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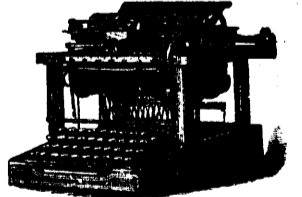
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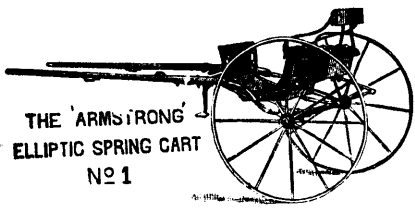
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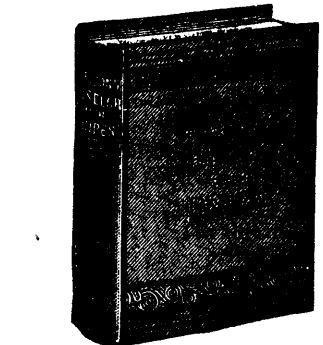
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WOOL: Who was it advocated "throwing physic to the dogs"? Van Pelt: Don't remember the name; some fellow whose wife had one, likely.

THE acrobat's lot is an unfortunate one, for no matter how much he makes he is continually subject to reverses.

MOTHER: Oscar, why can't you be a good boy? Wayward four-year-old: Mamma, it makes me so tired.

ASPIRANT: What is the chief requisite for a young lady entering the literary field? Editor: Postage stamps.

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THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, MARCH 23rd, 1892.

No. 12.

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IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

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Notes of the Week.

THE Archdeacon of London, preaching in St. Paul's, appealed strongly for the development of sympathy and co-operation between the members of the Church of England and Nonconformists. No question of mere Government, he said, ought to separate Christians.

UNDER the Marchioness of Dufferin's scheme for giving medical teaching, medical relief and female nurses to the women of India, 466,000 females, of whom 57,115 were in native states, received treatment last year. The staff consists of nine lady doctors with British qualifications and thirty-one assistant surgeons and female practitioners.

THE National Anti-Gambling League of Scotland is making rapid strides in organization. Mr. J. Campbell White, of Overtoun, has been appointed honorary president of Glasgow branch. The promoters of Church bazaars are likely to be approached to put down raffles, which prevent the execution of the law against more objectionable forms of gambling.

THE London *Presbyterian* says. The money that would have been otherwise spent on flowers at Dr. Donald Fraser's funeral has, at Mrs. Fraser's desire, been applied for the benefit of the Bell Street Mission in connection with Marylebone Church. We believe that, out of the profound respect felt for Dr. Fraser, the arrangements for the funeral were all carried out free of charge, with the necessary exception of the railway expenses.

THE convocation of York has shunted a proposal to revise the Revised Version. The convocation of Canterbury has appointed a committee to draw up marginal references. A proposal, that no scholars outside the Church of England should be invited to assist, was only defeated in the lower house by thirteen to twelve. It has been pointed out that the minority constantly use Cruden's Concordance, and Cruden was a Dissenter.

THE International Bible Reading Association, started and promoted largely by the efforts of Mr. Charles Waters, honorary secretary of the British section of the Christian Endeavour Society, now numbers 370,000 members, the gain in membership during the last year being over 70,000. Nearly 300,000 are in the United Kingdom, not more than 7,000 being found in the United States and Canada. Mr. Waters is a business man in London, a member of the English International Sunday School Lesson Committee, and an earnest worker in the Metropolitan Tabernacle.

ACCORDING to the *Grashdanin*, severe persecution and extortion are being carried on by the orthodox clergy in Siberia. The journal states that in Western Siberia if persons of the Greek faith refuse to pay the clergy rent for the lands belonging to the Church, even though they do not use them, the police, instigated by the priests, put them in prison and seize their goods. In Eastern Siberia, it is alleged, the Buddhists are subjected to terrible persecutions. The police hunt them down, tracking them even into the depths of the forest, and when captured they are flogged and tortured in order to convert them to the Orthodox Faith. It is added that even delicate women are subjected to this brutal treatment.

THE Rev. J. A. Spurgeon has addressed a circular to the members of the Metropolitan Tabernacle, from which we learn that the officers have requested him to take the leadership of the Church, and he has consented to do so, at least until they see their way more clearly as to what will be best for the Church itself and its many large agencies. Mr. Charles Spurgeon's health has been so broken for some time that the supervision of the Church and its work fell into the hands of his brother, so that the position is hardly a new one, and Mr. James Spurgeon will be familiar with its duties. "My heart is and will remain at rest," he says, "as to the preaching of the Word in our midst while my true colleague, Dr. A. T. Pierson, continues to carry that load for us with so much satisfaction to us all."

THE *British Weekly* says: Two men, General Booth and John McNeill, attracted a good deal of attention in Glasgow last week. On Wednesday afternoon the business community paused to give a respectful welcome, by their presence in the streets and at windows, to the head of the Army as he passed along in procession. On the same day and at its busiest hour seven or eight hundred business men were seen hurrying along George Street from the Merchant's House, where the meeting was to be held, to St. George's Church to hear John McNeill. The overflow meeting, and eager, hurrying crowd of Glasgow's business men from the Exchange and surrounding offices and warehouses, together with the continuance of the meetings next week, show clearly the interest and significance of the week's meetings.

AN English contemporary says. The subject of the Itinerancy is coming more and more to the front in Wesleyan circles. The committee appointed by the last Conference to consider the question has met, and the principal resolution, asserting the desirability of Conference obtaining power from Parliament to extend the three years' limit as it may deem advisable, was carried by twenty-four to one. Now for the safeguards. The committee recommend that the Conference should affirm three propositions—first, that no minister shall remain in a circuit more than three years unless the invitation be sustained by three-fourths of those present at the quarterly meeting; secondly, the exact character of the vote is to be reported to the Stationing Committee, and only on its recommendation shall such appointment be made; thirdly, no minister shall be allowed to remain in any circuit more than six years.

READERS probably have not forgotten the discussion which followed a curious sort of mathematical argument made by Canon Isaac Taylor several years ago, to show that Christianity was not gaining upon paganism and Mohammedanism; and that the brilliant but most misleading writer, Dr. Blyden, also published a number of articles to show the success of Mohammedanism as a missionary religion compared with Christianity. An interesting paper has lately been printed by Dr. Schreiber, of Barmen, on the prospects of Islam. He calculates that of the 175,000,000 Moslems 100,000,000 are already subject to Christian Powers, and that it will not be long before the remaining 75,000,000 will be in the same position. As a political power Islam has already fallen, and the loss of its temporal power is crushing and ruinous, unlike the effect of the loss of the temporal power by Rome. If Islam is gaining something in Africa among the Negro races, it is losing ground everywhere else. The Church Missionary Society reports 1,000 converts from Mohammedanism, the Rhenish Society 2,000, and in Java there are 12,000 Christians, most of whom were formerly Moslems.

AT a meeting of the Free Presbytery of Glasgow the Clerk read a communication from the College Committee, stating that Principal Douglas had intimated the resignation of the Chair of Hebrew and Old Testament Exegesis in the Glasgow College, and inviting nominations for the chair from Synods and Presbyteries. The committee suggested that the question of the Principalship should be

kept distinct and left to the decision of the Assembly. Mr. A. O. Johnston gave notice that he would nominate Mr. George Adam Smith, of Aberdeen, for the vacant chair. Mr. Howie also gave notice that he would nominate Mr. M. D. M'Lachlan, of Dalkeith. Dr. Taylor said that he believed there was a strong feeling that Dr. Douglas should be asked to retain the Principalship of the College, and he suggested that some step might be taken to impress that on the Assembly. Mr. Howie and others bore testimony to this strong feeling, not only in Glasgow, but throughout the Church, that Principal Douglas should retain the Principalship of the College. Dr. Taylor then gave notice that at next meeting he would move that the Presbytery forward to the College committee and to the Assembly their strong feeling that Dr. Douglas should be asked to retain the Principalship of the College.

THE *Belfast Witness* says: The announcement which was made in the Belfast Presbytery that Dr. Johnston will attain the jubilee of his ministry in May next will arouse the deepest interest all over the Church. There can be but one opinion as to the propriety, indeed the duty, of celebrating such an occasion in some fitting way. Dr. Johnston is beloved all over the Church as few men ever have been, and has rendered it service such as few have ever rendered it. As pastor and philanthropist, as clergyman and citizen, in Church Courts and committees, in the pulpit, on the platform and in the homes of the people, his has been, indeed, a busy, blessed life. The great congregation in Townsend Street, with its splendid new church, built and opened free of debt, is one of its results—the Presbyterian Orphan Society, with all its manifold ministrations of mercy, is another; but these are only two of the outcomes of a career which has been filled brimful of work for God and man—good work, unselfish, generous, self-sacrificing work. We quite agree with Mr. Park that while it is right to honour the memory of the dead, it is better to show, while men are living, how much we love and revere them, and so we are glad that the Presbytery has appointed a committee to consider how Dr. Johnston's Jubilee can most fittingly be celebrated. The whole Church will hail the proposal with gladness.

THE venerable Professor Godet has been called from his well-earned retirement to defend the principles which he has maintained so ably for half a century, and which, through his influence chiefly, have been recognized and accepted by the Free French Church of Switzerland. This Church, with its headquarters in Lausanne and the Vaud districts, is being shaken from centre to circumference by the agitation in advocacy of a new theology. Over against the Protestant Church of France proper, that of French Switzerland has been characterized by conservatism and confessionality, and the theological tendencies of modern theological and Biblical thought have affected it but little. Now this is changed, and a theology of consciousness, which is much like the anti-metaphysical scheme of the Ritschl school of Germany, is demanding recognition. Its protagonist is Pasteur Paul Chapuis, formerly professor in Lausanne and now editor of the aggressive *Evangéle et Liberté*. In his address at the opening of the Lausanne University, Chapuis practically reduced the divinity of Christ to moral perfection and interpreted the pre-existence of the Saviour even of the Scriptures. His cause is championed by the Senior of the Free Theological Faculty, the learned and honoured Professor Astié, who claims to represent the principles of Alexander Vinet and has developed the subjective principle in theology to a remarkable degree. This agitation has brought about the most serious crises the Free Church has been called upon to pass through in the fifty years of its existence, and the controversy is beginning to discredit the cause of independent churchdom in the eyes of those yet adhering to State Churches. Godet and his friends are called "Traditionalists" and "Intellectualists" by their adversaries. Godet has published a series of powerful articles against these theological innovations and new departures.

Our Contributors.

CONCERNING SOME THINGS THAT ARE CONTAGIOUS.

BY KNOXONIAN.

Is it catchin'? That is a question often asked by people who are more afraid of disease than of clipping the English language. It is a question easily asked, but sometimes not so easily answered. A few diseases, small-pox for example, are undoubtedly "catchin'" as many an unfortunate fellow has found out to his cost, but there are many diseases about which the best authorities are in doubt. They may be contagious or infectious or they may not. There is a vast amount of superstition and ignorance about contagion and infection. If the Ontario Minister of Education could hear some of the little speeches on "catchin'" diseases that doctors and ministers of the Gospel sometimes hear, he would probably make arrangements in the schools for some sound instruction on that subject. If the legislators could see how panicky some of their constituents become when near a disease that is really not "catchin'" they would probably refuse to vote supplies until the arrangements were in progress. It may be wicked to take amusement even from the neighbourhood of sickness, but one can hardly help being amused at the sight of a bearded man going around a block or a concession to avoid a house that has a mild case of bilious fever in it.

But though it may be difficult to determine whether some diseases of the body are contagious or not, there need be no difficulty about mental diseases or even about states of mind that cannot be called morbid. Some mental diseases are as contagious as small-pox. Did you ever notice how "catchin'" *despondency* is. One thoroughly despondent man can give the blues to a whole family, or to a committee or to a public meeting. A torpid liver can hurt a township, or ruin a congregation provided the man who owns the liver occupies a prominent place. A despondent man has a dangerous power and the power is all the more dangerous because the man does not know he has it. He does not mean to injure anybody or anything. He often thinks he is helping, but his mental disease spreads and hinders because despondency is contagious.

Melancholy is contagious. Everybody has noticed that when a melancholy looking man walks into a room in which people are in good spirits a change takes place in a moment. The enjoyment goes down below zero in an instant. The simple explanation is that melancholy is contagious. One melancholy subject can give his disease to a score of men, provided the men are not strong enough to resist the contagion.

Bad Temper is contagious. One ugly-tempered man can spoil a meeting and has done it ten thousand times. He is irritated, and he makes other people irritable; he rasps and others catch the contagion and rasp him and his friends in return; he uses bad language, and others are provoked to reply in kind; he is under the power of old satan and old satan uses him as a medium through which his satanic influences may be communicated to others.

There is nothing in this world more contagious than *anger*. One angry man can make a hundred other men—better men—angry in a moment.

It is humiliating to see men walking around a block rather than pass a house that has a case of fever in it, but who never give one serious thought to the fact that they may themselves be spreading mental or moral disease every day. It never dawns upon their mind that some mental and moral diseases are just as contagious as small-pox or diphtheria.

There is however a bright side on this contagious question, and to it we gladly and gratefully turn. Good mental states are as contagious as bad ones and perhaps more so.

Cheerfulness is contagious. Did you ever notice how a bright cheerful man lights up a room the moment he enters. There is just one creature on this footstool better than a bright cheerful man and that is a bright cheerful woman. Soft young men are often reminded that women are not angels. Softy should reply that he is glad they are not. One bright, cheerful, hopeful, courageous little woman may be worth more to a man in this life than a thousand angels. She may do more for him.

Hopefulness is contagious. A hopeful man always inspires other people with hope. Had it not been for hopeful men the world would have gone to pieces long ago. Were it not for hopeful men there would be no Church and no institution of any kind to help humanity. Despair never did anything for the human family. The logical outcome of pessimism is to send everybody to hell and the sooner the better.

Courage is contagious. Did you ever notice how one strong, courageous man can tone up a lot of weaker men by a word or two, or even by his presence without a word. It is a grand sight.

Goodness may not be contagious, but it has great restraining power. There are men before whom even the most hardened sinners do not care to sin. Those people who are constantly talking about the amount of sin they see, do not pay themselves a compliment. If they were conspicuously good themselves at least some of the sin would hide from them.

Liberality is contagious. In many instances the only thing needed is a good subscription to lead off and give the cause a good start.

There is not as much as people think in a great deal that

is said about the force of evil example. Good example has force too. The force of the good ought to more than counteract the force of the evil. Evil is no doubt contagious, but so is good. Cheerful, hopeful, courageous, good, liberal men have more influence than any other kind. Their good qualities are contagious and help thousands of their weaker neighbours.

Gentle reader, when people *catch* anything from you, what is it? Something good or something not much that way?

THE AGED AND INFIRM MINISTERS.

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

BY ONE OF THEMSELVES.

I have spoken of the arduous labours of the Fathers in planting and fostering the congregations that are spread over our country, that have done so much to make our country what it is, and that to-day occupy a principal place among the organizations for good in the land. I will now speak of some of their difficulties and trials that show even more than their labours the character of the men. Before the Rebellion in 1837, money was a scarce article, and those ministers who did not get a share in the Clergy Reserves were poorly paid. Three hundred dollars were regarded a good stipend and for many years after that, and even this small sum was often either not paid in full or paid so irregularly that it could not be depended upon. Sometimes the managers would canvass the congregation at the close of the year to make up the arrears, and sometimes the minister had to throw them off and begin anew in hopes of better times. This shrinkage caused great distress in many a manse; it required the greatest economy at best to make both ends meet when the promised stipend was promptly paid, but when there were arrears from year to year, the minister's circumstances were greatly reduced, his credit endangered and his very word doubted. I know a minister, a most careful and economical man, whose stipend was long past due—he had been expecting it from day to day—actually reduced in a cold winter day to the last stick of wood in the stove; he went out to see what could be done, when it so happened that the first man he met was one of his elders with a load of wood for the market; he told him his story and the sympathizing elder emptied his load in the minister's yard. I know another who had to keep his children from school, because he had not the money to pay the school bill; this was before free schools were established in our land.

I could tell of many such cases, but we did not grumble. I believe that many of the people had just as great sacrifices to make, and we willingly suffered with them. What would our farmers now think of starting from home with a small load of grain at the dusk, travel all night and not get home till late the following night, to reach their nearest market and perhaps not get fifty cents per bushel for their load; or what would they think if they had to go as far with a grist and sometimes have to carry each bag separately on their backs for half a mile or more at a time, because no conveyance could possibly take them across the swamps they had to cross; or what would they think of their grain frozen and they had nothing else that would bring money from the one year's end to the other, and what would they think if their wives had to go to the fields and bring home some leaves and call it tea, or grind peas and call it coffee, and use the maple sugar as long as it lasted, and do without sugar after that? And yet thousands of the early settlers had to pass through this experience. We ministers sympathized with our people and were ready to make sacrifices with them. I have eaten at a table where nothing but boiled turnips mashed up formed the only dish to supply our wants. I have stayed over night when the inmates gave up their only bed to the strangers and themselves slept on a little straw brought in from the barn and laid down near the door.

Another difficulty we had to contend with was the bad roads we had often to travel; we had no railroads in those days. Three of us, young ministers, set out on horseback to the ordination of a brother minister over a charge about twenty-five miles distant. The day before two of us had travelled near the same distance to reach the trysting place; the day was favourable, but the roads were most wretched, clay and mud from which our horses had hard work to pull their feet out, and instead of trotting briskly along as we expected, we had to creep along as best we could, and we arrived within six miles of our destination, when the sun went down, and both men and horses were glad to turn in to a small way-side tavern and feed and rest for the night. We started early next morning and kept our appointment and ordained our good brother, and got back that night to our former quarters, and next afternoon we reached our starting place; it took me the greater part of another day to get home, thus taking about five days, what could now be easily done in one.

Another instance may be given. One of my members was killed by a tree falling on him that he had chopped down; the neighbours turned out in large numbers, there was no way of getting the remains to the place of burial but in a sleigh, though it was in the midst of summer; the road was through a hemlock bush, the large roots spread over the roadway, interlacing each other, and it was deemed impossible to get the body across in any other way; now it is a good gravelled road.

Sometimes we got lost in the woods. I had announced a prayer meeting in an outlying part of my congregation. I left home early that I might visit a neighbouring minister and spend a pleasant afternoon with him. I set out for my meeting about three miles distant through the woods, but the darkness overtook me and a crooked creek added to my perplexity. I wandered for long, scarce knowing where I was going; at length some one halloed in the distance, I supposed from the place I should have come out; I shouted in reply, and, following the sound, I was extricated from my difficulty and warmly thanked the kind friend who had so considerably bethought of this expedient. Indeed it was no unusual thing to get lost in the woods. At night we could not see the blaze and that was all we had to guide us in many places.

Another of our difficulties was the prevailing desecration of the Sabbath. Many of the early settlers had been without the regular Sabbath service for some time, and while they abstained from manual labour, they spent much of it in visiting friends and neighbours, or in fishing or hunting. I often heard the crack of the gun when riding from one station to another. It was difficult to get the people to give up these bad habits, but the ministry was true to the Lord and enforced the sacred observance of His day; the present generation is reaping the fruits of their labours in the quiet Sabbath Day. The inhabitants of Toronto were greatly praised, and deservedly too, for the firm stand they took lately on the Sabbath question; thanks to the early ministers who sowed the seed.

Intemperance was then, as it still is, a great hindrance to the spread of the Gospel; it had this peculiarity about it however: many of the early settlers brought their old country habits with them, they could see no harm in taking a little drink, which too frequently ended in drunkenness, either because of the kind of drink Canada produced, or its cheapness compared with the Old Country; the temperance movement was just in its infancy, its advocates met with great opposition, even the religious world justified the moderate use of intoxicants, and as yet little odium was attached to it, many of the hotel keepers were themselves sober men, church goers and church supporters. This made the fight more difficult, but the friends of temperance kept at it till all this has been changed, and though we may yet be far from total prohibition, we are yet in the enjoyment of restrictions in the traffic; our youth are protected and the respectable part of the community shun the dram shop, and by their example encourage others to abandon the evil habit of treating—thanks again to the pioneers.

