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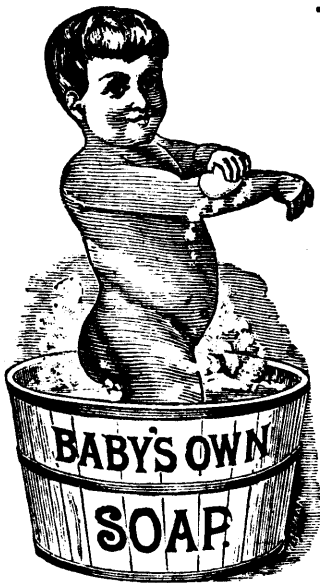
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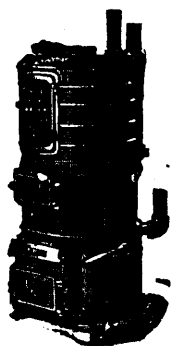
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# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

Pundita Ramabal, the accomplished Hindoo woman, who is well remembered in Toronto and throughout Canada, has started a club of King's Daughters among her pupils in India.

We regret to notice the demise of Miss Maggie Scott, sister of the Rev. A. H. Scott of Perth, who, with her sister, went to China as a missionary three years ago, and came home some months ago sick. She died on Tuesday morning, of last week, at her home in Martintown, Glengarry, aged 29 years. She was a woman full of zeal, which she exercised with admirable discretion.

"The dead line is the line at which the minister ceases to grow," says The Cumberland Presbyterian. "He whose mind is reaching out after new thoughts and upward to higher thoughts will be in demand though he be seventy, but he that settles down to stationariness and inactivity of mind, will not be long wanted though he be less than thirty. Ceasing to grow means waning and failure. Stop growing and you are dead."

In a recent sermon the Rev. R. N. Grant, of Orillia, is reported as styling the Canadian divorce laws as "cruel a piece of legal mockery as ever existed in a Christian country." It was class legislation in its essence. The poor man could hope for no relief at all, and the poor woman had no chance of even making application. Some of the States of the Union had divorce laws which were a disgrace to the 19th century. There should be one law for rich and poor alike, and that easy of access; and divorce granted by it for one cause only, that laid down by Jesus Christ in the New Testament.

Referring to the movement which has arisen in Canada for the union of the Presbyterian and Congregational Churches The Christian World, a leading London paper, after making mention of previous ecclesiastical unions says: "It will be a great lesson to the Old World if the Dominion can also offer the spectacle of these two great bodies discovering a method of honourable alliance. If the younger country, with its more elastic conditions would also work out for itself and us the experiment of Free Church partition, all the churches and ministers in which should be regarded as forming one body, we should have here an ecclesiastical forward movement of even greater value than the one just commenced."

Sometimes criminals feign to be deaf and dumb. If the impostor can write he may be detected by the ingenious plan adopted by the Abbe Secard, an old French scientist. When the deaf and dumb are taught to write they are taught by the lip. The letters are only known to them by their form, and their value in any word can be understood only by their exact position with respect to each other. A half-educated impostor will spell his words or divide them incorrectly, and the errors in spelling will always have reference to sound, thereby indicating that his knowledge has been acquired through the ear and not alone through the lip. A man who had defied all other means of detection wrote several sentences in which the misspelling was obviously due to errors produced by the sound of words. That showed Secard concluded that the man was an impostor without seeing him, and he subsequently confessed the imposition.

The present Emperor of China is only twenty-two years of age. A distinguished traveler writes what he saw of him in an audience given to the foreign ambassadors in 1892: "His air is one of exceeding intelligence and gentleness, somewhat frightened and melancholy looking. His face is pale, and though it is distinguished by refinement and quiet dignity, it has none of the force of his martial ancestors, nothing commanding or imperial, but is altogether mild, delicate, sad and kind. His skin is strangely pallid in hue, owing probably to his confinement in the palace and the absence of the ordinary pleasures and pursuits of youth, combined with the discharge of important and difficult duties of state. His eyes are unusually large and mournful in expression. His forehead is well-shaped and broad, and his head large above the average. He sat cross-legged and played nervously with his fingers while the ordeal lasted."

The Perth Courier has a brief account of the death of Mrs. William Bain, widow of the late Rev. Dr. Bain, so long pastor of St. Andrew's Presbyterian church, in that town. Deceased was born in Scotland in the year 1822, and was a daughter of Mr. Farquhar Urquhart, who after coming to Canada was engaged in the milling trade near Ottawa. Mrs. Bain's mother's name was McKay, and her friends were connected with the well-known flour mill owners of New Edinburgh. She was married to Rev. Mr. Bain about the time of his induction to the St. Andrew's church pastorate in Perth in 1846 or 1847. After Rev. Dr. Bain's retirement from the active duties of the ministry in 1881, the family left Perth to live in Kingston, and where she continued to reside till her death. Of their children there survive these: Judge (John) Bain, Winnipeg; Dr. Hugh U. Bain, Prince Albert, N. W. T.; William G., Winnipeg; A. Urquhart, Toronto; and two daughters, Minna and Lily. The sons, except Hugh, who was too far away, attended the funeral on Wednesday. The late Mrs. Bain had many warm friends in Perth, very many of whom were present at her funeral obsequies.

The Rev. D. C. Hossack, M.A., of Orangeville, has been preaching in Knox Church, Ottawa. The local papers report him as making a powerful plea in his evening sermon against procrastination. He said: Do not neglect this opportunity of salvation; do not delay finding the Saviour. Felix, the Roman governor, had been shown the right path by Paul. He would not accept it at once, but said: "When I have a convenient season I will call Thee." The convenient season never came. Two years after he was bereft of all his power and suicided. His concubine wife, who, too, had refused to embrace righteousness, a few years later met a fearful death in the midst of her sins by the eruption of Mount Vesuvius. The greatest disease of the world to-day was the putting off of accepting religion. A man had too much business to attend to, too much work to do. He could not spare the time for spiritual matters but would do so later. How many were calling to their account in the midst of their neglect and when they least expected it? Religion should not be thought of apart from ordinary life. This was the great mistake of so many. A man could and should honour Christ in everything he did. A man's chief aim in life should be to build up a high, noble character. There is nothing either in heaven or on earth that can wrest it from him; and it was this alone of all he could obtain on earth that would avail anything to him in his after life.

## PULPIT, PRESS AND PLATFORM.

**The Rams Horn:** If nobody has ever got mad at your preaching, shut up your Bible and quit. You are in the wrong business.

**Mid-Continent:** If those who complain of a lack of sociability in the church would only show a sociable spirit there would no longer be any reason for complaint on that score.

**United Presbyterian:** The literary beauty of the Bible has won it many admirers, but it is its Divine authority which makes it what it is. It demands belief and obedience, and not mere admiration.

**Presbyterian Banner:** It is often asked: "How can we get the saloon out of politics?" The only satisfactory reply is, Get the saloon out of existence. Remove it from the earth. As long as it remains it will blight and curse the community, prevent good municipal government and corrupt legislative halls.

**Lucy Larcom:** Prayer is the door forever open between earth and heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the eternal Friend. Whether we believe it or not, we are living in an invisible world, where our wishes are understood before our words are spoken.

**The Standard:** We are gravely informed by a Catholic paper that "the long-standing controversy as to whether the Holy Coat of Treves or the Holy Coat of Argenteuil is genuine has been settled by a decision that they are both genuine. The Argenteuil relic was worn by the Saviour when he was a boy, while the coat at Treves is the one he wore on the day of the crucifixion."

**Rev. J. Denovan:** Yes, there cometh a day when the affairs of all earthly relations and institutions shall be examined by Almighty God Himself; when the political principles and practices of Westminster, Washington and Ottawa shall be investigated; when Popery and Tammany, gold rings, railway rings, wheat and whiskey rings, and the directors and officers of certain banks and land companies shall be judicially arraigned; when the unscrupulous and unsuccessful gamblers in politics and government contracts and taxes and stocks along with the enterprising horse-racer and the theatre manager, shall have to settle their accounts with their customers, their victims, and their God.

**The Templar:** Opinions in regard to the effects of using alcoholics, even in moderation, are changing very fast. Years ago men who had a large amount of work to do—mental or physical—honestly thought that the use of such stimulants helped them through. Spurgeon got using wine at one time, and gave for his reason that he could not get through with so much work without it. He soon learned his mistake, to his cost. A noted English physician has recently been saying that now, among intelligent men, the more busy they get, the less alcoholics they take. The excuse is now becoming common, "I am very sorry, but I cannot take it and do my work."

**Christian Guardian:** There can be no doubt that heresy trials are undesirable. They array brethren against each other. They create church parties. They tend to magnify differences. In matters of opinion on secondary points there should be large liberty of thought. All this will be acknow-

ledged by all candid, thinking people. But there is, at the present time, a strong disposition, on the part of many, to denounce and ridicule trials for heresy, as if no extreme of departure from the faith could justify trying a minister for teaching what is held to be unscriptural and contrary to the standards of his Church. The importance of sound doctrine is not duly recognized. The idea of being held to any system of doctrine is deemed old-fashioned and illiberal. To try a minister for teaching what is contrary to the doctrines of his Church is denounced as persecution. This course is neither wise nor right.

**Tennessee Methodist:** One of the saddest forms of this evil is in the case of the pupils in our schools. A great many schools tax the children entirely too heavily in the matter of studies, and many a child has sickened and died of "a fever" or some other supposed ailment, when the true cause was in the idiotic stupidity or criminal indifference of some school teacher whose curriculum pursued by a conscientious, ambitious child was only death by a slow process of torture. Parents are to blame somewhat in such cases, but nothing like the teacher, for it is a teacher's business to study this very question, and parents are not expected to, nor indeed can they in the nature of the case know the best dimensions of a curriculum. There is great need of reform in this matter, and we would be glad to see it begun. Fewer studies will avoid the distraction of a too great division of thought and strength on different lines and insure concentration and efficiency of work.

The prevalence of "Dress" dinners this season, at Ottawa, calls forth an earnest protest from the Rev. R. E. Knowles of that city. In a recent sermon, he said:—It may be well for those who love Canada, and who revere the sanctity of her Sabbath, to remind even her honored leaders that the disrespect shown to our Day of Rest is disrespect to those whom they have the honor to represent, and to whom the sacredness of the Lord's Day is justly dear. We can not but deem it as extremely thoughtless for those who themselves have no scruples so to do, to break in ruthlessly upon what is hallowed ground to the people of our Dominion as a whole. And it is a matter to be regretted that in our city, sufficient select material should be available to grace a Sunday dinner table and disgrace our moral taste. Who can hesitate to believe that the dictates of conscience are sacrificed to the aspirations of social ambition, or to the desire for social pleasure? It is a cause for humiliation that so many of those who have been taught to regard the entire Sabbath as a hallowed day, should permit invitation from those whose religion leads them to believe that the Sabbath becomes secular with the declining sun, to unite with them in festivities, which, with the latter, serve only to kill time, but, with the former, to kill conscience, and to desecrate the solemnity of a religious conviction, which should protect the privileges of the present, while it honors the memories and teachings of the past. If we were to take no higher ground, such an unhappy intrusion as this, semi-official as a portion of it is, is at least an outrage upon proper taste, which recognizes the seventh day as one of quiet restfulness and of domestic retirement. In its influence it is pernicious; in its moral aspect, positively wrong, doing violence at once to a righteous public sentiment and to the law of God. And I for one shall be much surprised and disappointed if the better element of Canada shall not cry down by its voice, and frown down by its influence, and put down by its might, this initiation of a state of affairs and of opinion which is always regrettable, but which, when created by those to whom we look as leaders, is simply deplorable.



