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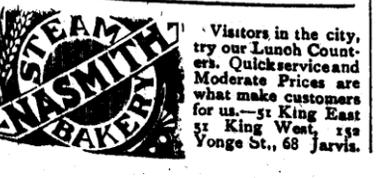
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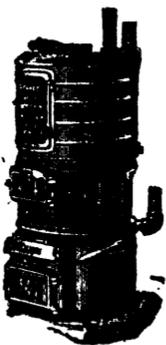
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A strong cement for mending china is made as follows: prepare a thick solution of gum arabic and water, and stir in plaster of Paris until the paste is very thick; apply it with a brush to the broken edges, set them carefully together, tie a string around them, and put away several days to harden. It will break in a new place before the old fracture will part.

A New Way to Cook Eggs.—A pleasing variety in the way of cooking eggs is as follows. Boil the eggs twenty minutes; cut the whites fine and place around the dish, leaving a place in the center for the yolks, which must also be chopped fine. Pour cream sauce over them made like this: Melt one tablespoonful of butter, stir into it a level tablespoonful of flour, then add gradually a half pint of milk, stirring all the time until perfectly smooth. Season to taste.

A medical expert says that the fact should not be lost sight of that cold air is not necessarily pure air. Consequently, the practice of opening up a warm room to let the coldest air of the winter rush through it like a blast from the north pole, is by no means as healthy as it may seem to the "pure air" enthusiasts. If an open fireplace is used, very little other ventilation is necessary. If a closed stove is the heater then the room should be ventilated, and by ventilation is not meant refrigeration.

Creamed Potatoes.—New potatoes in early summer are best for this dish, but any can be used. If new, rub off the skins, but do not scrape. If old, peel them before cooking. Cook quickly in boiling water. Have ready a pint of sweet cream and milk, mixed, put in a spider or Scotch bowl, and when it comes to a boil add onespoonful of flour mixed well with two spoonfuls of butter, and with cold milk stir one minute, drain the water from the potatoes and sprinkle salt over them; remove to a hot tureen and pour cream sauce over them.

One-Egg Cake.—Cream one cupful of sugar and a half cupful of butter; add the beaten yolk of one egg, beat all together; one teaspoonful of soda dissolved in a very corner of the fire and let it simmer twenty minutes; add one tablespoonful each of curry powder and flour; mix the whole well together and let it boil three minutes; pass it through a coarse sieve; serve with bits of roasted chicken in it, and boiled rice in a separate dish. This is said to be the original East Indian recipe.

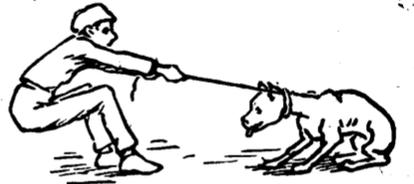
Marble Cake.—For dark portions of the cake: One cup of molasses, two cups brown sugar, one cup sour cream, five cups of flour, one cup of butter, the yolks of seven eggs, two spoonfuls of well ground cinnamon, one teaspoonful each of ground allspice, cloves, and black pepper, one-half a nutmeg grated, and one teaspoonful of soda. For the light part: Two cups of white sugar, one cup of butter, three cups of flour, one-half cup of sweet cream, the whites of seven eggs, and one-half teaspoonful of cream of tartar. Spread a thin layer of cake on bottom of the cake-pan, then drop alternate spoonfuls in rings or stripes until all is used. Bake about two hours. I am never troubled with my cakes bursting, but I think your cake bakes too fast at the top at first. After your cake has risen sufficiently, quicken your fire.

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VOL. 22.

TORONTO, WEDNESDAY, APRIL 19th, 1893.

No. 16.

Notes of the Week.

The United States has 18,812,776 persons of school age, of whom 13,010,130 are enrolled in school.

A pneumatic tube connects Paris with Berlin. It is used for postal purposes, and makes it possible for a letter mailed in Paris to be delivered in Berlin in thirty-five minutes.

In Hungary it is proposed to pay the members of parliament an annual sum of £250 instead of a daily sum with sundry additions. In Switzerland the payment of members is per diem—when present.

It is now settled that the German emperor cannot carry his new army bill through the Reichstag. It increased the expenses \$15,000,000 a year, which was to be derived mainly from increased taxes on beer and spirits.

The House of Commons has practically sanctioned a resolution in favour of the payment of members. It is significant, says the Christian Leader, that it was proposed by two of the youngest members of the House, Messrs. Allen and Dalziel.

It is, in its way, a significant fact that the Emperor of China is learning English. Once on a time, such an act of condescension would have been impossible. It shows that Western ideas are penetrating into the most exclusive of Oriental courts.

The Duke of Connaught, presiding over a meeting of the British and Foreign Bible Society at Portsmouth Town Hall, said that wherever it was possible for men to push on over land or sea, over mountain or morass, there the colporteurs of this society would be found at work.

Sufficient means have now, we believe, been provided for the erection in St. Giles of a monument to the memory of the great Marquis of Argyle, the man of whom the author of "The Scots Worthies" says that "he had piety for a Christian, sense for a councillor, courage for a martyr, and a soul for a king."

The Presbyterian Church in Japan, which is now one body, has in it at present six presbyteries, seventy-three churches, and a membership of 10,908. In the late meetings of the presbyteries, it was noted with great satisfaction that really able and judicious men were coming forward from among the natives to be leaders in the churches.

One of the largest organizations in the world is the China Inland Mission. It has 526 missionaries on its staff, who occupy 103 stations in 14 provinces of the Celestial Empire. These have 94 organized churches, with 3,038 communicants, 82 boarding and day schools, 7 hospitals and 18 dispensaries and opium-refuges. And all this is maintained on an income less than £27,000 a year.

A new school, called "The Congo Training Institute," has been established in Wales. The founder is a Mr. Hughes, who was obliged by the state of his health to retire from mission work in Africa, and who brought two "natives," whom he had redeemed from slavery, home with him. Since his return, thirteen more boys have been placed under his care, and it is hoped to increase that number to fifty. A similar institution for girls is also contemplated. The idea is to educate all these young people for missionary work.

In South-eastern Russia there is a body of Jews that ignore the Talmud and accept the Bible only. This sect passes under the name of Karaites, and the government have ordered that all Jews who join this sect shall be allowed to remain in the country.

"Papal paganism" is a good name for the kind of ungodliness that prevails in Mexico and the Central and South American States. Perhaps the same thing would prevail in the United States if the Pope and his agents could have full sway for a sufficient length of time.

Principal Brown, of Aberdeen Free Church College, lecturing on the Revised Version of the New Testament, said that while it was true, as was said by Dr. Fleid of Norwich, that the language was Fifth Form English, the version was for that very reason valuable for consultation on almost every verse and clause and word.

Principal Dykes, of the Presbyterian College in London, is in the best of good luck. He has received a fine site for a Theological School at the University of Cambridge, and has also obtained a gift of \$75,000 for the erection of suitable buildings. This will give Presbyterianism distinct visibility in the old and famous University town.

King Oscar, of Sweden, is very simple and unaffected in his manners. When he went to see the Pope he kissed him on both cheeks. Such a salute was quite irregular, long usage having established the custom of kissing only the Pope's hand. This rule was only broken once, in the case of the late pontiff, by a president of the United States. General Grant simply shook him by the hands and said, "How do you do, sir?"

Thirty-five per cent. of the patients in the New York Presbyterian hospital, remarks a contemporary, last year were Roman Catholics. Ninety per cent. of the whole number of patients were treated and cared for without charge. More than one-third of these are Romanists who cannot get free treatment in their own hospitals, notwithstanding the boast of the Romish Church that she is devoted to the relief of the poor and suffering.

The people of Russia are more afflicted with the infirmity of blindness than any other people on the globe. It is said that there is an average of twenty-one blind persons to every 10,000 of population. In 1876 according to official figures, there were 189,872 totally blind in European Russia, the Caucasus and Poland. In Poland there are twenty-five blind men for every fourteen blind women, and the same percentage holds good over the most of Russia in Asia.

The London Advertiser has been requesting the views of leading temperance men on the prohibition question. Rev. Dr. Cochrane, of Brantford, says:—"I fear that at present the country is not ripe for prohibition, to make it workable. While this may be so, I believe a plebiscite should be taken, to ascertain just the feeling on the subject. While a majority may be in favour of prohibition, a minority may render it unworkable. Many good men in favour of temperance reform do not regard prohibition as the best method to effect the end. I believe in giving the franchise to women in this, and everything in which they are interested. The evils of intemperance are so manifest that the great majority of good citizens are, I believe, ready to give up their theoretical opinions on the subject for practical legislation.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: A starving man won't find fault with the table cloth.

Lubbock: We must not let pleasures have rule over us, or they will soon hand us over to sorrow.

Ram's Horn:—What's the use of asking the Lord to save the whole world every time we get down on our knees, if we are too stung to help keep up the church?

Dr. Gherhard Uhlhorn: The best defence of Christianity is, and must always remain, the simple, faithful preaching of the gospel, and the real witness of the power of Christianity in the life and conversation.

Christian Leader: Spare your scolding. Shut up in a dark cave from which they can never swarm forth, all the words that have a sting in them. You will be sorry for them after awhile—very soon will you be sorry—perhaps to-morrow.

Cumberland Presbyterian: Pray for your enemies. This is the best way to overcome hatred in your own heart and to change the hatred in their hearts to love. "You can't hate anybody that you truly pray for," nor can the one prayed for long continue to hate you.

Vineland Outlook: The liquor traffic cannot be taxed to death. Taxation may increase revenue, but until the same law which taxes the sale of liquor shall also fix the maximum price at which it can be sold, the tax will not reduce the income of the dealer, while it does increase the burdens of the consumer.

Dr. T. L. Cuyler: A good rule is to take short view. "Sufficient unto the day is the evil thereof; no man is strong to bear to-day's load with to-morrow's load piled on top of it. The only look far ahead that you and I should take should be the look towards the judgment seat and the offered crown at the end of the race. That is the way to get a taste of heaven in advance.

Dr. W. M. Taylor: Let us hold on, no matter what we are required to contend against; and let us rest assured that at length Christ will come to us with such strengthening influence that we shall rise to something nobler than, without our struggles we could ever have attained. Let us then, toll on. It is but a little while, at the longest, and no contrary wind can last forever.

Dr. A. T. Pierson: I am ashamed to speak of giving as a study, because it grows on me more and more that we ought to lose sight of it as a duty and only think of it as a transcendent privilege. There is something in love that takes off the asperities of duty. "I delight to do Thy will, Oh my God." That is the atmosphere of duty. "I ought to do this thing," but the love atmosphere, "My meat is to do the will of Him that sent me, and to finish His work."

Wives and Daughters: "If morality means anything it means right-doing. If men find it hard to do right, that is no reason why men should say that wrong-doing is wrong for women and right for men. Least of all should they prop themselves with the fallacy that because wrong-doing is commoner among their own sex than among women it is therefore the more excusable. The commoner a crime is the keener should be the recognition of its significance, and the stronger the determination to stamp it out.

Prof. Henry Drummond: Contemplate the love of Christ and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object and fall in love with it and grow into likeness to it. And so look at this perfect character, this perfect life. Look at the great sacrifice as He laid down Himself, all through life and upon the cross of Calvary, and you must love Him. And loving Him you must become like Him.

Philadelphia Presbyterian: We often worry more over troubles which never come than over those which actually befall us. We live in fears of our own fancy, or in perplexities and misgivings of our own creation. Even the ills of life are rendered worse by vivid imagination. It is foolish, however, thus to embitter our days. We should cultivate that Christian philosophy which glids the future with hope and accepts the present with patience and resignation. Trustfulness in the Lord dissipates anxiety, while hopefulness brightens all occurrences. Health, comfort and joy are all dependent upon making the best of what is, and leaving what is to come in God's hands.

The Golden Rule: The Card Party:—"The card party in the private parlor may be but a harmless evening diversion to the young lady who gives it, an innocent refuge for the emptiness and stupidity which can not converse because it will not take the trouble to think, but to some of her guests be fatal food for a passion which grows to an insanity not second to the appetite for strong drink, and which its victim will gratify at any cost. The whole interest of a game of cards, in the parlour or the saloon, turns upon the chance involved, whether it be the mere delight of winning or the more substantial stake, and what essential difference is there between playing for five dollars in a saloon and playing in the parlour for the prize bought with five dollars? Do you say a difference in the demoralizing surroundings? But the passion acquired and encouraged in the one case has led many a young man to the other."

Dr. Felix Adler: The chief characteristic of modern industry is to be found in the fact that no one artisan attempts to finish the entire product, but that to each one is assigned only a limited part of the common task. Perfection in detail is thus secured, and from the perfect performance of the several functions there results a perfect sum total of effort otherwise unattainable. Regarding the moral life as the common task set to human society, we shall readily perceive that this task also specializes itself in the various callings and vocations. The moral experience of the physician is in important particulars different from that of the lawyer, that of the lawyer is different from that of the merchant, and that of the merchant, again, is different from that of the scholar. The temptations, also, of the physician differ from those of the lawyer. Different kinds of virtues are encouraged in the different walks of life. The opportunities of gaining an insight into the moral nature are not the same. The end would be attained if each person would contribute thoroughly to moralize his own calling, to perform perfectly those moral functions which his own special vocation in life demands. The perfect mastery of the details of duty in all the various lines of human action, would result in a perfect sum total of moral effort which cannot otherwise be obtained.

Our Contributors.

KNOX SHOULD JUBILATE NEXT YEAR.

BY KNOXONIAN.

We learn from Dr. Gregg's admirable "short history of the Presbyterian church in Canada" that Knox college began to exist on the 5th of November, 1844. The institution was opened in a room in the residence of Professor Esson, on James St., and had fourteen students, about half of the number that were graduated at last convocation. The furniture of the institution consisted "of a long deal table, two wooden benches and a few chairs" which no doubt were wooden too. The library was made up of Mr. Esson's books and a few more kindly lent by neighboring clergymen. Dr. Gregg does not say anything about the opening ceremonies. Perhaps there were none and the good doctor not being in the habit of drawing on his imagination for his facts could not give a graphic description of events that never occurred. Dr. Gregg is not gifted in that way. His forte as a church historian is to stick to the bare, bald facts. Unless somebody gifted with a lively imagination comes to the front and writes up a description of the first opening of the college, we fear the "inauguration ceremony" will go unreported.

Knox has always been a modest kind of institution. Far be it from us to say that all her sons have been specially afflicted in that way; but the institution herself has always been modest, almost to bashfulness. Even her rivals, or perhaps we should say co-workers, will admit that Knox has never been a selfish, aggressive, self-assertive college. No doubt her generous policy has paid her well in the end, but it was never adopted because that kind of a policy always does pay best in the end. One thing everybody will admit Knox has never amounted to much in the matter of state occasions. She has always been a dead failure in the show business.

In the session of 1845, the college moved from James to Adelaide st. Dr. Gregg says nothing about the moving but we venture to say the institution moved modestly. Quite likely a number of the students carried the long deal table, and two or three shouldered the wooden benches and the others carried the chairs. Dr. Burns very likely was about to see that everything was put in good shape in the new quarters. Next year there was another flitting. The institution moved down to the building now used as the Queen's Hotel. Dr. Gregg is exasperatingly brief here to. He does not say whether there was any "inauguration" at the new quarters or not. If there was a demonstration of any kind we venture to say it was modest. We say that on general principles. The institution never was much good at getting up demonstrations.

In 1854 the college moved up to Elmsley Villa, the residence of that noble man, Lord Elgin, when he was Governor-General of Canada. Owing for the first time in its existence a home of its own, and that home the residence of a man like Lord Elgin, Knox might well have been excused for demonstrating a little at that happy epoch in the history of the institution, but we do not learn that there was any demonstration. Somebody should turn up a file of the Globe, and see if the enterprising reporter of that day had enterprise enough to write up the "inauguration" of the new building. By way of parenthesis, we may say that we hate that word "inauguration" more than any word in the English language not absolutely wicked, but some people seem to like it and we give it to them.

Twenty years afterwards the corner stone of the present building was laid. It was modestly done of course. A group of Presbyterian pastors and elders of all ages and sizes, and attainments might have been seen wending their way in a North westerly direction across the common, towards what was then the north-west angle of the city. They did not march in single file, or double file, or any other kind

of file. A high church Episcopalian doctor once told us that his great objection to Presbyterian ministers was that they cannot keep step at a funeral. Whether they can keep step at a funeral or not, they certainly did not keep step going across the commons that day to lay the foundation stone of Knox. Some of the rural brethren said that the college Board had made a great mistake in selecting a site so far out of the city. It certainly did seem out of the city at that time. Arrived at the site, the Hon. John McMurrich, chairman of the building committee, laid the stone. If we rightly remember some of the fathers present made a few remarks, and the ceremony was over. The proceedings were proper, decorous and becoming but they were so utterly featureless that even a fairly good memory cannot recall much at the end of nearly twenty years. We have often seen a much more impressive ceremony at the laying of the corner stone of a church. The fact is, a live congregation with a few men in it who know how to organize, often does that sort of thing very much better than a college, or even a General Assembly.