I might greatly enlarge on this subject; it is hardly possible to exaggerate the immense labours of the Fathers of our Church in their planting and fostering hundreds of our congregations that are now in a prosperous condition, liberally supporting their own pastors and giving largely to the schemes of the Church; I might also go on describing in glowing terms their untold difficulties and trials, but enough has been said to awaken your interest in the Aged and Infirm Ministers, and I will leave them and their claims upon you in your own hands. We have written to you as brethren in the Lord. We serve the same Master, we believe in the same Saviour, we are His ministers, you are His stewards. He has called us to preach His Gospel, and for thirty, forty, or fifty years we have held up Christ and Him crucified to our fellow sinners, ever warning them to flee from the wrath to come, and urging them to lay hold on the hope set before them in the Gospel. He has entrusted you with His talent, saying occupy till I come; in your hands the talent has become five other talents. For what purpose has He so prospered you; is it to spend it all on yourself and family, or to hoard it up for those who may come after you; has God the giver of all no claims upon you; is there no call from heaven or earth to open your heart and induce a grateful liberality? I set before you this other opportunity of placing a portion of your abundance to usury in the cause of the Lord's servants. By and bye, He will call on you to give an account of your stewardship; your money, your property, will then pass into other hands; ere that day come, would it not be well for you to consider the claims of the Aged and Infirm Ministers? We have ministered to you in spiritual things, is it not just and Christian that you minister to us in temporal things? We hope to meet you before the throne on high—we His ministers, you His servants; we will welcome each other there; we will talk of the past, of our days of youth, of our labours of love, of our devoted service, of the helping hand we reached out to one another, and, tracing all to the grace of God in Christ, we will cast our crowns at the Saviour's feet crying out, "unto Him who loves us—unto Him be glory and dominion for ever." While we have yet the opportunity and the means of ascribing to His glory here, let us rejoice that we are able to help forward the cause that is dear to His heart, and thereby lay up for ourselves treasures in heaven that will endure for ever.

A MISSIONARY'S VOYAGE.

The following letter is from Mrs. Marling, who was on her way to join her husband, Rev. Arthur Marling, missionary in Africa. It was primarily addressed to her parents:—

When we reached Liverpool it was with no little apprehension that I learned our passage had been taken in the steamship *Ambree*, as a former voyage by her had proved she was a miserable ship. Of course our agents knew nothing of all this. The vessel, however, was strong, or it could never have stood the recent fearful gale. We jam-

NOTES OF A VISIT TO THE UNIVERSITY OF BERLIN.

BY PRINCIPAL KING, MANITOBA COLLEGE.

The writer found himself in Berlin towards the middle of July last summer. His chief object in visiting it for a brief period was to ascertain the present tendency of philosophical and religious thought in Germany, at one of the great centres of intellectual life. For this purpose no better point could be selected than the capital of the Empire; a capital, it may be said in passing, which has undergone a complete transformation during the last thirty years. The University was at the time in full operation, single classes having attendances of a hundred and a hundred and fifty, and courses of lectures being delivered on all sorts of subjects, including not only Philosophy and Theology, but also Greek and Hebrew, Art and Literature, Law and Medicine. It was only a few I was able to attend during the time of my visit, though four and five lectures were generally taken each day. Some of these I must pass over in this brief notice, as not likely to have much interest for the readers of the *Journal*.

The philosophical students may be interested to learn that in this department I heard Zeller and Paulus. The former, a lecturer of some distinction thirty years ago, is now a frail and worn man, so advanced in years that the lecture room seems no longer the fitting place for him. The subject on which I heard him lecture is not one capable of much enthusiasm in its treatment—Formal Logic. There was none whatever manifested in this case. But, physical disability apart, none could doubt the capacity of the lecturer to handle it, and the students present, not a large number, took down what was said with the greatest care. The latter, Paulus, is still in the full vigour of manhood, and as the leading representative of philosophical thought at this great University, he must be a man of some mark. The subject of his lecture on the only occasion on which I heard him, was the ethical principle of Kant as contrasted with Utilitarianism. There was nothing very striking or forcible in the views presented. It would appear that the occupants of philosophical chairs in Germany still, as was the case thirty or forty years ago, have to content themselves with histories of Philosophy and critical examinations of Kant and Hegel. Further development along the line of Kant seems impossible and no new point of departure has been found, unless, indeed, the pessimistic theory of Schopenhauer and Hartmann be regarded as supplying one. One cannot say, if I may judge from Berlin, that philosophical study is in the ascendant in German universities at the present time.

In the Theological faculty two of the oldest professors, and both of them widely known, are Dillman and Weiss. The latter, the author of a valuable work on Biblical Theology, I was unable to hear. I understand that his classes are not now so largely attended as formerly, the tide of student life having set in towards the younger and still more distinguished men who are to be mentioned towards the end of these notes. Dillman, a tall, venerable, aged man, and a Hebrew scholar of great distinction, I heard lecture on a part of the prophecies of Isaiah. There was little enthusiasm in the class, but from my recollection of a similar course of lectures on the same book by Rodiger, a man of the same high scholarly stamp, I can well believe that those whose knowledge of Hebrew was such as to enable them to follow the lecturer, were getting important help towards an accurate knowledge of that portion of the scriptures.

Pfeiderer is a man of an entirely different stamp from those named; a hale, hearty, round-faced gentleman, on whom the great problems of the day would seem to sit lightly; though no one would suspect him either of ignorance of them or of the absence of a certain kind of interest in them. He has certainly nothing of the pale sickly cast of thought which we associate with great learning, resembling in appearance and manner a healthful almost jolly man of the world more than a Theological professor. The lectures which I heard him deliver were given in connection with a course on Comparative Religion. Some of the phases of the religions of India and Egypt, which either bore resemblance to Christianity or contrasted with it, were ably handled. There was no room to doubt the lecturer's wide acquaintance with the subject, but he confessed to us that at present the interest felt in it in Germany was not very great. Nor by those who believe the Christian religion to be the absolutely true one, could this lack of interest be very deeply deplored. I do not say the question is not a proper subject of enquiry but except in the hands of one believing in the supernatural origin of Christianity its treatment is not a little dangerous to young men not yet grounded in the faith. Pfeiderer has visited England repeatedly and speaks our tongue with correctness and ease. As an illustration of the intimate connection beginning to subsist between the two countries in matters theological it may be mentioned that he was at the time of my visit bringing out a work in England and, of course, in English, which has not yet appeared in Germany and in German.

The two most distinguished and popular lecturers at present in the University of Berlin remain to be mentioned and characterized, Kaftan and Harnack. The former is a man of medium height and still in his prime, being only a year or two over forty. His face with its sharp features and benevolent eye and firm mouth is one of great refinement. His articulation is clear and distinct, being in this respect but the fitting exponent of a style of thought possessing great acumen and precision. Nor is there any lack of spirituality or of enthusiasm in the lecturer's treatment of his great theme. It is as far as possible from a play of dry intellect with which the students filling the crowded class-room are indulged—whether discussing the great doctrines of the Gospel, or interpreting the Scriptures, and it was my good fortune to hear him doing both, there is no mistaking the spiritual appreciation with which he prosecutes his task.

Kaftan belongs to the Neo-Kantian or Ritschlian School of Theology and is probably to-day its most distinguished exponent. It is not easy to state in a sentence or two what the principles are of this school, one which within the last twenty years has risen to so great influence in Germany. Its professed object is to overcome in a definite manner the perplexing and sterile antagonism between Supernaturalism and Rationalism or between Faith and Science and to conquer an independent province for the religious consciousness which is with it, after Schleiermacher, the great source of Christian doctrine. It emphasizes the moral element in the religious life, and wages a vigorous polemic against metaphysical dogmas. The Holy Scriptures are only the ultimate standard of doctrine, as giving us the Christian consciousness in its primitive purity. All truths are tested within the sphere of religion, as distinguished from that of Science, by what it terms "judgments of value," i.e., the test of every theological doctrine is its practical efficacy, its adaptation to man's moral and spiritual needs. God is conceived simply as love; righteousness and grace are undistinguishable. It would be out of place to go into further particulars in this article. It will be readily seen that the system is not without its attractive features, for the perplexed thought of the age and thoughtful minds will also notice that it contains a dangerous element of subjectivity in relation to the determination of truth. It is undoubtedly at present the popular school of religious thought in Germany, and it may be expected to exercise yet a wide influence in England and America.

Kaftan is doing much by his keen, incisive and withal devout intellect, to draw towards it the numerous students who are preparing for the ministry in Berlin. During my visit, he was discussing for nearly the whole period the doctrine of the Atonement. It chanced to be exactly the subject which had been handled in the closing days of the session in Manitoba College. It was mine to hear almost every position which had been laid down in Winnipeg traversed by this scholarly divine, and with undeniable ability; but in seeking to overturn the doctrine of the expiatory character of the Saviour's death as inconsistent with the character of God, and unattested by Scripture, I was very far, indeed, from being convinced of the correctness of his exegesis of the great passages in which the Church, for so many ages, has rested its faith in this doctrine.

Harnack disputes with Kaftan the claim to the first place in the Theological professoriate in the University, or rather, he is still more popular. It is a great sight to witness some one hundred and fifty students crowding the large lecture room at seven o'clock every morning, and only to be explained by a personality of great attractiveness. Harnack lectures mainly on the history of the Christian Church, including therein both fact and dogma. A year or two younger than Kaftan, he offers many points of contrast to him. Kaftan is a man of medium height, compactly built; Harnack is tall, thin, lithe, restless. Kaftan keeps his chair from first to last; Harnack stands up, if that word indeed is applicable to a posture which changes every minute. The one reads slowly when dictating important statements of doctrine, at other times more rapidly, but always with animation; the other, with his notes on his desk, never looks at them, but pours fourth a ceaseless stream of bright and animated talk, descriptive now of the great events and the striking personages in the history of the Church and now of the struggles amid which its doctrines were developed; the Professor of Systematic Theology often animated, is at the same time always grave, the Professor of Church History lights up his talk with gleams of humour which sometimes evoke bursts of suppressed laughter from the eager youth, more frequently sends a smile across the class-room. Taking Harnack as a whole, I am free to admit that he is, I do not say the most profound or powerful, but certainly the most brilliant and interesting lecturer to whom I have ever listened. It would be difficult for me on the basis of the few lectures which I heard him deliver, to assign him his place among the various schools of thought. Listening to his profoundly appreciative estimate of Augustine, one would have been ready to conclude that his theology was of the most positive orthodox type. He is said, on the contrary, to belong, with Pfeiderer above named, to the advanced school which raises its voice against miracle both in the name of science and of religion.

There were still others, Sodon, Muller, Kaufmann, Grimm, a member of the famous family of that name, whom it was my privilege to hear, but I could say little respecting them which would interest the readers of the *Journal*, and in any case, this article is sufficiently long.

Looking for a moment at the question of surpassing interest, as to the present state of religious thought and life in Germany, as evidenced by the prevailing types of doctrine in the University of Berlin, I could scarcely say that it is nearer what we count orthodox evangelical truth than that which obtained there over thirty years ago. Muller and Tholuck, who were the ornaments of Halle at that earlier period, approximated in their doctrinal views much nearer to those which British and American Christians generally entertain, than do Kaftan and Harnack, and I imagine they exercised a deeper influence on the religious life of their students, by whom, if they were less admired than the more brilliant Berliners of to-day, they were, if I mistake not, regarded with more veneration and affection.

For good or for evil, perhaps for both in some degree, German philosophical and religious thought has been influencing largely for many years the thought of Britain and America. In all the more prominent institutions in the United States, there are men like Fisher, of Yale, who have prepared themselves for their Professorships by a course of study in Germany. It seems as if the influence was for a time at least only to widen. The American students in Berlin, Leipzig and other University seats are each year counted by the score, and our own country and Church is not unrepresented. I found at least four Canadian students, most, if not all, Presbyterian, attending the University of Berlin last summer, by whom, it is unnecessary to say, I received a warm welcome.

Nothing could be more undesirable than that students should betake themselves to continental seats of learning at the earlier period of their course, and before their views of truth are somewhat matured, or that they should at any period go simply to accept without question the views of men of great learning. Here would seem to be the place to practise the Apostolic precept "Prove all things, hold fast that which is good."—*Manitoba College Journal*.

barked October 14, 1891, in a considerable storm. All day the weather was rough; 15th. This day was clear, with high winds at eleven a.m. We were sadly tossed and pitched, the decks being constantly swept by heavy seas, which burst the ventilators and dashed down from the passage way into the ladies' cabin, where were four ladies, two children and the stewardess, also the African boy. The two latter bravely baled out the water which dashed in and over them. Presently we heard the breaking of glass, and found a skylight had given way; then more glass, and heavier falls of water as wave after wave came thundering down the stairway. In the meantime trunks, valises and broken furniture were dashed about, and all our clothing was drenched in the plunging water. Meanwhile the gentlemen worked like men whose lives depended upon it in trying to bale out the water in the cabin, wading up to their hips, while the ship was rolling and pitching.

Ladies could only strive to hang on to their berths. Fortunately my two little ones were too young to realize the danger, and a few assuring words generally quieted them. I do not know what was in the minds of the other ladies, for they uttered no sound, although their serious faces betokened an agony of fear and of suspense which they were suffering. I was troubled not a little as I thought how the faithless might say: "Where is now their God; where is the Saviour who promised to go with them when they took their lives in their hands and went to serve Him in heathen lands?" But, praised be His name, I was enabled to rise above these thoughts, and to say: "Though He slay me, yet will I trust in Him," and the loving, faithful prayers of dear ones who I knew were feeling and praying for us, comforted me not a little. Thus with severe groanings and prayers, accompanied by nervous chills and quakings, but no tears, did we long for the morning. At last it slowly dawned, and shortly the captain ordered the ladies from their perilous positions to his cabin on deck. My mind seemed wonderfully active, and silently my prayers went up to our Heavenly Father for husband and friends, to whom the news of our death under such distressing circumstances would be heartrending. Fervent prayers ascended for the captain, officers and sailors, as well as for the young men, who gave cheerful and brave assistance, many with bare feet and only their night garments to protect them during the severe weather and exposure.

Here in the captain's cabin on deck we found huddled together the gentlemen passengers shivering and wet, with life belts on. We were about as scantily dressed as they, without shoes or stockings, for the gale had increased in severity so suddenly that we kept quiet, not expecting such terrible results, and afterwards it was quite impossible to find our clothes, and everything that was not washed away was soaked through and unwearable. A blanket or wrap was seized, thus we were taken on deck. The steering gear and machinery were all out of order. As daylight dawned the storm abated, and the sailors got things in better order. All the fires but one were out, and the firemen worked nearly to their necks in water. The captain's cabin was twelve feet long by six broad, and contained the settee, bureau, writing-table, wash-stand, spirit chest and shelves. In this small space twenty-six people were crowded for thirty hours. Some biscuits and a plate of sandwiches towards the end were handed round. It was pitiful to see the eagerness of the poor fellows (who had been working hard bailing water for hours) to get a few biscuits. There was no water, and lemon, ginger, soda, with a little brandy and wine, was used, but all partook very moderately. Perfect order was preserved and quiet reigned among passengers and crew.

Gradually the smoke from the funnel became greater. The captain told us we were returning to Holyhead. We now felt that the danger was over and took off our life belts. Again night came, and we wondered if we could gain a little rest and sleep. The floor and every place was wet. My baby's restlessness added to my discomfort. I put a cork life belt on the floor, folded a wet table cover over it, and sat there all night. Miss Christeman, my fellow-missionary, and a gentleman sat on the top of the washstand bolt upright all night, except when one or other dozed off and lost their balance and fell off on those sitting at their feet. Occasionally we could not help laughing at some ridiculous mishap. Well, morning came at last, and by twelve o'clock we neared Holyhead with the signal of distress floating from the mast. We remained on board while the purser procured us some clothing. Then fixing ourselves as well as we could, we went, a motley crowd, on shore and to a hotel, where we got a good bath and an excellent dinner. I cannot describe my feelings as a I realized we were safe—no tears—only sighs and heavings of gratitude to Almighty God were possible. We had a quiet Sabbath at Holyhead, and enjoyed so much the sound of distant bells and watching the people walking peacefully to church. In the evening I heard sweet singing in the street below, and the words "Wash me white as snow," "Hallelujah," reached my ears. That was all I could catch, but it thrilled my soul, and I would have shouted back one joyful Hallelujah had my voice allowed, but though no human ear gave the response, I am sure it was felt beyond the "Pearly Gates." At last we reached Liverpool, and were soon warmly greeted by dear friends. Miss Christeman sailed again for Africa on the 28th, but I was not well enough to go for a few weeks, and am staying with a relation in England. Looking back upon the past few weeks one's heart is filled with thankfulness for God's preserving care during our extreme danger. May He now spare us in health, and give us grace to continue our work for His glory more earnestly and faithfully than in former years.

Pastor and People.

WHAT PLEASURES GOD.

"Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places."—Psalm cxxxv. 6.

What God decrees, child of His love,
Take patiently, though it may prove
The storm that wrecks thy treasure here,
Be comforted! thou needst not fear
What pleases God.

The wisest will is God's own will;
Rest on this anchor, and be still;
For peace around thy path shall flow,
When only wishing here below
What pleases God.

The truest heart is God's own heart,
Which bids thy grief and fear depart;
Protecting, guiding, day and night,
The soul that welcomes here aright
What pleases God.

Then let the crowd around thee seize
The joys that for a season please,
But willingly their paths forsake,
And for thy blessed portion take
What pleases God.

Thy heritage is safe in heaven:
There, shall the crown of joy be given;
There, shalt thou hear, and see, and know,
As thou couldst never here below
What pleases God.

—Gerhardt.

THE GODLESS LIFE A DREAM.

BY THE LATE REV. JOHN KER, D.D.

(Concluded.)

3. A godless life is a dream because it contributes nothing to the soul's proper life. We know how little the dreams of a man at night help his work for the day. It is only the waking life that can send forward its contribution to the time of waking. The man may have a long journey before him, but all his travelling in his sleep does not advance him a step in the morning. He may have a heavy task to perform, but the burdens he lifts in his dreams will not take away any portion of it. It may happen that, if the dream is vivid and unnatural, away from anything in real life, he shall awake bewildered, and less fitted for any sudden emergency. An evil dream projects its shadow into the day, and clouds the peace of it.

Now, man has a life of the soul that is not met by the supply of his animal wants, nor of his intellectual tastes. There is something in his own nature which tells him this, though God had not spoken directly to assure us of it. The true life of the soul is found in connection with God—in knowing and loving Him, and doing His will—not separating God's service from the work of the world; but also not separating the work of the world from the service of God. The soul's life is to take the duties of the world and put the will of God into them, so that each act may be a step in the way to life eternal. This is the only rational account of our present existence, that it should be put in a line with a coming state, leading the way up to it, and beginning ways of thinking and feeling and acting, that are to be carried out there. But if a man passes all his life without any thought of this, and confines his view to little temporary interests and gratifications, what is it but to make his life a dream, that has no bearing on the great world to which he must at last awake! Even if there were no guilt in it, it is to make of his life an irrational, meaningless fragment, that has no proper plan and end, and that is building up nothing which can last and live. You will hear people say—let us spend this life as we may, and attend to the next life when it comes. But what if that life is to come out of the present, and take its character from it? and if there be a future life at all it must do so; then you enter it without that preparation which it needs. If a man had any high work to do in this life, any emergency to face, any scene of enjoyment that required capacity for it, would he reason after such a manner? And why should the greatest scene of all be that to which a man may go dreaming of all but of what he has to meet? Even now there is a power within us by which we can tell whether we are making of our life a dream or not,—whether we are spending it for things that pass away like night fancies, or putting into our soul's nature something that will endure, something that gives to the soul a life which its deepest conviction assures it is the life that was meant for it. There are times when in a dream we seem to feel that it is a dream,—when the mind, in a strange, vague way, retreats from its own fancies, and asks doubtfully, Can this be waking reality? And there are such seasons in the most worldly life—the experience of the melancholy saying of the great poet (Goethe): "Alas, that what's yonder never comes here!" The emptiness of those earthly pleasures that break the word of promise to the hope. But in our waking moments we know that we are awake; and such a "sober certainty" there is also about some possessions of the soul, about the truth and goodness and grace of God, when they form us in any way after their own image. We feel that these are real—that "it is not a vain thing, for it is our life." Ask yourselves if your way of living is putting into your soul's nature such possessions with which to advance into the future—not in any proud trust in the merit of them, but in the humble hope that they are God's own work, begun and carried on through Christ. If

not, this life is a dream to you. It is a dream to think that you can mind only earthly things and wake up at once to take a delight in the heavenly; that you can put away all thought of a God while living, and then immediately at death rejoice in happy fellowship with Him. If your life be a godless, selfish life, it is taking you constantly farther from this. It is making you more out of keeping with the time of awakening. It is one of those unnatural dreams that leave the man bewildered and unnerved. Mis-spent time, despised warnings, unholy lives and impure thoughts, will rise like shadows from the past:—

Shadows that strike more terror to the soul,
Than can the substance of ten thousand soldiers.