## Our Contributors.

### AGREEMENT THAT MAKES DIS- AGREEMENT.

BY KNOXONIAN.

People sometimes complain about the amount of discussion that is constantly going on in free countries. Cynics say that self-government makes men all tongue. There is no doubt a tendency that way; but tongue is better than bayonets. There is no substitute for government by discussion except government by force; and men who have had a taste of freedom won't stand force. They think it is better to appoint citizens to govern the country than have it governed by a tyrant who never solicits the vote and influence of the free and independent. Paying taxes is not a very refreshing kind of amusement under the most favorable circumstances but it irritates one less to pay them to a civic official appointed by one's own representatives, than to a man in uniform who may prod you with his bayonet if you don't put down the speckle at a moment's notice.

There is a good deal of discussion in Presbyterian Church Courts. It can easily be avoided. Just appoint a Pope to tell the Church what it must do. Let Sessions, Presbyteries, Synods, Assemblies and standing committees be abolished, and a vigorous Pope put over us all. There need be no trouble in getting a man to fill the place. Several men have been trying to get into it for years. In fact nearly every Presbytery has a man—some of them more than one—who has been trying the 'prentice hand' at the Pope business for a long time. Now if we want to get rid of discussion all we need do is get a Pope to tell us what must be done, and what must be left undone—what must be paid, and so on. How the elders would kick when the first commands came from the Pope telling them what they must do.

The point we want to illustrate, however, is that agreement with some people is more dangerous than disagreement and may sometimes lead to something much worse than discussion. In fact there are many cases in which it mightily pleases a man to contradict him flatly and in which you may probably make the man an enemy for life if you agree with him.

Brother Boanerges, for example, is fond of compliments about his preaching, so fond indeed that he fishes for them with a hook, rod, and line as clumsy as the fishing apparatus Talmage describes in his famous comparison of fishes. Boanerges comes down from the pulpit and before he has got his breath begins to tell you that he is ashamed he preached so miserably. He never did so poorly in his life he says, and on he goes running down his own sermon for no reason under heaven but to make you praise it.

Now, how would Boanerges feel if you chimed in with him and said, "Yes, Brother, that was a poor effort. I was ashamed of you. Your matter was commonplace, and thin and poorly arranged. Your logic limped and came to no conclusion. Your illustrations were crude and let in light on nothing. Your wind-up was prolix and weak. It was the poorest of poor hortation. Yes, Brother, you are right. You did poor work to-day." Boanerges would probably knock you down if you agreed with him; but he would say you were a very nice man and a good judge of sermons if you contradicted him flatly and said he preached well.

Young Mr. Softhead comes down from the platform after making what he thinks was a fine effort. He wants somebody to compliment him. If possible he would like to have some compliments from the ladies; but Softhead is not just the kind of young man ladies, whose opinions are worth anything, get enthusiastic over. Whatever clever ladies may desiderate about the quality of a man's heart they don't like his head to be soft. Volunteers being absent in the compliment line the young man has to do some fishing, and of course the bait he uses is self-depreciation. He says, "I did miserably

to-night." How would he like if all agreed with him and said, "Yes, Brother, you did miserably." Agreement in his case would certainly be much worse than disagreement.

What would some men think if you agreed with all they put into their prayers. They confess that they are "vile"—that they are "miserable, ungrateful, hell-deserving sinners"; and so on. One of the proudest men we ever knew used to begin every prayer with "Oh Lord, we are the vilest of the vile; we are worms of the dust." The man was six feet of solid self-righteousness and pride. "Vilest of the vile" forsooth! He didn't believe his equal for goodness could be found in ten townships. He could not find a minister within fifty miles good enough to preach to him; and yet that man would begin his prayer by saying he was the "vilest of the vile!" Supposing somebody had quietly said at the end of his prayer,—"Yes—you are the vilest of the vile," what a scene there would have been at that meeting. Supposing some one had begun a letter to him in this way—"Dear worm of the dust" the worm would probably have sued the writer for libel.

It is easy to say, Paul called himself the chief of sinners. True, but that man wasn't Paul. It is also easy to say that when a man prays he speaks to his Maker; and therefore he must be allowed to say things he would not allow his fellow men to say to him. True again, and if a man feels he is the vilest of the vile let him confess it in secret, but he should not confess when leading others in prayer what the others are reasonably certain he does not believe to be true. They know that he thinks he is about perfect. They know that he is so certain he is right about everything that he would rather destroy a congregation than yield even the smallest point and they are not put in a devotional form by hearing him say in prayer he is the vilest of the vile, while his daily life shows he is the proudest and most self-righteous man in the county. If men are not honest in their prayers where can we expect them to be honest?

There are dozens of men with whom it would be dangerous to agree. Ask a young lady to play for you and probably she says she cannot play anything worth listening to. How would she feel if you told her you had been of that opinion for some time. Ask her to sing and if she says she has no songs worth singing gently hint you believe that is so and see how she takes it.

Ask some self-conscious neighbour to speak at your meeting and when he plays mock-modest and says he cannot give anything worthy of the occasion, just say you scarcely thought he could and see how he takes it.

A good Methodist sister told the class meeting that she was a great sinner and so forth. The pastor, who must have been a very raw young man said, "yes, sister, I have often heard that since I came on this circuit." The sister waxed furious and shouted, "I am just as good as anybody on the circuit." That sister was a good representative of a large class of people. You please them most when you contradict them; and hurt them most when you seem to agree with them.

How far any man is honest in saying about himself and his performances what he would be angry at another for saying, is a nice question to decide. There is one safe rule. Never fish for compliments by making disparaging remarks about ourselves and what we do. If you want to know what anybody thinks about your work, ask him honestly. If you are a clergyman, and he is one, too, you may save yourself all trouble by coming to the conclusion that his criticism would be unfavourable. Only about one minister in twenty will give a favourable opinion of anything done by another; and if they are ministers nearly on the same plane, only about one in fifty.

"O sir," said a mother in China, who was telling the missionary of the happy death of her Christian daughter, "O sir, the grave has become a new place since Jesus came to our village."

## Missionary World.

### THE ORIENTAL CHURCHES.

We take the following information from a very able and interesting article on 'Missions to the Oriental Churches, by the Rev. Dr. Jessup, Beirut, Syria, which appeared in the New York Magazine of Christian Literature.

There are about ten millions of nominal Christians belonging to these Oriental Churches, and they are located in Western Asia and Egypt. They are mostly scattered among the one hundred and eighty millions of Mohammedans who to-day form one of the great factors in the religious condition of our race. They consist chiefly of members of the Greek Church, and Armenians, and Copts, and Nestorians, and Abyssinians, and Syrians. They have never felt the spring life of a Reformation. They are lying dead in the trammels of sacerdotalism and sacramentalism, except what life there is in and around the 175 Protestant churches among them, with their 20,000 members and 100,000 adherents, and their manifold evangelistic and educational activities.

The Greek Church is very much the Romish Church without pontifical head. The other Oriental Churches are similar.

The teaching and practice of the Greek Church in Western Asia are briefly sketched as follows:

1. The Greek Catechism says: 'It is one of the presumptuous sins against the Holy Spirit to hope for salvation without works to merit it.'

2. A sacrament is defined as a 'sacred performance whereby grace acts in a mysterious manner upon men. In other words, it is the power of God unto salvation.'

3. The benefits conferred by baptism are 'the remission of original sin, the remission of all past actual sins, and grace to sustain the believer in his conflict with the devil, the world, and the flesh.' The baptized, both infants and adults, are immersed thrice.

4. After baptism the priest administers holy Chrism.

5. Subsequent sins are pardoned by the sacrament of 'repentance,' with absolution pronounced by the priest.

6. Penances are imposed to cleanse the conscience and give peace of mind.

7. The communion is a sacrificial mass both a Eucharistic and a propitiatory sacrifice.

8. In a limbus the souls of the departed are kept till the day of judgment.

9. Images are prominently worshipped. 'As to the impious Infidels who are not willing to honour the holy images, we excommunicate and curse them.'

10. Mariolatry is exalted.

In consequence of these characteristics of the Greek Church, and similar errors in the other Oriental Churches, the power for advancing the kingdom of Christ is frustrated. Mohammedans and Jews look upon their images with horror. Scarcely a single convert is ever made from the heathen around.

The first American missionaries who came to Western Asia in 1819 to seek the conversion of Mohammedans expected assistance from the surrounding Christians. They soon found instead that they were the chief barriers to success. In 1832 the Greek bishops in Latakiah, Tripoli, Damascus, and other places gathered the Arabic Bibles (printed in London from the version of the Roman propaganda) and burned them in the courtyards of the churches.

In 1825 the missionaries opened their doors to converts from the native Christian Churches, and since then the work has gone on. To-day it is a burning question between the two great parties in Church of England Missions, whether operations should be carried on apart from or in connection with, the 'legitimate hierarchy.' High Churchism says acknowledge and support the legitimate episcopate. Evangelicals say exalt truth and Christ to the salvation of the lost. 'The life is more than meat, the body is more than raiment.'

### BELIEVERS DIE WELL.

The Rev. J. Lees, of the London Missionary Society, stationed at Tientsin, China, relates the following interesting incident:

As in other lands, so here, it is beginning to be noticed that believers die well. Several cases have made a deep impression but none more so than that of a young married woman who had only recently shown any interest in spiritual things. After two attacks of illness, in both of which she showed much alarm, but which were both checked, she seems to have fallen a victim to malignant fever, the disease running its course in a couple of days. It was noticed at once that she had lost all her fear, and, though frequently engaged in prayer, never shed a tear, or seemed to desire recovery. She said God had called her. Her one anxiety was to be baptized, but was content when reminded that salvation did not depend upon that, but upon the forsaking of sin and trust in the atonement of Christ. "Yes, I am sorry for my sin," she said, "and indeed, indeed, I trust in Jesus. My heart is at peace now. I only feared that I, perhaps, could not be saved without baptism. But it was her parting words to her relatives which made the deepest impression. To her blind old mother, she said: "When I die, do not cry, mother. I shall be with Jesus. Afterwards, when you die, and come to be with the Lord, we shall meet again. Calling her father-in-law, she took his hand, and said: "Father, you are sixty. Can you live another sixty years? I have something to rest upon now. Have you? Oh! be quick and repent of sin, and trust in the Lord. That's all I have to say." Her husband was next appealed to. Taking her hand, she said: "I am going to die. When I am gone, do not greatly grieve. There are no immortal men, nor is there any endless marriage" (lit., husband and wife cannot have 600 years' wedlock). "Begin now to think why missionaries and preachers take so much trouble to preach. Oh! you must repent and believe, and then some day we shall meet again." Turning then to the preacher, she thanked him for his kindness, and added: "Be diligent in leading men to the Lord. Do not fear to labour. Like the rest, Chang had to leave to recover his self-command. He had hardly done so, when the dying woman called again to her mother: "Mother, when I'm gone, do not cry. Come, pray for me." Then she began herself to pray, but could only say "My Lord," when the end came. Who can doubt that the sentence had another ending than it would have had on earth? Next day Mr. Chang conducted a simple service at the house. When he had prayed, the blind mother also prayed, and this was her prayer: "O Lord, my daughter was given to me by Thee; she has believed upon Thee; and Thou now, Lord, hast received her (to Thyself). I thank Thee, Lord."