In another paper we may have something to say about the opening of the present building. That was not a strikingly impressive ceremony either, and when we recall some of its features we think all our readers will be ready to say it is high time Knox had a rousing demonstration. We mean a demonstration that will rouse her rich friends to endow one or two chairs and all her friends to take increased interest in her affairs. Let that come at her semi-centennial in the autumn of next year. It may be too soon to take any active steps but it is not too soon to start people to think about the jubilee.

Far be it from us even to hint that the men who have made Knox what she is failed in their duty because her history has been quiet and her career modest. They did noble work, and they did it in what at the time was no doubt, the right way; but all the same we should have a jubilee and a good one.

MODERN SCOTS WORTHIES.

JOHN BROWN, OF HADDINGTON.

BY J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

"A good name is better than precious ointment," and no name is more beloved in Scotland, and more respected in religious circles all around the world, than that of John Brown of Haddington. His name is in all godly Scotch families a household word. Attention has been drawn to him not alone by his own literary labours and high ministerial character, but also by the virtues and works of his sons and his sons' sons. He is the founder of a patrician family, one of those that bring honour to Scotland and blessing to the world.

John Brown was born in 1722 at Carpow, near Abernethy, a small town on the south side of the Frith of Tay. His father was a weaver; and a godly man who carefully instructed his household in the fear of God, and in the knowledge of the truth. The means of the family being narrow, John was sent out to help by herding sheep. How early this was we cannot tell, but no doubt it was very early. By this means he was cast upon the bosom of nature, and revelling in her beauties, his eye would look out upon the "Carse of Gowrie," the silver Tay, and the rich picturesque scenery all about him, declared to be unexcelled in all lovely Scotland. Who can tell the deep thoughts, the high imaginations, the weary hungerings the little herd boy had all alone with the sheep? Then his mind would mount upon the wings of a worthy ambition, and his soul would be stirred to high and noble endeavour, for it is ever true "The child is father to the man."

He gives us, himself, an interesting account of his religious experience, and also of his intellectual progress—the two things that average godly youth of Scotland care most about, and set store by. It was customary in his youth to exclude all children from the communion service, but when he was eight years old he somehow got

in and heard several tables served ere he was thrust out. He was deeply touched by what he heard and saw, and from his experience at that time, he is led to say, "Little ones should never be excluded from the church on such occasions. Though what they may hear may not convert them it may be of use to begin the allurements of their hearts to the Saviour." His thirst for knowledge was great, and the poverty of his parents did not permit them to keep him long at school. He had but "a very few quarters at school for reading, writing and arithmetic, one month of which, he' without their permission bestowed on Latin." He was hardly eleven years of age when his father died, his mother following closely after, so that he says, "I was left a poor orphan, and had nothing to depend on but the providence of God." Ah, yes, but they that trust in the Lord shall never be confounded.

At twelve years of age we find him engaged at such work as Vincent and Flavel's Catechisms, the Assembly's larger Catechism, Alleine's Alarm to the Unconverted, Guthrie's Trial of a Saving Interest in Christ, Rutherford's Letters, Gouge's Directions Showing how to Walk with God all the Day. These would call forth the intellectual vigour of the boy and exercise his heart. At this time he was very religious, vowing and praying, working as a genuine legalist. No inkling of what grace was had yet come to him. He was doing law work; and so passing through an experience that would be of great value to him afterwards in dealing with souls. To-day the law seems to be forgotten, hence conviction of sin is seldom heard of, or if it is, it is exceedingly slight. A thorough conviction of sin imparts a thorough appreciation of the Saviour! We make too little of the law to-day. We keep too much on the bright side of things, and there is a dark side that needs to be discovered to men that the sweet light of God's love and mercy may be properly valued.

When he was about eighteen years of age he was laid low by fever. All hopes of his recovery were given up, and while his sister was praying for him very earnestly there came to her mind a word almost prophetic in its character, namely: "With long life will I satisfy him and show him my salvation," which made her perfectly easy as to his recovery. After this he heard a sermon on the words: "There are some of you that I believe not" which so came home to him that it said: "Thou art the man!" He was in an agony of deep conviction. Next day he heard another sermon on the words: "Surely he hath borne our grief and carried our sorrows" which enlightened and melted his heart in a way he never felt before. Then he essayed to appropriate Christ as having done all for him, and as wholly made over to him, in the Gospel, as the free gift of God, and as his all-sufficient Saviour, answerable to all his folly, ignorance, guilt, filth, slavery and misery. This was the turning point in his life. He was converted from the error of his ways, and made alive unto God. Henceforth he is a Christian, not only in name but in nature.

For some time he kept a school at Gairney Bridge. While here he attended the ministry of Rev. Ralph Erskine of Dumfermline. And long after when he looked back on the days when he travelled over the hills of Cleish to hear "that great man of God" whose sermons, "said he," I thought were brought home by the Spirit of God to my heart; at these times I thought I met with the God of Israel and saw him face to face." A grand testimony that! Genuine Scriptural preaching there! No filigree work of science, that seems to forget that God has given to us a Bible! No purely ethical teaching that hides the cross of our Saviour out of sight as though by our own might we can do all! No. The Erskines honoured the revelations of God both written and incarnate. Would that we had an army of them to-day!

While a herd boy tending the sheep he mastered Latin, Greek and Hebrew. How he overcame the difficulties is too long a story to tell. He had got a Greek

Testament from a gentleman in a book store for reading some of it, and afterwards made good use of it. He had a genius for learning languages. In process of time he could read and translate French, Italian, Dutch, German and also Persian, Arabic, Syriac and Ethiopic.

When he was twenty-six years of age (1748) he entered on the study of divinity in connection with the associate Synod. Mr. Erskine affectionately recommended him to the Synod which met at Falkirk that year. One proposed an objection to his being received based on the absurd claim that he had got his learning from the devil; but Ralph Erskine replied: "I think the lad has a sweet savor of Christ about him." He studied under Ebenezer Erskine and James Fisher. He was a most diligent student. He laid the foundation deep, and broad, and solidly. He bridged the whole of The Ancient Universal History, consisting of 20 large octavo volumes. In divinity he perused Turretin, Pictet, Maestricht and Dr. Owen; Boston Erskine, Hervey, etc.; but above all the Bible. He had a rare knowledge of God's Holy Word. A text could not be quoted but he could give its meaning and point out its connection with the context.

In 1750 he was licensed to preach, and in 1757 ordained at Haddington; his first and only charge. One man held out against his "call" and Mr. Brown meeting him when they could not avoid each other, was addressed thus: "Ye see Sir, I canna say what I dinna think; and I think ye're ower young and inexperienced for this charge." Then Mr. Brown's native shrewdness came out: "So I think too, David, but it would never do for you and me to gang in the face of the whole congregation!"

His work in the congregation was enough to occupy all his time to the full. He preached three sermons every Sabbath, for he had a large parish. He gave also an expository discourse. In winter he preached two sermons in addition to the lecture. All his families were visited once and examined twice every year—besides diets of catechizing for the young. He seldom visited except in the way of duty. He rose at four in the morning in summer, and at six in the winter and continued his studies till eight in the evening. In his preaching he was solemn and grave, appealing directly to the conscience, so that one who heard him said, that "he preached as if Christ were standing at his elbow."

In 1767 he was called to act as Professor of Theology, which he did for twenty years. He wrote thirty-one important treatises on theological subjects—including his "Self-Interpreting Bible." He was an indefatigable worker. He packed every moment with earnest, thoughtful labour. He was so highly esteemed abroad that he received an invitation to teach Divinity in the Hall of the Dutch Church, New York. He was like Goldsmith's Vicar passing rich on forty pounds a year. His salary for a considerable time was only forty pounds a year, and never over fifty. For his professional work he received no salary at all. Yet he was exemplary in his charity. His life was one of quiet devotion to the glory of Christ. His name and his holy and elevating influence abide because he was true to Christ. He had a Gospel for men's hearts and consciences, and not simply for their ears and intellects. He laboured to save souls. Burns has given him an honoured place in one of his poems:

"For now I'm grown so cursed douce,
I pray and ponder but the house;
My shins, my lane, I there sit roastin',
Perusing Bunyan, Brown and Boston."

His life is full of inspiration. May it put spurs in the side of our intent and lead us into self-sacrificing life of devotion to the Lord. To have a large congregation, and a large salary, and a large esteem of oneself is one thing, but to have a large overmastering desire to have Christ formed in the people may be altogether another thing. They are not incompatible, John Brown lived for Christ, and when he died, his last words were "My Christ," and after thirty-six years' service in Haddington and the large parish then belonging to it, he went home to the presence of the Lord.

A CHAPTER ON LUNCHES.

It would need to be a whole volume if we should attempt to consider all the phases of the subject suggested by the varied demands of the social and domestic life of the day. But as we shall confine our attention to lunches at missionary meetings, we can easily limit ourselves to a single chapter, made up of hints drawn from experience and correspondence.

In these days of Presbyterian Societies, Board Meetings and Missionary Conventions, the matter of lunches has become an important element in woman's work for woman, and not only the question "what shall we eat and what shall we drink," but "who shall provide it" and "how shall it be served" are sometimes difficult to answer. It is not always possible to dismiss them with the Scriptural injunction, "Take no thought," and if it does not become anxious thought to all who gather to enjoy the spiritual and intellectual feast provided by the programme committee, it is often because a few unselfish women of the luncheon committee keep it all to themselves and are content for the day, "to serve tables."

Looking back over a somewhat varied experience, our memory furnishes one picture of a large country church with no kitchen or dining-room conveniences, where we sat sociably in the pews during the intermission and were served by the hospitable farmers' wives from large baskets of sandwiches and huge dishes of baked beans with other substantial viands. Another memory is of a pleasant Sabbath-school room, with semi-circular class seats, before each of which we found a small table, upon which was a plate of sandwiches, a dish of pickles, etc., from which a little group seated together could help themselves, while other simple refreshments were passed by young ladies. On another occasion we were ushered into a long basement room where rows of chairs were placed back to back so as to economize space and leave passage ways for the waiters. On each chair we found a napkin and plate with something substantial "to begin on," while watchful attendants were ready to replenish and bring additional supplies. Again, we have been among the hostesses in an upper room, where long tables were improvised and guests were served in detachments, as many as could be accommodated—yes, and we have had all the accompanying experience of tired feet and aching back, and head too weary to enjoy the evening meeting, after all the duties of hospitality were discharged.

What seems an ideal arrangement is reported from a Western City, and we cannot see why it might not be repeated in many localities. A large gathering of Presbyterian women was expected. The ladies of the Baptist Church desiring to raise money for church or missionary purposes, became caterers for the day and served an abundant lunch in their own chapel, a short distance from the church where the meeting was held, for which each guest paid a moderate but fair price.

- Results: 1.—Necessity for a few minutes' walk in the fresh air, for which every one felt better, while the church could be thoroughly aired and made ready for the afternoon.
- 2.—Satisfaction to the independent women who would rather pay their own way than be entertained.
- 3.—Opportunity for hospitality on the part of those who wished to invite delegates from abroad to go as their guests to the common table.
- 4.—Entire freedom from care for the Presbyterian women to attend the meetings, to have social intercourse during the intermission and to have those invaluable conferences with their officers for which such gatherings afford the only opportunity.
- 5.—A neat sum for the treasury of the Baptist Society.
- 6.—Undoubtedly a large attendance of the Baptist women at the meeting, for, having furnished food for the Presbyterian sisters, the curiosity of many would be aroused to go and see what they were doing.

Correspondence has presented another phase on the subject in the argument that the dainty furnishings of choice china, silver, linen and flowers at a certain missionary gathering, with their accompaniments of rich salads, oysters and ices, only served to show the hostesses respect and love for the cause in whose honour the feast was spread and their desire to give their very best. But, we heard of one young woman going home from that meeting with a little headache and with the question whether the patient self-denial which her little yearly offering cost could be necessary, when there was money in the hands of Christian women for what seemed to her simple experience, such a lavish outlay.

Meanwhile, in all cases where we have individual responsibility, let us give the question careful consideration, keeping in view the purpose for which the meeting is held, the opportunities that it offers for

personal influence as well as for general benefit, the rights and privileges of hostesses and guests, the need of leader and speakers who must bear the nervous strain of public duty. Then, as entertainers, let us be satisfied when we have done our best; and, as entertained, never critical of what we have received.—N. in Woman's Work for Woman.

THE KESWICK BRETHERN.

Toronto is to enjoy a visit in a few days from three distinguished divines, known as the Keswick Brethren, and people are asking who these brethren are and whence their name? Their proper names are Rev. Hubert Brookes, (Episcopalian) Dr. McGregor (Presbyterian, Aberdeen) and Dr. Inwood (Methodist, of Dublin) and they get the name Keswick from a small town in the region of the Cumberland Lakes, where an annual convention is held about the end of July, for the purpose of quickening spiritual life—and with which they are identified. This convention was originated by the late Canon Battersby, Vicar of St. John's, Keswick, in the year 1875. He had the conviction that it was as necessary to quicken Christians by special effort as to awaken the converted and for this reason called together a small company of believers, that they might quicken each other in holy things.

At first the meetings were small, but year by year, the tent in which the meetings are held had to be enlarged and now it holds 2,500 persons, and yet at certain times cannot accommodate all who seek admittance. Hundreds of distinguished clergy and missionaries have attended and have been according to their own testimony greatly blessed in these meetings. Dr. Jas. Elder Cumming, in a brief description of these conventions asks and answers the following questions:

"Is not what we have heard of this convention true, that it is attended by crowds of Christian people from all parts of the Kingdom? That thousands of people are found listening all day long? That people are said to receive some wonderful blessings there? And that Keswick has become in the experience of many a memory which to their dying day they can never forget? To these questions we have to answer that the description of the convention does not go beyond the truth, indeed does not come up to it. I shall try and give, without exaggeration, a description of the scenes that are met with by those who attend it." And then he goes on to describe the gathering, the accommodation, the variety of meetings, the deep solemnity and joyfulness, the characteristics of the speakers and the nature of the doctrines taught.

It has been noised abroad that perfectionism holds a prominent place or the prominent place in the teaching of these gatherings, hence the name Keswick has to some become synonymous with perfectionism. It is true that in the past some eccentric errorist got in among them, but they are now all the more careful to avoid all appearance of evil. When we find such men as H. C. S. Moule, Evan H. Hopkins, A. W. Marston, Jas. Elder Cumming identified with any movement we may feel that we are in pretty safe company. However, it is a very common thing to bring the charge of perfectionism against men who are ambitious for a holy life, and once they are so named, their doom is sealed—they are condemned without a hearing. It is true that these brethren meet for the purpose of cultivating a higher life, a holier life, but they disclaim the ordinary doctrine of perfectionism at the same time that they are striving to get as near it in practice as they can. They know they are perfect in Him, and seek to be perfectly conformed to His will, but to that end rely upon the ministrations of the Word through the Spirit. It is a simple, direct presentation of the old story of redeeming love that the Holy Ghost has so signally blessed.

At Keswick the convention usually gathers on Monday and continues in session the four following days. In these days many meetings are held, but there are many to conduct them. The three brethren whom we expect in Toronto in a few days purpose spending no more than five days in any one place, and hold but two meetings each day. On Sabbath, the 23rd inst., they will preach morning and evening in different parts of the city and in the afternoon and evening of the four following days hold meetings in the Association Hall. They come to this country at their own expense, accept nothing for their services, and intend visiting Montreal, Toronto, Guelph, Hamilton, Stratford and London.

The friends who are interesting themselves in making arrangements for this visit think it but courteous that their travelling expenses, whilst in the country, should be met, as well as entertainment. That, to Toronto, will mean only the railway fare from Montreal, for themselves and their wives, printing, and rent for use of the Association Hall—all of which is but a light burden. That their coming may be accompanied with manifestations of the Spirit's power is the prayer of many. The most direct way to reach the uneven-

gelled masses of Toronto or any other place would be an awakening amongst church members, it is hoped these meetings will be largely attended and the results deep and lasting.

R. P. MACKAY.

LETTER FROM PROF. CAMPBELL.