4. A godless life is a dream because it is short and evanescent. A dream, as we can sometimes perceive, occupies only a small part of the time of sleep. We pass through many in a single night. We can see a man fall asleep for a short time, and when he awakes he has passed through the events of a whole lifetime. The most wonderful incidents that seem to fill up months and years—imprisonments and wanderings in foreign lands, hopes and fears that have long lights and shadows, are comprised in a few moments. Those who look on can measure how short the time is; and the man himself, when he turns his eye back, is amazed that the brief compass could ever seem so long. Nothing in the world, that we know of, looks so great and momentous in the middle of its way and is so small at the last as a dream.

There are surely in this, points of resemblance to a godless life. Listen to the judgment of one about it: "I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." This is true even in the present world. It is expressed by the common judgments of men. If you say, notwithstanding, that the lives of godless men are frequently as long, and their positions as permanent, as those of the best of men; we may grant it, and still this judgment holds good. The life of the humblest man that is built on principle leaves something that endures—it cannot wholly die, even in this world. The life of the greatest man who lives only for self is detested in its hollowness, and passes away without result. Human history has always been holding its session—writing in its own way over against the godless feaster at his table, "Thou art weighed in the balances and found wanting;" and ever and again there comes some heaven-sent interpreter, that men may read and understand it. And thus men, including the influence with the life, justly judge that "the triumphing of the wicked is short."

We may say, then, that the conscience of the world is, even now, a witness of the shortness of the godless dream; and the time is coming when each individual shall know it for himself. It seems at present as if the barque of life were floating and winding among flowery islands on a smooth and scarcely-moving stream. But the judgment of truth is: "Thou carriest them away as with a flood; they are as a sleep;" and it shall be "as a dream when one awaketh." What language, what conception can help us to realize what a miserable vanity this life of time must appear to the man who has wasted it in wickedness, or trifled it away in folly, till he stands face to face with God's eternity? One of the sorest things of all will be that his conscience will compel him to feel that the folly is all his own, and that, in despising the dream from which he awakes, he must turn his contempt on himself.

5. A godless life is a dream because it is suddenly broken. You must have observed that, in general, we may say almost invariably, a dream is not finished. Some perplexity occurs within, or some disturbance comes from without, and at the very moment when the sleeper was laying his hand on a coveted prize, the whole thing vanishes. A paradise was lying spread out before the enchanted eye, and, as when a stone is thrown into clear water, the vision becomes a broken wreck of fancies, waving through each other, that cannot be gathered together again. Nebuchadnezzar's dream is the type of many more—a great image of silver and brass, and head of dazzling gold; but the weakness of clay is in its feet, and a stone cut out, man sees not how, smites it, till it becomes as the dust of the threshing-floor, and no place is found for it. And it is the type of every godless life, be it great or small, passed on the high places of fame, or led in the obscurest of by-ways. Its foundation is in the dust, and it falls under the test of the divine touchstone.

A life that has been looking to God cannot terminate abruptly, however it may seem so. It finds a happy end, and when the reasons of things are known, it will be seen that it has served a wise purpose. The child dies an hundred years old. But a godless life must always come to an unforeseen close. Its plan of life is to form a world for itself, where everything may go well without a God; and at the moment when it thinks it has succeeded, death draws the curtain at midnight, and breaks the dream. "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou has provided?" These are old truths which need to be constantly repeated, and the record of them comes down to us from wise men like a solemn chime over the graves of a hundred generations. "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him; but it shall not be well with the wicked, neither shall He prolong his days, which are as a shadow; because he feareth not before God" (Eccles. viii. 12).

It would not be fitting to close this without a few words as to the way in which God is seeking to bring us to His own great realities. He may have His own manner with some, where it does not befit us to judge—earnest men who go about seeking Him in a confused and dreamlike feeling, and die without seeming to have found Him. What He may do for them in that short space between dreaming and waking we cannot tell. Many thoughts can be passing there, as dreams themselves may teach us; and a soul that has been all through life groping its way darkly to God, may awake with joy in that instant to the vision of Him. God will find some way of keeping His promise, that he that seeketh shall find.

But this is not here the question. It is of those who are turning their back on search, because God is not in all their thoughts, and to whom the sight of His face will not be a glad some, but a guilty surprise—who are not crying for divine light, but burying themselves deeper in godless sleep. Yet God is all the while seeking to awaken them. He does it, if I may so speak, with a divine irony, when He presents their life to them as the folly of a dream—when in troubled half-awakened moments they seem to feel that they are chasing shadows. He does it with divine severity when He presents their life to them as sin, and when, in the stings of conscience and the fearful looking for of judgment, He makes them feel that it cannot be a light thing to meet a God whom they have contemned. And He does it with a divine compassion when He speaks to them of their life as a deep and unutterable loss—wronging their own soul, and loving death when they sin against Him. Above all, it is thus He comes in His Son our Saviour. His life, His death, His resurrection are filled with the truest and grandest realities of God; His infinite pity for us in our wandering, sinful folly, and His desire to make us the sharers of its own eternal life. If a man will but come for a while from that outside world, with its dreams of happiness, into the presence of the life of Christ, he may feel that he begins to breathe a world of reality; and through the grace of God he can be made a partaker of it—of its calm in strife, its peace in trouble, its possessions that endure through all change and loss. The sin, the burden, the weary struggles that have vexed you, He is willing to bear, and if, in trust, you transfer them to Him, you will find the relief of heart a reality. And He is ready to give you strength to take in the divine treasures of God's love and likeness, that become a sure pledge of a higher life before—a life so glorious and wonderful that it seems dreamlike at times to think of it; but that is made ever more true and real to him who has a life hidden with Christ in God!

Alas! that we who speak as Christians should realize these things so little—that we should pass through this world as men but half-awake. We do our work, and seek our pleasure, and only at intervals does the thought of life's great end and the soul's destiny dawn upon us.

We sow the glebe, we reap the corn,
We build the house where we may rest,
And then, at moments, suddenly,
We look up to the great wide sky,
Enquiring wherefore we were born.

Let us strive to make the thoughts of God and eternity penetrate more every part of our earthly life, that the future and heavenly may become constantly more real, the present and earthly more shadowy; or rather, we shall say, that the present and earthly may be real also, as types of the divine, and steps to the eternal; and that finding a true and living God in all things here, we may be convinced that change of worlds will only give us clearer vision. "For now we see through a glass darkly." It is darkly, and through a glass, but still now we see. "But then face to face; now we know in part; but then shall we know even as also we are known."—*United Presbyterian Magazine.*

MARTIN LUTHER'S LAST WILL AND PRAYER.

The last will of Luther is less known than some of the events of his life, and in it the circumstances and character of the man are grandly displayed. It closes thus:—

"O Lord God, I thank Thee that Thou wouldst have me to be poor upon the earth; I have no house, land, possessions or money to leave. Thou hast given me a wife and children; to Thee I leave them; nourish, teach and save them, as hitherto Thou hast me, O Father of the fatherless, and Judge of the widows. O, my Heavenly Father, the God and Father of our Lord Jesus Christ, the God of all consolation, I thank Thee that Thou hast revealed Thy Son Jesus Christ to me; on whom I have believed, whom I have professed, whom I have loved, whom I have celebrated; whom the Bishop of Rome and the multitude of the wicked do persecute and reproach. I pray Thee, O Lord Jesus Christ, receive my soul. My Heavenly Father, although I am taken out of this life, though I must now lay down this body, yet I certainly know that I shall dwell with Thee forever, neither can I by any be plucked out of Thy hands. God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. John iii. 16; x. 28; 2 Timothy iv. 6, 7, 8."

THE Rev. Charles Davey, of St. Enochs, has been appointed chaplain to the Presbyterian troops at Belfast, in succession to Dr. Hanna.

Our Young Folks.

SNOW BIRDS.

Your cheery chirp I hear,
O little birds of brown;
Though frosty fields are drear,
And snowflakes whirling down.

Your merry hearts ne'er grieve
Howe'er the breezes blow;
Your tiny foot-prints leave
A star upon the snow!

I wonder if you miss
The daisies which we knew?
Ah! wondrous change is this
From summer's bloom and dew.

Though houghs are lone and bare,
Though brooks are songless quite,
You never seem to care
If fields be green or white.

What makes your heart so glad?
The secret I would know;
For winter days are sad,
Birds cannot like the snow.

Not what we like, dear child,
And not what we may miss,
Be seasons chill or mild,
The secret lies in this:—

"A hopeful heart content
Will find in any place,
And take whate'er is sent
With trustfulness and grace."

"Those eyes are very blind,
Those hearts have lost their glow,
That cannot always find
Green grass beneath the snow!"

Then, startled, off they flew,
But left their song with me;
I know it must be true,
And mine this song shall be!

THE KING'S LITTLE FLOWER.

Ruthy stood in the south door-way under the big maples watching the yellow Worthington 'bus come rattling up the country road. It turned in at the gate, and the panting horses drew up under the trees, while a pale young lady climbed out and walked slowly up the path.

"Yes, it must be Miss Emily," she said to herself, as her mother came in from the kitchen to welcome the new-comer; and she herself slipped into the north bed-room to see that everything was fresh and sweet and cool, though she had satisfied herself upon that point at least five times since the six-thirty train whistled. Then she slipped out again by the north door before Miss Emily got inside.

The next morning Miss Emily was sitting very still at her white-curtained window, that looked out through the honey-suckle vines and across the big orchard. It was very still and sweet there, and she leaned back in her easy rocker with a long sigh of restfulness. The wind blew softly across the grass, and seemed to smooth away the pain that throbbed at her temples.

All at once she caught sight of a little face peeping in at her door; it was Ruthy with a fresh posy for her vase. She stood a moment on the threshold, looking shyly in, herself so like a sweet pink flower that Miss Emily smiled.

Miss Emily's face was very sweet always; and when she smiled her eyes had a way of shining, and when she said softly "Come here, little flower," Ruthy crept up to her with the lily clasped fast in her hand, and looked straight into her face. Miss Emily kissed her cheek.

"What are you?" she asked; "a little pink rose fresh from the garden, or a daisy, or a little wild flower?"

"I am Ruthy," the child answered.

Ruthy and Miss Emily grew to be great friends, and they had long talks together that reached straight down into the child's innocent little heart.

Sometimes they talked about the King, for Miss Emily knew the King well, and loved Him, and it was the brightness of the light of His happy kingdom that made her face so sweet and her eyes so shining.

"Yes," she said one day, "I am very sure the King loves flowers. Wouldn't you like to be a little flower yourself, and blossom for Him?"

Ruthy looked up with wondering eyes.

"How can I?" she asked.

"Ever so many ways," answered Miss Emily brightly. "You have found out some for yourself already. One morning I know the King looked down and saw a little girl helping her mamma wipe the dishes, when I just know she wanted to go out into the yard and see if the big yellow pansy had opened yet."

Ruthy laughed gleefully.

"Why, that was me!" she said.

"And the King said to the angels that were with Him: 'See this little heart's-ease, how it is growing!' Then the angels turned and watched, and the King smiled down at the little girl."

Ruthy looked up, with a sudden grave sweetness in her eyes.

"That must have been when I felt so happy; and it was because the King smiled," she added softly, half to herself.

"Are you trying to be a flower, Miss Emily?" she asked, suddenly.

Miss Emily's face was very bright, and she bent and kissed the upturned face. "Yes, dearie; I am."

Then Ruthy put her lips close to Miss Emily's ear, and whispered softly: "I am going to try to be the King's little heart's-ease all the time."

"Dear little girl!" said Miss Emily. And her eyes said "I'm so glad!"

There were a great many ways that the little heart's ease learned to blossom for the King. Papa grew to watch for a little maid at the gate when he came up from the fields, tired and worn, after his day's work. No matter how worn and grave and weary his face might be, it always brightened at the sight of her, and, by the time they reached the well under the apple tree, all the lines would be smoothed away from his forehead. The same little maid shone like a sunbeam all around the house, helping her mother in the hot kitchen or in the spring-house or the pantry; for hadn't Miss Emily said that one way of being a flower was to be happy and glad, and to help other people to be so? Sometimes the little flower blossomed for old Miss Martin, across the road in the brown cottage; sometimes she brought a cup of cool water for some dusty wayfarer.

It is a long time ago that Ruthy learned how to blossom for the King. She remembers so well the day Miss Emily went away to the King's country; she was glad to go; she was so tired, and in the King's country there was rest. Ruthy herself laid the white lilies in her hands, and with them the little heart's-ease blossoms.

It is a long time since; but, though she has grown to be a tall young woman, Ruthy has never forgotten that she is the King's flower, and every day her life grows and blossoms in the sunshine of His love. Sorrow and tears have come with the years, but they only make her heart more sweet and tender; and the King of heaven looks down, and is glad because of His little flower.

A HANDSOME SOUL.

One day a boy, who was taking his first lesson in the art of sliding down hill, found his feet in too close contact with a lady's silk dress. Mortified and confused he sprang from his sled, and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I am very sorry."

"Never mind that," exclaimed the lady; "there is no great harm done, and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no," she replied; "better to have a soiled dress than a ruffled temper."

"Oh, what a beauty!" exclaimed the lad, as the lady passed on.

"Who, that lady?" returned his comrade. "If you call her a beauty, you shan't choose for me. Why, she is old, and her face is wrinkled!"

"I don't care if her face is wrinkled," replied the other, "her soul is handsome, anyhow."

A shout of laughter followed, from which he was glad to escape. Relating the incident to his mother, he said, "O mother, that lady did me good. I shall never forget it; and when I am tempted to get mad, I will think of what she said, 'Better to have a soiled dress than a ruffled temper.'"

A SIOUX INDIAN'S PRAYER.

The first recorded prayer of a Sioux Indian was made in 1837. Walking-Bell-Ringer was not a Christian, according to Rev. S. W. Pond, his teacher, and his prayer had little reference to Christ. The Sioux had no word for forgive, but they asked God to forget their sins. The following prayer shows the earliest manner of worship, and it was offered in the Mission house at Lake Harriet, which stood a few rods beyond the park pavilion:—

"Great Spirit, my Father, I would worship You, but I do not know how. How I wish You would teach me. I want to understand Your Book. I have grown up in ignorance, and have worshipped stones and trees and everything, but I wish now to worship You alone. I want to throw away everything that is bad, and listen to You. If I hear evil conversation among men or women I will not listen to it, but leave the house. I wish my soul to be happy when I die. When the spirits of all the dead are assembled in judgment, and the bad are cast into the fire, I want to be saved with the good. I will not unite any more with the Indians in their idolatrous feasts. I want you to forget my sins. I want the Son of God to forget my sins. The Sioux are all ignorant and wicked. We have all grown up in ignorance and have done wrong. We have forgotten You and prayed to things that have no ears. I want You to pity all my relatives and take care of them. I want You to pity me."

Many a child of the Church would be put to shame by the pagan's prayer.

ANOTHER VICTORY FOR CLEVELAND'S.

Oh March 4th the contract for supplying the U. S. Army with baking powder was again awarded to the Cleveland Baking Powder Co. This makes the sixth consecutive order for Cleveland's Baking Powder from the Government, and now the proposals specify that baking powder offered must be "in quality equal to Cleveland's."

This is commendation that speaks volumes.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 4, 1892. } THE WAY OF THE RIGHTEOUS. { Psalm 1: 1-6.

GOLDEN TEXT.—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psalm i. 1.

INTRODUCTORY.

The lessons for the second quarter of the present year are selected from the book of Psalms and from the prophecy of Daniel. Many of the Psalms were written by David, King of Israel, and the authors of some others are not known now by name, yet they have been received as divinely inspired by the Jewish and Christian Church.

I. The Righteous Man and His Blessedness.—Spurgeon very aptly says "The book of Psalms, like the Sermon on the Mount, opens with a benediction." The description of the righteous man begins with a statement of what he avoids. It is negative. "He walketh not in the counsel of the ungodly." He takes no pleasure in their company. He does not seek advice from them, nor adopt their opinions and maxims. He does not follow their example. His life is apart from theirs. "Nor standeth in the way of sinners." The good man does not follow the course pursued by sinful men. Their way is not his. As he has no sympathy with their counsels, neither does he indulge in their practices. These words indicate a gradation in wickedness. The counsels of the ungodly may signify evil thoughts and opinions; the way of sinners may be regarded as descriptive of continuing in sinful practices; and sitting in the seat of the scornful, may be taken to describe those who are so hardened and confirmed in evil ways that they scoff at everything good, and who by their contemptuous sneers ridicule those who seek to do right. It is the steady endeavour of the righteous man to avoid all forms of evil, and to hate it in every manifestation and degree. In contrast to this "his delight is in the law of the Lord." That in his heart he prefers to the counsels of the ungodly. His delight is in the law itself. He regards it as pure, upright, and holy, an expression of the infinite righteousness of God. The law of the Lord in Scripture sometimes means the revealed will of God. The righteous man delighted in the word of the Lord as made known in Scripture. If we love God we will delight in the Bible which contains God's law for our obedience, and His will for our salvation. In the law of the Lord the good man meditates. He studies its contents, and on these he reflects. He thinks on what he reads. It is one of the most helpful things to spiritual life to cultivate the habit of meditation. There is too little of it in these bustling and feverish days. The good man meditates day and night, that is he avails himself of every opportunity for thinking on what God says in His word, in the intervals of the busy day and in his waking moments in the quiet watches of the silent night. The good man is compared to "a tree planted by the rivers of water." Even the commonest objects in nature are very beautiful. A tree is almost always pleasing to the eye. The tree that grows near a stream is generally healthy. Even in the extreme heat of summer it presents a fine appearance, with its abundant foliage, of richest green. So the good man is likened to a tree, in vigorous and healthy growth, intellectually, morally and spiritually. He is a fruit-bearing tree, one "that bringeth forth its fruit in its season." The good man is not a cumberer of the ground; he has been planted by the rivers of water that he might bring forth fruit. The fruits of the spirit are meant, love, joy, peace, and every good word and work as opportunity offers and occasion demands. It is in "the season" when fruit is expected. So in whatever circumstances a man may be placed he must exemplify the virtues of the Christian life in a manner suited to the circumstances. It is grateful to the eye to see in a desert a tree clothed in rich verdure, so the Christian may sometimes be in uncongenial circumstances, but though all around him may be spiritually dreary, he fails not to yield the peaceable fruits of righteousness, living a life morally beautiful, witnessing to the fresh supplies of grace that enable him to be a faithful witness for Christ. The good man like the tree continues to flourish. The tree whose roots are abundantly supplied with water retains the fresh beauty of its leaves, they do not wither. The old leaves are speedily replaced by the new. Then the Psalmist leaves the figure and speaks directly of the good man, when he says "and whatsoever he doeth shall prosper." He will be successful in the true sense in what he engages in. Wealth is not prosperity, neither is it essential to prosperity, but a good man is in the very best position to be a prosperous man in the right understanding of the term, and it is certain that his soul shall be in health and prosperity.