And the blind eyes were tearless. But then you see she is only a poor uneducated Chinese peasant. The dead girl's husband has had a near escape from losing his reason, and he and his father are learning to pray.

### DRINK AND THE NATIVES IN SOUTH AFRICA.

The testimony to the havoc wrought by strong drink among these natives is overwhelming and harrowing. On the other side the Bishop of Mashonaland spoke recently thus: Let me cite three countries in Africa where drink is prohibited. There is, first of all, the Orange Free State. During a residence of some three or four years in that country, owing to the laws which exist there, I never saw, to my knowledge, one single tipsy native; and so stringently were those laws carried out that on one occasion in Bloemfontein a trader who had been trapped into selling drink to a native, not having the money to pay the fine, which he knew would certainly be imposed, committed suicide to avoid the punishment that would follow his default. What are the consequences of these stringent laws? The towns at night are perfectly quiet, and servants are quite capable of being used.

Christian Endeavor.

TOPIC OF WEEK.

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

MARCH 5.—The Lord's day, how shall we keep it? Neh. 13: 22: Matt. 12: 8-13.

The Sabbath is the oldest religious institution in the world. The first morning on which Adam and Eve looked out upon the beauties of Eden was a Sabbath morning. But the binding obligation of the day of rest was re-affirmed at Sinai, (Ex. xx., 3-11) and attention is called to the manner in which the day ought to be observed, at least about seventy-five times in the Bible. In our topic it is called "The Lord's Day." That is the New Testament name (Rev. i., 10). In the Old Testament it is called "Sabbath"—a word which signifies "Rest." It is often called Sunday now, but this is a heathen designation. The Presbyterians and Puritans tried to have this name abolished but they were unsuccessful.

How shall we keep it? This question is a very timely one just now, in view of the discussions which are agitating the world generally in reference to the introduction of secular amusements on the Lord's day, and in view of the ferment in the United States particularly with reference to the opening of the gates of the World's Fair on Sabbath. Perhaps the briefest and most comprehensive answer can be given in the words of the Shorter Catechism, "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercise of God's worship, except so much as is to be taken up in the works of necessity and mercy."

It must be admitted that neither in this country nor in any other is the day observed as it ought to be. It is said that about 1,000,000 persons, or one in eight of the adult males in Great Britain pursue their secular work on the Sabbath. One Canadian M.P. has endeavored again and again to have more stringent legislation enacted in reference to this day, but hitherto he has met with little success. Now, apart altogether from the fact that the Lord has commanded us to keep the Sabbath day holy, there are several weighty reasons why it should be so observed. Long ago Addison remarked that "If keeping holy the seventh day were only a human institution, it would be the best method that could be thought of for the polishing and civilizing of mankind."

Our physical nature requires one day of rest in seven. Neither man nor beast can endure the strain of continuous work. The people of France discovered that even one day in ten did not afford sufficient rest. Castlereagh thought that he could work continuously, but in the course of time he broke down and committed suicide. Wilberforce said of him, "Poor Castlereagh! That is the result of the non-observance of the Sabbath." When Dr. Duff was in India he persuaded a young Scottish resident who employed 500 laborers there to try the experiment of giving them one day of rest in seven. The result was that the laborers were happier, did more work and did it better than when they worked without intermission.

Again, if the Sabbath is not observed as it should be, other evils will come in with its non-observance. If God is robbed of His day the way is paved for robbing man of what belongs to him. If men are taught that the Fourth Commandment is not binding it is easy for them to conclude that they may violate any of the Commandments with impunity.

Further, the Sabbath day properly observed helps to raise our thoughts heavenward, it enables us to hold communion with God, it gives us time for meditation upon His truth, it affords an opportunity for reflecting upon His Word, His works, His character, and His mercies. Amid the toll and bustle of our daily duties there is little time for sober reflection, or for devout, inspiring and uplifting meditation. And yet our soul requires these ennobling and cheering exercises. Like Asaph, we are apt to become worried and perplexed over the sad and harrassing problems of life. But if we go to the sanctuary of God, as he did, we see things in a clearer and more cheering light. (Ps. lxxxiii. 16-17). The Sabbath, therefore, should be to us a delight, and it should be spent in the public and private exercises of God's worship, and in doing works of necessity and mercy.

PARIS PRESBYTERIAL SOCIETY.

The eighth annual meeting of the W. F.M.S. of the Presbytery of Paris was held in Zion church, Brantford, on Thursday, Feb. 9th. There was a large attendance of delegates and friends of the society from the different Auxiliaries and Mission Bands. The interior of the church was bright with blooming plants, making a cheerful contrast to the wintry appearance of the outside world. The morning session was entirely devoted to business. The president, Mrs. Thomson, occupied by chair. Devotional exercises were led by Mrs. McMullen of Woodstock. Officers for Paris; 1st Vice-Pres., Mrs. Thomson, Ayr; '93 are as follows: Pres., Mrs. Coburn, 2nd Vice-Pres., Mrs. McKay, Woodstock; 3rd Vice-Pres., Mrs. McMullen, Woodstock; 4th Vice-Pres., Mrs. Shearer, Drumbo; Cor. Secy., Mrs. McWhirter, Woodstock; Rec. Secy., Miss May Patterson, Paris; Treas., Mrs. Robertson, Ingersol. A cordial invitation to meet next year in Paris was accepted. Mrs. Hay, Woodstock, was appointed Presbyterial delegate to the general society's annual meeting. The delegates then adjourned to the lecture room where a luncheon awaited them, which left nothing to be desired, so generous were the preparations made by the ladies of the church. A very pleasant social hour was spent. The afternoon session began at two o'clock. Devotional exercises by Mrs. McKay, Woodstock, and Mrs. McLeod. Miss Purves read the address of welcome to which Mrs. Shearer of Drumbo, replied. After the address of the president, Mrs. Thomson, in which she spoke of the Home Mission side of Foreign Mission work of the reflex influence of such work on the workers, and urged the individual responsibility of each one, the reports of the Cor. Sec. and Treas. were read. Both were full and interesting. There are sixteen Auxiliaries and thirteen Mission Bands in connection with the society, with a membership of 721. Special mention was made of thank-offering meetings which many had found to be both profitable and most enjoyable. Clothing to value of \$541.55 was sent to Northwest in Sept. The amount contributed, \$1,651.74, being an increase on last year. The dedication prayer was offered by Mrs. Coburn, Paris. A duet by Misses Carson and Salmon was listened to with great pleasure. Friendly greetings were presented on behalf of the W.F.M. societies of the Baptist and Methodist churches. The speaker of the afternoon, Mrs. Wilson of Neemuch, India, was then introduced, and in a very bright, earnest way, gave a most graphic picture of mission life in India, with its difficulties and encouragements, dwelling more on the latter. The people are intelligent and lovable. They are intensely grateful for the smallest service, and work among them is encouraging as to results and pleasant in itself. The foundation of work there must be school work among the girls, who are bright, quick, and anxious to be taught, and fond of music which has great power over them. They carry the news home, and results follow in families which cannot be measured. As a people, the natives of Central India are not religiously inclined. The enthusiasm of the speaker carried all hearts with her and her words will not soon be forgotten by those privileged to hear her. It was a pleasure to greet Dr. Beattie of the Indore Mission staff, who is home on furlough, and much regret was felt that owing to ill health she was not able to address the meeting. A beautiful solo was sung by Miss Whitaker. A hearty vote of thanks was tendered Mrs. Wilson for her address, and the ladies of Zion church for the kindly hospitality shown to the visitors, and to those who had given so much pleasure by their music. The public meeting held in the evening was well attended. The pastor, Dr. Cochrane, occupied the chair, and in a happy manner expressed his enjoyment of the day's proceedings in so far as he had been allowed to participate. His belief was that the best foreign mission workers were pretty sure to be the best workers for home missions. Addresses were followed from Mr. Brook of the Farringdon church, Brantford, who gave kindly words of greeting to the society, as a member of another denomination. Rev. Mr. McTavish, Moderator of Paris Presbytery, presented the Presbytery's congratulations, and eloquently contrasted the condition of women in heathen lands with Christian women, showing the power of the Gospel in raising womanhood socially, intellectually and morally. Rev. R. P. McKay, Parkdale, Foreign Sec., gave an earnest, practical address. All the speakers had the interested attention of the audience. The music rendered at intervals by the choir and others was most excellent, and was a very enjoyable feature in the programme for both afternoon and evening. The meeting which was a most successful one throughout, was closed with the benediction.

THE DEATH OF THE POET.

Stuart Livingston in The Week.

At morn, my masters, cradled in the mist  
The day awoke to life, yet scarce to life  
So deep a gloom lay over all the world.  
The very winds that waited on its birth  
Spoke low, as those who stand about and wait  
The end of one who swiftly nears the end;  
And as it stepped adown the eastern hills,  
Within the vale that leads afar to night,  
It found all weeping and disconsolate.  
A veil of tears, my son, in which it stepped,  
Aye, masters, men have long time called it so.  
It seemed a multitude was gathered there,  
With all their gaze fixed on the single form  
Of one who walked alone, as in old days  
Weak mortals watched the struggles of the gods  
Who joined the combat 'neath the walls of Troy.

Fearless he looked before where lay a sea  
Wide, dark and dreamless as the void of space,  
Sunless, without a star; and as he walked  
The wail of those who watched him rose and fell

As lost winds rise and fall on unknown seas.  
Some were in plumed armour; some were dressed

In rustic garb of simple countrymen,  
And maids and matrons wept amid that throng  
Where all were bowed as weighed upon with woe.

Upon the hills that closed the valley in  
There stood apart another multitude  
That looked with stricken faces in the vale.  
And then the wonder grew upon me so  
At this so strange and sorrowful a sight,  
I turned to one who stood apart and said:  
"My friend, who is this man and who are they

That watching him thus spend themselves in tears?  
And who are they that stand upon the hills?"  
He raised his glance to mine and made reply:  
"He is our sweetest singer come at length  
Down to the edge of life, for yonder strand  
Whereon the waves of that dark ocean roll  
Within the shadow, is the verge of time,  
And they who watch him thus within the vale  
Are children of his mighty brain and heart  
Whom he himself created. Look, the one,  
Strong, brave and dauntless, with his lance in rest,

And on his face the light, is Galahad.  
The one so like a lily is Elaine,  
And he whose heart is like a heavenly flame,  
Whose beauty is the radiance of the pure,  
Whose shield is blazoned with a cross of gold,  
Who rides the nearest after him they mourn  
And always has been nearest to his heart,  
Is Arthur, Engalnds' first and purest knight;  
There at the end, borne to the ground with grief,  
Is Junivere, the gentle Arthur's Queen,  
Who lost the poet's love because she erred  
And was not pure as he had made her fair.  
The others are not less his children too,  
Gareth, Lynette, the Princess, Launcelot,  
And all the numerous, bright, imagined train  
That mourn, refusing to be comforted,  
Because he nears the limit of the world  
And goes to join the friend whose death he sang.