Mr. Editor: I have long admired your good taste and excellent temper in allowing your Toronto Presbyterian contemporary to pursue its devious path unheeded. Your excellent example I have imitated, in spite of frequent and venomous personal attacks, such as utterly uncalled for malice only could inspire; and this course I would have persisted in, but for three reasons. These are the refusal of the master of the Presbyterian Review to publish my brief reply to one of two anonymous abominations; the making me responsible for a two minutes' Montreal Witness interview; and the appearance in your columns of a kindly intentioned note from an unknown correspondent, written in my defence.

In regard to the first of these, it is plain, in spite of various protestations on the part of the editor to many of my warm friends, that no dependence is to be placed in the common honesty, justice, and manliness of the Review. In regard to the second, the following are the facts: Within a few minutes of an important college meeting, a very gentlemanly reporter from the Montreal Witness showed me a newspaper cutting between two and three inches long, which charged me with advocating the Higher Criticism and with calling in question the Standards of the Church. I asked him if the extract was from a Kingston paper, and his answer was affirmative, whereupon I stated that a representative of a Kingston paper had asked for the manuscript of my lecture, and, nettled perhaps by refusal, had thus avenged himself. As soon as the reporter's account of his brief interview appeared I saw his mistake, but, being accustomed by this time to abundant misrepresentation paid no attention to it. I also stated that my lecture, so far as I could remember it, contained no reference to the Higher Criticism, or to the Standards of the Church, although I can see a good side to the evil of the one, and a bad side to the good of the other. Finally, I am represented as calling in question the report of my lecture in the Queen's College Journal. As I take an interest in all college journals, and in all students who write for them, from Halifax to Winnipeg, this is the unkindest cut of all. I never, by word or pen, stated any objection to the Queen's College Journal report, for the plain and simple reason that, up to this day inclusive, I have not seen it. Otherwise, I have no reason to think that my kind friends at Queen's would act any part but an honourable and generous one to their guest of a day.

I charge the master of the Review, not the editor, poor soul, with animus or malice, because he has persistently assailed, and that without reason, the Presbyterian College, Montreal, and Queen's College, Kingston, and has never mentioned my name in his columns but in such a way as to draw down the indignation of my many friends upon him, notwithstanding my quarter of a century's unostentatious service to the Church. I take back no word of truth deliberately penned and spoken by me, with a good conscience towards God, at the call of friend or foe. My message, which will soon be published for all the world to see, is nothing new, save in so far as it calls for a higher appreciation of the character of the Heavenly Father, which people such as the Review men are doing their best to traduce both in word and in deed. Their corporal's guard of anonymous old women, soured by well-merited obscurity, should know, however, that frenzied agitation of the Church to proceed against one of its ministers, for thinking and speaking with hundreds of ministers and thousands of members, is of the nature of libel, very malicious, slanderous, and injurious libel, which in common justice no Pharisaic pretence of zeal for the truth would justify. I remain, Dear Sir, Yours very truly,

JOHN CAMPBELL.

Presbyterian College, Montreal, April 14, 1893.

Christian Endeavor.

PRAYING FOR FRIENDS.

BY REV. W. S. M'TAVISH, B.D., ST. GEORGE

APRIL 23rd.—Job 42 : 8-10 Phil. 1 : 4-10.

A young convert, when seeking admission to the full fellowship of the church was asked if he prayed. He replied that he did. Then he was asked why he prayed. His reply was, "I pray because I believe it to be my duty and because I regard it as a great privilege." What better answer could have been given? In dealing, then, with this topic let us consider:—

I. The duty or privilege of praying for friends. In the Word of God this duty is set forth both by precept and example. Paul desired that prayers and supplications should be made for all men (1 Tim. 1: 2). When Christ enjoined us to pray for even our enemies He doubtless expected that we would not neglect the duty of praying for our friends. Job prayed for his friends. Moses prayed for his sister Miriam, and for his fellow-countrymen also. Nehemiah prayed for the remnant of Israel after the captivity. David prayed for his child even though he had been told that the child would die (1 Sam. 12: 1-6). Paul prayed for his friends, Timothy and Philemon (1 Tim. 1: 3; Phil. 1: 4). He prayed also for the Churches at Rome, Ephesus, Philippi, Colosse and Thessalonica (Rom. 1: 9; Eph. 3: 14-19; Phil. 1: 3-10; Col. 1: 3; 1 Thes. 1: 2).

If it is a great privilege to be permitted to pray for blessings for ourselves it is surely a greater to be allowed to ask for blessings for our friends. Our friends may be near or far away, nevertheless the blessings we ask for may be showered upon them where they are. A father may be far away from his children, they may be scattered far and wide, he may not be able to communicate with them except at long intervals, he may not be in a position to counsel or advise them but still he can rejoice that they never get beyond their Heavenly Father's care, and that his prayers for them may find acceptance with God.

"There is a place where spirits blend,
Where friend holds fellowship with friend;
Though sundered far by faith they meet
Around one common mercy-seat."

II. The happy effects of praying for our friends. (1) There is a reflex influence for good upon ourselves. If we pray for others our selfishness is checked, our sympathies are enlarged and our sphere of usefulness is widened. No man can pray earnestly for another without experiencing one or all of these blessed results. There is an old proverb to this effect, "The man who prays for his friend is accepted for himself first of all."

(2) Others, too, are benefited by our prayers for them. We can sometimes do more good for our friend by praying for him than in any other way. Job had long argued with his friends but he failed to convince them, but as soon as he prayed for them they were enabled to see things in a better light. Monica, the mother of Augustine vainly endeavored to bring her son to a knowledge of the truth as it is in Jesus, but what she failed to do by earnest entreaty and loving counsel she did by prayer. While we should use every means in our power to help our friends we should not neglect prayer—the mightiest instrumentality of all. While we strive with the indifferent, while we plead with the thoughtless let us not forget to pray for them. We do not wonder that Tennyson should have written, "Pray for my soul; more things are wrought by prayer than this world dreams of."

In one single quiet hour of prayer, the soul will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.—H. Bonar.

We must lend an attentive ear, for God's voice is soft and still, and is only heard by those who hear nothing else. Ah, how rare it is to find a soul still enough to hear God speak.—Fenelon.

Pastor and People.

GOLDEN GRAIN BIBLE READING.

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

THE CHRISTIAN AND SIN.

Key Text : Matt. 1.21.

- (1) Sin put away. Heb. 9.26. This is judicially.
- (2) Body of Sin to be recognized. Rom. 7.17-23 Gal. 5.17. Rom. 6.6. 1 Jno. 1.8-10
- (3) Connection between the judicial and moral condition. 1 Pet. 2.24. Rom. 6.6. Rom. 8.3,4.
- (4) How we are to treat it. (1) Mortify it. Rom. 8.13. Col. 3.5. (2) Be dead to it. Rom. 6.9-11. (3) Put it off. Col. 3.9,10. Ephes. 4.22,24. (4) We are free from its law. Rom. 8.2. (5) It has no dominion over us. Rom. 6.14. How? Gal. 5.16. (6) We cannot live in it. 1 Jno. 3.9 ; 5c.18. (7) Confess it and be forgiven. 1 Jno. 1.9. Ps. 32 5. (8) Watch and pray against it. 1 Pet. 5.8. Heb. 12.4. 1 Thess. 5 6. (9) Mourned over. Ps. 38.18. Jer. 3.21. (10) Hated. Amos. 5.15. Prov. 8.13. (11) Acknowledged. Ps. 51.3. Prov. 28.13.
- (5) What keeps us from Sin? The word of God. Ps. 119.11.
- (6) Ask God, to search it out. Ps. 139.23,24. Make us know it. Job. 13.23. Forgive it. Luke 11.4. Keep us from it. Ps. 19.13. Cleanse us. Ps. 51.2.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

Soon there was a great noise of bells and gongs and in came the Emperor with his guard. But he did not come alone. A short time before he had married a young and beautiful wife, and the great lady now kept him company. As they came under the state canopy. Lesze ordered the covering to be taken off the throne and as its dazzling beauty was unveiled all persons present bent towards the floor and knocked their loyal foreheads three times in its honour and in that of its occupant, for Urshewangte took his seat upon it. But the new empress who was a lady of strong will turned to her royal husband and said "Where am I to sit?" Urshewangte did not know what to say but Lesze ordered the old throne to be brought back and placed beside the new one for the empress. Now Lewpang came forward and asked for his father's liberty, pleading that he had fulfilled the emperor's command. It seemed as if Urshewangte was about to grant his request when the empress leant over towards him and said something in a low tone of voice. Thereupon the emperor smiled and said to Lewpang. "If a man's master grows while the man is away, is he still his master when the man comes back?" Lewpang said he was. "And if a man's master gets a master himself, is he still the man's master?" Lewpang thought he was. "Then" replied Urshewangte "I have grown double, I have got a master, the double and the master are the empress. You cannot fulfil my command, without placing her upon a similar throne of gold. I am sorry to keep Maou any longer from his literary employment so complimentary to us, but your own words have condemned him to stay until the new throne stands beside this elegant one on which your hands and feet have placed part of your master.

Lewpang's heart was bitter, but he was too wise to show it. He thanked the emperor for thinking well of the throne, and then withdrew quietly for fear of being arrested and put to death. Without any delay he left Keenyang taking his attendants with him. These attendants had found out how Urshewangte had treated their master and were not slow to spread the news wherever they went. So Lewpang whom the people had at first thought a friend of the soldiers rose in their opinion. After he had gone some distance he sent some of the porters back for his mother telling them to take her secretly over the borders into the country of the Huns by the nearest road while he went to the same place another way. So his mother came to the Hun country and with her the armourer who had received no money from the Court for a whole year, although he had supplied the imperial army with weapons whose value amounted to a large sum. When Lewpang arrived at the camp city of Mete he found there hundreds of Chinese refugees who preferred living under the rule of their country's enemies to a life under the tyranny of Urshewangte, his empress and Lesze. Every day fresh numbers came over the border and all had sad tales to tell of what they had suffered and lost by the cruelty and greed of the emperor and his officers. Mete placed them all under the care of Lewpang who provided out of the chief's stores for the women and children and, giving weapons to the men, taught them to be soldiers.

After a short time Lewpang had a secret conversation with Mete and immediately the Hun chief gave the young Chinaman his daughter in marriage and proclaimed him as a prince and commander of the army. The Hun lords were pleased and so were all the people for the same good heart that made Lewpang seek his father's freedom and his mother's safety and comfort made even strangers love him. The Huns were glad also because they saw plainly there was going to be war shortly, and war they delighted in. Lewpang trained

them and his Chinese recruits to meet the well drilled soldiers of the Chinese army. In this he was helped by many Chinese officers who had fled from the displeasure of their superiors who copied the Emperor's wicked ways. One day a man came to the camp-city with the news that the rebellion had broken out. All along the wall the workmen torn from their homes and friends, half-starved and flogged to their tasks had risen against their overseers and the soldiers who helped them. Some of the soldiers also who had not received their pay for a long time and whose families were starving at home had joined the rebels and distributed arms among them. And all the time, said the messenger, the emperor and empress were amusing themselves at Keenyang as if nothing was the matter. Lewpang asked the man if the labourers at Tsinpien had risen, for that was the place near which Maou was at work. The messenger thought not, because there was a very strong guard of soldiers at that place. Then Lewpang became very anxious, and the same night had a long talk with the Tanjou his royal father-in-law.

In two days time an army was collected consisting of a large body of Hunnish horsemen, very ugly but very fierce and warlike, and some regiments of Chinese foot-soldiers lately drilled but well armed out of the Tanjou's armoury. This was Lewpang's army. He bade an affectionate goodbye to his mother telling her to trust in Heaven and hope for the best and arranged with Mete that a Hunnish army under his command should at once invade China from the west. Then at the head of his soldiers he marched northwards following the course of the Yellow river for a time after which he moved eastward across the country to Tsinpien. He sent messengers on horseback before him to tell the people that he had come to deliver them from tyranny and to ask all who were willing to fight for liberty to join his standard. The soldiers who remained true to the emperor fled before the Hunnish advance guard, while those who loved their country waited joyfully for Lewpang's approach. Multitudes flocked to join the patriot army until Lewpang was at the head of a great host. Everywhere the people of the villages supplied the troops with provisions, and the cities threw open their gates to give them free passage. Fearing lest the governor of Tsinpien who commanded the army at the wall might hear of his coming and put his father Maou to death or take him away to some other place, Lewpang sent the Hunnish cavalry forward at the trot to attack him at once. Then more slowly he moved forward with his great army. At last he reached Tsinpien but the gates were closed and the great yellow dragon flag of the empire floated above it. Lewpang was afraid that all his labours were in vain when the horsemen made their appearance and among them riding between two officers who guarded him faithfully came the old philosopher Maou. Though the city closed its gates the Huns had been in time to scatter the guard at the wall and set all the workmen free. What a meeting that was for Lewpang! He was so glad to get his father back again that he forgot he was a rebel against the emperor's authority and spoke of going back to Kokonor and the city-camp of the Huns. But Maou said "He who crosses a river cannot build a house in the middle. What is worth beginning must be ended." So Lewpang knew that his army must march to Keenyang.

In the meanwhile all the bravest generals and best soldiers of the emperor had gone west into Kansuh to check the progress of Mete and his Huns. The Tanjou was a skillful general and had a large army but Chang-han, the general in chief of the Chinese, managed to hinder his advance. While he was doing this however Lewpang having taken Tsinpien by storm was marching rapidly southwards. When he arrived at Keenyang great was his astonishment to see one of the great gates open and some one riding in a cart with a rope round his neck coming towards him. Lewpang saw by his dress that the man was a prince of very high rank and when he came nearer he found it was no less a person than Tseying the nephew of Urshewangte. The suppliant for mercy, for that was what the prince had come to be, told Lewpang that his uncle the emperor was dead, being killed by his still more wicked prime minister whom he had entreated on his knees to save him. "And what has become of Lesze?" asked Lewpang. "I ordered him to be put to death" replied Tseying, "after the people had made me emperor." Then Lewpang took the rope off the new emperor's neck and led him into the city. Immediately the people of Keenyang heard who led the great patriot army they bowed before Lewpang, they shouted and cheered and hailed him as their deliverer and emperor. They wanted to take him at once to the palace but he slipped away from the army with his father. Maou and he went to their old and once happy home and there thanked Heaven for bringing them safely together again. Nor did they forget the good mother in the land of the Huns.

The Chinese general Chang-han was doing his best to keep Mete at bay when news was brought to tell him that the emperor was dead, Keenyang fallen and Lewpang at the head of an army without number. So he had a parley with the Tanjou who told him that Lewpang was his son-in-law and offered to protect him and his officers if they would give obedience to the new emperor. Then Mete sent most of his troops home and with a body of horsemen accompanied Chang-han and his army to Keenyang. When they arrived near the city Lewpang led out his soldiers to meet them in

battle array. But to his surprise Mete and his Hunnish guard rode forward. The Tanjou told his son-in-law what he had promised, whereupon Lewpang rode back with him to the army. There he embraced Chang-han and all the soldiers clashed their arms and shouted for the new emperor. Then the soldiers of both armies ran to meet those whom they had intended to fight and hugged one another as only Chinamen can do. Lewpang wanted to make Tseying emperor but the generals and scholars and soldiers and all the people said "No; he may be a very good man but he comes of a bad family. After all our trouble and misery we want a pious emperor and one who is wise and strong and peace-loving. We want the emperor's throne to rest on filial piety. We want Lewpang." Tseying said the same. "Our race" he told Lewpang "is odious to the people because of the sins of Chewangte and Urshewangte. You must begin a new and better line."

Not many days after a mixed guard of Huns and Chinese came into Keenyang from the west. They were the escort of Lewpang's wife and mother. When the people saw the beautiful Hunnish princess, a pledge of peace between the two nations, they became wild with joy, for it seemed to them that every good thing came in Lewpang's train. And what a quiet happiness was that of Maou and his wife, meeting again after their long separation! What blessings they called down on their good son's head! The great day came at last, what we would call the coronation day. Following the musicians and riding on horseback Lewpang went to the great palace he had twice entered as a suppliant, with Mete on one side and Tseying on the other. After the great nobles of state came Maou at the head of many hundreds of scholars in their robes, all of whom rejoiced to think that a scholar's son was their new sovereign. Through the ranks of the soldiers and cheered to the skies by a great concourse of people from all parts of the land the procession entered the palace gates. An attendant when they entered the hall brought to Tseying as the heir to the throne the robe of yellow silk, the gold chains and seals, the sword of state, the imperial umbrella and all the other marks of chief authority, and these Tseying put on Lewpang or into his hands. Then the silken cover was taken off the throne; his own throne won and made by hands and feet, his own hands and feet, and he the master of these and of all China sat down upon it. Then down went every head and knocked three times upon the floor in honour of the new lord of a myriad of years and the son of heaven." After this was done and all the high lords had made their personal homage Maou came forward and read a long address in which the scholars thanked Heaven that an emperor loving letters had come to rule over them, and when he ended it he said "The true master has come to the golden throne, for assuredly it is filial piety that has placed in this palace both it and him." So Lewpang governed wisely, the land had peace, and Maou taught wisdom and piety with none to make him afraid.