II. The Wicked Man and His Doom.—The contrast between the good man and the wicked man is sharply and distinctly drawn. "The wicked are not so;" the contrast is complete. The wicked are those who walk in the counsel of the ungodly, who stand in the way of sinners, and who sit in the seat of the scornful. They are unlike the righteous in the principles they profess, in what they believe and in what they do. They are not compared to a stunted and fruitless tree, but to "the chaff which the wind driveth away." The threshing floor in the East was prepared on an eminence, so that the wind could have a free sweep of it. When the grain was trodden by the oxen, it was thrown up in the air. The wheat came down and was collected, while the light chaff was blown away. The character of the wicked is like chaff, light, unstable, useless. This character unless changed leads only to one result: "therefore, the wicked shall not stand in the judgment." In the judgments of life they are not in a condition to come clearly out of trial; in the final judgment they will be unable to stand the calm, clear, searching light of Him who is seated on the great white throne. Neither will they have a place in "the congregation of the righteous." They have no claim to be reckoned as such, whatever their pretensions. They do not belong to the company of those who truly and sincerely serve God. In the great congregation of God's redeemed they will have no place, for nothing that defileth can enter there. Once more there is a word of contrast, "for the Lord knoweth the way of the righteous." This evidently means a sympathetic knowledge, for God knows all things and knows the way of the wicked as well as that of the righteous. He knows their struggles against sin, their difficulties, their trials and temptations. He watches over them lovingly and bestows upon them His blessing and His grace. The way of the righteous under God's gracious guidance is the way of uprightness, of peace, and of eternal happiness. "But the way of the wicked shall perish." It is the wrong way, it is the way of misery and unhappiness, and it leads surely to destruction. "The end of these things is death."

PRACTICAL SUGGESTIONS.

There are many shades of personal character in the world, but according to the divine estimate there are only two well-defined classes—the righteous and the wicked.

The righteous man delights in the law of the Lord; the wicked man neglects and despises it.

The final destination of the two is widely different. Life everlasting awaits the good man, while destruction is the portion of the wicked. What tremendous issues depend upon the choice you make,

NOW READY.

THE PRESBYTERIAN YEAR BOOK FOR 1892.

CONTENTS:—Frontispiece—Photogravure Portrait of Rev. Thos. Ward-roppe, D.D., Moderator of General Assembly—Calendar—Officers and Committees of General Assembly—The Moderator—Home Missions, by Rev. W. S. McTavish, B.D.—Foreign Missions—Presbyterianism in the North-West, by Professor Baird—The Presbyterian College, Halifax, by Rev. Robert Murray—The Duties and Responsibilities of the Eldership, by James Knowles, jr.—The Presbyterian Church in Ireland, by Rev. S. Houston, Kingston—The Aged and Infirm Ministers' Fund, by J. K. Macdonald—Sketches and Engravings of St. Andrew's Church, Kingston, St. Paul's Church, Peterborough, and St. James Church, Prince Edward Island—Rolls of Synods and Presbyteries, etc.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 23rd, 1892.

IN Vienna, Berlin, Brussels, and many other cities of Europe, the swelling tide of discontent is kept down by military force. The populace are hungry and there is no work. The ranks of the hungry are re-inforced by loafers and idlers of all kinds, and as usual the honest hungry men who merely want bread for themselves and their children are held responsible for the excesses of Socialists, Anarchists and all other bad characters. It is a matter of gratitude that spring is so near. Poverty is bad enough at any time, but it is at its worst in winter.

THE *British Weekly* displays the usual English inaccuracy about colonial affairs when it says that Dr. Donald Fraser's Church in Montreal was "not among the more conspicuous of its order." Old Coté was always distinctly conspicuous when there was work to be done or money to be paid. It stood in the very front rank of Presbyterian congregations when Dr. Fraser was pastor, maintained its fine position during the pastorate of his successor, Principal MacVicar, and is easily in the front rank to-day. Last year it raised over \$40,000 for all purposes. How many Presbyterian congregations in London raised more?

DR. DONALD FRASER, like many another eminent preacher, had a decided weakness for journalism, and like many another eloquent brother thought that because he could write an excellent, racy article on almost any subject, he could publish a newspaper. One or two trials, out of which he took more experience than money, convinced him to the contrary. It would be interesting to know the exact number of permanent men of one kind and another who honestly believe that the only qualification necessary for a successful editor or publisher is to be able to write an article or a paragraph.

THE unexpected often happens in strikes as well as in everything else. About the last men in Canada one would expect to see on strike are the conductors of the C. P. R. A more orderly, sedate, comfortable-looking lot of men it would be difficult to find in any part of the world. And yet as we write we understand they are on strike all the way from Port Arthur to Donald. How a strike may work on a line running for hundreds of miles through an uninhabited prairie no one seems to know. One thing everybody will regret and that is that the strike should have taken place when so many people are moving into Manitoba and the North-West. Eight hundred people left the Union Station, Toronto, for that region one night not long ago and there are many more to follow. Those women and children on the colonist trains are not responsible for the management of the C. P. R.

A JINGO of any kind is not a fine character, but the Canadian jingo is the most contemptible of his tribe. He resembles the boyish weakling who swaggers and threatens to "lick" somebody, and when he is put to the test bellows and blubbers for his mother to help him. The Canadian jingo would like to pick a quarrel with the United States, and then call on the mother country to do the fighting. It may be just as well for the Canadian jingo to know first as last that he does not count in serious international affairs. The ties of business and blood that exist between Great Britain and the United States—not to speak of the claims of civilization and Christianity—are much too strong to be seriously affected by the vapouring of colonial jingoes.

ONE of the social problems of the day is the constant and ever increasing rush to the centres of population. We have lately been much interested in a discussion of this question that has been going on in some of the British journals. All the writers agree in saying that one of the principal causes of the rush is the intolerable dulness of the small villages and of rural districts. There are of course many other causes and they are different in different localities, but the one cause always present is unrelieved dulness. The rush city-ward exists in Canada and it is a most unhealthy sign. Every lover of his country should fight against it, and one of the best ways to fight is to make town, village and country life pleasant. That might easily be done in a country like Canada where things have not yet begun to run in grooves.

GET a reputation for early rising and you may lie in bed until noon. Brooklyn has long enjoyed a reputation for church going and few cities on the continent deserve the honour less. The *Christian at Work* says:—

Not long since a Brooklyn clergyman stated publicly that only a little more than five persons in a hundred in the ward where he lived attended any Church on Sundays. His assertion was disputed. Investigations were made by reporters and others. The result was the shocking conclusion that the clergyman had understated rather than overstated the facts. In other words, it was found that not five in a hundred were in the habit of attending any religious services. This in a country of Puritan and Dutch antecedents, nay, in the very "city of churches," is a most deplorable state of affairs.

Would such a deplorable state of affairs be possible if the Churches did their duty from the first and took prompt measures for preventing the lapsing of Puritans into Pagans? When the world gets such a start that there are ninety-five men on the street for every five in Church, the Church has a poor chance.

ONTARIO seems to be singularly free from crime at the present time. Never perhaps in the history of the province did the judges receive so many pairs of white kid gloves as they are now receiving on their spring circuits. The fact is most gratifying, and it suggests a lesson that ought to be salutary. Once or twice during the time the Scott Act was in force in Halton, there was an assize without any criminals. Friends of the Act more zealous than wise, jumped to the conclusion that the absence of crime was caused by the Scott Act. The Scott Act is not in force in any county now, and there never was less crime. Nothing proves more clearly that temperance and religion are good causes than that they can stand the support of some of their friends. It can be shown clearly enough that a large proportion of the crime committed in civilized countries is produced by or is in some way connected with the liquor traffic. That is a fact, but it does not by any means follow that because there may be no criminals to try at any given assize in a small county, the absence of crime must be attributed to the Scott Act, should that Act happen to be in force. It would mightily help to bring in the millennium if causes that are good were always supported by men and arguments equally good. The temperance cause has suffered perhaps more than any other from poor logic and assertions that were incapable of proof.

THE religious press of Great Britain has much to say about Dr. Fraser's life and work and not a little about his qualities as a man and a minister. One writer says he was "aristocratic to his finger tips." He may have appeared so, and doubtless that was the impression he made on the minds of many Canadians, but the fact remains that the poor from one of the poorest districts of London were largely represented at his funeral, and none

shed more tears as they took the last lingering look of their old friend. Another writer says that the Doctor was at his best when doing his share of mission work among the lapsed poor. There is much room for revision of the opinions which many people hold in regard to the unfortunates they describe as proud ministers. Their idea is that the hail-fellow-well-met minister who slaps them on the back and calls them Jack, or some equally familiar name, and talks nonsense with them for an hour or two, is a very humble-minded, friendly man, but the minister who attends to his Master's work and has no time for loafing and nonsense is proud. Principal Willis was not much given to slapping people familiarly on the back, but there probably never was a minister in Toronto who did more for the poor. Dr. Fraser was not noted for the Jack and Bill business, but the poor of Lissongrove knew him well and wept around his coffin. Charity that exhausts itself in patronizing familiarity is a fraud.

A MORAL REFORMER.

IN New York they have a Society for the Prevention of Crime, and evidences are only too abundant that such a Society does not need to apologize for its existence. It will not, to all appearance, need to disband soon because its work is done. The degrees of vice and crime are terrible and their extent appalling. Under the presidency of the late Dr. Howard Crosby much good was accomplished by this Society, and it was thought that when he died it would be difficult, if not impossible, to find another so well fitted to fill the position he had so ably occupied, whose duties he had discharged with such well-directed zeal and with such unflinching courage. A man who undertakes work of this nature is not one that all men will speak well of. While sure of the encouragement and sympathy of all good citizens, he is certain to receive misrepresentation and abuse from all who have an interest in the continuance of evils that menace the well-being of society. As a consequence, Dr. Crosby was frequently the subject of popular attack, but he went on his way unmoved, being resolved to do his duty irrespective of praise or blame. Men of this stamp are as urgently needed in these days as at any former period.

The successor of Dr. Crosby is a man of like calibre, and if the vicious elements in New York city were glad that their fearless censor had been removed, their natural but unholy joy was but short lived. In the Rev. Dr. Parkhurst they have an opponent as determined and as terribly in earnest as ever Dr. Crosby was. So direct and scathing have been his attacks on prevailing wickedness that his name has extended beyond the Presbyterian circles in which his sterling worth and unquestioned abilities have been long recognized. The first thing to bring him into notice as an earnest moral reformer was his bold and direct denunciation of the municipal corruption that has become chronic in the most populous city of this continent. There have been spasmodic uprisings against civic evil-doers when they became so shameless and so cynically audacious in their robberies that they could no longer be ignored. A wave of righteous indignation drove members of the Tweed ring into prison or enforced exile, but other broods of harpies settled again, and the Jacob Sharpe episode started fresh prosecutions and scattered a few more-schemers, some of whom Canada had the doubtful honour of sheltering for years. Dr. Parkhurst, in a powerful discourse, showed that those who were charged with guarding the well-being of the city were in league with the vilest elements in it, that those who had gambling and other wicked dens were virtually under the protection of the police and some of those who controlled them. As might be expected, his burning words aroused attention. The matter was submitted to the grand jury in the hope that measures would be taken to remedy the evils of which complaint had been made. Instead of enquiry, the accusations were virtually ignored, and a systematic attempt was made to show that the indignant moralist was drawing on his imagination and indulging in sensational exaggerations. Knowing that the ground on which he trod was firm beneath his feet, he did not flinch. Instead of quietly studying in seclusion the statistical reports of crime, he went, accompanied by two trusty friends, and explored the slums of New York for himself. He saw with his own eyes the awful plague spots that spread their festering corruption all around. He found that in what he had already publicly stated instead of being over-drawn came far short of the dreadful actuality. The results of his personal investigation he embodied in a second sermon which the press has

carried far and wide throughout the continent. Whether those who love righteousness and hate evil, and all who are concerned for the well-being of society, will suffer this rude awakening to pass by unheeded, or whether it will rouse to determined action, remains to be seen.

The man who from pure and disinterested motives, and who is moved by a stern sense of duty, to reveal the evils that all law, human and divine, emphatically proscribe, deserves honour and support, not condemnation. It is an easy matter for a fastidious taste to censure plain-speaking in reference to disagreeable themes, and to outspoken denunciation of present-day sins, but what are good men and faithful ministers for, if they are not to cry aloud and spare not in showing the people their transgressions. While a superfine culture is concerning itself with dainty inanities, thousands are being drawn into the vortices of vice and crime abounding in all large cities. These festering sores are spreading like plague-spots, and they inevitably bring with them their inseparable curses. Is it not the duty of every one to constitute himself into a personal society for the prevention of crime, to resolve by God's grace, and, relying on divine help, to live soberly, righteously and godly in the present evil world? For, be it remembered, that no law of nature is more inexorable than this: "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall reap corruption."

THE MORAL CRUSADER.*

THE life of the great anti-slavery agitator, William Lloyd Garrison, is one other illustration of the familiar observation that individuals who rise to eminence are sometimes of very lowly origin, and that great moral movements often begin with the day of small things. That movement which originated a war, convulsed a continent, riveted the gaze of the civilized world and made an epoch in the history of a great nation, had apparently a most insignificant beginning. The little band that in the United States first took up the cause of abolition might well be pardoned if at times they felt discouraged. Only an invincible belief in the righteousness of their cause could have nerved them to persevere in what must have seemed the hopelessness of the task of securing the abolition of slavery, a system that had entwined its roots deep in the soil of the American Republic. All the power save that of truth was on its side. These intrepid men were undaunted. Ridicule, menace and cruel usage made no other impression upon them than to make them only the more determined to secure the triumph of the principles to which they devoted their lives. It takes a long time to root up abuses, and it took many years, herculean labour, thousands of lives and much treasure to wipe out slavery in the United States, but it has been done. Without the directness of aim and the singleness of purpose of the early advocates of abolition, the victory could not have come so soon as it did.

One of these, not by any means the most brilliant, who did much and suffered much for the abolition cause was William Lloyd Garrison. The record of his life shows him to have been a singularly heroic and unselfish man. The growth of the idea in his mind was gradual, but by logical necessity he was irresistibly led to become the uncompromising enemy of human slavery. Fierce were his invectives and stern his denunciations of the evil. Many were the privations he suffered, and unremitting were his labours with tongue and pen. Though an able journalist, he sacrificed commercial prosperity to the cause he had espoused. It cannot, however, be said that he was unsuccessful. The *Liberator*, which he edited, became a power, as was soon shown by the determined antagonism it evoked. There is no surer sign of the vitality of a cause, and no more direct proof of the weakness of its opponents, however powerful in numbers and resources, than when they are roused to passionate anger. Often as Garrison was assailed he was never crushed. He paused not till his work was done, his motives truly understood and the nobility of his purpose vindicated.

The great anti-slavery champion was not without his peculiarities. The very intensity of his nature led him to extremes. He was the son of a

mother of genuine and unaffected piety, and he was himself of a deeply religious nature, but because he found that the influence of slavery had laid its paralyzing hand on the Church, both Protestant and Catholic, and at first it could not be aroused from its indifference and even hostility to the abolition movement, he broke with it altogether, and indulged in severe denunciation of its faithlessness in this respect. As explanatory of his position and as a specimen of the manner in which Dr. Goldwin Smith treats his subject, the following passage is subjoined:—

"Whereas the American Church"—so ran a motion brought forward at an anti-slavery convention by Mr. Garrison—"with the exception of some of its smaller branches, has given its undisguised sanction and support to the system of American slavery, in the following among other ways, (1) by profound silence on the sin of slaveholding, (2) by tolerating slave-breeding, slave-trading and slave-holding in its ministers and members, (3) by receiving the avails of the traffic in slaves and the souls of men into the treasuries of its different benevolent institutions, and (4) by its indifference and opposition to the anti-slavery enterprise—therefore be it resolved, that the Church ought not to be regarded and treated as the Church of Christ, but as the foe of freedom, humanity and pure religion, so long as it occupies its present position." This is a severe indictment, concluding with a severe sentence. Its averments have been contested, but seem on the whole to have been made good. Gerrit Smith, a moderate man, spoke not less decidedly though less vehemently than Garrison on the subject. Channing, with all his desire to preserve charity and avoid extremes, could not defend the conduct of the Churches. Their unchristian refusal to treat the negro as a Christian brother and fellow-worshipper cannot possibly be denied. In the cases of the Roman Catholic and the Episcopal Churches, this behaviour can hardly be ascribed to cowardice, since it is more than doubtful whether either of them was at heart opposed to slavery. The Roman Catholic Church, it is believed, never put forth her power against slavery in Cuba, where it prevailed in its worst form, or even did much for the spiritual elevation of the slave; nor more did she in Brazil and in the South American Republics, when slavery existed there and she had everything her own way. The Roman Catholic bishop, Hughes, took up his pen in defence of the institution. Moreover, the rank and file of the Roman Catholic Church were Irish, the bitter haters and contempters of the negro. Of the loyalty of the whole Episcopal Church to slavery, Calhoun could speak with confidence, and he seems not to have been far wrong. Bishop Coxe, of Western New York, was at a later day one of the few decided opponents of slavery among the leaders of a Church which, socially as well as ecclesiastically conservative, was the asylum of Copperheads during the Civil War. In England, Episcopalians of the Evangelical section, such as Wilberforce, had played a leading part in abolition; but the High Church section, which was also Tory, had been for the most part actively or passively on the other side. Richard Hurrell Froude, a good representative of High Church feeling, in part of his *Diary relating to the West Indies*, speaks of "the nigger" and of "Anti-Slavery cant" with a Virginian air. But the Protestant Churches, the Methodists, the Baptists, the Presbyterians, must be held to have been sinning against light. They practically admitted it themselves when, the South having seceded, and the social pressure under which they had bowed their heads to Baal having been removed, they passed at once to the Anti-Slavery and Unionist side. That they were maintaining a general code of Christian morality which, when the social thralldom was at an end, would extend its influence to the subject of slavery is true, but is hardly an answer to the charge of apostasy on the great moral question of the day; nor were ministers likely to produce much effect by dilating on the sins of the Canaanites or the Pharisees when it was plain, as it must have been even to the slave-traders of their congregations, that with regard to the most flagrant sin of their own generation they dared not speak the truth. The fear of a rupture with their southern branches, which were hopelessly bound up with slavery, furnishes perhaps a sounder excuse for the conduct of the Northern Churches, though it is difficult to understand how any Christian society can have highly valued its connection with clergymen who promiscuously advertised for sale, horses, waggons, cattle and African Christians. The Methodist Church, it might be supposed, would be the least plutocratic, and we seem to sound the depths of the fall when we learn that the Methodist General Conference at Cincinnati repelled with contumely a mild reprobation of slavery transmitted by the Wesleyan Methodists of England, and that thirty Methodist ministers went to compliment Webster after the speech which numbered him with the apostates. The refusal of the Quakers, the great philanthropic sect, to help the slave was perhaps even more disappointing, but the Quakers were a commercial as well as a philanthropic body. Churches as well as the spiritual man have their foundations in the dust. They depend on the purses of the congregation, and they have trustees as well as ministers. Sometimes in the course of Garrison's history we see the minister willing to allow the liberator the use of a church, but forbidden by the trustees. The primitive Christians, a society consisting of poor men, having all things in common and out of the pale of respectability, might set at defiance the social sentiment of their age. But the American Churches were segments of American society, which, allowing the highest assignable influence to the pew, could hardly be expected to be actuated in its segments by motives very different from those by which it was actuated in the mass.

In giving this extract, which could not well be abridged, we have space only to add that this little and very compact work gives a clear, concise and adequate view of the work and personality of William Lloyd Garrison. It has all the charm, piquancy and clearness which are the recognized characteristics of Dr. Smith's style. It is only just to add that the book is a model of good taste and beauty as regards printing and binding.

Books and Magazines.

ASTRONOMY AND ASTRO-PHYSICS. (Northfield, Minn.: W. W. Payne.)—This magazine is our good old friend the *Sideral Messenger*, in new, improved and enlarged form. The accomplished director of the Goodsell Observatory, Mr. W. W. Payne, Northfield, Minn., has now associated with him in the editorship of this valuable scientific monthly Mr. George E. Hale, director of the Kenwood Astro-Physical Observatory, Chicago. To all interested in the sublime science of Astronomy this periodical will prove eminently serviceable.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—As a frontispiece, the March number gives a very fine and finely engraved portrait of the late Duke of Clarence. The special feature of the number is that every article in it appears with illustrations. The papers are: "The Queen's Riviera Residence;" "Athletic Sports at Oxford and Cambridge Universities;" "Among the Western Song Men," by S. Baring-Gould; "The Royal Mews" and the "Speaker's Mace." There is a short story by Mary Gaunt, entitled "Lost: A story of the Australian Bush," and Henry James' "Nona Vincent" is concluded. There is a short paper on "The Late Mr. Spurgeon," by the Rev. H. R. Haweis, M.A. The writer at the outset takes good care to guard his Broad Church proclivities, and then proceeds to give a very genial estimate of the unique occupant of the Metropolitan Tabernacle pulpit.