Those who thus weep for him upon the hills  
Are they who knew his children and himself,  
And from them drew an inspiration pure  
Which filled to overflow their lesser lives  
With such great strength of purpose high and fixed

As raised them to a fellowship with God."  
He ceased, and as I watched the scene with awe,  
Slow onward, steadfastly, with weary feet,  
He made his way down to the dark-rimmed sea  
Where break the formless waves upon the strand

With noise, like whispers spoken in the dark.  
A ship lay anchored there amid the gloom,  
No pinnace, but a tall and stately ship,  
As built to bear across the gathered flood  
A mighty spirit. Those upon the land  
Stood still with baited breath in reverence  
And even forgot to weep as, filled with awe,  
They listened for the last thing he would say,  
The gloom was great, but as he stood erect  
Upon the lofty deck, his eye fixed strong  
Upon the density that lay before,  
The moonlight broke the cloud and bathed his brow,  
Serene and calm, in gentle silvery light,  
While from his lips there fell these words of faith:  
"I hope to see my pilot face to face  
When I have crossed the bar."

Natural abilities are like natural plants,  
they need pruning by study.—Bacon.

Truth is eclipsed often, and it sets for a night; but never is it turned aside from its eternal path.—Ware.

A sound discretion is not so much indicated by never making a mistake as by never repeating it.—Bovee.

Thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams.—Gladstone.

In Basutoland, under the magnificent jurisdiction of Sir Marshall Clarke, drink has practically been entirely excluded from the country, and we find in consequence that the Basutos are growing up without any of those vices which drink has brought into many other parts of Africa.

Another case is North Bechuanaland, where Khama, the great Christian native chief, bears rule, a man whom I am glad to know and call my friend, and who is the finest specimen of a native I have ever seen—nay, I can go further, and say he is one of the finest specimens of humanity I have seen. He has excluded drink from his country in a way hardly possible to believe. At the town of Shoshong, with from fifteen thousand to twenty thousand people in it, anybody can walk about at any moment and know that he would not meet with the slightest atom of molestation—a state of things entirely due to the way in which the drink is kept out of Khama's country.

The region of Western China alone, that magnificent new world now fast opening to exploration and commerce, a region comprising the three provinces of Suchuen Yunnan and Kwiechow, is larger by 20,000 square miles than Great Britain, Ireland and France, and contains 80,000,000 inhabitants.

Mr. Lawton, one of the China Inland Missionaries, in the extreme northwest of China, on the border of the great Mongolian Desert, received from a pagan the offer of a beautiful ancestral hall for a Christian church. Mr. Lawton expressed his surprise at such generosity, but the pagan answered, "You are doing an excellent work here, and in helping you with my best I hope to obtain a small part of your merit."

At the Students' Bible Conference at Northfield last July, Bishop Thoburn said "When I went to India, my first idea was to convince the people that there was a God, who would give us a revelation of himself. Then I would try to prove that this Bible was His revelation, and thus bring out the truths of the atonement. I was surprised to discover I did not need to prove that there was a God, for all except those educated in England and America believed this. It took me nearly twenty-five years to discover that there was no need of preliminaries, but that I could at once deliver my message about Christ."

The greatest mission field is unquestionably China. Whether we consider the amount of population to be reached, their accessibility on the one hand and the obstacles they present on the other, there is no field, whether in Africa, India or Japan, but must yield the first place. A population twice the size of that of Africa, a third larger than that in the whole Empire of India, packed together in a country, every part of which is easily accessible from every other part, one in language, one in habit of life and thought, practically one in religion, for Confucianist, Buddhist and Taoist are not so distinct but that they can use each other's temples interchangeably, presents an opportunity to, and a claim upon the Christian world greater than that of any other field.

STILL REGARDED WITH SINCERE AFFECTION.

Mr. Editor: I have just seen yours of the 15th inst., and I cannot refrain from applauding your remarks on my old teacher, Mr. McQueen, whose memory is cherished by many of his old boys with sincere affection. He was indeed all that you say. His scholars delight to recall the school in his day and his original and characteristic methods. He was an excellent classical scholar; and he would read Latin with us after school hours, until it was dark in the winter afternoons, inspiring us with something of his own enthusiasm for Caesar and Hannibal and Leonidas et id genus omne. Likewise he hammered the shorter catechism into us. Alas! the educational machine was too much for him, and he had to go. There is no room for the man of originality and force of character in our educational system; and the "machine-made" youth of to-day will not we fear, in all ways, be an improvement on the "hand-made" article that men like Mr. McQueen turned out.

AN OLD FERGUS BOY.



## Pastor and People.

### GOLDEN BIBLE READING.

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

#### THE GRACIOUS PRESSURE ON THE CHRISTIAN.

God employs every means to further his ends, that is, every means consistent with holiness. He woos us with the tenderest sympathy and he warns us with the most startling sternness, and midway between the wooing and the warning there is a constant steady pressure placed on the conscience from which there is no release. To look carefully at this is to emphasize it in our minds, and to have it emphasized there is to stimulate the whole nature to action accordant with it.

The passages are so numerous we select only a few as suggestive of this important line of thought.

The Christian character is to be built up. 2nd Pet. 1; 5-11.

The panoply of God is to be put on. Eph. 6; 11-18.

The things above are to be sought. Col. 3; 1-2.

The entire being is to be laid upon the altar of faith. Rom. 12; 1

The things behind are to be forgotten, &c. Phil. 3; 13-17.

The mind of Christ is to be sought. Phil. 2; 5.

The vocation of the Christian is to be remembered. Eph. 4; 1-3.

The liberty of the Christian is to be enjoyed. Gal. 5; 1.

The spirit is to be obeyed and followed. Gal. 5; 16.

Charity is to be cultivated. 1st Cor. 13c.

Prayer is to fill the Christian spirit. 1st Thess. 5; 17.

All evil is to be abstained from. 1st Thess. 5; 22.

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### THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

(Continued.)

The Apuan cohort crossed the sea in safety, and took part in the siege and capture of Capsa. It was a terrible sight to see the tall Numidian warriors brought forth to be slaughtered in cold blood, and to witness the firing of the city and of all the villages about, while homeless women and children wandered away into the desert to starve. Consul Marius was a hard, cruel man, as hard as King Jugurtha against whom he fought. He made rivers of blood to flow, and blackened the fertile country with his conflagrations. But he weakened the Numidian king, and made his own name feared all over Northern Africa. The army moved westward to the river Mulucha, which was the dividing line between the Kingdom of Jugurtha and his father-in-law, Bocchus. Near this river was a remarkable rocky hill, rising almost perpendicularly on all sides, and crowned with a fort, from the walls of which the enemy galled the advancing Romans with darts, and arrows, fire balls and stones. The garrison had abundant arms and provisions, with a good well of water and every means of standing a long siege. Their lofty rock rose like an island in the midst of the desert, in which there were no materials for raising a mound against the fort, or of giving protection to besieging force. Nevertheless, the victorious Consul was determined to take and destroy the fort, which would otherwise be a perpetual menace to him and his troops. Under cover of vineae, or wooden coverings, like roofs, borne on upright poles, he ordered his soldiers to advance, but the fire balls set some of them in a blaze under the hot sun, and the others were crushed with great stones. The soldiers became disheartened. Many had been killed, many were lying wounded, and a large number were sick and like to die. Among the sick ones was the centurion of the Apuan cohort, Mendiburn. The chief lay in his tent, fearing he would never rise from the ground to cross the sea and behold his beloved Ligurian home again.

In the general panic, when all men grew selfish, Mendiburn, though a centurion, was neglected. Not one of his hundred men came at his feeble call, or dreamt of looking in to see how he was. Yes, there was one; it was the despised Mengabe. "Well, slave," said the sick man, "have you come to take revenge with your eyes?" "No, my chief," replied the common soldier, "I have come to serve you if I may and as I may be able. Is there anything I can get for you?" The centurion made a curious contortion of his lips that was meant perhaps for an ironical smile, and as he answered, "Bring me some cool snails from the springs of the Auser, and I shall live. But go away! Why tantalize me with thoughts of the impossible and longings that are vain? Mengabe went out to get fresh water for the centurion, in order to do which he had to circle round the rock fortress. As he passed the side opposite to the Roman camp, his eye caught sight of a coloured object upon the rock just above his head. Looking more closely, he saw that it was a large snail shell with bright bands of colour, and one apparently of many that might be found there. Hastily carrying the water to the chief, he returned to the rock, and gathered the living snails into a fold of his dress. Unconsciously, he made his way up the steep cliff by narrow ledges, gathering as he went. At last he found his way barred by a stout oak, that grew out of the rock at first horizontally, and then shot up in the usual direction of trees. Lifting himself up on to the trunk, and aided by the branches, he found that he was on a level with the platform of the fort, and could see the backs of the garrison, all busily engaged watching the manoeuvres of the Roman army on the other side. Then, he descended cautiously, taking a mental note of every step of the way, and leaving

broken twigs and other indications of his perilous route for future guidance. He accomplished the journey unperceived, and made his way straight to the centurion's tent.

Mendiburn was very ill, and a little out of his head. He was muttering something about the snails of Auser when Mengabe entered, so the young man took his gathered specimens and placed them in a platter which he set before the centurion's eyes. The centurion did not stop to ask whence they came, but at once proceeded to eat them as the people in Southern Italy and in Brazil do to-day. They satisfied him, and were the first food he had been able to partake of for some time. He drank after his meal, and then he slept. Next day when the kind soldier visited his officer and chief, he found him better, and ready to relish another snail feast. Then he told Mendiburn of the place they came from, and of the possibility of surprising the fort in that direction. The centurion, unable yet to move about, sent for the prefect of the cohort, and the prefect took Mengabe to the Consul Marius. The rough old soldier questioned the Ligurian common soldier sharply, and then sent some officers to examine the place. They came back with different reports. Some said it was impossible to scale the precipice, but others believed that Mengabe had done so and that it could be done again. So, Marius selected five nimble trumpeters of the guard, and four centurions, with their companies of light armed troops. These he ordered to obey the Ligurian, for, though a common soldier of the auxiliaries to-day, if he succeeded he should be among the highest of army officers on the morrow. Mengabe told the centurions to make their men remove their helmets, and bare their feet, that nothing might interfere with their upward view, and that they might get a firm hold of the rocks. They were provided with light Numidian shields made of leather, which they carried strung from their shoulders as well as their swords. Every unnecessary piece of armour was put off, and especially those that were made of metal, the clanking of which might alarm the enemy.

The next day, the Consul drew up his army facing the fortress, and, having raised high banks of earth, he placed archers and machines for throwing stones upon them, galling the defenders of the rock with them. Still, the Numidians, confident in the strength of their position, mocked the advancing Romans, telling them that before long they would be Jugurtha's slaves. Then it was that Mengabe, stealing along with his division began the perilous ascent. He carried no weapon, not even a staff, but, wound round about, many coils of light but very strong rope. This he tied in dangerous places to roots of trees and projecting rocks to help the climbers. Every place he tried first himself. Sometimes he helped the centurions up with his own hands. Again, he took their arms from the soldiers, sent them on ahead, and then handed them up their weapons. He was like a modern Alpine guide. At last, after hard labour, and much fright to many of the climbers, the whole body passed the oak tree, and cowered in the back of the fort's platform. Then Mengabe tied a small white cloth he had brought with him for the purpose round a stone, and threw it down, as a signal, to a sentinel stationed at the point of ascent. He carried it to the Consul, who, at once ordered an attack upon the fort. Advancing first under the vineae, Marius accompanied the besiegers. Then, in spite of falling darts and stones, he made his soldiers form a *testudo* or tortoise, with their overlapping shields held high above their heads, and himself advanced under it close to the rock, where he hoped to place scaling ladders, and so take the fort by assault. While busy striving to repeat this attack the Numidians suddenly heard the five trumpets in their rear, and, as they turned panic stricken, the soldiers under Mengabe fell upon them, and gained a glorious victory. As the besieged no longer defended the front, the scaling ladders were got into position, the obstacles in the path up the rock were cleared away, and the Consul, ascending, met the simple Ligurian auxiliary, the hero of the hour, and the winner of the stronghold of the enemy. The rough Marius clasped the hand of him, who a short time before had been a slave, and who yet bore the marks of the lash upon his shoulders. He ordered the best part of the spoil to be given to him and his brave companions in danger, commanded centurions to clothe him with Roman arms, and made him the prefect of the chief Ligurian cohort.