A Greek schoolmaster once said that he ruled the state because he ruled the children and they ruled their mothers and the mothers the fathers and the fathers the state. You know also that the boy is the father of the man. There is not a more important command in the Bible than "Children, obey your parents in the Lord." We are to do this because it is right, because God has given us parents that we should obey. But Maou's philosophy was true and always will be. The throne rests on filial piety which is love for and obedience to parents. The child who obeys his parents will give obedience to all other proper authority, and as the throne represents the highest earthly authority it will be propped up by obedient and dutiful children who have become law-loving men and women. But there is a higher authority than that of earth, greater than all the thrones the world has ever known. Heaven is the throne of that great Lord and earth His footstool, but when He calls us to love and serve Him He calls Himself our Father. Now John says "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" So if a child love not his father and mother whom he hath seen, how can he love his Heavenly Father whom he hath not seen! True religion then; the throne of God in our hearts, rests on love to parents. No child can be a Christian who does not love father and mother. No child can hope to please God and serve Him aright who does not obey his parents. Jesus himself, though He longed to be about His Father's business, returned to Nazareth with His mother and Joseph and was subject unto them. Now much more should we who are of earth and whose business as children it is simply to obey our parents in the Lord give them all honour and reverence. Then may we hope with hands and feet, working and travelling in the way of duty, to set the master mind on a throne of gold, for humble though our lot may be it will be gilded by the sunshine of God's love. Happy is the child that findeth this wisdom "For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold."

(To be continued.)

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way but the depths are unfathomable.—McCheyne.

Teacher and Scholar.

April 30th, 1893. **WISDOM'S WARNING.** Prov. 1: 20-33. GOLDEN TEXT.—See that ye refuse not him that speaketh. Heb. x. 21-25.

The general structure of the book of Proverbs was described in the notes to the Lesson on March 19th. The introduction (ch. 1-ix) is largely taken up with the commendation of wisdom. The super-scription in chap. I. occupies verses 1-6. After the author of the book is named, its design is given (vs. 2, 3.), and it is commended (vs. 4-6) as a source of wholesome and instructive wisdom. This super-scription is followed by the general proposition (v. 7) respecting the fear of the Lord, which may be regarded as a motto for this division of the book. The truth of this motto is illustrated by two warnings. The first (vs. 8-19) is a dissuave against such vice, as finds expression in violence and bloodshed, and recites the invitation of evil-doers. The second, which forms the lesson is an invitation of an opposite character, forming a warning against the irrational, perverse conduct of the foolish.

I. Wisdom's anxiety to be heard. Wisdom is not mere sagacity, but a considerate, discerning state of mind, in regard to the whole circle of duty. It has its origin in reverence for God. The form here is plural, as in ch. ix. 1, probably to denote excellence or intensity. Wisdom is personified, represented as uttering what is proclaimed by those who are wise. Wisdom, like a queen, speaks through those in whom the spirit of wisdom dwells. The various places mentioned which she frequents, are those in which men are accustomed to walk or to gather. Through the broad streets they pass. Chief places of concourse, such as market places, are at the head or distributing points of the noisy streets. In the broad space around the opening of the gates justice is administered and consultations carried on. All such places are summed up in the words "in the city." Wisdom takes her stand and utters her appeal where best she may be heard, anxious that all may profit by her words. The fulfillment of this is seen in the wise men, prophets and others who taught men their duty. Its finest exemplification is the life of Him in whom are all the treasures of wisdom (see John vii. 37).

II. Wisdom's appeal. Three classes are appealed to. The simple are literally those who are open, i.e. open to impressions from any source, and so easily misled. They love this thoughtless, indifferent mode of life, and are ready to respond to any inward inclination or outward allurements. The scorers make a mock at things sacred. With them religion is to some extent a subject of derision. To scoff delights them. Further on the down grade still, are the fools, obstinate, perverse, rejecters of the knowledge of God, (Ps. xiv. 1; Rom. i. 21, 22) and hating the knowledge which they reject. The words 'how long' express surprise that these should continue to indulge in such courses. Earnestly they are pleaded with to turn. Safety consists in a complete change from simplicity, scorning or folly, as the case may be. Unto those truly repenting and forsaking sin, it is promised, there will gush forth the spirit of wisdom, animating, refreshing, invigorating, a moral, sanctifying influence. The spirit will be accompanied by the words of wisdom. By both together the complete work of wisdom is to be wrought.

III. Wisdom's warning to those neglecting. The many are negligent. They refuse the call, simply ignoring the reproof addressed to them, and treating the advice as if it had not been given. But heedlessness will not avert evil. Like a destructive tempest what has to be feared will sweep down, and calamity advance sudden and relentless as a whirlwind. They are warned that the day for wisdom to plead will then be past. There will be but the laugh of mockery at their discomfiture (Comp. Ps. ii. 4). The exceedingly strong expression indicates that such conduct merits the highest indignation. More awful still, the call of the sinner will in turn be unheeded, his earnest diligent search will be fruitless. There comes a time when it is too late to retrace the steps. The sinner eats of the fruit of his way. Each sin bears its own fruit, has its natural consequences. These are not matter of choice for the wicked. They are simply an application of the rule—Whatsoever a man soweth, that shall he also reap. The two closing verses develop the general principle, on which this sentence is founded.

1892
PROSPEROUS AND PROGRESSIVE
The Record of a Year's Growth of the Sun Life Assurance Company of Canada.

Features of the Report for the Year 1892.

Life Assurances in force 1st January, 1893	\$23,901,046.64
Increase over previous year	4,464,084.80
New Life Applications received during 1892	8,566,457.10
Increase over 1891	2,664,935.50
Cash Income for year ending 31st December, 1892	1,134,867.61
Increase over 1891	214,693.04
Assets at 31st December, 1892	3,403,700.88
Increase over 1891	518,129.44
Reserve for Security of Policy-holders	2,988,320.28
Increase over 1891	507,477.30
Surplus over all Liabilities, except Capital and Capital Stock	307,428.77
Death Claims fallen in during 1892	151,528.36
Decrease from 1891	16,567.72

The rapid progress being made by the SUN LIFE may be seen from the following statement:—

Year.	Income.	Net Assets, besides uncalled Capital.	Life Assurances in force
1872	\$48,210.93	\$96,461.95	\$1,064,350.00
1876	102,822.14	265,944.64	2,414,063.32
1880	141,402.81	473,632.93	3,897,139.11
1884	278,379.65	836,897.24	6,844,404.04
1888	525,273.58	1,536,816.21	11,931,316.21
1892	1,134,867.61	3,403,700.88	23,901,046.64

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The Canada Presbyterian

WEDNESDAY, APRIL 19TH, 1893.

Dr. Cochrane, Convener of the Home Mission Committee, has received from the Church of Scotland, £150 for Home Mission, £50 for Queen's College, £50 for Manitoba College, and £50 for Nicola Valley Presbyterian Church, B. C.

Last week we tried to make our type setting machine acknowledge that it has Arminian tendencies but the wicked thing substituted "American" for "Arminian" thus acknowledging that it would rather be suspected of disloyalty than of Arminianism. Apparently our type-setter would rather be turned out of office like Elgin Myers Q. C., than tried for heresy like Dr. Briggs!

Immigration is not an unmixed blessing. Forty out of every hundred of the insane population of Ontario are foreign born. One dollar out of every four spent by the Province is expended in caring for the insane, the imbecile, the deaf, blind and dumb. Nobody grudges the money spent on our unfortunates; but it seems a little hard that the country should have to care for such a large amount of imported insanity.

The last day of April this year will be Sunday and Dr. Reid will therefore close his books on Saturday, 29th. That date is now near but there is yet ample time to give a good lift to any of the funds that may be behind. Neither the Augmentation nor the Aged and Infirm Ministers' Fund was in very good shape at last accounts. Perhaps some generous friend may send in a few cheques before the 29th. There is always somebody to help a good cause.

As we go to press an important meeting is being held at London. We refer to the annual convention of the W. F. M. Society. Next week our readers may look for a full report of the interesting proceedings. Meanwhile it is gratifying to know that the income for the past year will aggregate a larger amount, by thousands of dollars, than ever before reported. The women of the church are doing a noble work; and they are doing it in a right noble way. May God abundantly bless them in it.

When the semi-centennial of Knox College is held a year from next autumn, it will be found that the College has graduated enough of Professors to do all the speaking. Principal Macvicar, Prof. Scrimger, Prof. Campbell, Prof. McLaren, Prof. Thomson, Prof. Bryce, Prof. Baird and Prof. Beattie, now of Columbia College, are all Knox men. There may be others whose names do not occur to us at the present moment Knox has done well in the making of professors; and her professorial sons will show up well at the jubilee.

The time has come for the professional economist to expatiate on the extravagance of the rising generation as displayed in the erection of the new parliament building. Said economist need not be the least disturbed by the fact that the old building cost much more in proportion to the wealth of the Province than the new pile. All he need do is to point at the two and make his little speech. As a matter of fact the old building on Front street cost far more in proportion to the means of the people than the new structure in the

Queen's Park. We have often said that in the erection of churches and school houses the early settlers displayed more liberality in proportion to their means than we do. We have never met an intelligent man who questioned that statement.

There will be some rare preaching in the stations around Winnipeg this summer. In addition to the local brethren who are a host in themselves, Dr. McLaren, Dr. Scrimger, Principal Grant and Prof. Thomson will be available for Sabbath work during the summer session. No doubt each one of them put half a dozen of his best sermons in his grip. Some of the enterprising congregations around Winnipeg might manage to have two or three anniversaries of the same event while the summer session lasts.

One of the judges told a Grand Jury the other day that if the people of Ontario wish to create the impression on the public mind that poverty and crime are the same thing the right way to do it is to keep on putting paupers and criminals in the same prison. Undoubtedly the object lesson will soon make that impression. Why should any Ontario boy think that crime and old age are different if he sees a criminal and a poor old man locked in the same cell? The one may be a felon and the other may be a good Christian, though old and poor; but the County Council treats them alike!

It is particularly unfortunate that an unseemly wrangle should have taken place at the meeting of temperance men, held in the parliament buildings the other day. The meeting was held there to make a favorable impression on the members of the Legislature; but the impression must have been of a very different kind. How can the Legislature be expected to agree on the question if its professed friends quarrel and come near breaking up in disorder under the roof of the legislative buildings. These divisions have done more to injure the temperance cause than any avowed obstacle it has ever had to contend against.

Treasurer Harcourt had some statistics in his financial statement that must gladden the heart of every real temperance man. For years past the number of licenses to sell liquor in the province and the revenue obtained from license have been steadily declining. Last year the number of licenses decreased 99. Decreasing at same rate the license system would become almost extinct in about 30 years. There are 167 more licenses granted in the city of Montreal than in the eleven cities of Ontario. There are 470 liquor stores in Montreal and 207 in the eleven cities of Ontario. The moral forces of Protestant Ontario have been doing a noble work; and it is telling on the liquor traffic.

A sensational report is going the rounds about an alleged fight between two ministers in the Chicago Presbytery. The Interior says:

"The only foundation for the invention, which will be printed in every daily, and in many of the weeklies, was that an elder expressed his opinion of and to a man who was persecuting his pastor. If the elder had thrashed the fellow we would not have dropped a tear upon the record and blotted it out forever, but have marked over against it the inscription: 'Well done, good and faithful elder.' An elder who will not stand between his pastor and a malicious assailant needs to read up in regard to his official duties."

Elders are generally men of insight and no doubt this Chicago elder saw that the only argument the "persecutor" could appreciate was the one he used.

The political event of last week in this part of the world was the reception given to Mr. Dalton McCarthy in Toronto. In numbers and enthusiasm there has been no greater demonstration in the city for many a year. While the speech of the Hon. gentleman can scarcely be called a great speech still it was a strong, courageous, well reasoned deliverance, bristling with points well put from Mr. McCarthy's point of view. One or two things had the rare merit of being new. Years ago Mr. McCarthy delivered a strong protest in the county of Halland against French dom-

ination in the Canadian government. He now says Sir John Macdonald asked him to deliver that speech and also complained to him about French interposition in the Bell matter. Notwithstanding the vehement protest of some of Sir John's former friends we believe Mr. McCarthy speaks the exact truth. It was the most natural thing in the world for Sir John to do.

SOME SPIRITUAL SIGNS OF THE TIMES.

It is one of the signs of the times that distinguished men in the Church of England, both at home and in the colonies, are showing a good deal of restiveness as to the high assumptions of their ecclesiastical claims. The recent retirement of Archdeacon Farrar from the editorship of the Anglican Notes or the Review of The Churches with the ringing words which he has uttered against those assumptions, is a notable instance in point. He has evidently no sympathy with what he calls "the contumelious arrogance which incessantly though vainly attempts to 'un-church' our brethren who belong to the great Nonconformist bodies." The boundaries of the Church to his mind are not those which are coincident with the Anglican fold merely. "Every sincere Christian—every one who visibly shows the grace of Christ in his life and conduct, and brings forth the fruits of the Spirit, is a member of the one true Church." This with much more of similar form and spirit is certainly refreshing from so high a source in that communion, and more especially contrasted with so much that is repulsive to all who hold dear the cause of the Reformation and seek to manifest a catholicity of spirit and life somewhat in harmony with that of the Church's Founder and Head. While, however, it is to be greatly regretted that in so many ways, even in work common to all denominations such as the reaching and reclaiming of the demoralised masses of the young in the great cities through the Board Schools and other agencies, High Churchmen unwisely, both for their own sake and for that of their work, offensively vaunt their distinctive claims to church exclusiveness, we are not by any means disposed to lay all the blame at their doors, nor overdisturb ourselves because they so earnestly and, in most cases we are bound to say, honestly strive to do their work in that way. If they have become a little more brusque in their intercourse with their co-religionists of their own persuasion who differ from them, and of other churches, it is to many minds because they have followed more closely the logical lines of their standards than those have who with more of the suaviter in modo, present, nevertheless, the same hard legal and ecclesiastical front to all outside the Anglican fold, however great or good they may be. Many in the Church of England with all of Reformed Churches will have no difficulty in accepting the declaration of Archdeacon Farrar as to those who belong to the Church of Christ. "The meek, the just, the pious, the devout, are very members incorporate, no less than we, of that mystical body of Christ which is the blessed company of all faithful people." High-Churchmen, too, believe in the spiritual side of the Church, but they also believe in the governmental side; not that the one produces the other, but that both are of divine origin.

Another sign of the times, perhaps even more marked than that just noted, is the gathering together of ministers of all denominations to exchange views and to discuss questions pertaining to the unity of the Christian Church. That great good has been accomplished by those held in Toronto during the past winter, there can scarcely exist a reasonable doubt. No body has yet confessed to be converted from one position to that of another as a result of them; neither on the other hand have we heard of any one speaking disparagingly, much less disapprovingly, of the spirit manifested. That the rock bottom of the subject has been reached no one is likely to affirm; and that there is more to follow goes without saying. The gathering together of all the religions of

the world and of all the sects of each Chicago during the coming summer will mark an era in both the Church's and the world's history. The outcome none can foretell. Side by side will stand evidences of the world's material and spiritual progress. Is the one keeping pace with the other? will be the question in some form on all sides.

The encouragement and hope of the Church is not simply that she has great men within her boundaries who have the courage of their convictions and will be faithful to her Head, but that the Holy Spirit is in her and in the world, to purify and lead the one into all truth and convict the other of sin and hold up Christ as its greatest need.

DOGMA AND CURRENT THOUGHT.