ON EVOLUTION: ALSO COMMON SENSE VERSUS CRITICISM. Two Lectures. By John Dignum. (Toronto: Williamson & Co.)—There is a general impression among those, not scientists, that the evolution theory is now a law of the universe, as clearly demonstrated as that of gravitation. The idea is also entertained in certain quarters that the higher criticism movement commands the assent of all learned scholars and the great body of intelligent and thoughtful people, and that only ill-informed, unthinking persons and fossilized pedants could now hold the Mosaic authorship of the Pentateuch, the unity of Isaiah, or that there could be in Old Testament Scripture such a thing as Messianic prophecy. This neat little brochure just issued will convince the thoughtful and candid reader that all the objections to the currently received evolution theory have not yet been removed, neither is it proved by conclusive argument nor ascertained historical data, that there were two Isaiahs, or that prophets did not testify of the sufferings of Christ or the glory that should follow.

THE SERMON BIBLE. John iv.—Acts vi. (Toronto: Willard Tract Depository.)—This is the eighth volume of this truly serviceable work. It would be difficult to exaggerate its value to the preacher of the Gospel. It is designed as a help to him—a help of the very best kind. This publication takes account of the best and greatest preachers, and is compiled from manuscript reports and fugitive periodical sources as well as from books. Under each text is given outlines of important sermons by eminent preachers, which exist only in manuscript or in comparatively obscure periodicals; less full outlines of sermons which have appeared in volumes not well known or easily obtained; references to or very brief outlines of sermons which appear in popular volumes such as are likely to be in a preacher's library; and full references to theological treatises, commentaries, etc., where any help is given to the elucidation of a text. Thus in the preparation of a discourse much time can be saved by consulting the Sermon Bible. Each volume has appended to it a number of blank pages suitable for writing notes and memoranda.

CHARLES HADDON SPURGEON, Preacher, Author, Philanthropist. With Anecdotal Reminiscences. By G. Holden Pike, London. Introduction by William Cleaver Wilkinson, and concluding chapters by James C. Fernald. (New York: Funk & Wagnalls; Toronto: 11 Richmond Street West.)—This is an exceedingly interesting story of the great preacher's wonderful life. It is especially rich in anecdotes and pen-and-ink sketches. Rev. J. C. Fernald, the American editor of the volume, has added interesting personal memories of the great preacher and his work. The stages and incidents of the final illness are given with special fullness and clearness, including Mr. Spurgeon's own letters from Mentone, up to January 17, only two weeks before his death. The volume closes with an account of the funeral, with its mourning cortege extending over four miles. The last sermon preached by Mr. Spurgeon at the Tabernacle in June, 1891, and the New Year's sermon, delivered sitting, to the little circle of friends at Mentone, on the first Sabbath of the New Year, 1892—the last discourse he ever uttered—fittingly close the volume; each sermon being in its own way one of remarkable excellence and power. Professor Wilkinson's Introduction and Rev. Mr. Fernald's contributions to this most interesting volume greatly enhance its value.

THE PASTOR'S READY REFERENCE RECORD OF SUNDAY SERVICES FOR FIFTY YEARS. By Rev. Wm. D. Grant. Large quarto, over 100 pp. (New York, London and 11 Richmond St. West, Toronto: Funk & Wagnalls Co.)—The matter of keeping a ready reference record of Sunday services has proven, though a comparatively simple subject, a troublesome one to satisfactorily provide for. Hitherto no really practical and valuable plan has been presented to the large army of pastors needing one, and the proverbial "long-felt want" has been the result. Why? Simply because the right idea has been lacking in those who have attempted to fill it. The one great desideratum to an inventor in his study and progress in his pursuit of success is to avoid complications, super-abundance of factors or of parts, and to obtain simplicity, practicability, usefulness, merit and value. As a rule, however, these features are the most difficult to attain, and generally come only at the last, after a considerable expenditure of time and money in pulling down and remodelling; each time coming nearer to that practical simplicity which marks the genius of all the most valuable of modern inventions. There is now no doubt but that the easy, practical and lasting plan for keeping "A Ready Reference Record of Sunday Services for Fifty Years," provided by Rev. Wm. D. Grant, of South Bergen Reformed Church, Jersey City, N.J., is destined to adoption by the majority of pastors, as meeting all the requirements of a successful method. The volume is of excellent paper, bound in substantial cloth. The author's plan was submitted to a number of pastors, and immediately received congratulations as having supplied just what has so long been wanted.

* The Moral Crusader, William Lloyd Garrison: A Biographical Essay founded on "The Story of Garrison's Life Told by His Children." By Goldwin Smith, D.C.L. (Toronto: Williamson & Co.)

Choice Literature.

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A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NEHEMIAH.

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

CHAPTER XXXI.

The time came for Hiram's departure from the home of Ben Yusef.

"There is one favour more I would claim from the hands of my protector," said he to the old man. "You have been a father to us; we would have a father's blessing in making us one. Let me receive my bride from your hands."

"Let me look into your eyes," replied Ben Yusef. "Now as Jehovah liveth, and as thy soul liveth and feareth the curse of its creator, answer me truly. Does any other woman than this one hold your vow? Our first father Adam commanded that 'a man should leave father and mother and cleave unto his wife, and they twain should be one flesh.'"

Marduk, following the custom of oath-taking among Jews and Phœnicians alike, placed his hand beneath the thigh of Ben Yusef, and declared:—

"As Jehovah liveth, no woman but this one ever heard vow from me."

"And she? Is she thy betrothed, and thine alone? Does her father live? and has he given his child into thy keeping? For I can stand as father to her only as I am assured that I transgress no sacred law of fatherhood among Jews or Gentiles."

"Her father once solemnly betrothed her to me according to the laws of our people," replied Marduk, "in his presence I placed upon her hand the ring of betrothal she wears."

"It is enough," said Ben Yusef. "And may this woman bring thee the blessing that my own Lyda brought me when I took her from the tent of Terah, her father."

Several days later the home of Ben Yusef was transformed into a place of festivity. The old terebinth was hung with garlands. A booth was erected at a little distance from the family tent. Though very simple in structure, it was lined with rich stuffs that well depleted the stores of Marduk, the merchant. These were arranged by Eliezar, the Damascene, whose ingenuity had never before been so taxed to fill the order of any merchant as it was by the order of Marduk to prepare the nuptial tent. The broad divan was covered with that rare fabric of white wool, grown on the slopes of the Lebanon, and called "damask" from the looms of Damascus, that weave its fine fibres, and prepare them for the rich red colour of the dyer. It was curtained with lace, the handiwork of a Syrian peasant woman, and into the elaborate pattern of which had gone many years of her toil. She could have indicated certain knots that were made when her eyes were full of tears for some affliction; others wrought when her fingers flew nimbly as she hastened her daily task in order to meet some expected pleasure. Oh! if one could only unravel the secrets of the lives of the workers, and tell the thoughts they had as they toiled, as one can unravel the stitches, what history we would have!—a thousand times larger and a thousand times deeper than that preserved in the annals of our kings!

There was a mirror of polished brass, set in a frame of silver, the craft of Sidonians. And such a toilet of necklaces and ear-rings, of gemmed brooches and hair-pins, of bracelets and anklets; such a collection of tiny vases of rock crystal, of bronze, of glass, of alabaster, all containing Kohl for colouring the eyebrows, or salves for the lips, or perfumes for the clothing. There was such a wardrobe of shawls and tunics, veils and sandals! Even Eliezar could not describe them all, for he had left the selection of these to Hador, the haberdasher to the King of Damascus.

During the day Zillah had been invisible. The mysteries of her apartment in the tent of Ben Yusef we must leave to the imagination of our fair readers, and to the knowledge of Ruth, who waited upon her.

As the day waned, many shepherds of the neighbourhood, with their families, came to join in the festivities; for to salute a new-made bride was thought to bring blessing upon one's own household.

Just as the sun went down Marduk emerged from his booth, arrayed in gay robes and crowned with myrtle, entwined with roses. His garments were redolent with myrrh and frankincense, and verily, as Solomon described the comely bridegroom, with "all the powders of the merchant."

The peasants formed in procession to escort the bridegroom from his tent to that of Ben Yusef, at the door of which, as it was her temporary home, he would receive his bride, and conduct her to his own dwelling.

Scarcely had the procession begun to move when it was suddenly halted by an exclamation of surprise and caution from Elnathan. On top of the hill had appeared a band of horsemen. Elnathan darted into the great tent and reappeared with a number of swords, knives, slings and such bludgeons as made every tent an arsenal in those troublous times. The peasants were quickly armed, even some of the women taking weapons.

Elnathan advanced to meet the intruders, who had halted upon the hill top, as if they were reconnoitring the scene or waiting for others to join them. One of the horsemen was clad in the dull russet leathern suit which indicated a Phœnician soldier. Another wore a white, close-fitting tunic, and the projecting cap of a Persian. A third was dressed more as one of the wild rovers of Moab, in big turban and flowing burnoose.

The three awaited Elnathan's challenge, and answered it with, "Peace be with thee!" then dashed down the hill-side with a cry in three divers tongues, "Marduk! Marduk! Marduk!"

"Hanno!" cried Marduk, and had nearly pulled the Phœnician from his horse before he caught the admonition of his friend, and repeated louder: "It is Captain Beto, of Sidon, as sure as Baal lives!"

"Just as sure!" was the response. The second comer was a stranger to Marduk, but at once recognized by Elna-

than as the Persian officer in whose escort he had come down the valley of the Litany. The third was a Sidonial soldier from the house of Sanballat. A few words sufficed to explain their coming.

It was necessary for Hanno to communicate with Marduk concerning matters that could be safely intrusted to no one else, so he had assumed the disguise of a soldier and sought his friend.

"But I would never have found you in this retreat, though I thought I knew the way from your description, had it not been that I fell in with these good men, and discovered that this noble Persian, who was returning from Jerusalem to Susa, by way of Samaria, was directing this servant of our Lord Sanballat to find Marduk. But woe betide the man who interrupts a marriage ceremony! Let us all be friends of the bridegroom."

The new-comers joined with the merry peasants. The procession was re-formed, and, with Marduk at the head, approached the great tent.

Ben Yusef met them at the door. He held Zillah by the hand. She was clothed in white, relieved by needlework of gold. Her robe was gathered at the waist by the kishshurim, or wedding girdle, to be loosed only by her husband. Her hair was unbound, flowing in a cascade of glossy jet. A crown of gold, beaten into the shape of ivy-leaves, was on her head. She wore a veil that hid her features, but fell about her form like a phosphorescence, concealing the sharper folds of her attire, but revealing their lines of grace.

Ben Yusef placed the hand of Zillah in that of Marduk, saying:—

"Take her according to the law of Moses and of Israel."

Then he added the blessing of the elders at the ancient marriage of Boaz and Ruth:—

"The Lord make the woman that is come into thy home like Rachael and Leah, which two did build the house of Israel."

Then Ruth pushed aside the veil just enough to kiss her, and, holding the bride's cheeks between her hands, repeated the extravagant blessing the family of Rebekah used when they gave her to the patriarch Isaac:—

"Thou art our sister; be thou the mother of thousands of millions: and let thy seed possess the gate of those that hate them."

The little crowd of peasants had in the meantime lighted flambeaux and small hand-lamps. Elnathan marshalled them into a procession, which, making a detour over the hill-side, returned to the booth of Marduk. Here the couple entered. The crowd gathered under the terebinth, where, with feasting and songs, they made the night merry, until the east dropped its gray dawn upon them without a cloud—which they interpreted into a happy omen for the newly-wedded—and, with a hundred shouted well-wishes to the merchant and his bride, they dispersed to their homes.

The Persian officer rejoined his own company. The soldier from Sanballat, who carried a letter to Marduk from Manassen, set out upon his return. "Captain Beto" seemed to forget the proprieties of the occasion, and made himself a companion of Marduk and his wife during almost all the first day of their wedded life. The three sat under the terebinth, or walked together over the hill; the devoted couple apparently as deeply interested in their visitor as in each other.

Whether their interest in "Captain Beto's" talk was warranted or not, we must leave the reader to judge. He told of events in Phœnicia, some of which are recited in the next chapter.

CHAPTER XXXII.

After Ahimelek's horrid curses upon his daughter, he remained in a stupor during the day and night. When the morning broke, the servants found him sitting in a corner of his apartment in the inn of Gebal with his arms folded as if clasping some object, and talking incoherently:—

"Don't go, Zillah, my pretty one! There now! Sleep again! You will not hate your father when you grow to be a queen, will you? Kiss me again. A curse! a curse! a curse on him who will touch a hair of my Zillah! What are those men pushing with their poles? Save her! Give her to me, Layah!"

Then followed a long period of weeping. Like a child, at last he cried himself to sleep.

Late in the day he awoke. He was a changed man. His hair had grown perceptibly whiter. His face was ashen-hued. From middle life he had passed suddenly into senility and imbecility. The terrible excitement had seemingly burned out his brain.

For some days he refused to leave Gebal. When at length he set out, and came to the river Adonis, he was held by some spell from crossing it. As his litter-bearers rested by the bank, he leaped from his carriage, and ran hither and thither, searching with wild eyes into every pool.

He then made them convey him to the coast, where the ruddy waters of the river mingle with the Great Sea. There he paced the shores, wringing his hands, now praying, now cursing. Egbalus and Rubaal were especially the objects of his imprecation.

They brought him to Tyre. He shut himself in his house. For days he was invisible. Captains in the harbour delayed their sailing, awaiting orders from him as the owner of their craft, which orders never came. Merchants from Sidon, with whom he was interested in joint ventures, returned enraged at his neglect of most pressing business.

The first to gain access to him was Hanno. From boyhood Ahimelek had known and liked the genial comrade of young Hiram; and now that he must have some one to speak with, yet feared everybody else, he bethought him of Hanno.

There was something of the old-time welcome of Ahimelek as his guest appeared.

"Enter, my son! my boy, Hanno!" said he, throwing his arms affectionately about the stalwart young man. Then he looked at the dignified form, the serious face of the visitor, and, as if suddenly recollecting himself, made profound obeisance, remaining with head bowed for a moment.

"My Lord Hanno! priest of Astarte, to be high priest of Baal-Melkarth! I worship your presence."

"Simple Hanno, if you will," was the reassuring reply.

The wretched man put his hands on Hanno's shoulders and scanned his face, as if making an effort at recollection.

"I—I knew you when a child, did I not? In this room you have played. With these same old swords and helmets

you have played. Hiram and Hanno played, and I—I left them. I never told them not to play."

"Yes, you were a good friend to me and—to Hiram."

"Was I?" said the man with delight. "And you have not cursed me, as a priest have not cursed me, because I was good to you when a boy? And you will not curse me?"

"No! no! noble Ahimelek! There have been cursings enough. But you sent for me?"

"Ah, yes. I remember. Hanno! priest Hanno!"

He drew his friend to him, and studied his face again, as if half in fear that sudden lightning might flash from it and blast him.

"Hanno! priest Hanno! can you see the gods?"

Hanno hesitated a moment, as if balancing the reply between honesty and some plan he had of using the superstition of Ahimelek, and then replied:—

"I have seen all the gods there are."

"Have you seen Hiram, Baal-Hiram, since—the sacrifice?"

"Yes."

"He really lives?"

"Yes."

"Is blessed of Baal?"

"Yes."

There was a long pause. Ahimelek's face went through a series of contortions. With husky, hesitating speech, looking against the blank wall, as if questioning himself rather than his visitor, he stammered out:—

"And Zillah? She went to Hiram?"

"She is with Hiram."

"You can see her?"

"I have seen her."

"Does she curse her father?"

"No, she is too happy with Hiram for that."

"Baal be praised!"

Raising his arm, he would have embraced Hanno, but his emotion was too much for him, and he fell across the divan.

Hanno lifted him kindly, and clapped his hands for a servant, who gave Ahimelek a cup of wine.

The old man was in a loquacious mood.

"Captain Hanno, they are robbing me."

"Who?"

Egbalus, King Rubaal, my captains, my camel-drivers—everybody. They will have every ship, every jewel, every daric. Save me, Hanno! I'll pay you well. Come, see what they would take!"

He drew one end of the divan away from the wall, took out a panel of the carved wainscoting of the room, and from a little chest drew by main strength a heavy bronze box.

"In this are more precious things than elsewhere in all Phœnicia. For years my captains have been commissioned to purchase the most splendid gems. Some of these singly cost all the freight of a bireme to Gades."

Then he whispered, as he tapped the box lovingly with his finger:—

"The great diamond of Xerxes, that the Persians are searching for, is here. A handful of rubies, too, that a Greek gave me, to keep my ships in the far western sea, so that the Persian levy would be lessened. Ah! if my ships had been at Eurymedon, the battle might have gone differently. And you should see the gift of Megabyses for my influence in keeping the men of Tyre from going to help the Sidonians when the city was besieged. Oh! I have been a great man, Hanno, in my day; quiet merchant Ahimelek, as they thought me; a great man! a great man! And the harvest of forty years is in that box. Did you hear what young Ezmunazer, Prince of Sidon, is having carved on the coffin they are making for him? It is, 'Curse the man that moves my bones.' I have guarded this box with all the spells the witches know of, and put ten thousand curses upon him who should touch it. But now, Hanno, they are going to take it away."

The old man cried like a whipped child, and clutched his treasure-box.

"Who can take it without your consent, Ahimelek? Our laws will prevent any robbery by day, and you have strong watchmen by night," said Hanno, encouragingly.

"No, but look here! read this!"

He drew from a heap of papyrus and parchments a document. It proved to be a copy of his dowry agreement in espousing his daughter Zillah to Rubaal. He pledged to the prospective king the equivalent in gems of a thousand minas of gold, together with half the revenue of his ships; making Rubaal withal partner in all his enterprises. With this enormous price he thought to buy into his own family the throne of Tyre.

"But your document is surely invalid, since your daughter has not become the wife of Rubaal," said Hanno.

"Such were but the just interpretation; but Rubaal holds that from the day of the espousal the dowry was due; that it became his then, the death of Zillah being as the death of his real wife. And the great councillors all hold with Rubaal. The Shophetim can assure me of no relief. To-morrow they come to make good the claim. To-morrow! Oh, good Hanno! priest Hanno, help me!"

Hanno thought a moment and replied:—

"Ahimelek, is Rubaal king yet? He has not been crowned yet, and may never be. Let this be secret between us. I am assured that the Great King, Artaxerxes, has expressed displeasure with Rubaal; and surely the Tyrians will not crown a king who will not be recognized at Susa and receive the appointment as suffete under Persia: otherwise Persia would send an officer of her own, and our king would be in disgrace. Tabnit of Sidon, too, refuses to recognize Rubaal. We dare not break with our brethren the Sidonians. I assure you, Ahimelek, that Rubaal will never be crowned. You must not allow this wealth to come into his hands. Never!"

"How can I prevent it? They will force my house. It may be this very night. And once possessing this, they will have money enough to buy the pleasure of the Great King."

"The gems must be secreted," said Hanno.

"But where?"

"Out of the land; under the care of some other god; for Baal will show them, as he shows everything, to his priests. They should be sent across the seas, or over into Jehovah's land."

"To hide them in some cave, or bury them in some wood? No, no. I would not rest day or night lest they should be discovered."

"Put them under the care of the god of the land, then. I can arrange that matter as priest of Astarte with the priests of Jehovah."

"Will you deal with me truly?" said Ahimelek.
 "As truly as Baal lives."
 "Swear it."

Hanno stood out in the centre of the room, where a sun-beam fell through the bronze-latticed window. With the light on his face, he kissed his hand to the sun—the customary oath before Baal, the sun-god.

The old man opened the bronze box. But as his eyes caught the lustre of the gems, he closed it again and sat upon it, asking Hanno a hundred questions, and taking from him again and again the oath before Baal, invoking curses of Baal-Hiram and Zillah, and every ghost and jinn that ever walked the earth, upon his proving false or allowing the gems to go to any other than their rightful owner.