More battles were fought in which the Ligurian prefect and his auxiliaries distinguished themselves. Marius and his general Sylla were victorious. King Jugurtha was defeated, was, at last, treacherously surrendered by his father-in-law Bocchus, the Mauretanian King, and was carried to Rome there to be inhumanly treated and starved to death in a cold underground dungeon. Mengabe's name was now changed to Mingabe, the destitute of grief, instead of the destitute of possessions, and under this changed name his cohorts sailed home to Italy. Proudly, they marched into Liguria as the escort of the new Roman governor, Mingabe riding beside him as his equal in honour and respect. The centurion Mendiburn, once his commander, and, before that, the chief of his tribe, was a centurion still, but when the troops reached the Apuan country, he resigned his chief ship into the hands of his prefect who had saved his life with the luscious Numidian snails. The prefect found his father Artevansa in poverty and almost too blind to recognize the son he had thought so little of, and who had become a slave for his sake. But the good son made the old man comfortable in his declining years, and cared equally for his mother and his sisters and brothers.

Then he sought out his proud cousin Etcheberri, still a slave, and bought his freedom. Having thus done good to all, he built with the spoil of many victories, a lofty mansion up by the springs of Auser, where he lived long and happily, with wife and children round about him, doing good to all within his reach, and winning the honour and reverence of the grown up people whom as boys and girls he accompanied to the woods and hills in childish sports. There too he sometimes wandered in company with ex-centurion Mendiburn to talk of former warlike days, and to gather snails almost as large and beautiful as those of the rock fortress on the Mulucha.

This young man's fortune arose out of giving instead of taking. He had nothing but himself to give, and people did not think much of that. He gave himself for his father first, and might have been discouraged by the effect of this good act, for it brought him slavery. Then he gave himself for his cousin, and this brought him danger from a strong enemy and disease, as well as ill treatment from his officer. Once more he risked his life to save that officer's, with the result that he had to risk it for the sake of the Consul and the army. All the way up the steep rock he gave and took nothing, helping strong men in the perilous ascent, and taking help from none. Then at last, by self sacrifice, he gained a great victory, and rightly received a great reward. Those who had taken from him were no richer thereby, but in the time of his prosperity, he was able to maintain the spirit of his earlier years, and still to give to them, without himself becoming any poorer. "Give, and it shall be given unto you" said Jesus Christ, who knew all things. The world says, "Take, take all you can, from friends and foes take all the riches, and the pleasure, and the honour within your reach. Trample down all opposition that stands in your way. Care nothing who suffers, so long as you prosper. Jesus does not say, Take, and it shall be taken from you; but that has often proved true. Sometimes the ill gotten fortune, the undeserved reputation, the Solomon-like fulness of earthly pleasure vanishes while life remains. In every case it goes at death. Very few men have ever become beggars by giving, and if some such there have been on earth, they are now in the enjoyment of eternal riches. Young people say they have nothing to give, and that, when they have gained wealth, they will bestow it generously. All have themselves, like the Ligurian youth, and if they do not begin early giving this in some form of self denial for the good of others, there is little likelihood that, when other wealth is theirs, they will make a good use of it. Jesus Christ came, giving himself a whole burnt offering to the Father, and surrendering himself in place of sinful man to something far worse than slavery and great risks of war. For us He gave Himself into the power of the prince of darkness, to undergo the curse of sin and the pains of death; and now, because he gave Himself, to Him are given all the ransomed heirs of glory, the Kingdoms for His inheritance, the uttermost parts of the earth for His possession, and the joy that was once set before Him in all its great reality. "It is more blessed to give than to receive." In so doing we follow Christ.

#### FAITH AND UNFAITH.

"Charity thinketh no evil." I. Corinthians, xiii. 5.

Laconia was the name of the Grecian state that had Sparta for its capital. The Laconians were strong, hardy men, rough and proud, and brave soldiers as every one knows who has heard how Leonidas and his three hundred fought and died at Thermopylae. Laconia runs out in the south into two long peninsulas washed by the waves of the Mediterranean Sea. On the south west corner of the eastern peninsula is a strange headland called in ancient times Onugnathus or "the jaw bone of an ass." It is just possible that this name may have had something to do with the story of Samson and the Philistines for Josephus the Jewish historian, tells us that King Areus of Laconia sent a letter to Onias, the high priest about two hundred years before the birth of Jesus Christ, saying that the Jews and the Spartans were of the same blood. Be this as it may it is with the village of the ass's jaw bone looking out towards the famous island of Cythera that our story begins.

Two village lads about eighteen years old, cousins, and belonging to a noble Spartan family had gone down to the sea-side for an afternoon stroll. They were both well made and handsome in feature, equally skilled in the art of war and acquainted with the heroic history of their country. But Leon's face was the more open of the two and often wore a pleasant smile, while his eye could almost look into the sun without flinching. Polydor was gloomy, he rarely laughed, and did not care to look anybody straight in the face. Along the beach they walked together looking at the living things in the sea. All about the rocks lay the purple shell fish that yielded their beautiful colour to the dyer, so numerous that at one time the shore on which they were found was known as the Purple coast. Out and in among them waddled little crabs. Farther out the hard headed parrot fish browsed upon the sea weeds and grasses. And the bold mullets chased one another up to the very line where sand and water met. Nor did the young Spartans disdain to pick up pebbles and vie with each other in feats of stone throwing, like that great captain Leipio many long years after with his friends at Caieta. Many fishing boats were dancing on the waters and now and again a trading vessel from Phœnicia or some other distant port would heave in sight. Suddenly Polydor seized Leon by the arm and pointing with the other hand out to sea, asked "What ship is that coming this way?" Leon looked in the direction of his cousin's finger and saw a long dark and apparently narrow vessel without sails which was moving rapidly towards the headland of the Ass's jaw bone. Then he answered "It is very likely some Tyrian trader coming in for water or to gather the purple shells. Let us wait and see what he wants." So they sat down upon the grass on the margin of the beach and waited.

(To be continued.)

## Our Young Folks.

### THE DOOR TO THE HOUSE.

There were idle thoughts came in the door,  
 And warmed their little toes,  
 And did more mischief about the house  
 Than any one living knows.  
 They scratched the tables, and broke the  
 chairs,  
 And soiled the floor and wall.  
 For a motto was written above the door:  
 "There's a welcome here for all."  
 When the master saw the mischief done,  
 He closed it with hope and fear,  
 And he wrote above, instead: "Let none  
 Save good thoughts enter here."  
 And the good little thoughts came troop-  
 ing in  
 When he drove the others out;  
 They cleaned the walls, and they swept  
 the floor,  
 And sang as they moved about.  
 And last of all an angel came,  
 With wings and a shining face.  
 And above the door he wrote: "Here love  
 Has found a dwelling-place."  
 Katharine Pyle, in Harper's Young People

### A NEW HINDU GOD.

My dear children—You know that most of the people of India are idolaters. They make little images of clay, or stone, or brass, and build little temples for them, and place them on little thrones and offer them sweet-meats, rice, and flowers, in worship. Sometimes you see a great slab set up on the wayside having an ugly image of a monkey carved on one side, daubed over with red paint and having pieces of tinsel pasted here and there on it. Frequently one sees, in visiting the villages, under a wide-spreading tree, merely a heap of rough stones daubed with red paint. At other places you see red marks on trees with bits of rags tied up among the branches. These are some of the gods of India. But I can't begin to tell all the things that the Hindus worship. They imagine that God will make anything his house that they want him to stay in. So they worship the sun, moon and stars, trees, stones, mountains, rivers, animals, specially cows, serpents, and monkeys. I have seen a young educated Brahmin, giving sugar-candy to a cow, then joining his hands, bow down before it in worship. They do not know the true God, nor Jesus Christ, and so they pray to all kinds of false gods. Much of the worship of the people has for its end, not the getting of blessings, but the turning away of the anger or spite of demons or evil spirits, who like to harm people by sending measles and smallpox and other diseases. They think the air full of spiteful beings who are always on the watch to do mischief. And so they do many silly things to try to save themselves from their power. The most learned pundit in Neemuch, always snaps his fingers when he yawns, to frighten away the evil spirits, lest they should jump into his gaping mouth and slip down his throat. One day when I yawned an old man sitting near, snapped his fingers vigorously to save me being possessed by some evil spirit. The poor ignorant Hindus think that if they offer before their deities such things as people like themselves they will be pleased, and they try to gain the good will of evil spirits by making offerings of such things as they liked when in the flesh. But let me tell you how a Hindu god was lately made. The account was given in a recent Hindu newspaper.

A man named Brown, whom the natives called "Broon Sahib", lived at a city called Aligarh. He was engaged in the cultivation of the indigo plant, and had rented a district attached to a village called Ramgaru. One year the crop was a failure, and he got heavily into debt. The shop-keepers gave him much trouble demanding their money, but he could not pay. So he sold his furniture and fled, no one knew where. No trace of him could be found. One day a European gentleman, or sahib, was going to a certain village, when he saw a great crowd of Hindus around a temple built after the style of an English

bungalow. The sahib went over out of curiosity to see what god these people were worshipping. Dismounting from his horse, what did he see? Before him was a small door way where the people were shoving and pushing to get in. Many of them had in one hand a vessel of liquor, and in the other a dish of meat cooked in English fashion. Others had bottles of brandy and soda water. Behind them all came a man dressed like a cook, carrying knives, forks and spoons. The sahib, greatly wondering, said to a man standing near, "What does all this mean?" The man replied, "This is the place where Broon sahib is worshipped, and we have come to worship him." The gentleman laughed and said, "Do you really do puja to Mr. Brown?" The Hindu replied, "Yes sir." And all these things are for Broon sahib's image. The English sahib then said he wished to see Mr. Brown's image. The people with great pleasure took him into the room where the image was. There he saw English chairs, tables, cupboards, and such furniture as Europeans use in India, with khus khus tatties and punkehs in operation, to keep the temple cool. And there too was Brown's image, five feet high, made of earth and clad in English clothing. The visitor sat down by the image and a Brahmin placed in his hands a bottle of brandy and a bottle of soda water, and giving him a glass said, "Your honor will please drink and also give to Broon sahib to drink." The Englishman then filling a glass with brandy and soda water placed it before Brown sahib's image, and said something in English. Then he took it up and drank it off himself, and having helped himself plentifully to the other articles of food that were placed at the feet of the image he came out and went away. When the villagers had placed the offerings of food before the image, they bowed their heads before it and with loud voice cried, "victory to Broon sahib." Some time after the Englishman learned on enquiry, that Mr. Brown, having sold his effects fled to another city, and after all his money was gone he spent the rest of his life in begging from house to house. He married a woman of low caste, and dressed like a native, and so became lost to view. There is no account of how or where he died.

In India if a man is much admired or dreaded or disliked during his life, after his death very often poor ignorant people worship and present offerings at his grave that his spirit may be coaxed to do them or their children or cows no harm. You see from this account how many Hindu gods are made. And you see also what the Hindus think about the tastes and habits of Europeans. It is painful to think that Europeans are generally known among the natives as drinkers of brandy and soda, and eaters of flesh.