In beginning his address Dr. MacVicar defined "current thought" as that which was daily reported by the secular and religious press and which appeared in reviews, magazines, dramatic and 'fictional' publications and in the more ponderous volumes of scientific and theological writers. It also found expression in numerous clubs, guilds, associations, conventions and ecclesiastical and legislative assemblies as well as in the pulpits of Christendom. It might be safely said that the trend of human thought in Christian lands was far from hostile to Biblical dogma. He believed that upon the whole it was pre-eminently favorable to such, but it would be admitted to be vain to deny that the necessity and utility of dogma were now called into question on various grounds. By Biblical dogmas they did not mean airy speculations evolved from the consciousness of broad philosophers or ecclesiastics, or even the stern canons and decrees of despotic councils enforced by the sword of civil power or by spiritual penalties devised by an hierarchy Protestant or Roman Catholic. They did not mean cold, dead orthodoxy—blind, unreasoning adherence to the opinions of the past. But they did mean living scriptural orthodoxy, a firm and honest belief in doctrines settled by a diligent, comprehensive, inductive study of the whole word of God. So far were they from being actuated by a spirit of narrowness and timidity that they gladly accepted any information which the higher and lower criticisms could impart, at the same time exercising their unquestionable right to discriminate sharply between truth and conjecture. They were not, as votaries of the inductive method, satisfied with scraps of evidence drawn even from such a sacred source as the word of God, but they sought to gather all the facts bearing directly or remotely upon every point regarding which they undertook to frame a dogma. They did not, as was sometimes ignorantly supposed, limit themselves to a few favorite texts that had been made traditionally to do service for centuries. They freely examined the entire contents of the Bible, critically analyzing the books from end to end, and determining for themselves the scope of thoughts which they exhibited. And while thus passing in review the

COMPLETE AREA OF REVELATION,

they took into account the latest results of historical, philological and Biblical criticism. In doing all this, they strove to cultivate a humble, reverent, judicial spirit, reviewing their process again and again, and testing every point by the canons of induction. The framing of dogmas in this manner they held to be both rational and scientific, and fitted fairly to meet every legitimate demand for Biblical theology that could be advanced. What he deemed of more vital importance, however, than even the logic of induction was the guidance of the Holy Spirit, granted in answer to prayer. Incalculable mischief had been done to the cause of Christ by persons who did not even pretend to be guided by His spirit, coming forward to interpret His word. As well employ a blind man to interpret the grand creations of master painters and sculptors as rely upon the natural man's conceptions of the things of God. It was only by the indwelling and illumination of the Holy Ghost that we were qualified to pursue this

*A condensation of R. V. Principal MacVicar's address at the closing exercises of Knox College on the 6th April.

cred science. Doctrines framed by persons not possessing this qualification and not following the method described, they do not feel called upon to approve or defend. Hence the precise issue raised was, why should dogma framed by strict adherence to the principles and rules of inductive logic, and under the guidance of the Spirit of God, be opposed or rejected. There was opposition both from within and from without the church, and it assumed many forms.

One form consisted in the popular and oft-repeated assertion that we could do altogether without dogma. That was manifest folly. Every man had a creed of some sort—written or unwritten. The person who had not was an imbecile or a lunatic, because to believe was to act, and the man who believed nothing and did nothing was good for nothing. The speaker then went on to show that the agnostic, the materialist, the Pantheist, the Buddhist, the Confucian, the atheist, the physicist all had their creeds.

THE WORLD WAS FULL OF DOGMATISTS, and it was a shallow mistake to limit the charge of dogmatism to the teachers of Christianity and more especially to the teachers of systematic theology. That some should elaborate and publish their beliefs in thoroughly concentrated forms and stand up for them did not constitute them canting hypocrites or intolerant bigots. A second class of popular writers assumed a position not of direct hostility to dogma per se but of remonstrance against the detailed comprehensiveness of the logical certainty and rigidity of the articles of faith. Those articles, these persons contended, should be short, somewhat tentative and more or less elastic in definition, enabling each one to find in them the meaning he could approve. This was deemed essential to Christian freedom, liberality and progress and in the interests of church union. The churches, the speaker said, were not to be drawn into one grand united body, society was not to be purified and the world was not to be improved in morality and religion by loose definitions. No valid reason could be given why a vague, elastic creed should be preferred to one that was clear and decisive in its enunciations of Christian doctrine. Uncertainty did not give peace or comfort or moral and intellectual strength—it inflicted weakness and did not make heroes but cowards. The lecturer disputed the contention that the creeds of the past should be wholly discarded. He pointed out that many of our predecessors laid their hands upon much valuable and imperishable truth and were just as keen and logical and learned and painstaking as the great men of our day. The current tendency to depreciate the past assumed its most pernicious form in the demand that the Old Testament should be treated as practically superannuated, as a book whose usefulness was gone and from which ethical and spiritual lessons could no longer be drawn and to the pages of which they had no right to appeal in support of Christian dogma. The speaker pointed out that Christ and his apostles thought otherwise, and that they looked upon the Scriptures as the foundation of all the work they were to accomplish. God's promise to Abraham after his supreme act of faith and obedience in offering as a sacrifice his only son Isaac, contained the germinal principle of all that Christ and his apostles taught. It was a promise which could only be explained by the recognition in the fullest sense of the thoroughly organic unity of the Bible from first to last—a unity which logically demanded that if the Old Testament was to be discarded the

NEW TESTAMENT MUST GO ALONG

with it. The speaker followed this thought out very fully. In defending very warmly the authority and usefulness of the Old Testament, he answered the question, "What of the morality of the Old Testament? Is it not low, corrupting, and unfit for our guidance in this enlightened century?" by saying that "we should be very much better than we are could we get all classes, in private and in public life, up to the old-fashioned standard of the ten commandments." It was not the morality of the people of the Old Testament, however, that we were called upon to follow, but what the Judge of all the earth ordained as right. Another form of current thought demanded that in framing their creed they should not only avoid the Old Testament, but kept exclusively to the words of Jesus. This was on the ground that it was honoring the Saviour; but feeling was not the test or standard of doctrine. The word of God alone must rule. Still further, it was said that it was injurious to the cultivation of true piety to insist upon men accepting creeds and confessions drawn up even from the words of Christ and the apostles. We should take Christ as our creed, these writers say; be content to follow Him as our leader, and consign to eternal oblivion all ten dogmas, which were only bones of contention. This the speaker characterized as the seductive watchword of rank socialism. In following out his reasoning to its logical conclusion, the speaker

said it was in the interests of common morality to insist upon the people having confidence in the truth of God. In saying this they did not encroach upon anyone's personal liberty. Every one was free in this country and in this land to publish upon the housetops all his notions and crotchets, on two conditions, viz., that he will keep within the limits of decency and violate no compact into which he has voluntarily entered with his fellow-men. He pointed out that the Presbyterian polity spurred men on to make discoveries by the assurance that if they did they would gain the approval of the whole church. He asked what was to be the outcome of this unrest regarding dogma, and confessed that he took an optimistic view of matters. Christianity, he held, was not tottering to its fall. He closed his long and eloquent address with some parting counsel to the graduating students.

OBITUARY.

MRS. R. J. LAIDLAW.

Maggie McColl, beloved wife of the Rev. Dr. R. J. Laidlaw of St. Paul's Presbyterian Church, Hamilton, entered into rest on Wednesday evening, March 29th, only seven weeks after the death of her venerable father, Mr. Hugh McColl, of Georgetown, Ont.

It was long known to many that Mrs. Laidlaw was an invalid, and one who in the midst of her great bodily weaknesses and prolonged suffering, manifested remarkable patience and cheerfulness, and led a life of great usefulness, notwithstanding the fact that she was confined to her room the greater part of the time for many years; yet none but those who knew her most intimately knew how great was her worth, and how painfully her removal is felt by those who had the privilege of her intimate companionship.

Mrs. Laidlaw was married in January, 1872, and began her experience as a minister's wife in the city of Columbus, Ohio, where her husband was pastor of the First Presbyterian Church. After spending three happy years at Columbus where she greatly enjoyed the privilege of being actively engaged in all good work with many of the most cultured Christian ladies of that city, she removed with her husband and infant daughter to Detroit, Mich., where she spent another three happy years in connection with her husband's pastorate of the Jefferson Ave. Presbyterian church. It was in March, 1878, that Mrs. Laidlaw came with her husband to make her home in Hamilton where she spent the remaining fifteen years of her life.

Fourteen years ago, brought down to the gates of death by a severe illness which attacked a vital part, her life was despaired of, but in answer, as it seemed, to many prayers, she was raised up and recovered sufficient strength to enable her to enjoy a measure of comfort, though not to engage in any active work. Seven years from that time she was again prostrated with severe illness, and again her recovery was despaired of, but in answer to the earnest prayers of the many friends who pleaded that her life might be spared for the sake of the dear daughter and three little sons that looked to her for a mother's loving care, other seven years were added to her life—years which were full of suffering, yet were years of great happiness and equally great usefulness. During those added years the dear sufferer was often confined to her bed for many months in succession, frequently enduring great bodily distress as well as heart weakness,—yet never one murmuring word was uttered. Amid all that she was called upon to bear, she took a cheerful and unremitting interest in her husband's work, upholding his hands by her prayers, aiding him by her rare wisdom in counsel, and in many ways encouraging and assisting in every good work. Not a day nor an hour of her time ever seemed to hang heavily on her hands. Her calm trust in God, her quiet cheerfulness, her marked ability to turn her thoughts away from all unpleasant things and consider only things that were holy and of good report, her remarkable gift of order and of keeping trace of every duty, domestic, social and sacred,—all this, together with her forgetfulness of self, and her ceaseless interest in both the temporal and spiritual

welfare of others, especially those nearest and dearest to her, seemed to make her time as precious, and her life as full of active usefulness, as if she were always actively engaged herself, instead of only gently directing a loved sister, daughter, son or other dear one, all of whom counted it a sweet privilege to carry out her every wish. Her enjoyment of life was much enhanced by the frequent calls of her many friends who kept her informed as to matters of interest to her in the outside world, and still more by the much appreciated kindness of the Managers of the Church in placing a transmitter in the pulpit and a 'phone in her room, thus giving her the pleasure of listening to the sermons preached, and to the songs of praise in which she took great delight,—and also to the pulpit notices which enabled her to keep in touch with all the work of the Church.

As the years passed her weakness, and the various forms of distress which attended it, perceptibly increased, but no change ever took place in her cheerful spirit or in her practical interest in the cause of Christ and especially in the temporal and spiritual welfare of those near and dear to her. All this remained unchanged down to the last feeble moments of her life, for her mind continued to be clear and unclouded to the very end.

As to the future, her heart was fixed trusting in the Lord. She sometimes spoke of her sense of personal unworthiness, but never did she manifest the slightest doubt or misgiving of any kind as to her acceptance with God in Christ. That was a settled matter about which she seldom thought it necessary to speak. Her faith was not a theory which she pondered, but a life which, in the most natural way, she constantly lived. Quiet and undemonstrative in all things her deep religious feeling seemed to be regarded by her as a thing which need not be spoken of, yet it was the underlying spring of all her thinking and acting, causing her life to be constantly devoted to the doing of God's will in things sacred and secular alike. The Lord seemed to reward her faith and patience by so ordering it that many interesting and comforting coincidences occurred as her life drew to a close, all of which were specially fitted to gratify and cheer her, and also to prepare her loved ones for the pain of parting with her, but these cannot be related here.

On the afternoon of Wednesday, March 29th, which was a day of calm and restfulness, following a night of great suffering, while conversing with her husband upon God's great goodness and the unchanging love of Jesus, she quietly exclaimed, "Dear Jesus, come to me!" A few hours later, immediately after family worship in her room which was the scene of so many happy gatherings, and while those met in the Wednesday evening prayer meeting were specially commending her to God, she gently sank to her rest in the midst of perfect consciousness, and fell asleep in Jesus.

On Saturday evening, April 1st, as the sun was setting in beauty behind the western hills, her sleeping form was tenderly laid at rest beside her beloved father's in Greenwood cemetery, Georgetown—the floral tributes to the memory of the much beloved daughter being so arranged as to cover also the still fresh grave of her tenderly loved father.

Summer after summer aged father and invalid daughter had enjoyed each other's society beneath the beautiful trees on the old homestead lawn at Elmgrove Farm, and to the surviving friends it is one of the special tokens of the loving kindness of the Lord that He caused the dear daughter to linger here though amid great weakness, until her father's work was done, that for the comfort of surviving ones they might be thought of as resting together both here and in the Heavenly land.

The funeral service was conducted at St. Paul's church, Hamilton in the presence of a large assemblage of sorrowing and sympathizing friends, the Rev. Principal Caven, D. D., taking charge, assisted by Rev. W. G. Wallace, B. D., of Toronto, and by the following ministers of Hamilton: Hon. and Rev. Reynolds Moreton, of St. John Presbyterian church, Rev. D. H. Fletcher, D. D., of McNab street Presbyterian church, Rev. Dean Wade, of the Church of the Ascension, Rev. James Allen, of Centenary Methodist church and Rev. I. Tovell, of Gore street Methodist church.

Twelve of the elders of St. Paul's church acted as pallbearers, six of whom accompanied the remains to Georgetown. Among other sympathizing friends from Hamilton who went by train to the place of interment were the Hon. and Rev. R. Moreton and Rev. D. H. Fletcher, D. D., who closed the service at the grave.

"And I heard a voice from Heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Books and Magazines

THE FIRST MILLENNIAL FAITH. New York: Saalfeld & Finch.

The subject of this handsome little book of 84 pages is worthy of more than a passing note as it touches one of the vital questions of the Evangelical faith with the freedom characterizing the spirit of the day. The book is intended to show by historical evidence that the "satisfaction" theory of the atonement originated with Anselm towards the close of the eleventh century. There is this much of truth in the thesis, that as the Nicene creed is the first formal statement of the undoubted faith of the early church as to the divinity of our Lord. So Anselm was the first theologian who formulated the doctrine of the atonement, and he did so after the fashion of the philosophical schools of his day, just as to-day our advanced thinkers speak in the language of the evolution philosophy. It is also true that Anselm appears as "a dogmatist of the dogmatists, powerful and severe in mind, stern in individual life," and many of his arguments are utterly foreign to even our best theological schools of to-day. Nevertheless it is another thing to assert that the satisfaction theory of the atonement originated with him. We may in reverence walk with bare hushed feet where the Scholastic trod with boldness, but Christ died for our sins according to the Scriptures, and those Scriptures were those of the Mosaic dispensation. He died, the just for the unjust, and himself bore our sins in his own body on the tree. The quotations given, too, by our author (whose name is not given) speak of ransom, redemption, etc., as indeed every believer of the New Testament must. There are gross methods year, and we feel that these are not the days for weakening the faith in that work we admit, but they are lessening every of putting the atonement before the people which makes effective the Baptists message, "Behold the Lamb of God, which taketh away the sin of the world."

No 2543 of Littell's Living Age completed the 196th Quarterly Volume, and the 49th year of the continuous publication of this excellent magazine. The volume covers the months of January, February and March, and its table of contents shows it to contain 97 articles, besides Miscellany and Poetry. These articles cover a wide range of topics, including valuable biographical and historical papers, readable essays and reviews, choice fiction, the latest results of scientific enquiry, sketches of travel and adventure, etc., etc. It is impossible to find elsewhere so much that is valuable at so small a cost. For only \$8.00 a year the readers of The Living Age have the cream of the whole British periodical press served them and that with a freshness and fulness, owing to its frequency of issue not otherwise obtainable. Send 15 cents for a specimen copy to the publisher, Littell & Co., 31 Bedford St., Boston.

Following Mr. Howells' lead, apparently, both Frank R. Stockton and Mrs. Frances Hodgson Burnett have gone over to The Ladies Home Journal, and the most important works by these authors upon which they are now engaged, will shortly see publication in this magazine.

The Nordica-Rummel concert was attended by a splendid audience, and the beautiful singing of Nordica was as much admired as on her former visit here. She sang the Aria "La Reine de Saba" by Gounod, "Mia Picciarella" by Gomez, Thomas' lovely song "A Night in June" and "Rosalind's Madrigal." These she sang with captivating grace, her phrasing being most finished and her voice of most mellifluous quality. She was enthusiastically recalled and was obliged to sing several encore numbers. Herr Emile Fischer was suffering from a severe cold, so did not sing with his accustomed success. He is, however, a most excellent singer, and was highly appreciated. Franz Rummel although born in England, is essentially a German pianist, (as his family were all Germans, and held important musical positions in various parts of the Fatherland) and he is one of the best examples of the German school of piano playing. Messrs. Suckling & Sons deserve great credit and thanks for giving the music-loving citizens of Toronto such a high class entertainment.

Choice Literature.

SINCE SHE WENT HOME.

Since she went home—

The evening shadows linger longer here,
The winter days fill so much of the year,
And even summer winds are chilled and drear,
Since she went home.

Since she went home—

The robin's note has touched a minor strain,
The old, glad songs breathe but a sad refrain,
And laughter sobs with hidden bitter pain,
Since she went home.

Since she went home—

How still the empty rooms her presence blessed!
Untouched the pillow that her dear head pressed!
My lonely heart hath nowhere for its rest,
Since she went home.

Since she went home—

The long, long days have crept away like years,
The sunlight has been dimmed with doubts and fears,
And the dark nights have rained in lonely tears,
Since she went home.