(To be continued.)

ALASKA.

Alaska contains an area of 580,107 square miles. From extreme north to south it is 1,400 miles in an air line, or as far as from Maine to Florida, and, from its eastern boundary to the end of the Aleutian Islands, 2,200 miles in an air line, or as far as from New York to California. The island of Attu, at the end of the Aleutian chain, is as far west of San Francisco as Maine is east, so that between the extreme eastern and western sections of the United States San Francisco is the great central city. Alaska is as large as all the New England and Middle States, together with Ohio, Indiana, Illinois, Wisconsin, Michigan, Kentucky and Tennessee combined, or as large as all the United States east of the Mississippi River and north of Georgia and the Carolinas—nearly one-sixth of the entire area of the United States. It has a coast line of 25,000 miles, or two and a-half times as much as the Atlantic and Pacific coast lines of the remaining portion of the United States. The coast of Alaska, if extended in a straight line, would belt the globe. Commencing at the north shore of Dixon Inlet, in latitude 54° 40', the coast sweeps in a long regular curve north and west to the entrance of Prince William's Sound, a distance of 550 miles, thence 725 miles south and west to Unimak Pass, at the end of the Alaska Peninsula. From this pass the Aleutian chain of islands sweeps 1,075 miles in a long curve almost to Asia, the dividing line between Russia and the United States being the meridian of 193° west longitude. North of Unimak Pass the coast forms a zig-zag line to Point Barrow, on the Arctic Ocean, and thence south of east to the boundary. Alaska is a great island region, having off its south-eastern coast a large archipelago. The southern portion of this great archipelago is in Washington, the central portion in British Columbia, and the northern portion in Alaska. The part in Alaska has been named the Alexander Archipelago. It is about 300 miles north and south, and 75 miles wide, and contains several thousand separate islands. The aggregate area of these islands is 14,142 square miles. Six hundred miles to the westward of Sitka is the Kadiak group, aggregating 5,676 miles, then farther westward the Shumagin group, containing 1,031 square miles, and the Aleutian chain, with an area of 6,391 square miles. To the north of the Aleutian Islands is the Pribiloff group (seal islands), containing, with the other islands in Behring Sea, 3,963 square miles. The total area of the islands of Alaska is 31,205 square miles. It is the region of the highest mountain peaks in the United States. These peaks form the Aleutian chain of islands. Unimak, the most eastern of the chain, has that magnificent volcano, Shishaldin, 9,000 feet high, then Unalakleet, 5,691 feet; next, Atka, 4,862 feet; then Kyska, 3,700 feet; and Attu, the most western of the group, only 3,084 feet high. In the Alaskan range are the highest peaks in the United States—Mount St. Elias, 19,500 feet high; Mount Cook, 16,000 feet; Mount Crillon, 15,900; Mount Fairweather, 15,500, and numerous others. Alaska abounds in hot and mineral springs. There are large springs south of Sitka, on Perna Bay, on Amagat Island, and at Port Moller. On Unimak Island is a lake of sulphur. Near the volcano Pogromnoi are hot marshes. Boiling springs are found on the islands Akun, Atka, Unimak, Adakh, Sitignak and Kanaga. For years these latter have been used by the natives for cooking food. In the crater of Goroloi is a vast boiling, steaming mineral spring eighteen miles in circumference. Alaska contains one of the largest rivers in the United States. The river Yukon is seventy miles wide across its five mouths and intervening deltas. At some points along its lower course one bank cannot be seen from the other. For the first thousand miles it is from one to five miles wide, and in some places, including the islands, it is twenty miles from bank to bank. Navigable for 1,000 miles, it is computed to be 2,000 miles long.—*Sheldon Jackson, in Goldthwait's Geographical Magazine.*

DOES PROTECTION PROTECT?

Certainly, in one instance, it does. Hood's Sarsaparilla is the great protection against the dangers of impure blood, and it will cure or prevent all diseases of this class. It has well won its name of the best blood purifier by its many remarkable cures.

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DR. T. A. SLOCUM'S

OXYGENIZED EMULSION of PURE COD LIVER OIL. If you are feeble and emaciated—Use it. For sale by all druggists. 35 cents per bottle.

THE MISSIONARY WORLD.

CHINA.

The Rev. D. N. Lyon writes from Soochow: "I am happy to be able to write you that China is resting peacefully in her wonted assurance. The troubles that created a sensation in the capital have been successfully dealt with by the authorities, the leaders of the would-be rebellion being killed or captured.

The more I see of the workings of the Chinese Government the more I am compelled to respect it, as being admirably adapted to rule a half-civilized people such as the Chinese are. In speaking with our United States Consul-General the other day about the probability of foreign powers making any further demands of China for her apparent tardiness in dealing with rioters, he ventured the assertion that, taking all things into consideration, China had acted as promptly as any European power would have done in like conditions, so that really the charge of tardiness could not be fairly brought against her. Governments move slowly in such matters at best, and for so large a body as China she has done as well as could be expected. I think, however, that she may reasonably be asked to suppress the further circulation of the vile and slanderous tracts and placards which are confessedly the immediate cause of riots. If the axe be thus laid at the root of the tree, it will go a long way toward securing peace and good-will between Chinese and foreigners. We cannot ask more for Christianity than is granted other religions. All we want is the protection which is due the citizens of a friendly power. No amount of treaty stipulation can give us immunity from persecution, at least not so long as we preach Christ and the cross. These have always been an offence to some, as well as the salvation of many.

That the Chinese authorities can act promptly when it is their interest to do so, was shown the other day by their suppressing an insurrection in the Soochow prison. The convicts, among whom were some noted bandits, managed to set fire to the inner buildings, thinking thereby to escape. But the prefect was on hand with a company of soldiers, and, at the risk of his own life, entered the jail-yard, and seized the prisoners and put them in irons. The next day a hurried investigation was had, and ten men were carried out to the execution grounds and beheaded, and their heads hung up at the city gates, as a warning to the lawless.

STIRRING TIMES AT CHINGLEPUT.

The Rev. Adam Andrew writes: "The opening of the new year has brought stirring times to Chingleput, reminding us of the early history of the Madras Mission, and of the persecution endured by the first converts. The cause was the baptism of two high caste Sudra girls of Rajampet, aged thirteen and ten respectively, at Chingleput, at the special service held on New Year's day.

They came, accompanied by their mother and brother, to my house for protection on December 30. A few days previous to this, I went to Rajampet and examined them, and was satisfied as to their faith and knowledge of Christian truth. Believing that it was not safe to baptize them at Rajampet or Waltabad, I arranged to do so on their coming to Chingleput. They accordingly left home on Tuesday, went to Conjeveram, and took train for Chingleput, so as not to rouse suspicion and opposition. The girls are very bright—I might say precocious. The younger is extremely intelligent, and was reading in the fourth standard. She received her knowledge of Christianity through Mrs. John Christian, the wife of the Bible teacher, and herself teacher in the Girls' School. She taught her sister, brought her to Mrs. Christian, and got her to renounce idol-worship. They were admitted into the Church by baptism before a large congregation, the school hall being crowded. I questioned them minutely regarding sin and salvation, faith, and the life of Christ. Their intelligent and ready answers were a surprise and joy to all—the more so as the mother, not yet a Christian, stood beside them. It is well that she did so, or an attempt would have been made to form a charge against me of kidnapping minors. The mother will probably seek baptism later on. We purpose sending them to the Boarding School in Madras. Miss Stephen was present at the service, and kindly agreed to take them. They are still under our protection. Vigilance is necessary, lest they be carried off at this time of intense excitement.

HINDUISM.

Missionaries are frequently warned in these days not to make severe attacks upon Hinduism, lest thereby the Hindus be provoked to become peace-breakers. With this also is sometimes coupled the insinuation that missionaries are reckless in their offensiveness, because the Hindu is known to be mild. Both these complaints are proofs of conscious weakness on the part of those who use them, and are simply an encouragement to the missionaries to lay on all the harder. There is little danger of missionaries being too severe or too aggressive in their attacks upon Hinduism. That conglomeration of false cosmogony, unsound philosophy, immoral theology, unnatural economics which we call Hinduism cannot be hit too hard. By this we mean the use of hard arguments, not hard words. But there should be no hesitation in telling out all the truth about Hinduism, and to this no one can reasonably object; less than this the missionary should not be satisfied with doing. The need for this is all the more urgent because of the many attempts now

made to put a veneer of modernism over Hinduism—a veneer taken partly from Christianity and partly from the most bitter opponents of Christianity in Western lands. The great concern of the Hindu leaders is to prevent young India from knowing all the truth about the system, and hence it is more imperatively the missionaries' duty to supply the desired information.—*Free Church Record.*

TEN YEARS' PROGRESS IN TRAVANCORE.

The following statistics relating to the London Missionary Society in Travancore have been prepared for the Census Report. There are now 211 more native agents than the number employed ten years ago. The Church members have increased during the period by 2,349 or sixty-four per cent.; the baptized adherents by 6,854, or forty-six per cent.; and the total native Christian community by 7,160, or eighteen per cent. There are twenty-one more congregations now than were in existence in 1880. Schools of all kinds have increased by 136, or seventy-three per cent. The number of boys in 1890 was greater than the number ten years ago by 5,153, or forty-seven per cent; while the girls increased by 1,928, or 104 per cent. The contributions of native Christians increased by Rs. 2,337, or seventeen per cent.; but, as the Christian community increased eighteen per cent., this item, in reality, indicates retrogression.

THE missionaries of the North African missions speak of receiving interesting tidings from the interior of Morocco regarding the scattered missionaries in the mountain districts of the South, many of whom are encountering dangers and privations in their endeavour to spread the truth among the very fanatical Berber countrymen. One of the missionaries gives a most interesting report of a journey through South Morocco, in which he was entertained by some Mohammedans. At first, on learning who he was, they were inclined to thrust him out; but they kept him, and treated him most cordially and listened very respectfully to his reading from the Scripture and his instruction.

THE Indian Home Mission to the Santals is a Danish organization which, however, receives considerable support from England. Its secretary in Denmark is the well-known Dr. Vahl, the author of *The Mission Atlas*. The stations occupied are in Bengal, the head station being at Ebenezer. There are six missionaries with their wives, four Santal pastors, eighteen deaconesses, eighteen travelling elders and five catechists. Recently there has also been established an Assam colony with one missionary, one pastor, nine elders and three catechists. The twenty-fourth annual report shows that the work done during the year has been quite successful. In the early part of 1891 there was a scourge of the influenza, which was so severe that those who had been there for many years said that they never saw so many deaths either from cholera or small-pox. The baptisms of converts were 201, and there are at present 6,300 baptized members of the community.

A MR. KINNFAR, who has been for some time correspondent of the International Telegram Company, recently at an interview with the officials of the British Foreign Office, gave his view of Mission work in that Empire. He said that he believed the course of many of the missionaries to be fruitful of mischief because of their being utterly ignorant of the people and utterly untrained for their work. He cited one instance of a missionary who had been a railroad porter, with no experience beyond the handling of baggage. That this is not generally the case is shown by the action of the Directors of the London Missionary Society in regard to training men for missionary service. Nothing among candidates a growing impatience of the requirement that they go through some special training to fit them for the work, and the idea of favouring living in the native style, they have considered the matter very thoroughly, and have come to the conclusion that they cannot recommend any departure from the present standard of efficiency or arrangements for missionary support. They hold that only the missionary of some standing is able to get at the mind of the natives; that the best provision is that which best insures the prolongation of the missionary's life and the maintenance of his physical and intellectual vigour unimpaired under the strain of climate. Thus they are not to reduce the standard of missionary qualification, but to provide as wisely and liberally as possible for the training of a native ministry. Most of the larger societies take the same position. Even the China Inland Mission does so to a greater degree than many suppose.

SO many have been cured of rheumatism by Hood's Sarsaparilla that we urge all who suffer from the disease to try this medicine.

C. C. RICHARDS & CO.

Gentlemen, - In driving over the mountains I took a severe cold, which settled in my back and kidneys, causing me many sleepless nights of pain. The first application of MINARD'S LINIMENT so relieved me that I fell into a deep sleep and complete recovery shortly followed.

Annapolis.

JOHN S. McLEOD.

The four Official Reports,

U. S. Govern't, Bulletin No. 10;
Canadian Gov't, Bulletin No. 13;
Ohio Food Commission, and
N. J. Food Commission, show

Cleveland's Baking Powder strongest of all

pure cream of tartar powders, yielding
(average) 12.87 per cent. carbonic acid
gas.

See summary of official reports,
Scientific American, Nov. 8, 1890.

"August Flower"

There is a gentle-
man at Malden-on-
the-Hudson, N. Y.,
named Captain A. G. Pareis, who
has written us a letter in which it
is evident that he has made up his
mind concerning some things, and
this is what he says:

"I have used your preparation
called August Flower in my family
for seven or eight years. It is con-
stantly in my house, and we consider
it the best remedy for Indigestion,
and Constipation we
Indigestion. have ever used or
known. My wife is
troubled with Dyspepsia, and at
times suffers very much after eating.
The August Flower, however, re-
lieves the difficulty. My wife fre-
quently says to me when I am going
to town, 'We are out
Constipation of August Flower,
and I think you had
better get another bottle.' I am also
troubled with Indigestion, and when-
ever I am, I take one or two tea-
spoonfuls before eating, for a day or
two, and all trouble is removed." ©

Mothers

Nestlé's Milk Food for infants has, during 25
years, grown in favor with both doctors and
mothers throughout the world, and is now un-
questionably not only the best substitute for
mothers' milk, but the food which agrees with
the largest percentage of infants. It gives
strength and stamina to resist the weakening
effects of hot weather, and has saved the lives of
thousands of infants. To any mother sending
her address, and mentioning this paper, we will
send samples and description of Nestlé's Food.
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ARE YOU DEAF

Or do you suffer from noises in the head. Then
send your address and I will send a valuable treatise
containing full particulars for home cure which
costs comparatively nothing. A splendid work on
deafness and the ear. Address
PROF. G. CHASE, Grillia, Ont.

At the regular meeting of the Orangeville Pres-
bytery Rev. Dr. McRobbie, of Shelburne, was ap-
pointed Moderator *pro tem.* of the Session of the
congregations of Hornings Mills and Primrose, also
of the Session of the congregations of Dundalk and
Ventry. Ministers and probationers desirous of a
hearing in either will kindly correspond with the
above.

The Rev. Dr. Sexton, Dunkirk, N.Y., writes:
In your issue for the 2nd inst. you have printed a
beautiful little poem entitled "The Tapestry
Weavers," but as no signature is appended the
impression conveyed to the readers will be that
the author is unknown. I think it only fair to my
co-Presbyter to say that the poem was written by
the Rev. Anson G. Chester, of Buffalo.

Ministers and Churches.

THE Rev. W. M. Fleming, Essex P. O., has
been appointed Clerk of Chatham Presbytery.

A COLLECTION of \$120 was taken up in Knox
Church, Galt, on Sabbath week for sufferers from
famine in Russia.

THE annual tea-meeting of Knox Church, Mani-
towaning, Rev. J. Rennie, pastor, was held on
March 4. Proceeds, \$52.

ON Monday evening, March 7, the congregation
of Clifford met in the basement of the Church and
presented the Rev. Mr. and Mrs. Young with a
complimentary address and a handsome parlour
suite on the twenty-fifth anniversary of their mar-
riage. Mr. Young cordially thanked the congrega-
tion for their considerate and substantial mark of
esteem. Refreshments were afterwards served by
the ladies and a most enjoyable time was spent.

THE Rev. Dr. Cochrane has received the follow-
ing letter from Rev. R. B. Watson, Convener of
the Colonial Committee of the Free Church. Until
the meeting of the General Assembly in June
nothing can be done towards the appointment of
representatives, but doubtless brethren who may
cross the Atlantic next year will attend the Assembly
on this interesting occasion: Dear Sir,—At our
General Assembly in May, 1893, it is likely that a
day will be set apart for commemorating the goodness
of God to us during the fifty years that will then
have elapsed since we resigned, at the Disruption,
our connection with the State. For an occasion of
this kind congratulations cannot, of course, be so-
lited, but friends who bear us greetings will be
warmly welcomed, and if any representatives from
your Church are likely to be sent, early intimation
of their coming would enable our General Assembly
in May of this year to take needful steps for their
reception. As a friendly correspondent, I think I
may take the liberty of asking you to give this mat-
ter your attention.

THE annual meeting of the Knox College Stu-
dents' Missionary Society was held on the evening
of Tuesday, March 8, when the following appoint-
ments to mission fields for the summer were made:
In the North-West—Carsdale, G. A. Wilson, B.A.;
Longlaketon, J. G. McKechnie, B.A.; Arizona, J.
A. Mustard, B.A.; Nelson, D. M. Martin; Blind
Man River, J. S. Muldrew. In Ontario—Provi-
dence Bay, George Crow; Bethune, J. F. Hall;
Loring, J. Radford; Warren, J. B. Torrance;
White Fish, W. A. Findlay; Black River, W. R.
Johnston, B.A.; Korah and Prince, D. Johnston;
French River, T. Menzies; Squaw Island, J.
Menzies; Chisholm, J. H. Burnett; Port Car-
ling, R. G. Murison; Franklin, J. A. Dow; Cook's
Mills, W. A. Merkle; Buck Lake, George Ar-
nold; Berriedale, W. J. West; Dunchurch, S.
Whaley; South Bay, A. S. Ross; Collin's Inlet,
D. A. Louter; Colchester, J. G. Reid; Kent
Bridge, P. W. Anderson; New Dundee, R. F.
Cockburn; Preston, J. H. Barnett. The follow-
ing officers of the Society for the ensuing year were
elected: W. R. McIntosh, B.A., president; J. F.
Scott, first vice-president; D. Carswell, second
vice-president; W. Cooper, B.A., recording sec-
retary; J. G. McKechnie, B.A., corresponding sec-
retary; R. G. Murison, treasurer; L. McLean,
secretary of committee. S. Whaley, J. Cranston,
F. A. Bell, J. Crochard, A. S. Ross, councillors.

THE Rev. Mr. Nicol was inducted into the
charge of Unionville, St. Johns and Brown's Cor-
ners, Markham, on January 19. The induction
services were held in St. Johns Church. The
Rev. Mr. Thynne presided and addressed the
minister, the Rev. Mr. Brown preached and
the Rev. Mr. McIntosh, their former pastor, ad-
dressed the people. In the evening of the same day
a social reception was given to their new pastor and
his wife, at which the Revs. Thynne, of Markham,
Brown, of Scarboro', and Reid, of Stouffville, gave
very appropriate speeches, and the Rev. Mr. Reil,
of the Methodist Church, Unionville, spoke in a
most friendly and brotherly manner, extending a
hearty welcome on behalf of the Methodists of the
district. About two weeks after Mr. Nicol and his
family had moved to Unionville the people of that
congregation held a grand social reception for them
in the Congregational Church, which was attended
by all denominations, both clergy and people.
Many very kind and brotherly things were spoken
in the course of the evening, and the proceedings
very much enlivened by the humorous and laugh-
able selections of the Knox College Glee Club.
The Presbyterians of this whole charge are very
glad that they have secured the services of Mr.
Nicol amongst them. Before leaving his former
charge Mr. Nicol was presented with various to-
kens of a substantial and valuable character,
evinced the kindly appreciation of his personal
worth and valuable services on the part of those
to whom he had so long and acceptably ministered.