Are you not glad that you have been taught to know God as a loving Father and Jesus as a kind Saviour, who watches over His people day and night to keep them from harm. But do not forget the millions of little boys and girls here in India who are taught by their parents to worship stones as god. Speed in sending them the blessed Gospel of Jesus.—W. A. Wilson.

### A SPARTAN BOY.

What did this boy? According to the story, he stole a deadly weapon and concealed it in his tunic. By an accidental fall that weapon was driven into his body. Discovery and confession would have resulted in immediate death, so with true Spartan bravery he continued laughing and playing while his life-blood was slowly and surely oozing away. Are there not some boys concealing under their clothing stiletos of grief and recollections of sins committed during the past year which are stabbing the quivering heart, causing the rose to fade from the cheek, driving gladness from the countenance, chasing away all joy from the life, and bringing the victim down to an early grave? My boy, come to the great Captain of Salvation, for He alone can heal the wound and make you whole and glad with a great, indescribable gladness.—Boys' Brigade Courier.

## Teacher and Scholar.

March 12, 1893. } ESTHER BEFORE THE KING. { Esther 4: 10-12

GOLDEN TEXT.—Judge righteously, and plead the cause of the poor and needy. Prov. 31: 9.

This lesson carries us back more than forty years, to the twelfth year (3. 7) in the reign of Xerxes (Ahasuerus), the predecessor of Artaxerxes. On the refusal of his Queen Vashti to appear in the presence of his guests at a great banquet, Xerxes had her put away. Later her place was supplied by Esther, a cousin and adopted daughter of Mordecai, a Jew resident in Shushan. Shortly after, Mordecai detected a plot against the King's life, and his deed was written in the chronicles of the Kingdom. After this Haman, an Agagite was promoted to the first place under the King. Mordecai's refusal to bow down before him filled Haman with anger against all the Jews. He persuaded the King to issue an edict that they should be massacred, and their property confiscated. The edict, though issued in the first month was not to take effect until the thirteenth day of twelfth, that having been selected by lot as the favourable time. Mordecai succeeded in informing Esther of this edict, and urged her, with what result the lesson tells, to intercede on behalf of the Jews with the King.

I. Danger of Intercession. Esther's message to Mordecai is not a refusal to make supplication, but sets forth the difficulties in the way of bringing it to a successful issue. Nor need it be thought the personal danger was the one consideration in her mind. The object Mordecai sought was bound up with her safety. The dangers in the way, as she reminds him, were real and serious. In asking an audience with the King she was placing her life in the scale, making it depend on the momentary state of mind of one, notably, cruel and capricious. It was a well-known universal law that whoever came into the King's presence uncalled should be put to death, unless he signified his favor by extending the golden sceptre, probably the long tapering staff seen in the right hand in representations of Persian monarchs. The stories still preserved concerning the fickle, despotic nature of Xerxes, and other Persian Kings, indicate how great the uncertainty would be of a favourable reception. In Esther's case the danger was heightened by the fact that she had not been called into the King's presence for thirty days, and might presume herself to be out of favor. Even were the King's ear gained, it seemed hopeless to seek to reverse an edict of a Kingdom, which prided itself that its decrees were unalterable. Opposed to her besides would be all the influence of Haman, the royal favorite. Moreover the necessary disclosure of her own identity, with the condemned race might be prejudicial to her plea.

II. Inducement to Intercession. The words of Mordecai's answer would seem harsh were it not for the religious confidence they displayed, while the name of God is not mentioned in the book, yet His presence is distinctly recognized, and Mordecai's words cannot be interpreted aright otherwise than as spoken by one who realizes God's righteous government. He reminds her in commencing that the danger is common to all. Residence in the King's home will not secure immunity from the fate of the other Jews. But he is boldly confident that in some way relief and deliverance will arise. This confidence cannot well have any other ground than trust in God. As a pious and patriotic Jew Mordecai would know somewhat of the past history of his people, and might well be convinced from the prophetic scriptures that God would not suffer them to be destroyed. Full of this religious confidence it seems to Mordecai probable that God had this deliverance of His people in view, in raising Esther to the singular and unlikely honor she had attained, and he appeals to her to consider this. Such a time as the present, if she rise to the occasion, may make her the saviour of her people. Not many have the possibility of rendering such signal service as lay before Esther. But it is fidelity to duty in opportunities offered, not the character of the results, which constitutes the reality of service.

III. Preparation for Intercession. Mordecai's message resolved Esther to appear before the King. She requests him to assemble all the Jews in the city for a three days' fast, and she and her attendants will fast likewise. Even if this were an entire fast, the time (till the third day, one entire day and part of two others), would not be a severe trial for Oriental abstemiousness. The fast expressed humiliation and repentance, and was doubtless a time of prayer (Neh. 1: 4; Dan. ix. 4) This constituted the true preparation for a task so hazardous.

IV. Accepted in Intercession. Thus prepared, Esther on the third day puts her life in her hands, by appearing uncalled before the King. It was permissible for a person to present himself in the outer court, and await audience with the King

(6. 4.) Possibly women were not allowed in the outer court, so that Esther could not avail herself of this privilege. More probably she designedly did not follow that course, which, while personally safer, might fail to procure her an audience, and chose rather to risk everything personal, in the hope that her actual appearance would win the King's favor. Her royal apparel, which might aid in commending her to the King was put on. An earnest spirit will use all lawful means that may conduce to the end sought. At the critical moment she won the favor of the King, and was permitted to touch the sceptre, as a sign that the favor was received. In somewhat proverbial language (Mark vi, 23) the King promised to grant whatever her request might be. So far her mission is successful. The remainder of the book tells of her complete success. Lessons:

Great opportunities bring great responsibilities.

That work is well entered on, which is preceded by waiting on God.

### THE FOOD QUESTION.

Whenever bread is the only food man is able to procure, it is as important that such bread should be made of the entire wheat, and that none of the dark colored gluten should be separated from the flour as may be claimed by the most enthusiastic Grahamites. It is undeniable that the very poor classes, such as abound in the east end of London, and whose nourishment is made up very largely from bread alone, would be considerably benefited if they could be induced to use whole meal bread instead of that made from white flour, which has been robbed of a considerable portion of its gluten, and for this reason this class does not get the needed amount of nitrogen in their wheat bread diet. It is only among the intelligent and well-to-do classes that entire wheat bread has found favor; and this bread has been and is a damage to this class. The well-to-do the world over habitually use a considerable portion of milk, eggs, cheese, fish, flesh and fowl. These foods furnish an ample supply of nitrogen in a form much more easily digested than the gluten of wheat; and these foods have the additional advantage of being rich in oil, a necessary element in man's dietary, and one he has insisted upon having throughout the ages. To those who are provided with flesh and animal products, in quantities sufficient to provide the needed nitrogen, bread made of fine flour is preferable because it is much more easily digested than that having a large proportion of gluten. I have elsewhere shown that all but one or two per cent of starch foods is digested in the intestines. A person provided with an ample supply of nitrogen and oil in animal products does not require the nitrogen of the gluten, which is much more difficult of digestion; and if fine flour—white bread—is eaten with such animal products the needed nitrogen is readily obtainable from the animal products, and the starch foods soon pass on to the intestines to undergo transformation into glucose; whereas if the entire wheat flour bread has been eaten, there is necessarily a considerable effort on the part of the system to separate and digest the extra amount of gluten, the need for which has already been anticipated by the animal products. This necessity on the part of the system to separate and digest an element which is not needed and not used is a very considerable strain upon the nervous system. A glance at the history of nations will supply proofs of this contention. The Chinese, Japanese and the millions in India who subsist chiefly on vegetable foods are smaller in stature, shorter lived, are weak relatively, both mentally and physically, and have accomplished far less of the world's work than the English and German nations, who have been liberally supplied with a flesh dietary and so far as England is concerned at all events, whose bread has been chiefly made of ordinary white flour. Another proof that bread and starch foods are a great strain upon the digestive powers is found in the phenomenal benefits accruing to invalids by the use of the Salisbury diet, which consists exclusively of the lean of beef or mutton and water. When these patients recover their usual health they generally return to a diet of bread and starch foods, and frequently relapse again into invalidism, to be again cured by again adopting an exclusively meat diet. The increasing favor with which a milk diet for invalids is being received by physicians of all schools is another strong evidence in favor of a nonstarch diet. The German Spas and Continental health resorts are filled each year by tens of thousands of patients from the effete and luxurious idle class in Europe, to "undergo" a yearly "cure". These establishments insist upon a greatly diminished amount of bread, no potatoes, and a corresponding increase of meat, eggs, and milk.—Dr. Emmet Densmore, in the Social Economist for December.

Minard's Liniment is the Best.



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## The Canada Presbyterian

WEDNESDAY, MARCH 1st, 1893.

There are four hundred theological seminaries in the United States. The Christian At Work would like to know why one of them might not try to teach students to preach without a paper while the remaining 399 "assiduously cultivated" the manuscript.

A bill suspending the creation of new interests in the Established Church in Wales has passed its first reading by a majority of 56. This is the first step towards disestablishment and disendowment. The established church numbers less than one-fourth of the population, and 31 out of the 34 representatives of Wales in the House of Commons are distinctly pledged to disestablishment and disendowment. The Old Parliamentary Hand is not confining his efforts to Home Rule.

Prayers are being offered against Home Rule in the Protestant Episcopal churches in the diocese of Down. It would be interesting to know if any petitions are presented asking relief for the people of Wales, three-fourths of whom are compelled to support a church in which they do not believe. Strange is it not that the people who are bubbling over with professed sympathy for the Protestants of Ulster should at the same time be fighting like Trojans to keep ecclesiastical fetters on the Presbyterians, Baptists and Methodists of England and Wales.

The great debate on the Jesuit Estates Bill in the House of Commons caused a number of the members to do some theological reading—that is if reading up the history of the Jesuits can be called theological reading. Among those who gave most study to the subject was Mr. Dalton McCarthy. Manifestly the honourable member for North Simcoe has not forgotten the historical researches of that time. In his article of last week in The Canadian Magazine, he says of the new doctrine that Ministers of the Crown can assume the "judicial garb": "It is evident, as has already been remarked, that this doctrine, whether so designed or not, was worthy of the most crafty of political experts. It would indeed reflect no discredit on a Richelieu or a Machiavelli, and it revives the best days of the Schoolmen. For it enabled the minister of public works to perform the somewhat hazardous feat of 'walking on razors' without injury; and the minister of the interior to bamboozle the honest yeomen of Selkirk; and it afforded the premier the opportunity of figuring in the roll of all others the most congenial, that of an oracle imbued with mysterious power, controlled and guided by the overruling principles of justice and law, and undisturbed by considerations of policy or unaffected by motives of expediency which might perchance sway a more ordinary mortal."

Macaulay doubted whether it would be possible to find, in all the many volumes written by Machiavelli, "a single expression indicating that dissimulation and treachery had ever struck him as discreditable." For the most suggestive kind of historical reference the honourable member for North Simcoe must be allowed to take the palm.