Robert J. Burdette, in Boston Traveller.

"BREAD CAST UPON THE WATERS."

The gray dawn of a winter morning was slowly breaking over a small village on the western shore of Nova Scotia some eighty years ago. All night long the sea had been beating in wild fury along the rocky coast; and occasionally during a lull in the storm, some of the inhabitants fancied they heard the sound of a gun, telling of some ship in distress, but the sounds were so faint and mingled with the roar of the elements that they had hoped they might be mistaken. As soon as it was light, men gathered on the beach looking anxiously seaward; and by the aid of glasses discovered what looked like the hull of a vessel on the rocks several miles away. Although the gale had moderated the sea was very rough, and only with great difficulty was a boat at last launched. Meanwhile women had joined the group, and hearts grew heavy with fear as they saw husbands and sons preparing to make the dangerous attempt to reach the wreck.

"I must go, Mary," said John Berton, looking into his wife's blanched face, "even yet there may be a chance of saving some of the crew."

And so they rowed away and left the women what so often falls to woman's lot, to wait and watch. After two hours battling with the waves, the boat drew near the wreck, but only to find it had already broken up and nearly all disappeared. No sign of life was visible, and the now nearly exhausted men with sad hearts, turned the boat homewards. Just then John Berton discovered something lashed to a floating spar, which looked like a human being; and upon getting alongside, found it to be the body of a man, unconscious and to all appearance, dead. Quickly lifting him into the boat the men bent to their oars and at length the anxious ones on shore, rushing into the surf, helped to pull the boat upon the beach. But, alas, those they had gone to rescue, were all sleeping their long sleep beneath the waves save the man they had rescued who was young, almost a boy, and as they gathered around him, many a mother's eyes grew dim as they thought of their own sailor lads away on the ocean.

"Bring him to our house, John," said Mrs. Berton; and so he was carried there and laid upon a bed. Although it seemed useless, restoratives were applied to try and bring back warmth to the chilled body; and after a long time the workers were rewarded with faint signs of life.

"Well, we have saved some mother's boy," remarked one of the neighbors, as they turned towards their own homes; "if we could only have saved them all."

Several hours later John Berton sat by the window watching the sun, now setting in clouds of purple and gold. The man had regained consciousness and told the sad story of the wreck. He was second mate of the barque "Sea Gull" of Boston, bound

for Halifax, and the only one of the crew of twelve men who had been saved from a watery grave.

"Allen Bent, my bitter enemy," mused John Berton, "the man who the last time I saw, I told I would never forgive, and that I hoped I might never see his face again as long as I lived. Strange the waves should have brought his only son to my door."

Years before, John Berton had been a successful ship-master with a comfortable home in one of the New England sea-board towns. As he was away from home months at a time, he entrusted his partner Allen Bent, a friend from his boyhood, with all his business affairs; trusted him to such an extent that on his short visits home he neglected to enquire into matters as he should have done. Several years passed in this way, when on coming home from a long voyage he found the man whom he had trusted so completely had been robbing him for years. Bitterly he regretted his blind confidence but it was too late; his property was so involved that his home had to be sold, and with his wife and two children, he sought a home in Nova Scotia.

John Berton had become a Christian since then, but to-night he found he had never fully forgiven the man who had so wronged him. When the rescued sailor had told that his name was Walter Bent, John Berton knew that he had saved the only son of his old enemy; and he came away where he might be alone, to try and still the tumult in his breast. He was glad they had saved the young man's life, but now he knew who he was and he did not want to see him again.

"Allen Bent ruined my prospects in life and tried to tarnish my good name. I am glad we have saved his son, but I do not want him in my home; and some of the neighbors would gladly take him in," so his thoughts ran.

"If thine enemy hunger, feed him," the words floating through his memory. He had read them in the Bible last night.

"If Christ commanded that of me, I cannot turn Walter Bent from my door," he said at length, just as the last beams of the sun sank below the ocean.

The young man had been sleeping quietly but as night came on, he began to mutter and moan in his sleep. The exposure of the night before, together with a blow on the head, had brought on fever, and by morning he was tossing in wild delirium. Tenderly John Berton and his wife nursed him; he fancied Mrs. Berton was his mother, and would hardly allow her from his sight. From no other hand would he take medicine and even in his wildest moments her gentle voice and touch would soothe and quiet him.

"Well, mother," said her son Harry, a lad of fifteen, as she came from the sick room one night, "you and father are certainly casting bread upon the waters. I wonder if you will ever find any of it again."

After long weeks of watching, and care, reason returned to Walter Bent, and health came slowly back again.

It was a morning late in the spring, when he stood beside the door of the Berton cottage. He had spent his last night beneath the humble roof which had sheltered him for so many weeks, and on that day a schooner was to sail for Boston, in which he had taken passage.

"How can I ever repay the debt of gratitude I owe to you?" he said to Mrs. Berton.

"By lending a helping hand to another in need, when you have the opportunity" she replied.

"Tell your father," said John Berton at parting, "that I have learned to forgive."

Mails only came at long intervals to the village where the Bertons lived, but they received two letters, the first telling of his safe arrival home, and the other about a year later stated that he had entered the United States navy.

In the close stifling hold of a vessel, a number of men were trying to find forgetfulness in sleep. One of them tossed restlessly and moaned as if in pain, and the

companion to whom he was handcuffed tried vainly to find him a more comfortable position on the hard boards.

A few weeks before Harry Berton had left his home on his first voyage to the West Indies. His father and mother had led him go with great reluctance for the war of 1812 had broken out between the United States and England, and American privateers had already seized several merchant vessels belonging to the British Provinces. The outward voyage had however been safely made and they were returning, when their brig had been captured early that morning by a privateer; and the crew handcuffed together had been thrust into the hold of the vessel. Later in the day the privateer had been attacked by a British frigate and for hours a fierce battle had been raging. The imprisoned men heard the roar of canon, the rattle of musketry, the short sharp orders of the officers, and mingling with the other sounds, the groans of the wounded and dying. The fight waxed fiercer, and they heard the captain declare he would blow up his ship before the Englishmen should take her. The long slow hours dragged by darkness fell, and as neither of the vessels had gained a decided advantage, they drew away from each other, bruised and battered with shattered masts and torn sails, but resolute still. Since leaving Antigua, Harry had been ill with a low fever and the foul air and excitement of the day had increased it, until his companion feared for his life, if he should be kept long in his present quarters.

Presently two men entered the hold bringing food to the prisoners who had tasted nothing since their capture that morning. One of the men was evidently an officer, and he began to question the prisoners. He gave a start when Harry told his name, and calling him away from the others began asking him about his home.

"Don't you know me?" he said; and looking closely, Harry recognised, in spite of bearded face and officer's uniform, Walter Bent.

"Your father and mother saved my life, and I must do something to help you," he said. "The wind has sprung up since dark and we are now several miles away from the frigate, and near the coast of Nantucket Island. The captain is a hard man and it is useless for me to appeal to him, but he has been drinking to-night and will sleep heavily. The first mate is severely wounded and it is my watch on deck. There is one of the crew I can trust and if I can manage to launch a small boat I will land you on the island. Many of the inhabitants are Quakers and I think some of them will aid you to get back home. This is all I can do for you and it is at great risk to myself, but I have not forgotten the kindness your father and mother showed me. Your companion will have to come with you as the man who had the key to the handcuffs was among the killed to-day, and it would take time to file them apart."

An hour later, Walter Bent and his companions silently lowered themselves over the side of the ship, and the boat with oars muffled, glided away. The wind had died out and the night was dark, but they could faintly discern the shores of the island not far away.

"How will you account to the Captain for our escape?" asked Harry, as they were nearing the land.

"I do not know yet, I shall have to trust to Providence to help me if he should discover it."

In a few minutes more they were landed, and after a parting clasp of the hand, Walter Bent rowed away in the darkness.

"I have an aunt, my mother's sister, living a few miles from here," said Harry's companion, a young man named Stephen Hilton. "If you can keep up until we reach there, I know she will take us in."

The night air had cooled the fever in Harry's veins, and hope lent him new strength, but it seemed as if the last mile would never come to an end. Helped and encouraged by his friend, they kept on and at last, just as the sun had risen, they reached the home of Hilton's aunt.

"Thee are very welcome," was the kindly greeting she gave in her quaint Quaker fashion.

Under her skilful nursing, Harry soon regained his health, and a few weeks later, her son took them in a fishing boat across to Shelburne, from where they soon walked home.

Great was the joy in the Berton home, for as weeks had gone by and nothing was heard from the brig, grave fears were felt for the safety of those on board.

When Harry had finished telling the story of his capture and escape, his mother added softly, "Surely the bread we cast upon the waters has been found after many days."—Ella J. Durkee in The Week.

Missionary World.

FOREIGN MISSION ITEMS.

The Executive of the F. M. C. (W.D.) met on the 30th March and 11th April. Plans and estimates were submitted for a Girls' School in Alberni, where more accommodations is needed, and it has been suggested that the building be called the 'Elizabeth Lister Home for Indian Girls'—a suitable memorial of one who in so short a time made so deep an impression.

Mr. McDonald appeals in behalf of several other bands of Indians who are asking for a teacher, and who, if a teacher is sent, promise that they will themselves provide a building.

Miss Bella Isola Johnson, a member of St. Andrew's Church, Toronto, has been appointed successor to Miss Lister as Matron in the Alberni School.

The Executive received and took action on fourteen applications for employment in the Foreign Field, many of which cannot be entertained on account of the state of the funds.

A letter was read from Miss Winifrede A. Butler of Woodville, N. H., stating that she expected to go to India, to become the wife of Rev. W. J. Jamieson, at Neemuch, and also a letter from Mr. Jamieson commending Miss Butler to the assistance of the Committee as to any needful preparations.

A letter from Dr. G. L. MacKay intimates that he and his wife and three children will sail for Canada between June and October for the purpose of arranging for the education of their children. Dr. MacKay says that otherwise he has no need nor desire to visit Canada at this time.

A resolution from the Presbytery of Calgary asking the F. M. C. to begin work amongst the Mormons about seventy miles south of Fort McLeod was considered and it was agreed that that field is not within the sphere of the F. M. C.

Letters from Prof. A. B. Baird, report that Miss Sara Laidlaw, of Parkdale, has been appointed teacher to the Portage la Prairie school, that Miss McIntosh is to be transferred from Crowstand to the Okanase Reserve; that Miss Adam, of St. Johns, N. B., is to take Miss McIntosh's place; that a stone building is to be erected at Birtle, and that there is a prospect of establishing a school at the Pipe Stone Reserve in S. W. Manitoba which will be a feeder to the Regina Industrial School.

Interesting letters were read from Mr. Wilkie giving a description of the new college building—the first story of which is completed, and also stating that our college at Indore is now the recognized centre in Central India of the Calcutta University. Mr. Wilkie also gives a touching account of the persecutions the poor Mangs have to endure who make profession of faith in Christ, and suggests the importance of beginning an Industrial School that will enable them to earn a living, now that all heathen doors are closed against them. R. P. MacKay, Secretary.

NORTHERN INDIA.

The following note from Rev. Dr. Kellogg, accompanied the communication to the Christian Endeavour Society of St. James' Square Church which appeared in our issue of the 29th ult.:

In tents, Bharwari, 5 miles west of Allahabad, North India, Feb. 15th., 1893.

My Dear Mr. —: The enclosed letter to the Y. P. S. C. E., I send to you, knowing that you will gladly convey it to the Society: I do not know, of course, who the officers of the Society are now, but that will make no difference. I began to write this two days ago, when, just after our *chhoti haziri* ("little breakfast")—a cup of tea or coffee and a bit of toast, I was interrupted by a company of fifteen Mohammedans, who had come bringing with them one of the characters of this little town in a religious way, a blind Hafiz, in order to religious discussion, which they kept up for some hours. A Hafiz, I may say in explanation, is a man who is a "Rememberer": i. e., he has committed to memory the entire Arabic text of the Koran, about equal to our N. T. This feat this blind man had accomplished, simply by having it repeatedly read over to him. Do not imagine that he therefore understood it, any more than you would if you had committed to memory the Hebrew text of the O. T. But none the less the act was most meritorious, and makes him a very holy man in the estimation of his fellows. I need not just here rehearse all the dreary controversy, which we get well used to here; dreary, because evidently the object was not to know the truth, but to exhibit their great holy man. Still, while I have little faith in public controversy, there is always the hope that some word perchance may savingly lodge in the heart of some of the least wordy of the disputants. The main points these Mus-

Muslims make is always the same; that we have altered the Gospel, which they profess to receive, which assertion they make a convenient excuse for refusing to accept any text inconsistent with the claims of their prophet. It is easy to say, since they all allege that this was done since the time of Mohammed, that the fact is disapproved by the actual existence of three or four manuscripts of the N. T., written long before Mohammed was born. But they are so ignorant, that they take this only for an assertion of yours, though, as the ancient MSS. are like our modern N. T. in all essential particulars, the fact is fatal to their assertion, and therefore, if Jesus, as they say, was a prophet, fatal to the claims of Mohammed.

We had a short and most pleasant call from the Rev. Dr. F. E. Clark, the day before yesterday, with his wife and son of 18. Mrs. C. was the first English speaking person my wife had seen in a month, so you may be sure that her call was appreciated. He told me that he expected to be at the S. C. E. Convention in Montreal next summer, where I dare say you may see him.

There is much more I would like to say, if there were time, with the weekly mail now soon going, but I must restrain. I will only say that I never felt so oppressed with the unutterable spiritual and temporal misery of the people as since I have now come out. I think I can understand better than ever, how, coming into such a world of sin and misery the Lord Jesus could not but be "a man of sorrows": How his heart must have ached! for we after all only see the outside, and he saw all that was within! The need above all others, as it seems to me, is for the raising up of an army of devoted native preachers. As I have said in the other letter: Pray for this, as for us always.

To the Canadian People.

The Colorado Desert in Southern California is about to be watered.

A man of experience says: "Take no man's word on a matter of irrigation; there is too much money involved." On the other hand, men of the East do not know and cannot believe what wealth irrigation creates, and how quick it creates it, where all outdoors is a hotbed.

Between the two doubts, it takes some courage to speak of the profits about to be made. And yet you can see, from the yield of one acre, what a million acres is worth.

A thousand-million dollars is going to be created by the Colorado Desert Canal within ten years, if all goes well—most of it for settlers; a hundred-million for our stockholders.

You can take part with us in the general work immediately; or, later, buy ten acres of land and grow oranges lemons figs etc. The largest and quickest returns will come from fruit-growing. Settlers will get their money out of the ground before they pay us much for land and water.

We have a pamphlet to send you; free. Our immediate object is to sell shares. We shall sell shares slowly till ready for settlers, then turn to water and land. The price, to begin with, is \$50; but at this price our whole stock would bring only \$7,500,000. We shall sell no faster than money is needed to pay for the work, and no more than enough to take the canal to where we begin to irrigate; keeping sales back by raising

the price. We suppose a \$50 share will be worth \$1,000, when half the desert is irrigated; \$100 this year.

Within three months from receiving water, the settlers will be sending to New York and Chicago car-loads of vegetables at \$50 to \$150 an acre a year. In two or three years the fruit-trees bear. In fifteen years they yield \$500 to \$2,500 an acre a year, and are worth \$2,000 to \$10,000 an acre.

You think these figures too big. They are not; you shall see they are not. If it takes you a year to see it, you lose by your slowness. We shall do our part.

There is a million acres of Mediterranean fruit and nut land under our levels; barren now, because dry; but, with water, quick; and the lay of the land is such that the water will run all over it naturally.

The combination of climate, soil, transportation to market, water, and other favoring circumstances, exists in no other place in the world. Our settlers will have a monopoly of it. Name one other place—it does not exist. We own 1,500,000 acres outside of this—no railroad, no market.

The best measure of what will be done in the Colorado Desert is what is done in the adjoining valley 150 miles beyond; but our climate is warmer and dryer, our season four to six weeks earlier, soil as good, situation better, all the circumstances so favorable that we shall excel and surpass what is done in any other part of Southern California.

Everything else but water is there already. Water we take, without dam, from the Colorado River. The water is muddy, and soil improves under cultivation with it, without any other fertilizer; no other will ever be used apparently.

If water turns desert to garden, producing \$50 to \$150 an acre immediately, and ten times more when trees are half-grown, is it strange that the business of bringing water is profitable?

But the business is new to you in the East. We look to you for money to make the canal; we must make you acquainted with what is going on in a dozen valleys in Southern California. Farming is, almost everywhere, hard and slow; but fruit-growing there is easy, and vegetables provide the trees. We shall have no land or water to sell for a year. Meantime, get ready by reading about irrigation.

