buffalo, N. Y.

**RICE PUDDING.**—Put one quart of sweet milk in a double boiler, add one cup of rice, nicely washed, boil slowly until soft, then salt to taste and served with whipped cream or custard; or it is nice with hard sauce.

**CRACKER PUDDING.**—Two cupfuls of crackers broken into small pieces, two quarts of milk, two beaten eggs, one cupful of milk, two beaten eggs, one cupful of raisins, one teaspoonful of cinnamon, half a teaspoonful of salt, three-quarters of a cupful of sugar. Butter the pudding-dish, pour in the mixture, set in a shallow dish of water and bake until not milky, stirring two or three times during the first of the baking. Eat with good hard sauce.

**COMPOTE—RHUBARB AND RICE**—Cut a small bundle of rhubarb into inch pieces; after peeling put into a stewpan with one and one-half pounds of white sugar; simmer until rhubarb is cooked. Pour off the syrup, and reduce by boiling to one-half, then add the rhubarb and let it cool. Boil some rice in milk with a little sugar added; let it cook tender, then cool. Make a border of rice in a glass dish, and put the rhubarb in the centre, and serve with powdered sugar over it.

**COTTAGE HEARTH LEMON PIE.**—One slice of bread soaked in hot water, one cup of sugar, the juice and grated rind of one lemon. Beat well together, and bake with two crusts. This makes about a pint, and I bake it in a deep plate. Now that rhubarb is in season, instead of the regulation pie I take a nappy, butter it, put in sugar, a sprinkling of flour, then rhubarb peeled and cut in small pieces. Add more sugar, and cover with a nice biscuit crust. When ready to serve, turn it out bottom side up on a deep plate.

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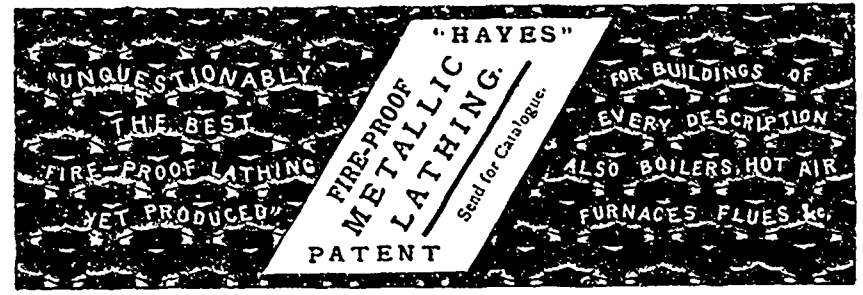


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**TO COOK PARSNIPS.**—Scrape them and boil till tender, then cut them in long slices about one-third of an inch thick. Season to taste with salt and pepper. Dip the slices in melted butter and in flour. Place two table-spoonfuls of butter in the frying-pan and as soon as it is melted cover the bottom of the pan with the parsnips. Fry them brown, turn and when done place on a hot dish.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

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MEETINGS OF PRESBYTERY. QUEBEC.—In Chalmers Church, Richmond, May 13, at 4 p.m. STRATFORD.—In Knox Church, Stratford, May 12, at 10.30 a.m. TORONTO.—In St. Andrew's Church West, on first Tuesday in April, at 10 a.m. WHITBY.—In Oshawa, Tuesday, 21st April at 10.30 a.m.

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WOMAN'S Foreign Missionary Society. PRESBYTERIAN CHURCH IN CANADA WESTERN DIVISION.

The Fifteenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in CHALMERS' CHURCH, KINGSTON ON TUESDAY and WEDNESDAY, THE 14th AND 15th APRIL, 1891.

Sessions will open on Tuesday at 10.30 a.m. and 2.30 p.m., and on Wednesday at 2.30 p.m. The Board of Management will meet in the School Room on Wednesday morning at 10 o'clock, and at the same hour a Devotional Meeting will be held in the Church.

THE USUAL PUBLIC MEETING, Rev. Dr. Wardrobe, Convener of the General Assembly's Foreign Mission Committee, presiding, will be held in St. Andrew's Church on Tuesday evening at eight o'clock. The Women of Kingston extend a cordial invitation to representatives from every Branch of the Society throughout the Western Division. Delegates who expect to attend will kindly send their names and addresses to Miss Mowat, 180 Johnstone Street, Kingston, who will provide homes for them during their stay in the city. It is very desirable that names be forwarded as soon as possible. Railway Certificates to travel at Reduced Rates will be procured from the Ticket Agent at Starting Points, and signed by him. They will also require to be signed by Mrs. Shortreed, at Kingston. For further information see March and April Letter Leaflet.

NOTICE - TO - Treasurers of Congregations. It is Particularly Requested that all Contributions for Home Missions and Stipend Augmentation be sent in without delay, as the Committee meets on the 24th inst.

All Contributions for the Schemes of the Church for 1890-91 should be sent in AS SOON AS POSSIBLE. The books will positively lose on 30th April. W. REID.

MISS AGNES KNOX, THE DISTINGUISHED ELOCUTIONIST, Under the management of Mr. PERCIVAL T. GREENE. Miss Knox is at liberty for contracts, Recitals, etc. Address GEORGE C. DOWNES, Academy of Music, Toronto.

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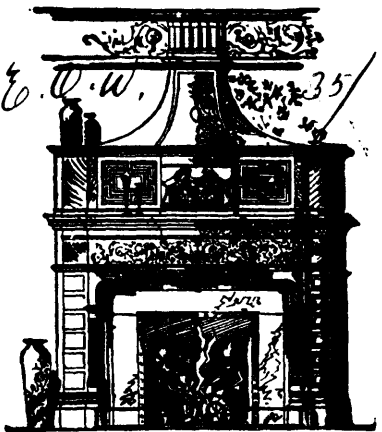
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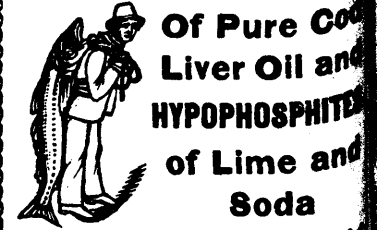
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