There was a newspaper rumour last week to the effect that Dr. Briggs and Dr. Smith had resolved to leave the Presbyterian Church and found a denomination of their own composed of those who sympathize with them and any others that might join them. We don't believe a word of it. Doctors Briggs and Smith know very well that the moment they go outside of the Presbyterian Church they are ecclesiastically dead. More than half of their importance now arises from the fact that they are prominent professors in the largest Presbyterian Church in the world. They also know that a very small proportion of the membership of the Church would follow them. The American people like large things and of course like a large Church. Scotchmen split and split until there is only one man left but that is not the style of the typical American. The trend of the present day is towards union rather than disruption and our neighbours know perhaps better than any other people how to adjust themselves to a trend. There will be no disruption of the American Church though perhaps a few soreheads on both sides may drop out.

The fact that the leading journals and some of the leading men of the Empire felt called upon to say something about Edward Blake's first speech in the House of Commons shows that he occupies a prominent place over there. Some of the criticism was rather unfavourable but unfavourable criticism often proves prominence more signally than favourable. Had the honourable gentleman not done something pretty strong his unfriendly critics would never have noticed him at all. Nobody on this side of the water who knows Edward Blake's debating power, and who happens to know Joseph Chamberlain as a debater would ever dream of boasting that the Canadian was successful in his reply to the member for Birmingham. Mr. Blake is a much stronger debater than Joseph Chamberlain ever was. There are a dozen men in Canada who could handle Chamberlain.

Some weeks ago the Canada Presbyterian called attention to a peculiar departure from British constitutional practice which took place in Manitoba. The new Minister of the Interior appeared before his constituents for re-election but though a member of the sub-committee of the government on the Manitoba school question, he said nothing about the policy of the government on that most important issue. The honourable gentleman instead of defining his position as a British minister would have done, assumed the "judicial garb" and said he could not discuss the matter as the case was sub judice and he was one of the judges. Mr. Dalton McCarthy deals with that kind of statesmanship in a trenchant article in the first number of the Canadian Magazine. Mr. McCarthy says: And when the new minister of the interior went back to his constituents for re-election, and some ill-informed elector who had been nurtured in the spirit of the British constitutional system, and in the belief that for every act of the government the ministers were responsible to parliament and the constituencies, innocently asked the Manitoba representative in the cabinet whether he could be relied on to stand by the rights of his province, he was dumfounded—it is doubtful whether he has yet recovered from his astonishment—when he was told that on this subject the minister not only had not, but could not properly have, an opinion. For was not he (the minister) to hear the question of the 'appeal' argued as one of the sub-committee and afterwards as one of the council. Mr. McCarthy in the article referred to makes flinders of the pretension that the constitutional advisers of the Crown can assume the "judicial garb" and pose as judges on a political question. With a fine touch of sarcasm he shows that whether they so intended or not, the government sitting as judges were decidedly "useful" to the government as politicians. It is in the highest degree improbable that the government in its "judicial garb" ever in-

tended to embarrass the government in any other capacity. Sir John Thompson acting as judge will not be likely to do anything that will seriously inconvenience Sir John Thompson the Premier.

The press criticism of Mr. Blake's first speech in the House of Commons throws as much light on the press of the Empire as it does on the speech. In Canada criticism would have run on two lines—friends would have said the speech was everything that was good and great; opponents would have said it was in all respects bad. They do things differently in England. Of course partyism tinges the opinion on Mr. Blake's effort but the opinion is not all partyism. One journal says the speech was brilliant and made a profound impression; another that the peroration was as fine as any ever heard in the House of Commons; a fourth that it was a bold thing for Mr. Blake to attempt an impromptu reply to Mr. Chamberlain, which is about the only silly criticism offered; and must be founded on the cockney idea that Mr. Blake is a mere colonist and Mr. Chamberlain an imperial statesman. Mr. Blake has always been strongest in his replies and in reply or in any other way is a stronger debater than Chamberlain. The Times says Mr. Blake is the "big man" of the Irish party, and The Daily News thinks his style is "clerical" and his elocution so perfect that it becomes wearisome. The World says the manner of "the man from Canada" is "gauche," his voice "strident," and his speech "painfully dull." This variety of opinion is interesting and such adjectives as "gauche" and "strident," are a pleasant change from the Canadian phrases "eloquent and impressive," "powerful and impressive," etc.

## THE REFERENDUM.

J. G. Bourinot, C.M.G., LL.D. in The Week.

The "Referendum" is now an essential feature not only of the federal constitution, but of the cantonal political systems of Switzerland. All revisions of the constitution to which the two branches of the federal assembly agree must be submitted to this reference. When one of these councils agrees to such revision, but the other disagrees, or when fifty thousand voters demand amendment, the question of the proposed change must be submitted to a vote of the Swiss people. If a majority of the Swiss voters, in such case, vote in favour of making the amendment, then there must be a new election of both councils for the purpose of preparing the necessary change. The measure is then prepared by the federal council and submitted for the consideration of the two houses of the federal assembly. But the amendment when passed by the assembly, does not go into force until it has been approved by a majority of the Swiss people, who vote on the question, and by a majority of the cantons of the confederation. All federal laws are also submitted to the vote of the people if thirty thousand voters, or eight cantons, demand such a reference. The same proceeding is necessary in the case of a federal resolution which has a general effect and is not of an urgent nature, the nature of urgency not being, however, a matter clearly susceptible of definition. In the case of a constitutional amendment the referendum is "obligatory," but when it is only employed on the demand of the electors, it is "facultative" or "optional." In the cantons many important matters are submitted in the same way to the popular vote. On the whole, authorities declare that the system is popular and that it has the practical effect of making the people generally, take a greater interest in public affairs. Some may think it must diminish the importance of the representative bodies, since their decisions on any question are liable to be reversed; but it also certainly tends to bring the members more in touch with public opinion, and force them to exercise greater discretion in legislation than if this popular vote were not hanging over them. This very democratic feature of the Swiss political system may be compared with the practice that exists in Canada of referring certain by-laws of municipal bodies, for the construction of public works,

contracting loans, and giving subsidies to rail ways, to the vote of ratepayers of the municipality, and to the opportunity given to the people in a district to accept or reject a local option law, like the Canada Temperance Act, at the polls on going through the forms required by the statute. There is also in Ontario, as in England, a statute which enables a municipality to establish a free library at the public expense, provided there is a majority of the ratepayers in favour of such an institution. (1). High authorities do not consider such references to the popular vote at all inconsistent with sound principle. It is not always essential "that a legislative act should be a competent statute which must in any event, take effect as law at the time it leaves the hand of the legislative department. A statute may be conditional, and its taking effect may be made to depend upon some subsequent event." In many cases "the legislative act is regarded as complete when it has passed through the constitutional formalities necessary to perfect legislation, notwithstanding its actually going into operation as law may depend upon its subsequent acceptance." (2) No doubt the principle of the temperance and library acts could well be applied to other subjects which are not of a complicated nature, like bankruptcy and insolvency for instance, but involving broad and easily intelligible questions of public policy on which there is a decided division of opinion, which can be best resolved by a popular vote. A prohibitory liquor law seems clearly to fall into such a category. The same principle of limiting the power of the representative assemblies of England and her dependencies has been compared with the practice of dissolving the Parliament on the defeat of the government and obtaining an expression of opinion at the polls on the question at issue. Lest it be thought that this is a far-fetched idea, the reader is referred to the comments of Professor Bryce on the subject. "It is now beginning to be maintained as a constitutional doctrine" says this sagacious critic of institutions. (3) "that whenever any large measure of change is carried through the House of Commons, the house of lords has a right to reject it for the purpose or compelling a dissolution of parliament, that is an appeal to the voters, and there are some signs that the view is making way, that even putting the house of lords out of sight the house of commons is not morally, though of course it is legally, entitled to pass a bill seriously changing the constitution, which was not submitted to the electors at the preceding general election. A general election, although in form a choice of particular persons as members, has not practically become an expression of popular opinion on the two or three leading measures then propounded and discussed by the party leaders, as well as a vote of confidence or no confidence in the ministry of the day. It is in substance a vote on these measures; although, of course, a vote only on their general principles, and not, like the Swiss referendum, upon the statute which the legislature has passed. Even, therefore, in a country which clings to and founds itself upon the absolute supremacy of its representative chamber, the notion of a direct appeal to the people has made progress."

But while there are undoubtedly strong grounds for the comparisons made by Mr. Bryce, a dissolution in the English or Cana-

1.—The first example of a local option law in Canada was the Canada Temperance Act of 1864, (Can. Stat. 27, 28, Vict. c. 18). In this case the municipal council submitted a by-law prohibiting the sale of liquor within their jurisdiction, to a vote of the people; and if a majority of all the votes polled were for the by-law, it was legally adopted. By the Canada Temperance Act of 1878, (Dom. Stat. 41 Vict., c. 16) it is provided that when a petition has been received by the dominion secretary of state from one-fourth or more of all the electors of a county or city in favour of prohibiting the sale of liquor under the act, the government in council will issue a proclamation providing for a vote on the petition. The vote is taken by ballot, and with all the formalities observed at legislative and municipal elections. A majority of all the votes in favour of the petition brings the law into operation. Similar measures are taken when it is wished to repeal the law after it has been in force for three years. See also Ont. Stat., 1890, c. 56, sec. 18. In the case of free libraries the by-law of the council must be adopted by a majority of the qualified ratepayers of the municipality. For the procedure in Ontario in the case of municipal by-laws for the construction of water works etc., see Rev. Stat. c. 184, s. s. 293 et seq., and 340 et seq. c. 192, s. s. 48, 49.

2.—See Cooley, "Constitutional Limitations," pp. 139-148.

3.—"The American Commonwealth," ii, 71.

dian sense can never elicit that unequivocal, free expression of public opinion on a question of importance, which the referendum must, in the nature of things, give whenever a popular vote is taken solely and exclusively on a measure. When parliament is dissolved, and a ministry goes to the people, it is not possible under a system of party government, to prevent the real question at issue—say, for argument's sake it is Home Rule in Ireland, or the National Policy in Canada, being complicated by the introduction of issues entirely antagonistic to a definite verdict on it alone. The success of the party to which men belong will as a rule—we may say, almost invariably—outweigh all considerations that should and would in the ordinary nature of things, influence them to support a great vital measure of public policy to which their leaders are opposed. We have examples in the history of Canada and of England too, of constituencies forgetting all considerations of truth, justice and morality and simply looking to the success of a particular candidate, because he is a supporter of the government or of the opposition of the day. The popularity of a great leader, and the natural desire on the part of his friends and followers to see him again victorious over his opponents will lead men, in times of violent party conflict to overlook reasons, which in all probability at moments of calmness, apart from the excitement of the strife, would influence them—and I am speaking of honest minded men and not of political machines—to look to the measure and not to the leader. The abuses of party government are obvious to every thoughtful man, but still experience seems to show that it is impossible to carry on a government under a system which gives all power to a majority in an elected or representative body, except under conditions which array two hostile camps on the floor of parliament and in the country. A conservative majority will have a conservative ministry, and the same with the liberals. In the United States, party government is under the control of political rings, the caucus, conventions, and machine politics, which have sadly weakened public morality in the course of time. There, too, republicans and democrats are arrayed against each other on the floor of congress where the political situation is complicated by the fact that there is no ministry to guide and direct legislation and assume all the responsibilities of power. Party government, when practised with all that sense of political obligation that attaches to a set of sworn ministers, sitting in parliament, exposed to the closest criticism, fully alive to the current of public opinion, is very different from party government, when worked by a president and cabinet, not immediately answerable to the legislature or to the people, and by a congress practically governed by committees, not responsible to the authority that appointed them; that is, the Speaker, whose duty as a leader of his party, ceased with their nomination. In Switzerland, on the other hand, the cabinet being virtually a mere administrative body, its members being chosen for their ability to perform certain public duties,—does not depend on party in the English or Canadian sense, although of course the assembly that elects it is influenced by the knowledge that its members represent certain opinions and principles which commend themselves to the majority of the houses. When a question comes before the people under the referendum, there are no considerations of party to influence the decisions of the people; men are not swayed by a desire to keep a particular set of men in office. The nature of the measure submitted to them is well known to them; it has been thoroughly discussed in the councils of the nation, and throughout the country, and men are well able to give their vote on its merits. A vote under the Swiss referendum and an appeal to the people under the English system are therefore subject to conditions which in one case generally give an impartial expression of opinion on a question, and in the other case may practically bury a great measure of public policy under the weight of entirely subordinate and irrelevant issues.