To save money, we shall make our advertisements short. In a month you will see what we mean; in a year we hope to be acquainted with you.

Write for the pamphlet.

THE COLORADO RIVER IRRIGATION CO.,
66 Broad Street, New York, and
CANADA LIFE BUILDING,
Toronto.

A ST. JOHN'S MIRACLE

Eight Hundred and Twenty-five Dollars Spent in Vain Efforts to Regain Health.

AN Engineer's Painful Existence and Wonderful Rejuvenation—Hospitals and Doctors Failed to Cure Him—Health Restored by a Remedy Almost Forced Upon Him—A Story Worthy of a careful Perusal.

The News, St. John's, Que.

It is now some fourteen months since The News commenced publishing reports of the wonderful results produced by Dr. Williams' Pink Pills, and every one must admit that many of the cures effected seemed little short of the miraculous. The names of the remedies which claim to cure all the ills flesh is heir to are to-day legion, and whatever the merits and demerits of these preparations may be there is no question as to the great reputation achieved by Dr. Williams' Pink Pills for Pale People. Some people no doubt laugh at these stories and believe them to be advertising dodges to catch the unwary and rope in some of their shakels. We have now printed and published The News for nearly half a century; it enjoys the reputation of being a high-toned weekly with a large circulation, and we naturally do business with the advertising men of the day, and from the reputation of the Dr. Williams' Medical Company, we have never had any reason to doubt the perfect accuracy of the cures related; but it is only now that we are placed in a position to testify personally as to the wonderful curative powers of Pink Pills. The story we are about to relate though no less remarkable than others regarding the same medicine naturally impresses itself more upon our mind and upon the minds of others in the community because the party chiefly concerned is known to us, and we are enabled to bear personal testimony as to the correctness of his declaration.

The gentleman who was a short time ago so greatly afflicted is now almost as well as he ever was and cheerfully related his story to the representative of The News, in the hope that those who read it might be benefited thereby.

Mr. Camille Dubuque is a man of fifty-three years of age and has been a mechanical engineer for twenty-five years, working on the steamer Reindeer which runs on Lake Champlain, and occasionally on the River Richelieu. "Four years ago," said Mr. Dubuque, "while our steamer had an excursion party on board for an evening run, I was rather tired after a long day's work, and went up on the upper deck to enjoy a smoke before retiring. At that time I felt myself to be in perfect health but, when I went to my room I was taken with chills and was unable to keep myself warm. Although that night I had but little sleep I felt comparatively well the next day. About a fortnight after I was taken with frightful pains in my back near my spine, and in my side. I went to the hospital in Burlington, Vt., and was treated there for three weeks and then feeling but little better I came to my home in Iberville county, five and a half miles from St. Johns. I was then doctored by a medical man from Iberville. His treatment seemed to relieve me very little and I determined to visit Montreal and see another physician. This I did in March, (three years ago) and put myself in an eminent physician's care who treated me from March until July, and certainly did all he could for me. I did not stay in Montreal all the time but went backwards and forwards to see him. In July I got tired of this and was beginning to feel down-hearted. I then called in a medical man from Henryville, a village a few miles from where I live, and he prescribed for me over and over again, but by this time I was almost powerless to help myself and no one knows what frightful agony I suffered. For seven long months I sat in a chair with my feet on a lounge. I was unable to lie down day or night and often thought that death would be a happy relief. Last spring my wife read an

account of a Saratoga miracle in The News and determined to get a box of Pink Pills for me. I remonstrated with her, telling her that it was useless spending more money, but she persisted and wrote to Wright and Co., druggists, of St. Johns, and had a box sent by mail. I took them to please her, never thinking they would do me any good, but much to my surprise, after taking the box I felt slightly better. We then bought another box and by the time that was gone I felt that they were certainly helping me. I could now lie down, something I had been unable to do for seven long months previously. So I kept on taking the Pink Pills and am now on my tenth box, and to-day I am practically a new man. Last winter I had an attack of la grippe. I took Pink Pills and they cured me. We figured up to see the amount of money I had expended in trying to be cured before resorting to Dr. Williams' Pink Pills and the figures reached \$825. I willingly tell you my story and my wife corroborates every word I say, in the hope that anyone who is as unfortunate as I have been may attain relief by employing the same remedy. Put it in The News, some of my old fellow-workmen will see it and it may benefit them as it has done me."

When The News representative drove up to Mr. Dubuque's pretty little frame house he beheld the gentleman chopping wood, and looking a strong, robust man. A year ago his neighbours thought him a doomed man—to-day they consider his cure as little short of miraculous.

Messrs. Wright and Co., old and reliable druggists of this town, assure us that Dr. Williams' Pink Pills have an enormous sale, which is additional proof that they really are what the manufacturers claim for them.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism neuralgia, partial paralysis, locomotor ataxia, St. Vitus' Dance, nervous prostration, and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale sallow complexions and are a specific for the troubles peculiar to the female system and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark (printed in red ink) and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

A book may raise you up to heaven or degrade you to the lowest depths.—Coeur.

C. C. Richards & Co.

Gents, My daughter was apparently at the point of death with that terrible disease diphtheria. All remedies had failed, but Minard's Linctus cured her; and I would earnestly recommend it to all who may be in need of a good family medicine.

French Village.

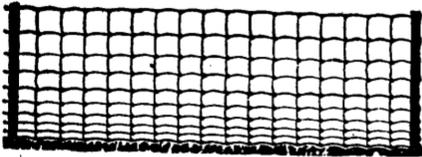
John D. Boutwell.

ROOT AND BRANCH, the poison in your blood, however it may have come or whatever shape it may be taking, is cleared away by Dr. Pierce's Golden Medical Discovery. It's a remedy that rouses every organ into healthful action, purifies and enriches the blood, and through it cleanses and invigorates the whole system. Salt-rheum, Tetter, Eczema, Erysipelas, Boils, Carbuncles, Enlarged Glands, and the worst Scrofulous Sores and Swellings, are perfectly and permanently cured by it.

Unlike the ordinary Spring medicines or sarsaparillas, the "Discovery" works equally well at all seasons. All the year round and in all cases, it is guaranteed, as no other blood medicine is. If it ever fails to benefit or cure, you have your money back. You pay only for the good you get.

Isn't it safe to say that no other blood-purifier can be "just as good?"

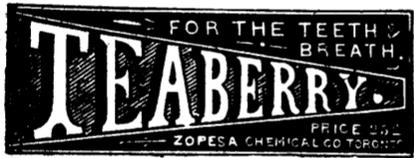
If it were, wouldn't it be sold so!



THE GREAT PACIFICATOR.

Three years ago one of the best managed railroads in this country commenced to use our fence. Next year they will use more than ever. The officer in charge says: "Whenever there is any trouble with adjoining farmers about the line, we have only to promise to put up Page fence, and can make settlement at once."

PAGE WIRE FENCE CO., OF ONTARIO, LTD
WALKERVILLE, ONT.



In cases of
Diphtheria
Delay
is
Dangerous
PERRY DAVIS'
PAIN KILLER
will quickly cure
Diphtheria, Quinsy,
Coughs, Colds,
and
Sore Throat.
25¢ BOTTLE.

Pier's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail.
No. E. T. Hazeltine, Warren, Pa.

Minard's Liniment cures Colds, etc.

Ministers and Churches.

Rev. John Cromble, M.A., is announced to sail for Scotland on the 21st. inst.

Knox church building committee, Mitchell, are calling for new tenders on new and extended plans.

Rev. D. Robertson, of Knox College, has accepted the position of assistant to Rev. Dr. Fraser, of Knox church, Hamilton.

The numerous friends of Rev. Dr. Torrance, Guelph, who has been ill for several weeks, will be glad to learn that he is steadily convalescing.

The anniversary of Rev. G. C. Patterson's induction in Knox Church, Embro, will be held on Sabbath, the 7th of May. Rev. John Neill, of Toronto, will officiate.

The difficulty between the Rev. P. McF. McLeod and a portion of his congregation has been amicably settled; and the reverend gentleman has been granted a three months' leave of absence.

The Rev. John Gillis, lately of Paisley, and Lion's Head, Ont., has received a cordial and harmonious call from the congregation of Dundas, in the Presbytery of Prince Edward Island.

Rev. M. N. Bethune, of Gravenhurst, has accepted the call to Beaverton and Gamebridge, and will be inducted on the 25th inst. The induction will take place in Knox Church, Beaverton.

On Sunday evening of last week, Zion Church, Carleton Place, was lighted by electricity for the first time, with the incandescent system. It is likely to prove satisfactory in every respect.

Rev. J. W. Pringle, late of Port Arthur, now financial agent of Macalister college, St. Paul, preached two eloquent discourses to the members of Westminster church, Winnipeg, a couple of Sundays ago.

Rev. Dr. MacLaren, of Knox College, Toronto, and Rev. Prof. Scrimger, of the Presbyterian College, Montreal, have arrived at Winnipeg to lecture to the students of Manitoba College during the summer months.

The Ottawa Citizen says: Mr. Eadie, of the Montreal Presbyterian College, will again conduct the services of the Hintonburgh Presbyterian Mission during the summer months. He conducted the services on Sunday.

R. T. Cockburn, student of Knox college, Toronto, leaves for Manitoba, on Monday, 10th inst., to take charge of Shoal Lake congregation for six months. This is made vacant this week by the removal of the Rev. Jas. Patterson.

The Rev. Mr. McLeod, Priceville, in the course of his sermon last Sabbath week referred very feelingly to the late Thos. Binnie, of Glenelg, who was an elder in that congregation for 25 years. He spoke of his faithfulness and his ardent zeal in his Master's vineyard.

We are requested to announce that the S. S. Teachers' Primary Union, for the preparation and study of the International S. S. lessons, and best methods of teaching little children, will meet for the next three months in Carlton St. Church S. S. every Tuesday evening from 7.45 to 8.45.

The Presbytery of Guelph has arranged for the induction of the Rev. Mr. Atkinson at Berlin, on May 5th at 3 p. m., when the Rev. Dr. Jackson, of Galt, will preside, Rev. Mr. Glass'ord, of Guelph, preach the sermon, Rev. Mr. Hamilton make the charge to the pastor and Rev. Mr. Millican to the people.

Rev. John Mutch presided at the meeting of the Presbyterian Ministerial Association held on Monday of last week. An interesting paper on the "Unity and Development of the Old Testament," was read by Rev. Prof. Thomson, of Knox College, and was afterwards ably discussed by Rev. Dr. Gregg, Rev. D. J. Macdonnell, Rev. Dr. McTavish, Rev. G. M. Milligan and others.

At the annual convocation of the Presbyterian College, held in the David Morice Hall, Montreal, recently, the degree of Doctor of Divinity was conferred upon Father Chiquy, the Rev. W. A. McKay, Woodstock, and Rev. James Barclay Muir, of Huntingdon, Que. Old Knox in similar fashion honoured the well known minister of Knox church, Orilla, Rev. R. N. Grant, and the Rev. Mr. McEwan, Edinburgh.

Easter Sunday was a day of unusual interest in the presbyterian Church, Naparua, as on that morning five new elders were ordained, viz., Messrs. A. Alexander, A. D. Bissonnette, M.D., Jas. Craig, Jas. Close and Ogden Hinch, all of our sterling, zealous, progressive men. Our cause in this field has recently been inspired with new life. Since the induction of Mr. MacEachern a little over a year ago, forty-six have been added to the roll, finances have more than doubled, and all sittings are now taken up.

The Rev. T. F. Fotheringham, M.A., of St. John, N. B., conducted the services in the Parkdale church last Sabbath.

The Rev. Peter Wright, of Portage la Prairie has been visiting in Toronto. While here he preached most acceptably in several pulpits.

Mr. C. McDiarmid, the student who has been laboring in the Montgomery district during the last year, has left for Manitoba College to pursue his studies. During this winter he had to visit the different appointments on snowshoes.

Rev. Dr. Thompson, of Sarnia, conducted the sacramental services in the Hespeler Presbyterian church on Sunday. He also gave a lecture on Monday evening in the same church, on "How to make the most of ourselves." Though not a very long lecture, yet it was very instructive.

The following gentlemen have been recently elected to the University Council of Queen's College in place of retiring members: John McIntyre, M.A., Q.C., Kingston; Rev. John Hay, B.D., Cobourg; George Bell, M.A., Toronto; P. C. McGregor, Almonte; R. M. Dennistown, B.A., Peterboro'; Rev. J. J. Wright, B.A., Lyn; Dr. Saunders, Kingston; Rev. Chas. J. Cameron, M.A., Brockville; Rev. J. D. Boyd, B.A., Kingston.

The congregation of Knox church, Orilla, are about electing six additional elders. The following were nominated: Messrs. H. M. Christie, W. M. Campbell, Isaac Day, I. P. S., J. R. Eaton, the Rev. George Grant, B. A., I. P. S., Thos. Hart, Melville Millar, Robert Pace and F. W. Thomson—Currie. Dr. A. R. Harvie has declined nomination. Mr. Wm. Thomson having been elected to the Eldership at Longford, his name has been omitted from the list at his own request.

A neat report reaches us from Mount Pleasant Presbyterian Church, Vancouver, Rev. J. W. Macmillan, pastor. The membership is now 113, although the congregation was only recently organized. The total amount contributed for all purposes, as per treasurer's statement, is \$2,414.80. The managers in their report say: "After calculating from the experience of the past year, we further recommend that this congregation make itself self-sustaining from January 1st, 1893."

The Rev. W. A. McKay, B. A., of Woodstock, met with a very cordial reception on his return from Montreal, where he had secured the degree of D. D. The congregation of Chalmers' church presented him with an address, to which Mr. McKay made a feeling and appropriate reply. Bright congratulatory addresses were afterwards made by Revs. W. S. McTavish, B. D., J. S. Ross, M. A., W. T. McMullen, D. D., Principal Hunter, M. A., Dr. McClure, W. H. Fletcher, B. A., and others.

The congregation at Paris—Rev. E. Cockburn, M. A., pastor—is about building a new church at a cost of \$30,000. A local paper says: "The building will be unique in church architecture and will be ornamental as well as useful. The interior of the church will not be surpassed by churches costing twice the money. Good judges who had examined the plans and specifications were of opinion that the church would be one of the most handsome and commodious in every way in the province, with the exception of Toronto. The work will be proceeded with at once.

At the recent induction of the Rev. F. O. Nichol into the pastorate of the Albert street Presbyterian church, Sarnia, the Rev. Mr. Urquhart, of Corunna preached; Rev. Dr. Thompson made an earnest address, full of wise counsel to the minister elect; and Rev. Mr. Loughhead, of Mandaumin, addressed the congregation, counselling them to hold up the hands of their new pastor and in every way to give him their hearty support, confidence and prayers. In the evening a social gathering took place in the church. Light refreshments were served and an evening of great enjoyment was spent. The settlement is unusually promising.

A meeting of the Toronto Presbyterian Sabbath School union was held on Friday evening of last week in the school-room of Oak street church. There were about 150 teachers and others interested in the work present. Principal Kirkland president of the union, occupied the chair. Rev. T. F. Fotheringham, M. A., of St. John, N. B., who was present as a visitor, delivered the opening prayer. Mr. Angus McIntosh, head master of the Provincial Model school, then introduced his special class of girls, who, with him, took up what was called a model class on Job's appeal to God. At the close of the lesson comments and suggestions were offered by some of the teachers in attendance. A brief conference, conducted by Mr. R. S. Gourlay, on the uses of the home study leaflet, was held, after which the meeting adjourned.

Mr. A. F. Wood, M. P. P. had recently to go to Missoula, Montana, where his son Herbert R. Wood, M. A., has been prostra-

ted by illness brought on by overwork and too close application to study. He was mining editor and correspondent to the Missoula Gazette, a large western paper. He also contributed to several scientific journals, and was writing a book on the geology of the State. He is a graduate of Toronto Provincial University, carried off the gold medal in natural sciences, and was a fellow with Prof. Chapman for three years. Too close application to his various occupations and neglect of his health has brought on his present prostration. The many friends of father and son will look with anxiety for good news of the young man.

The Rev. T. Fenwick, of Woodbridge, writes as follows:

Your report of Principal Caven's address at the closing exercises of Knox College last Thursday afternoon, makes him say two things about your humble servant which are not true, and which he never said. Please allow me to correct them. They are as follows: 1st., "The late Rev. Mr. Fenwick of Woodbridge"—I am still on this side of the river, and in the best of health. 2nd., "had paid in a like amount for a prize." Immediately before speaking of me, the Principal said that Prof. Thomson had paid in \$1,200 to endow a scholarship. Of course, the statement that I had paid in "a like amount", means that I, also, paid in \$1,200. What I have given for the object mentioned is twelve times less—\$100. Principal Caven mentioned the correct amount.