ANNIVERSARY services commemorative of the
re-opening of the Streetsville Presbyterian church
in 1889, were held on Sunday, March 6. The
morning service was conducted by the Rev. Profes-
sor Gregg, D.D., of Knox College, who delivered
a most appropriate discourse based on Hebrews i.
1-3. At the close of the morning service 225
communicants observed the ordinance of the Supper.
In the evening Rev. R. Haddow, B.A., of Milton,
preached to a large congregation from 2 Cor. iv.
17, 18. On Thursday evening, March 10, the an-
niversary tea-meeting was given by the ladies. Not-
withstanding bad roads, the attendance was large.
After tea in the lecture-room the audience repaired
to the church auditorium to listen to addresses
from the Revs. G. M. Milligan, B.A., of Toronto;
W. T. Hicks (Methodist), Streetsville, and Mr.
A. McLean of Knox College. All of these ad-
dresses reached high water mark and were well
received. The musical part of the programme was
most efficiently given by the choir of the Church
and Mr. Douglas Bird, of Toronto. Mr. Bird,
by his well-chosen selections, by his expression in
rendering, ably seconded by one of the best tenor
voices it has ever been our pleasure to listen to,

completely carried the audience by storm, and was
recalled again and again. At the close of the pro-
gramme Rev. Mr. Milligan was asked to relieve the
pastor, Rev. R. J. M. Glassford, from the duties
of chairman. Messrs. N. Steen and W. Thom-
son, on behalf of the congregation, then presented
Mr. Glassford with an address, testifying their at-
tachment to him as their pastor, and accompany-
ing the address with a purse containing \$102 as an
expression of their love and esteem for him. Mr.
Glassford replied briefly and suitably, after which
Rev. Mr. Hicks brought the meeting to a close by
pronouncing the benediction.

THE following resolution was adopted by the
Executive of the Foreign Mission Committee,
Western Division, in reference to the death of Miss
Harris: The Executive have heard with profound
sorrow of the death at London, England, of Miss
Amy Harris, missionary to Central India. During
the two years that she was spared to labour in In-
dia Miss Harris showed unusual qualifications for
the position which she occupied under the Com-
mittee as the first principal of the girls' boarding
school, and the Committee looked forward to the
rapid and successful development of that branch
of the work in Central India under her wise and
loving care and guidance. The Executive, while
not able to understand at present the Lord's reason
for thus taking to rest this faithful servant, in the
full vigour of her youth, are content to accept the
Lord's will, believing that He, the God of love,
will out of this seeming calamity bring forth good.
The Executive give praise to God for the patient
endurance of suffering manifested by Miss Harris,
and rejoice that every attention that human love
could bestow was given to her during her long ill-
ness, and that no effort was spared to make her
journey homewards as easy and free from pain and
suffering as it could be made, and to save, if pos-
sible, the precious life. They further humbly ex-
press the hope that this solemn event may be sanc-
tified to themselves, and to the other labourers in
the field, and that all may more clearly realize the
necessity of entire devotion to the Master's work
while health and opportunity are given. They
also commend the bereaved relatives, and especially
the father and mother, in this time of deep afflic-
tion to the God of all comfort, who comforteth us
in all our afflictions, praying that this chastening,
which is for the present grievous, may afterwards
yield peaceable fruit unto them, being exercised
thereby, even the fruit of righteousness.

PRESBYTERY OF STRATFORD.—This Presbytery
met in Knox Church, Stratford, on 8th inst., Rev.
P. Scott, Moderator. Mr. Gordon Smith, of
Lancaster, was invited to correspond with the Pres-
bytery. Commissioners to Assembly were appoint-
ed as follows: Messrs. A. F. Tully, I. Campbell,
Ph.D., J. Kay, A. Henderson, A. M. and R.
Hamilton, ministers; and Messrs. A. McClellan,
J. Brooks, I. Riddell, J. Baird and A. Smith, elders
The Rev. A. D. McDonald of Seaford was
nominated as Moderator of next General Assembly.
A call from Harrington in favour of Rev. A. G.
McLachlan was presented by Mr. Panton. The
Presbytery sustained the call and ordered it to be
forwarded to Mr. McLachlan. Reports on Tem-
perance, Sabbath Observance, and Sabbath Schools
were read and adopted. The Presbytery then
adjourned to meet again in Knox Church, Strat-
ford, on 10th May at 10.30 a.m.—A. F. TULLY,
Pres. Clerk.

PRESBYTERY OF CHATHAM.—This Presbytery
met in St. Andrews Church, Chatham, on Tues-
day, March 8. Rev. F. H. Larkin, B.A., of
Chatham, was elected Moderator for the ensuing
six months. The Rev. G. A. McLennan, B.A.,
Clerk of the Presbytery, having been translated to
Hamilton Presbytery, Rev. W. M. Fleming, of
Essex, was appointed Clerk. Messrs. McLaren,
Shaw, Croll, Gray and Dr. Battsiby, ministers, and
Messrs. Riddell, Ross, Bartlet, Denholm and
Laing, elders, were appointed commissioners to
the General Assembly. On motion of Dr. Battsiby
Principal Caven was nominated Moderator of next
General Assembly. Reports on Sabbath Schools,
State of Religion and Temperance were read by
the Conveners of the several committees, and were,
on motion, received and adopted. The commission
appointed to settle on a site for the proposed church
building at Bridge End reported, recommending
that the church be built on the site of the old B. B.
Tavern. Messrs. Urquhart, Somerville and Den-
holm were appointed an interim Session for Bridge
End. The Presbytery will ask for a grant of \$165
for Tilbury West, etc., of \$200 for Dawn, etc.,
and of \$150 for Duart from the Augmentation
Committee. Rev. T. Natrass, B.A., was ap-
pointed a member of the Synod's Committee on
Bills and Overtures. Messrs. Shaw, Manson and
Bartlet were appointed to visit Leamington. It
was agreed to hand over Colchester Mission Station
to the care of Knox College Students' Missionary
Society for the summer. Buxton, etc., was
erected into a congregation and leave given
to moderate in a call. Leave was also given to
Tilbury West and Comber to moderate in
a call. A memorial from Strangfield praying
for union with Tilbury West was received and
laid on the table till next meeting of Presbytery.
Messrs. McLaren and Denholm were appointed
to visit Strangfield and Windfall, to enquire into
the possibility of forming them into a mission sta-
tion. The remit on summer sessions in colleges
was considered. It was moved, seconded and
agreed on, as the judgment of the Presbytery,
that while not favourable to the general principle
of summer sessions, yet owing to the present emer-
gency the proposition of Principal King as to the
conduct of Manitoba College be approved. The re-
mit on the Distribution of Probationers was next
considered, and on motion duly made and seconded
Presbytery expressed its approval of the proposed
scheme submitted, without recommendation, by the
Home Mission Committee. Communications were
read from the Presbyteries of Stratford, Montreal,
Columbia and Barrie in regard to the reception of
ministers, from Dr. Torrance in reference to Rev.
A. Russell, probationer, and from Dr. Reid in

reference to contributions to the Assembly Fund,
and were on motion received. A petition was re-
ceived from the congregation at St. Anne, Kanka-
kee, Ill., U.S., praying for transference from the
bounds and care of this Presbytery to the bounds
and care of the Presbytery of Chicago in con-
nection with the Presbyterian Church in the United
States of America. After consideration it was, on
motion duly made and seconded, unanimously
agreed that the prayer of the petition be granted,
and that the congregation be cordially recommen-
ded to the Presbytery of Chicago. Presbytery ad-
joined in the usual way to meet in St. Andrews
Church, Chatham, on the second Tuesday in July.
—W. M. FLEMING, Pres. Clerk.

PRESBYTERY OF MAITLAND.—This Presbytery
met in Melville Church, Brussels, on March 8,
the Rev. T. Davidson, M.A., Moderator, in the
chair. The Rev. A. Sutherland presented a call
from the congregation of Ashfield, signed by 109
communicants and 165 adherents in favour of Rev.
A. Ross, M.A., accompanied by a guarantee of stip-
end of \$800 per annum. Messrs. F. MacLennan
and A. MacIntyre, in behalf of the Session and
congregation, supported the call. The call was
sustained as a regular Gospel call, and ordered to
be transmitted to Mr. Ross. It was agreed to com-
municate with Mr. Ross by wire and ascertain his
mind in regard to the call. A telegram was re-
ceived from him declining the call. Mr. Suther-
land was authorized to moderate in a call again to
the congregation. Mr. Geddes read the Sabbath
School report and following recommendations,
which were adopted: 1. That the attention of
Sessions be called to the very small proportion of
our Sabbath school scholars who are communi-
cants, and that they be urged to prayerful effort in
leading the young to a decision for Christ before
they pass beyond the influence of the Sabbath
school and Bible class. 2. In view of the fact that
over thirty Sabbath schools contribute but \$240 for
mission purposes, that pastors, superintendents and
teachers be more earnest in cultivating a spirit of
liberality among the scholars. 3. That the Home
Study Leaflet, published by Rev. T. F. Fothering-
ham, be used in our schools whenever practicable.
4. That those schools which are open but half the
year be enjoined to keep those schools open all the
year round. On motion of Mr. Geddes, seconded
by Mr. Hartley, it was carried that a committee,
consisting of Messrs. Geddes, Ross, Murray and
Anderson, be appointed to draft an overture to be
presented to the General Assembly to the effect: In
view of the fact that societies among the young
people of our Church, such as Young People's So-
ciety of Christian Endeavour, Home Missionary As-
sociation, etc., are becoming numerous, and in view
of the fact that much energy and work is lost to the
Church through the want of the organization of these
for united work and under control of the Church,
be it resolved that the Assembly take such steps as
will form these societies into a Young People's
Guild with a suitable constitution, so that more
concentrated effort may be attained, and that our
young people may feel that they are a constituent
part of our denomination. The Clerk read a
communication from Langside congregation, ex-
pressing their willingness to be connected with
some one of the neighbouring congregations. On
motion it was agreed that a committee consisting
of Messrs. Anderson, Fairbairn and MacKay be
appointed to visit Langside and any congregation
adjoining with a view to bring about a union be-
tween Langside and some other congregation. It
was agreed to ask the Committee on Augmentation
of Stipend to grant the following amounts: Bele-
grave, \$150; Pine River, \$150; Dungannon and
Port Albert, \$150; Langside, \$2 per Sabbath
when supplied by probationers. The supply of
Langside congregation in the meantime was left in
the hands of a committee consisting of Messrs.
MacNabb, Anderson and Hartley. The following
were appointed commissioners to the General As-
sembly: Messrs. David Millar, A. Y. Hartley,
John Ross, B.A., George Law, T. Davidson,

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HORSFORD'S ACID PHOSPHATE,

A wonderful remedy of the highest
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Overworked men and women, the
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agreeable, grateful and harmless stimu-
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have prescribed it for many of the various forms of
nervous debility, and it has never failed to do
good."

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ford's" is on the label. All others are spurious.
Never sold in bulk.

M.A., ministers; Messrs. Archibald A. Campbell, S. P. S., John Watson, Thomas Wilson, David Henderson, elders. Messrs. David Millar and W. Spence were appointed members of the Synod's Committee on Bills and Overtures. Circulars were received from Presbyteries intimating their intention to ask leave of the General Assembly to receive four ministers from other Churches as ministers in the Presbyterian Church in Canada. It was agreed that the Presbytery make application to the General Assembly to place the name of Rev. Duncan Davidson on the list of annuitants on the Aged and Infirm Ministers' Fund in accordance with the laws governing the fund. The report on Temperance was read by Mr. Hartley, and was received and adopted. It was agreed that an adjourned meeting of the Presbytery be held in Huron Church, Ripley, on Tuesday, the 22nd inst., at half-past one, to enquire into the financial and spiritual condition of the Huron congregation, and to take such steps as may be necessary to remove obstacles to success and restore harmony in the congregation. It was further agreed to request the elders, Board of Managers and the congregation to be present at the said meeting. In answer to a reference from the Sessions of Dugannon and Port Albert it was carried, on motion, that these Sessions be directed to exercise their own discretion in regard to the administration of baptism. The Rev. Mr. Sutherland read the annual report of the Presbyterian Woman's Foreign Missionary Society in behalf of Mrs. MacNabb, secretary of the Society, at the public meeting in the evening. On motion of Mr. Murray, seconded by Mr. Ross, the following resolution was unanimously passed: That having heard the annual report of the Woman's Foreign Missionary Society of the Presbytery of Maitland, the Presbytery desires to acknowledge with gratitude to God the goodly measure of success which has attended the efforts of the Society during the past year, and to recognize the manifest blessing of God in evoking the missionary zeal and self-denying liberality of all its auxiliaries as shown by the report of their aggregate contributions. The Presbytery, while expressing thanks to the active labourers in the Society, and especially to the president, secretary and treasurer, would also venture to hope that under the blessing of the Master even greater results may be reported in future through a deepening interest, and an increase in numbers and a yet larger measure of self-sacrifice on the part of all enlisted in the work. Excellent missionary addresses were given by Messrs. Murray and Ross in connection with the presentation of the report. Mr. MacKay in behalf of Rev. J. MacFarlane, convener of Committee on the State of Religion, read the report on the State of Religion. The report was received and adopted and ordered to be transmitted to the Synod. Next regular meeting of Presbytery will be held at Wingham on Tuesday, May 10, at 11.15 a.m.—JOHN MACNABB, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Presbytery met at Port Elgin on March 8, Mr. Campbell, Moderator, presiding. The committee appointed to visit Pinkerton reported having done so, and that on their recommendation Mr. Campbell had withdrawn his resignation. The following commissioners to Assembly were appointed: Dr. James, Revs. D. H. McLennan, J. Malcolm, D. Perrie, D. McKenzie, ministers, and Messrs. S. Kirkland, W. Muir, J. McLaggan, J. C. McIntyre, J. C. Eckford, elders. It was agreed to hold a special meeting of Presbytery at Underwood on March 22, at two p.m., to moderate in a call and take the necessary steps to issue the same. The appointment of Mr. McVicar to Glamis for the summer months was approved of, the congregation having agreed to meet all the expenses of supply. The Home Mission report was received and considered, and arrangements made for the supplying of the different fields during the ensuing summer. The committees appointed to visit the augmented charges presented their reports. It was agreed to ask for a continuance of the grants at the same rate as last year, with the exception of Glamis, where no grant is asked for. The petition of the Session of Knox Church, Teeswater, asking that that congregation be transferred to the Presbytery of Maitland, was forwarded to the Synod of Hamilton and London. Mr. Carlton, after examination by a committee, received the status of a catechist, and his name was ordered to be forwarded to the Home Mission committee. Mr. Eadie presented an estimate of the expenditure for the ensuing year and the levy that would be required to meet it. The petition to the General Assembly from the ministers and missionaries in Algoma, asking for the formation of a new Presbytery together with the remit of the Assembly, were considered and approved of. The report of the committee on the remit on a Summer Session was presented and the following resolution was adopted: That since the faculty of Manitoba College have indicated their willingness to take up the work, and since that College is in the centre of the Mission field most likely to be benefited by the Scheme, the Presbytery recommend the undertaking of the work as proposed by that College as most likely to attain the end sought to be gained. The reports on Temperance, State of Religion and Sabbath Observance were submitted and ordered to be forwarded to the Conveners of the respective committees of Synod. In the absence of Mr. Eckford from sickness, it was agreed to instruct the Sabbath School Committee to forward their report when ready direct to the Conveners of the Synod's Committee. Mr. Malcolm was appointed to represent the Presbytery on the the Synod's Committee on Bills and Overtures. The next regular meeting of the Presbytery was appointed to be held in Chesley on July 12th at two p.m.—J. GOURLAY, Pres. Clerk.

PRESBYTERY OF QUEBEC.—This Presbytery met in Quebec on the 23rd and 24th February, Rev. James Sutherland, Moderator. There was a large attendance of ministers and a large amount of business was transacted. Reports ament visitation of augmented congregations were received. Grants to congregations and Home Mission fields for the year were revised. The following were appointed

commissioners to the General Assembly: Revs. Messrs. John MacLeod, B.A., D. Tait, B.A., A. MacLeod, D. Pugh and A. Robertson, B.A.; and Messrs. Peter Johnston (Quebec), J. C. Thompson, Peter Johnston (Richmond), W. F. Bowman and Dr. Thompson, elders. Principal Caven was nominated Moderator of the General Assembly. Dr. Lamont was nominated Moderator for the Synod of Montreal and Ottawa. Rev. J. R. MacLeod, Presbytery treasurer, submitted the treasurer's annual report, which showed a balance in favour of the Presbytery of \$1070. The report was adopted. Resolutions of sympathy with Rev. James Sutherland, who, since the last meeting, had lost three children; with Dr. Lamont, whose wife was removed by death, and the family of the late Rev. George Coull, M.A., were unanimously passed. Rev. S. J. Taylor, B.A., secretary of the Board of French Evangelization, being present was invited to sit with the Presbytery. Rev. D. Tait, Convener of the Presbytery's committee on French work, submitted the report on French Missions for the last quarter. On recommendation of the committee it was resolved to continue the mission schools at Little River and Lorette; to secure, if possible, an ordained missionary for Port au Persil district and a teacher for six months; to appoint Mr. Giroux to Levis for the summer months; to close the school in Quebec under Miss La Chance, and to continue Revs. Lefebvre, Charbonnell and Loiseau in their present fields. A committee consisting of Revs. C. A. Tanner, J. R. MacLeod and Mr. Peter Johnston was appointed to confer with the French Board to secure the payment of the legacy of the late Mrs. Clark for French Evangelization. A call from the congregation of Scotstown in favour of Rev. Thomas Muir was sustained. Rev. Messrs. John MacLeod, B.A., George H. Smith, B.A., and James M. Whitelaw, B.A., submitted and read reports on the State of Religion, Sabbath schools and Temperance respectively, which were adopted and ordered to be transmitted. The Presbytery recommended the appointment of a permanent secretary for the Foreign Mission committee. The Presbytery also decided in favour of a "Summer Session" "as a temporary arrangement, and that it be held in Manitoba College." Circular letters ament the reception, as ministers of this Church, of Revs. Robert Brown, Edward Peltier, S. C. Graeb and B. K. McElmon were read. Congregations were recommended to contribute at the rate of three cents per member to the Assembly Fund. Rev. Alex. Barclay tendered his resignation of the charge of Three Rivers. The resignation was accepted. The Rev. J. R. MacLeod was appointed to declare the pulpit vacant on the 6th March, and Rev. A. T. Love was appointed Moderator of the Session. Rev. A. T. Love gave the Home Mission report for the quarter. Rev. J. M. Whitelaw was appointed Moderator of the Session of St. Sylvester and Leeds. An adjourned meeting was appointed to be held in Sherbrooke on March 15, more especially to deal with matters affecting the congregation of Lingwick.—J. R. MACLEOD, Pres. Clerk.

CONGREGATIONAL MEETINGS.

The annual meeting of St. Andrews congregation, Orangeville, Rev. D. C. Hossack, M.A., LL.B., pastor, was held within the basement of the church there on the evening of Thursday, January 21, 1892. There was a very good attendance of members and adherents. After partaking of refreshments, which had been provided by the ladies of the congregation, the business of the evening was proceeded with, Rev. Mr. Hossack acting as chairman and Mr. B. McGuire acting as secretary. The pastor read the Session report, which showed that during the year 1891 the names of forty-four new members had been added to the communion roll, and that after purging the roll thoroughly, the number of names still remaining on it is 306. The net gain in membership during the year has been very encouraging. The report of the Board of Management was read by the chairman, Mr. Robert Mann. The report stated that during the year the Church had been thoroughly renovated at a cost of over \$1,000, and that every dollar of the debt thus contracted had been paid off. All the ordinary expenditure also had been promptly met, and there is a small balance in the hands of the treasurer.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Torrance Street, Boston.

Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

The pastor (on behalf of Mrs. Lalor) read the report of the Ladies' Aid Society. It showed that during the year the ladies had collected for the Interest Fund \$108. The pastor also read the report of the Society of Christian Endeavour, which showed that the Society had done much excellent work in caring for the poor, and in furthering the social well-being and spiritual interests of the younger members of the congregation. The report of the Woman's Foreign Missionary Society was next read. The amount raised by the Society for the year was \$56.76, the expenditure was \$5.94, leaving a balance on hand of \$50.82 to devote to Foreign Mission work. The report of the Sabbath school was read by the secretary, Mr. E. Spruel.

The school is in a prosperous condition, and the teachers in the school are commended for their diligence and faithfulness. Parents are urged to take more interest in the school, to visit it occasionally and to see that their children attend regularly. The treasurer of the congregation, Mr. N. Gordon, then read his report showing that the receipts of the year were \$3,555.43, and the disbursements \$3,553.59. The chairman then gave a statement of the amount collected for the Schemes of the Church. The Sunday school contributed \$20; the Missionary Society, \$50.82; the Christian Endeavour Society, \$54.06; and the congregation, \$309.12; total, \$434. The income of the congregation for all purposes was about \$4200.