The Kingston Daily News of 7th inst. says: The remains of the late Rev. Andrew Wilson, formerly pastor of Cooke's church, reached the city yesterday afternoon, from Toronto, and were at once conveyed to Cooke's church, where a service was conducted by Principal Grant of Queen's. The body was afterwards taken to Catarqui cemetery and placed in the vault. Rev. Dr. Parsons, of Knox church, Toronto, and Rev. J. A. Grant, Moderator of Toronto Presbytery, were in attendance, and the former led in prayer. The pall bearers were Messrs. John Vanorder, R. Clugston, R. Montgomery, W. J. Dick, J. V. Burton, and J. C. Hardy. In the course of his address Principal Grant said that the fact that the deceased had been pastor of a city congregation for nearly thirty years proved that the members of that congregation had entertained the highest respect for him and had appreciated his true worth. If the deceased had so chosen, he could have remained in charge of that congregation until the time of his death. No man could have retained a position so long without signal virtues; these were perhaps not recognized by those who knew him only from an external point of view, but he possessed them nevertheless, and they were the real key to his character.

There were 51 ministers and a goodly number of elders at the meeting of the Toronto Presbytery, held on Tuesday the 4th inst. In addition the following visiting brethren were present and sat as corresponding members. Dr. Wardrop, Dr. Jackson, and J. C. Smith of Guelph Presbytery; T. Davidson and R. S. G. Anderson of Maitland; J. McD. Duncan, of Barrie; J. Cameron, of Peterborough; D. C. Hossack, of Orangeville; J. Bowman, of Brandon; and J. A. Macdonald of London Presbyteries. Mr. Percivall asked for as-

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is without exception the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr J. C. WILSON, Philadelphia, Pa., says:—"I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Descriptive pamphlet free.

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Beware of Substitutes and Imitations.

sessors of Thornhill, as the Session had become depleted by removals, and Messrs. David Elder, and Gillies were appointed till such time as new elders shall be chosen. Messrs. Hamilton Cassels and W. Mortimer Clark resigned their commissions to General Assembly as they had already accepted commissions from the Presbytery of Westminster, B. C., and Messrs. A. B. Davidson and David Miller were appointed in their places. Mr. W. B. McKechnie, at present pursuing medical studies, applied to be recommended for work in the Home Mission field, and on the report of a committee appointed to confer with him, the application was granted. The Clerk read an extract minute from the Presbytery of Guelph, setting forth that the congregation of Chalmers' Church, Guelph, had extended a call to Mr. R. J. Glassford of Streetsville, Presbytery of Toronto. The Clerk intimated that on receiving due notice of this call he had cited the congregation of Streetsville to appear at the Presbytery in their interests, and had also notified the Clerk of the Presbytery of Guelph. The Call was then presented and read, together with all documents pertaining, and reasons for translation and also answers to these prepared by the congregation of Streetsville. Commissioners were then heard in support of the call, and also in reply, and in behalf of the Streetsville congregation. The large deputation sent in by Streetsville indicated the earnest desire of the congregation to retain their pastor, and the strong deputation sent by the Presbytery of Guelph presented a very urgent plea for that congregation. After the commissioners had been heard, Mr. Glassford in a few sentences indicated how difficult it was for him to decide, and yet he had decided, subject to the will of the Presbytery to accept the call. The vote was taken whether the call should be put into Mr. Glassford's hands or not, and so strong was the feeling of the Presbytery that Mr. Glassford's work was still among a devoted people, that it was by only a small majority the motion to place the call in his hands carried. The translation was thereupon granted to take effect on and after April 23rd next and Mr. Haigh was appointed to preach and declare the pulpit of Streetsville vacant on Sabbath, April 30th next. Mr. Grant was appointed Moderator of Session, and the Managers were presented the committee report in reference to the change of site desired by the congregation of East Toronto, setting forth in substance that the proposed change is desirable, that all difficulties in the way were removed, and that the Moderator of Session, and the Managers were to be commended for their efforts to wisely overcome difficulties, and act for the best interests of the Church. A minute from the Presbytery of Orangeville was read, stating that the call to Mr. D. C. C. Hossack had been sustained by that Presbytery and accepted by Mr. Hossack, that he would be released from his present charge on and after the 16th inst., and that he had been instructed to hold himself subject to the will of the Presbytery of Toronto. It was thereupon agreed that Presbytery meet on Tuesday, April 18th in Parkdale church, at 2.30 p. m. for the induction of Mr. Hossack. The Moderator was appointed to preside, Mr. McMillan to preach, Dr. Parsons to address the minister, and Mr. Patterson to address the people. Mr. Argo, on behalf of the committee appointed, presented and read a minute expressive of the high esteem in which the Rev. D. M. Buchanan, late pastor of Georgetown and Limehouse is held by this Presbytery, and the sympathy of the Presbytery with him in view of the circumstances leading up to his resignation. The minute was cordially sustained as read, and the clerk instructed to furnish a copy to Mr. Buchanan. The Moderator of Presbytery and Mr. Joseph Gibson were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. Mr. Neil intimated that the congregation at Davenport had selected as a name for their church, The Church of the Covenant, and the choice was on motion confirmed by Presbytery. Mr. Neil was empowered to moderate in a call when the congregation is prepared. Owing to the small number present Mr. Frizel allowed the Overture anent granting greater powers to the Synod to remain on notice of motion.—R. C. TIBB, Clerk.

When Macaulay was but seven years of age he decided to write a compendium of universal history, and thereupon filled about a quire of paper, which really contained a tolerably connected view of the leading historical events of the creation up to that time. When about thirteen years of age he happened to take up "a country newspaper containing two specimens of provincial poetry; reading them over once, he threw the paper aside, and gave them no thought for forty years. At the end of that time he repeated them both without missing, or as far as he knew, changing a single word."

Sanctification is a beautiful thing; it makes God and His angels fall in love with us.—T. Watson.

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At Woodville, on Sunday, April 9th, the wife of C. Edgar Weeks, barrister, of a son.

At 76 Grosvenor street, Toronto, Friday, April 7, the wife of Rev. Dr. McTavish, of a son.

MARRIAGES.

At Zion Church Manse, Carleton Place, on the 7th instant, by Rev. A. A. Scott, M.A., James J. Wilson to Florence Moorhead, both of Huntley.

On Wednesday, April 5th, at the residence of the bride's father, by the Rev. A. H. Drumm, Mr. Joshua Vanstone, to Maggie, daughter of Mr. Robert Boyes, all of Downie.

On April 5, 1893, at the residence of the bride's mother, Iroquois, Ont., by the Rev. J. M. Macalister, B.A., Wm. Montgomery, B. A., of Petrolia, Ont., to Jennie, youngest daughter of the late Wm. Eliot.

On the 13th April, at the residence of Rcbt. Allan, Esq., brother-in-law of the bride, by the Rev. D. W. Morrison, B.A., William Drysdale to Mary, daughter of John McIntosh, Esq., of Sherbrooke. No cards.

At the residence of the bride's parents, by Rev. A. A. Scott, M.A., on the 5th instant, Robert A. Galbraith, son of the late Daniel Galbraith, M.P., of Ramsay, to Mary Elizabeth, daughter of Mr. Alexander Bayne, of Carleton Place.

DEATHS.

At Chicago, Ill., on the 2nd April, of pneumonia, Geo. A. McLaren, third son of W. D. McLaren, Montreal, aged 35 years.

The 25th annual convention of the Sunday School Association of the county of Perth was held last week in the First Presbyterian Church, St. Marys. In the absence of the President, Rev. M. L. Leitch, of Stratford, Rev. R. Hamilton, of Motherwell, took the chair. About fifty delegates were in attendance and the Convention was in every way a success.

The board of the Upper Canada Tract Society met on Tuesday evening with Rev. John Burton, B. D., in the chair. During February the colporteurs visited 745 widely scattered families in Ontario and Manitoba, and sold 1,038 Bibles and the best religious books. During February Mr. Bone, the sailors' missionary on the Welland canal, has been busy in Western Ontario, and Mr. Potter, the sailors' missionary on Lake Ontario and the St. Lawrence, has been busy in Eastern Ontario, making the work of the society known. The Christian literature of the Tract Society through its Bibles, books and tracts, by sale or by free grant is a very valuable missionary agency. The two colporteurs in Manitoba, the five in Ontario, and the two sailors' missionaries are doing thoroughly practical missionary work and the societies of Christian Endeavour seeing this are beginning to help the Tract Society most heartily by money, personal labour, and gifts of all kinds of literature. Pure, healthy, Christian reading is the vital want of thousands in Canada, and the Tract society is doing grand work in supplying it. Excellent reports were given in by Mr. John Young, the depository, and by Rev. Dr. Moffat, the secretary.

"German Syrup"

"We are six in family. We live in a place where we are subject to violent Colds and Lung Troubles. I have used German Syrup for six years successfully for Sore Throat, Cough, Cold, Hoarseness, Pains in the Chest and Lungs, and spitting-up of Blood. I have tried many different kinds of cough Syrups in my time, but let me say to anyone wanting such a medicine—German Syrup is the best. That has been my experience. If you use it once, you will go back to it whenever you need it. It gives total relief and is a quick cure. My advice to everyone suffering with Lung Troubles is—Try it. You will soon be convinced. In all the families where your German Syrup is used we have no trouble with the Lungs at all. It is the medicine for this country."

John Franklin Jones.

G. GREEN, Sole Man'fr, Woodbury, N.J.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Sick Headache "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

GEORGE A. PAGE, Watertown, Mass.

Heart-burn all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Sour Stomach all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

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Cash Income for 1892.....	614,951
Increase over 1891.....	67,391
Assets, Dec. 31st, 1892.....	2,253,984
Increase over 1891.....	294,963
Reserve for security of Policy-holders.....	2,061,602
Increase over 1891.....	280,827
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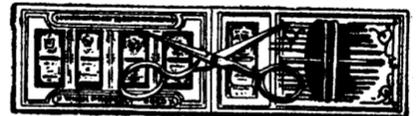
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IS something that will interest almost everybody in the civilized world. The eminent and distinguished Dr. Guernsey, of Fifth Ave., New York, says that ADAMS' PEPSIN TUTTI FRUTTI not only insures perfect digestion, but also corrects any odor of the breath which may be present.

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Brown Bread, White Bread.
Full weight, Moderate Price.
DELIVERED DAILY. TRY IT.

Keep Minard's Linctum in the House.

British and Foreign.

The last wolf was killed in 1700 in Sutherlandshire.

There have been twenty suicides in one month in the German army.

Mrs. Ratcliffe is to be admitted as a deaconess in Greyfriars, church, Dumfries.

Queen Victoria is said to be the only person now living who knew Sir Walter Scott personally.

Mr. Gladstone has declined to receive to the deputation from the Irish General Assembly to present an address.

There are 200,000,000 of people in Africa who never saw a Bible or heard a whisper of the Gospel tidings.

In Uganda a man will willingly work for three months for a copy of the New Testament in his own language.

The wages of a Japanese are rarely more than six pence a day, but last year the converts gave £5,400 for mission purposes.

It is calculated that there are 6,000 Protestant missionaries at work in the world, being one to 166,000 of the unevangelized.

The Archbishop of York has promised a thousand a year for three years towards the improvement of poor livings in his diocese.

The death was announced at Nottingham on Monday of the Rev. Dr. Cox, the distinguished theologian and ex-editor of the Expositor.

In 1849 there were only twelve medical missionaries in all the non-Christian world; now there are 400, and every year sees an addition to the number.

Three ministers of Perth presbytery attain their jubilee this year—Rev. Dr. Graham of Errol, and Rev. Messrs. Kirkwood of Dumbarny and Addle of Tibbermore.

Disagreement has risen between Rev. J. Barrie, of the North church, Dumbar-ton, and some of the session over the chanting of "amens" at the end of psalms and hymns.

After an absence of a year, Mr. Moody has begun work in Chicago. He is now planning an evangelistic campaign in connection with the World's Fair, for which he will require £20,000. And he will get it.

The carpets manufactured for the Sultan of Turkey at the factories at Kottbus are made from the most difficult patterns by skilled women, who manufacture all of them by manual labour, without help by machinery of any kind.

Speaking in reference to the Suspensory Bill, Rev. D. B. Cameron, of Dundee, said what they objected to was the secularising, vulgarising, and impious misapplication of money bequeathed for the continued service of God and the spiritual welfare of His children.

The skirl of the bagpipes carried by some of the Scottish regiments on Indian frontier service greatly delights the hill-tribes. The Lushais in particular are much attracted by the music, which they consider to resemble the strains of their own native instruments, notably the snake-character's pipe.

The nave of Dunblane cathedral which has been bare and roofless for 300 years, was opened on Sabbath with the celebration of the sacrament. Rev. Alexander Ritchie, minister of the cathedral, preached the action sermon and Rev. Dr. Cameron Lees read the lessons. Mr. Ritchie said that as this was the first Protestant service which had been held within these walls, it was fitting to celebrate the sacrament as being the oldest Christian institution, and it joined hands across the centuries with those who worshipped there in by-gone ages. The work of restoration is scarcely yet complete. The present pulpit is a temporary one and the organ is still to be built.

CRICKET CHAMPION.

The celebrated Australian Cricket Team, of which Mr. David Scott is a noted champion, is safe against field injuries. Mr. Scott writes: "The effects of St. Jacob's Oil are magical. I used it for a terribly bruised leg. The relief was surprising." Members of all athletic clubs would be alike surprised at the results of its use.

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Ask for Minard's and take no other.



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Mrs. C. J. WOOLDRIDGE, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

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Headache, which is usually a symptom of stomach trouble, constipation or liver complaint can be entirely cured by B. B. B. (Burdock Blood Bitters) because this medicine acts upon and regulates the stomach, liver, bowels and blood.

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"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."
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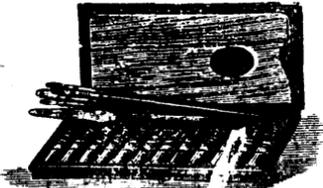
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MEETINGS OF PRESBYTERY.

BRUCE.—In Southampton July 11th at 5 p.m.
BRANDON.—In Brandon May 2nd at 8.30 p.m.
CHATHAM.—In St. Andrew's School Room, Chatham, on 10th April at 10 a.m.
GUELPH.—In Guelph May 16th at 10.30 a.m.
GLENGARRY.—In Alexandria July 11th at 11 a.m.
HURON.—At Hensall on 9th May, at 10.30 a.m.
LONDON.—In First Presbyterian Church, London, 9th May at 1 p.m.
MINNEDOSA.—In Birtle May 2nd at 8 p.m.
MAITLAND.—In Wingham May 6th at 11.30 a.m.
MONTREAL.—In Montreal April 11th at 10 a.m.
ORANGEVILLE.—In Orangeville May 2nd at 10.30 a.m.
OTTAWA.—In St. Paul's Church, Ottawa, on 2nd May, at 10 a.m.
OWEN SOUND.—In Knox Church, Owen Sound, on April 25th at 10 a.m.
PARIS.—In Embro July 4th at 12 noon.
PETERBORO.—In Peterboro July 4th at 9 a.m.
REGINA.—In Qu'Appelle July 11th at 9.30 a.m.
SARNIA.—In Sarnia July 4th at 10 a.m.
WHITBY.—In St. Andrew's Church, Whitby, on 18th April at 10.30 a.m.

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SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet in Knox Church, Guelph, on Tuesday, 9th May 1893, at half past 7 o'clock, p.m.
2. The Committee on Bills and Overtures will meet on the same day and in the same Church at 4 o'clock, p.m.
3. The Synodical Religious Conference will be held in Knox Church, Guelph, on Monday, 8th May 1893, at half past 7 o'clock, p.m.
4. Rolls of Presbyteries, and all papers for the Synod should be in the hands of the Clerk, not later than 1st May, 1893.
5. Railway Certificates for reduced fares to those attending Synod and their wives, if accompanying them, must be obtained, before starting, from the Ticket Agents at the Railway Stations, and must be signed at Guelph by the undersigned.
6. Members of Synod are requested to inscribe their names in the Roll-Book provided for that purpose, as soon as they arrive. JOHN GRAY, Synod Clerk. Orillia, 13th April 1893.

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Symptoms:—Protrusion, burning, bleeding and pain at times of and after passages; soreness in lower portion of back; mucus matter or bloody discharges; frequent urination; itching and moisture about the anus; constipation followed as disease progresses by diarrhoea; gradual decline, and in time prostration. Treatment in use over ten years. 300,000 successful operations. Consultations free. Offices and residence 450 Church-St., TORONTO.

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