Three Danger Signals

foretell the approach of **Pulmonary Consumption**. The rattle-snake never strikes its fatal blow until after its note of warning has been given; so with Consumption; the attack of this dread and insidious foe is preceded by **EMACIATION**, loss of flesh without sufficient sick symptoms to account for it. **A COUGH**; slight, perhaps; a mere habit, the patient says, which he can and must prevent; doubly ominous if continuing through warm weather. **UNEQUAL DEPRESSION** beneath the collar bones. Tubercles almost always invade one lung, and at its apex. The one attacked soon contracts and the flesh above it shows a greater depression than over the other.

These are the signals. Where is the remedy? Will any drug supply it? Observation (and too often experience) makes you answer no. More than 20 years ago we said that our **COMPOUND OXYGEN** would help in a manner and to an extent far exceeding any other agent known to man. We say so still; but it is not our word only now. Scientists admit it; physicians prescribe and take it; and better still, thousands of people everywhere, stepping aside from the crowded path of hoary failure, have tried it themselves and are living to-day, glad to tell of its great power to rebuild the system, the gradual consumption of which it is that we call Consumption.

If a person has seen one or all of these signals; if he wants help rather than sympathy; if he can weigh and believe the evidence of others, we would like him to send for our 200-page book of explanation and of proof. **ENTIRELY FREE.**

Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia.
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"GLACIER" WINDOW DECORATION

THE SUBSTITUTE FOR STAINED GLASS.

WHAT IT IS.

The "Glacier" Decoration is a thin transparent material like gelatine, stained or coloured to represent stained glass. Unlike gelatine, however, it is insoluble in water. It will withstand heat, cold or moisture.


Any person can have the effect of stained glass produced in durable material on any window in perfect taste at a cost varying according to design of from 25c. to 75c. per square foot, including time, material, and all charges.

HOW TO APPLY IT.

There is no troublesome and risky process of transferring to be feared in using "Glacier" Decoration. It is simply affixed to the glass with the aid of a cement supplied for the purpose. This affixing may be direct to the glass already in the window.

We wish to introduce the "Glacier" into every home in Canada, so to encourage its adoption, we offer for competition:

\$700 in Prizes to those who Send in Correct Answers to this Rebus



For the first correct answer received and opened at our office we will give a handsome **DRAWING-ROOM SUITE**, value \$100, and a prize valued at \$25 to the next five correct answers. To the person sending in the 50th correct answer we will give a gentleman's **GOLD WATCH**, value \$75. And to the 100th correct answer we will give a lady's 18 kt. **GOLD WATCH**, value \$40. To the next twenty-five correct answers prizes in value from \$5 to \$25. Next fifty prizes in value from \$2 to \$10. And to the person sending in the 600th correct answer a \$50 Dominion of Canada Bill. And to the person sending in the last correct answer a solid silver **TEA SET**, value \$50.

WE WILL GIVE \$20 PER DAY AWAY IN SPECIAL PRIZES

and announce the winners' names every day in the papers. For the first correct answer received at our office every day (except Sunday) during this competition we will give the winners the choice of the following prizes: A Marble Clock, a Lady's Oak Secretary, or a Handsome Set of Dickens' or Thackeray's Works in cloth and gold.

RULES:

Every answer must be accompanied by one dollar, for which we will send you a handsome design of the "Glacier" and a bottle of "Glacier Cement" to affix it with. The design alone is worth the money and may be used as a panel for a window, hall-door, or screen.

Every winner of the daily prize must secure us two patrons each for our "Glacier."

On May 2nd, those who are entitled to prizes will receive them.

The Special Daily Prize will, of course, be distributed each day.

Competition closes April 30th. Prize winners' names will be published on May 2nd, 1892.

THE GAS APPARATUS COMPANY,

SOLE AGENTS FOR "GLACIER" WINDOW DECORATION,

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HOLLOWAY'S OINTMENT

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FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

THOS. HOLLOWAY'S Establishment, 87 New Oxford St., London.

And sold by all Medicine Vendors throughout the World.

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HIGHEST MEDICAL AUTHORITIES.
AIDS DIGESTION,
INVIGORATES THE SYSTEM,
STRENGTHENS THE VOICE,
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Toronto, Ont., for box of assorted samples, which
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INWARD PILES CURED.



ST. LEON TRIUMPHANT.

Having been troubled with
costiveness and also inward
piles, was recommended to
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I did so, and received the
best satisfaction, being en-
tirely cured.

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THE St. LEON MINERAL WATER Co. (Limited)
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I CURE FITS!

When I say I cure I do not mean merely to stop them
for a time and then have them return again. I mean a
radical cure. I have made the discovery of FITS, EPILEPSY
OR FALLING SICKNESS a life-long study. I warrant
my remedy to cure the worst case. Because others have
failed to cure the worst case, I have not received a cure. And as
there is no reason for not now receiving a cure, send at
once for a treatise and a Free Bottle of my infallible
remedy. Give EXACT ADDRESS and REFER-
ENCE.

H. G. ROOT, M. C., 186 ADELAIDE ST.
WEST, TORONTO, ONT.

MINARD'S Liniment, Lumberman's Friend.

British and Foreign.

THE Rev. Samuel Hamilton, senior minister of
First Saintfield, has died in his eightieth year.

MR. W. H. HUDDLESTONE succeeds Sir Archi-
bald Geikie as President of the Geological Society.

THE Foreign Mission Fund of the U.P. Church
last year shows an increase of \$33,105 over that of
1890.

MR. TAYLOR INNIS is about to publish a
volume of his essays under the title of "The Scot-
tish Past and Present."

St. ANDREWS University is about to confer the
degree of D.D. on Rev. Murdoch Macdonald,
Professor of Theology in Ormond College, Mel-
bourne.

THE Edinburgh Established Presbytery have
agreed to the overture on Student preaching, and
disapproved of that on the admission of ministers of
other Churches.

THE Rev. Robert Forgan, B.D., of St. Georges,
Montrose, has accepted the call to be colleague
and successor to Dr. Elder, of the Free West
Church, Rothesay.

MESSRS. MOODY AND SANKEY visited Coat-
bridge, Airdrie, Strathaven, Stonehouse, Lesmahag-
ow, and Larkhall, and drew immense audiences
at almost every service.

THE total sum contributed to the schemes of the
Established Church of Scotland during 1891 was
\$422,480, being an increase of \$50,890 over the
previous year's income.

THE congregation of Elmwood Church, Belfast,
has given a call to Rev. John Stewart, of First
Carrickfergus, to fill the vacancy caused by the
death of Dr. A. C. Murphy.

A CALL has been given to Rev. J. Northey, suc-
cessor to Dr. Whigham at Ballinasloe, to become
assistant and successor to Rev. J. B. Wylie, at
Great George Street, Belfast.

THE Rev. Dr. Hugh MacMillan of Greenock is
to be the Cunningham lecturer for 1892, his sub-
ject being "Recent Researches and Discoveries in
connection with Biblical Archaeology."

At next meeting of Greenock Free Church
Presbytery, Professor Skinner of London and Rev.
George A. Smith of Aberdeen are to be nomi-
nated for the Hebrew Chair in Glasgow.

At a meeting of the Theological Society of the
Assembly's College, Belfast, a debate on the
question, "Would the use of a liturgy improve our
public worship?" the affirmative was carried by
fifty to ten.

THE death has taken place of the Rev. J. Hew-
lett, M.A., Principal of the London Missionary
Society's College at Benares, and long known as
an ardent worker in the cause of the higher edu-
cation of India.

THE Rev. George Wallace, M.A., Hamilton, is
about to receive the degree of D.D., from St.
Andrews University. He is the first member of
Hamilton Presbytery to receive such an honour dur-
ing the last half century.

It seems that "Uncle Tom's Cabin" is more
popular than ever. An edition of 100,000 has just
been issued. It is a prominent illustration of the
value of work to which the writer has been driven
by an irresistible impulse from within.

MESSRS. MOODY AND SANKEY have promised
to spend two or three days in Newcastle-on-Tyne.
The Young Men's Christian Association will
arrange the meetings which, if the weather is
favourable, will be held in the open air.

THERE are said to be no fewer than ten pulpits
vacant in the Free Church in the North of Scot-
land; for which the utmost difficulty is being ex-
perienced in securing pastors whose constitutional
views would be acceptable to the majority of the
people.

THE Victoria Homes, Belfast, support seventy-
three destitute little girls. Mr. Forster Green, in
addition to his gift of \$5,000 a year ago, now offers
\$1,250 and Mrs. R. W. Corry \$500, if the \$6,350
required to clear the Homes of debt be raised
before the end of next June.

MR. JAMES DAVID JAMES of Pontypridd, a Cor-
nishman and a survivor of Waterloo, is said to be
the oldest Wesleyan preacher in the United King-
dom. Although ninety eight years of age he
preaches frequently twice on Sunday, walking
eight miles to and fro for the purpose.

THE tercentenary celebration of Trinity College,
Dublin, to be held in July, is likely to gather to-
gether a great assemblage of both British and
Foreign savans. Among those of the former who
intend to take part are Sir F. Bramwell, Sir James
Lister, Sir John Lubbock, Lord Kayleigh, Sir
William Turner, and Sir James Paget.

M. JULES SIMON, ex premier of France, regards
the spirit of scepticism as the great difficulty in
general politics in that country. He thinks the
action of the Roman Catholic Church as on the
whole good, and Leo XIII. a wise Pope. He
remembers Renan forty-four years ago in his sur-
plice laughing at everything just as he does to-day.

At the meeting of London Presbytery South, a
memorial minute on the death of Dr. Fraser was
adopted, and tributes to his memory were paid by
Revs. R. Taylor, Dr. Mackwan, H. C. Wilson,
Dr. Kennedy Moore, J. Reid Howatt, J. Cunning-
ham, and W. Martir. A letter of condolence was
also read from the English section of the Presby-
terian Church in Wales.

Miss CLOUGH, Principal of Newham College,
Cambridge, died on Saturday. She was born in
Liverpool, but her childhood was passed in the
United States of America until she was sixteen
years of age. From that time until the hour of her
death her life has been indissolubly associated
with the education of women, and when, in 1875,
Newham Hall was built, Miss Clough was appoint-
ed president.

MINARD'S Liniment is used by Physicians.

AS A PREVENTIVE

For Consumption and Catarrh, which originate in the poison of Scrofula,
take Ayer's Sarsaparilla. The existence of this taint, in the blood, may be
detected in children by glandular swellings, sore eyes, sore ears, and other
indications, and unless expelled from the system, life-long suffering
will be the result. The best medicine for all blood diseases is Ayer's
Sarsaparilla, which is considered by physicians to be the only remedy
for Scrofula deserving the name of a specific. Dr. J. W. Bosworth, of
Philippi, W. Va., says: "Several years ago I prescribed Ayer's Sarsapa-
rilla for a little girl, four years of age (member of a prominent family of
this county), who was afflicted with scrofula. After only three or four
bottles were used, the disease was entirely eradicated, and she is now in
excellent health."

"My son—now fifteen years of age—was troubled for a long time
with catarrh, in its worst form, through the effects of which his blood
became poisoned. About a year ago he began using Ayer's Sarsaparilla,
and is now entirely well."—D. P. Kerr, Big Spring, Ohio.

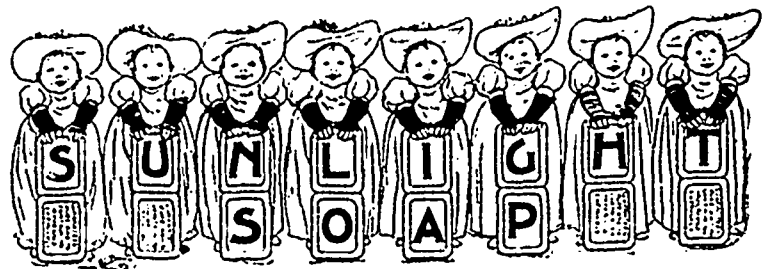
"My husband's mother was cured of scrofulous consumption by six
bottles of Ayer's Sarsaparilla."—Mrs. Julia Shepard, Kendall, Mich.

"Ayer's Sarsaparilla cured me of catarrh."—L. Henriksen, Ware, Mass.

Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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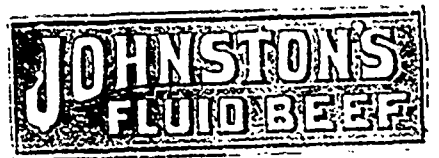
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A DUST of bicarbonate of soda (baking soda) not only will relieve a burn, but, it is said, will soothe a toothache. Oil of cloves will surely do this.

LUXURY shortens life; comfort prolongs it, especially ease of mind. To fret and toil after luxury or the means to have it, is therefore a species of suicide.

ICE is now used to preserve cut flowers. Put your bunch of roses in the refrigerator over night. Salt and ice are said to answer even better than ice alone.

It is the calves' feet added to the usual recipe for consommé that makes it, when strained, so clear and delicious, but a careful use of gelatine does nearly as well.

TREASURERS of charitable societies do well to paste their cancelled cheques into their cheque books again when these come back from the bank. That keeps a convenient record.

A CANAPE Lorenzo is made of crab meat and grated cheese heated very hot and mashed with butter; brown bread crumbs, or else cooled and marked with mayonnaise. Buy crumbs of cheese for this.

DRESS sachets filled with violet orris impart the cleanest perfume; a crescent one for the left under arm, an oblong for the right side of the corsage and a long, narrow roll for the back seam of the dress-skirt, just below the waist.

AROMATIC vinegar is made with an ounce of each of these, dry or green: rosemary, wormwood, lavender, rue, sage and mint. Put them in a stone jar, and pour over one gallon of strong vinegar; cover closely, and keep near the fire for four days; then strain, and add one ounce of pounded camphor gum. Bottle, and keep tightly corked.

A PRETTY way to serve hot hashed mutton is to make a light raised pie; have the crust puffy with suet and baking powder. Cut a round opening in all but the under layer of the paste before baking, and pour in the finest mince of the mutton, with its very hot gravy thickened by the yolk of one egg, as soon as the pie-crust is light and browned.

CREAM SAUCE.—Put two tablespoonfuls of hot water with a teaspoonful of sweet cream into a saucepan; stir in one tablespoonful of butter and a little chopped parsley; set the saucepan into a kettle of boiling water, add a little strained soup stock, let boil, take from the fire and add a tablespoonful of butter. Then pour around the hot fish.

LEARN to drink from a public fountain cup, if you must do this, without touching the rim. Put the lower lip in the water first, and tilt the cup higher than usual. When children want "drinks" from the railway mug, place a clean cambric handkerchief over the rim, next the lips. But it is a small matter to carry a tiny tumbler on any journey or walk.

If you have ever so little property—even only your clothes and articles of furniture—and have no direct heirs, make a will and say who is to have them. It is the little matters, rather than the large amounts of fortune, that make the most trouble in dividing property among relatives; so that it is best to name one person who is to distribute it, or else to specify what each is to have.

To check a nasal hemorrhage, throw the head back, sit still, and resolutely think of something else. Resolve that the bleeding shall stop, and keep just as unconcerned as though it were somebody else. This is even better than the old remedies of putting a paper wad under the tongue or of making the motions of chewing while working the upper jaw. Powdered tannic acid, carried in a small wooden box in the pocket, is an assurance that the astringent dust, snuffed up the nostril, will check the bleeding.

FOR a long illness or a broken limb by all means use that contrivance of a lifting-bed which consists of strong straps of webbing that can be passed under the patient's body and securely fastened at each side. A simple appliance raises the straps, and all changes of bed-clothing can be made without the slightest disturbance of the patient's position.

FOR rough hands in winter glycerine and rose-water are very good; or a mixture made of two cakes of (real) Castile soap scraped to a powder; a wine-glass of cologne and one of lemon-juice; or get some benzoïn from the apothecary, with instructions how to mix it. The principle in these preparations, as in almond meal, is to supply oilness to the dry, roughened skin.

HOT catsup is in every way better than cold for use on meats. You can thicken any sauce almost as well with corn starch as with butter. This starch has oil in it. With some syrup of preserve or jelly, or the juices of canned fruits, very good sweet sauces can be made with either arrowroot or any other fine starch. Corn starch put in with the vinegar for coldslaw makes a good thickening. This is to be remembered when butter is high.

FOR a rush of blood to the head, try to get some of it down to the feet. Even in sitting you can use the same device as that which prevents cold feet in a church or horse-car: rest the weight of the leg on the toe of each foot. Make as though you were about to walk on tip-toe. This diverts the blood from an apoplectic head, and is found to relieve giddiness or swimming of the head in a few minutes. Perhaps the resolution to send the blood to the toes has something to do with it as well as the attitude.

FOR potpourri of roses and violets, the *Ledger's* recipe, printed in 1889, is as follows: Spread the rose-leaves on a folded sheet on a table in a shady room, tossing them up frequently for two or three days before salting. This is important. If you put them, as soon as gathered, in the jar between layers of salt, it will make a moist, ill smelling compound. Add to the perfume jar the first fragrant violets, gathering not only blossoms, but the tender stems and leaves, shredded, of the calycanthus (sweet shrub), lemon trifolia, scented geranium, etc.

ALWAYS make a memorandum in your little book of any contract you undertake for money or any agreement to work. It saves much trouble to keep a memorandum-book and put down the dates when you either pay or receive money. Whenever money passes on account set it down. If any money or thing of value goes through your hands, give a receipt for it and make a memorandum. Your receipt settles the amount that passes, and that cannot be disputed. When you pass it to a third party to be given to the lender, get a receipt and keep it. Accuracy is as important in the trust of other people's money or valuables with your own family as with strangers.

TO GET SLEEP WHEN IT IS WANTED.—Bend the head forward, so that the chin rests deeply on either collar-bone; close the eyes; let the head "nod" from side to side in the attitude into which the person falls naturally when dozing in a chair. This position cuts off the supply of blood to the brain. It is prescribed in some "rest-cures" instead of bromides. It is also useful to change the thoughts at any time when worried or perplexed by letting the head "loll" forward and shutting the eyes. "To lose themselves" for a few minutes in a busy day was the practice of an older generation. One was accustomed to sit, cane in hand, the stick planted on the floor, and the forehead resting on the gold-headed stick; when the sleeper's hand became so relaxed that the cane fell to the floor, that was sufficient. It roused him, and he "found himself" all the fresher.

SHOULD you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.



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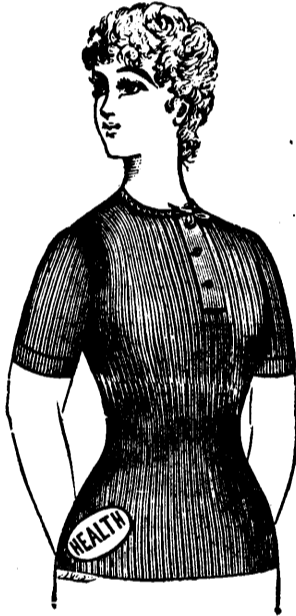
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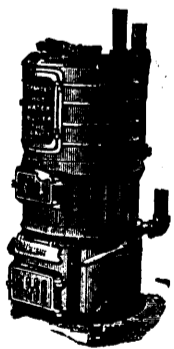
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 At Mount Pleasant farm, Burrows, N.-W.T., on the 24th February, by the Rev. A. Hamilton, Andrew Gibson, eldest son of D. W. Hogg, Willow Bank farm, Qu'Appelle, N.-W.T., to Mary Anne, youngest daughter of John Meiklejohn, late of Caithnessshire, Scotland.

DIED.
 At 311 Peel street, Montreal, on the 15th inst., Marion Gartschore, wife of A. C. Leslie.
 At 99 Herkimer street west, Hamilton, on 16th March, ex-Mayor David McLellan.

MEETINGS OF PRESBYTERY.
BRANDON.—At Brandon, May 3, at 8.30 p.m.
BRUCE.—At Chesley, July 12, at 2 p.m.
HURON.—At Exeter, May 10, at 10.30 a.m.
TORONTO.—In St. Andrews Church West, on April 5, at 10 a.m.
WHITBY.—At Pickering, April 19.

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