Sir Henry Maine, like some other writers, has confounded the referendum with a plebiscite, (4) but Mr. Dicey, in an admirable article in an English review, (5) shows that no two

institutions can be marked by more essential differences. "The plebiscite," he says, "is a revolutionary, or at best abnormal proceeding; it is not preceded by debate. The form and nature of the question to be submitted to the nation is chosen and settled by the men in power. Rarely indeed, when a plebiscite has been taken, has the voting itself been either fair or free. The essential characteristics, the lack of which deprives a French plebiscite of significance, are the undoubted properties of the Swiss referendum. When a law revising the constitution is placed before the people of Switzerland, every citizen throughout the land has enjoyed the opportunity of learning the merits and demerits of the proposed alteration. The subject has been 'threshed out,' as the expression goes, in parliament: the scheme, whatever its worth, has received the deliberate approval of the elected legislature; it comes before the people with as much authority in its favour as a bill which in England, has passed through both houses. The referendum, in short, is a regular, normal, peaceful proceeding, as unconnected with revolutionary violence or despotic coercion and as easily carried out as the sending up of a bill from the house of commons to the house of lords. The law to be accepted or rejected, is laid before the citizens of Switzerland in its precise terms; they are concerned solely with its merits or demerits; their thoughts are not distracted by the necessity for considering any other topic."

4.—"Popular Government," pp. 40, 41.

5.—"Contemporary Review," April, 1890.

#### THE IMPERIAL INSTITUTE.

Early in the month of May next an event of unusual interest to every part of the British Empire will take place at South Kensington, England. We refer, of course, to the formal opening by the Queen in person of the Imperial Institute. This institution had its origin, it will be remembered, in a suggestion made by the Prince of Wales, in a letter addressed to the Lord Mayor of London, in 1886, the Jubilee Year. In this letter His Royal Highness proposed that advantage be taken of the remarkable interest excited by the recent Colonial and Indian Exhibition to perfect a scheme for the permanent representation of the resources and progress of the Colonies and India. An organizing committee was shortly afterwards appointed by the Prince of Wales for the purpose of framing a scheme for an Imperial Institute, and a report was prepared and published by that body, on the 20th December, 1886, setting forth the outline of a proposal for combining, in a harmonious form, with a view to the attainment of objects of practical utility, a representation of the Colonies and India, on the one hand, and of the United Kingdom on the other. On the 12th January, 1887, His Royal Highness presided, at St. James's Palace, over an assembly which included representatives of county, municipal, and other local authorities of the United Kingdom; the presidents, secretaries and other officers of the most prominent scientific, commercial, artistic and technical institutions and associations of the country, and the leading home-representatives of the Colonies and India. At this meeting resolutions approving of the proposals set forth in the report of the organizing committee were unanimously adopted. A very numerously-attended public meeting was held at the Mansion House the same day, when resolutions were passed similar to those adopted at the meeting at St. James' Palace. Active measures were at once taken for the collection of subscriptions throughout the Empire for the establishment and maintenance of the Imperial Institute, and before the end of the year 1887, contributions amounting to nearly £350,000 had been promised. Canada's contribution, through the Dominion Government, was £20,000. Most of the other Colonies of the Empire contributed in proportion. The subscriptions received from native Princes, public bodies, and private individuals in India amounted up to June 30th, 1891, to more than \$100,000.

A Report recently received brings the further history of the enterprise up to a date near the end of 1892. The building, which it is expected will be completed, or nearly completed,

during the current year, is a magnificent edifice worthy to stand as a monument of the growth and prosperity of the Empire under the present ruler. Some idea of its dimensions may be gleaned from the fact, that its frontage alone extends rather more than 750 feet, whilst the summit of the centre tower which crowns the fabric, attains a height of no less than 350 feet. The style of architecture adopted is a free rendering of the Renaissance, and all that modern artistic skill and ingenuity could devise has been done to render the Imperial Institute worthy of its title. The objects and purposes to which the interior of this splendid building is to be devoted are concisely set forth in the following extract from its charter—the charter of the "Imperial Institute of the United Kingdom, the Colonies and India, and the Isles of the British Seas:"

1. The formation and exhibition of collections, representing the raw materials and manufactured products of the Empire, so maintained as to illustrate the development of agricultural, commercial, and industrial progress.

2. The establishment or promotion of commercial museums, sample rooms, and intelligence offices in London and other parts of the Empire.

3. The collection and dissemination of such information relating to trades and industries, to emigration, and to other purposes of the charter as may be of use to the subjects of the Empire.

4. The furtherance of systematic colonization.

To Canada, as the largest of the dependencies, and the one deemed particularly available for the immigration which is required for the proper development of its vast resources, has been allotted the whole of the western gallery, with the additional advantage of a main entrance of its own. By this disposition the Dominion receives rather over 100 yards of a gallery, 20 ft. 6 in. in breadth, and 20 ft. 6 in. in height, for the exhibition of her products and resources. Each separate Province has its own section, in which to show its special features and attractions, and the kinds of products and manufactures for which it is best adapted, and here, in return, the prospective emigrant can find visible proof of the prosperity of the country.

In an article by the Curator of the Canadian section, Mr. Harrison Watson, and his assistant, Mr. Frederick Plumb, which accompanies the Report, we are informed that "Already two or three of the Provinces have made considerable progress with their collections, and it can only be hoped that the others will hasten to forward their contributions, so that on the day of inauguration the whole Dominion, from Atlantic to Pacific, will be able to show uninterrupted evidence of its wealth and enterprise. India, Australia, and the other Colonies, are all making great efforts and it should be the aim and desire of Canadians to eclipse all others. There is a market here for many of our products at present almost unknown; and the success of the Imperial Institute means the further development of our already rapidly increasing export trade.—The Week

The British America Assurance Company is one of the established institutions of the country. The shareholders recently held their fifty-ninth annual meeting. The report submitted showed a gratifying advance over the previous year's business. While the public will miss certain well-known names from the directorate, the new Board will be found exceptionally strong. Messrs. J. Y. Reid, John Morrison, jr., and John M. Whiton have resigned; and the Board, as now constituted, consists of Messrs. G. A. Cox, S. F. McKinnon, A. M. Smith, Thomas Long, John Hoskin, Robert Jaffray, Augustus Myers, H. M. Pellett and J. J. Kenny, with G. A. Cox as Governor and J. J. Kenny as Deputy-Governor. Under such management the old British America can not fail of a prosperous future.

The Homiletic Review for March contains a number of valuable papers. Among them may be mentioned "The Importance of Personal Character in the Ministry," by Dr. A. P. Peabody; "The Miracle at Gibeon in the Light of Later Scripture," by Dr. Robt. Balgarnie; "English Religious Satire," a paper of marked ability by Prof. Hunt, of Princeton; The sermons of Dr. Lyman Abbott on the Roman Catholic Question, and Dr. Parkhurst, on the Man of Sorrows, will be read with interest. The Review is throughout attractive and helpful. Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$3.00 per year.

## Books and Magazines

Littell's Living Age continues to be the best eclectic magazine in the world. It is published every week at \$8 per year. Address Littell & Co., Boston.

The March issue of Woman's Work for Woman is full of information respecting the W. F. S.'s of the American Presbyterian church; and will doubtless prove useful reading to women in Canada. It is published at 50 cents per year. Address 53, 5th Avenue, New York.

Ministers and others will find in the Treasury of Religious Thought for March much that will prove suggestive and stimulating reading. This number is in every respect well up to the mark. Yearly subscriptions \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

Every member of the household will find something to its taste in Worthington's Magazine for March. The articles cover a wide range of subjects and the writing is exceedingly well done. The stories in this issue are particularly good; while the poetry can fairly be rated as above the average. The illustrations are numerous and well executed. It is not surprising that Worthington has at once taken a position alongside the best periodicals of the continent. It is conducted with rare ability and enterprise. We cordially recommend this young magazine to our readers.

Among the interesting features of the March Ladies' Home Journal are reminiscences of Charles Dickens, by his daughter; "Does Poetry Pay," by E. W. Bok; John Lambert Payne gives a delightful essay on "The Secret of Happy Marriages"; "Investments in Stocks and Bonds" will be useful to ladies who have money to invest; and the children and young people are liberally provided for. The illustrations in this number are specially attractive. Altogether, the March Journal, with its artistic cover, and its admirable contents, cannot fail to please its monthly audience of many thousands. The Ladies' Home Journal is published by The Curtis Publishing Company of Philadelphia, for Ten cents per number and One Dollar per year.

The dangers attending the launching of a high-class monthly on the uncertain sea of Canadian journalism are undeniably great and the result exceedingly problematical. We write from painful experience. At the same time the Canadian Magazine, the initial number of which has just been received, has our heartiest good wishes for its success. The new candidate for public patronage is published under favourable auspices; presents a creditable typographical appearance; the contents have a national and patriotic tone, entitling the magazine to a hearing from an intelligent public. The articles in this number cover a wide range of subjects, and for the most part are treated in a comprehensive manner. Mr. D'Alton McCarthy writes intelligently on "The Manitoba Public School Law"; the versatile principal of Queen's trenchantly arraigns some features of the "N. P." in an article entitled "Anti-National features of the National Policy"; "Conduct and Manners" forms the theme of an instructive paper by Rev. Prof. Clark, of Trinity; "In the Shadow of the Arctic" is a readable paper by W. W. Fox; "Sir Lancelot is a poem dedicated to Alfred, Lord Tennyson, by William Wilfred Campbell, in the best style of the 'poet of the lakes.'" And John Home Cameron, in "Glimpses of the Quartier Latin," describes most entertainingly student life in Paris. There are several other articles and poems, all good, but we have not room to particularize. The Magazine is under the editorial management of Mr. J. Gordon Mowat, a veteran journalist, and is published at \$2.50 per annum.



## Choice Literature.

## GRANDFATHER'S FAITH.

BY JULIA A. MATTHEWS.

Timid little Mr. Husted was a noted mountaineer; he knew every beautiful or curious spot in the neighborhood, and was always ready to take his visitors in any direction and to any distance; and as he was a cautious and reliable man, Dr. Mason allowed the young people to go where they would in his company, while Miss Harriet and he contented themselves with less adventurous expeditions.

And sharp, crisp Mrs. Husted proved herself the best of hostesses, even though she did murder the Kink's English so pitilessly. Never so busy but that she could lay aside her present employment to attend to something which was wanted by her guests; as kindly in her actions as she was hasty in her words; her kitchen always open even to those two peering inquisitive boys, who wanted to know the how, and the why, and the natural result of every thing that she was doing, and every thing new that they saw,—she was a veritable wonder of scolding good-nature.

## XIV.

## BUTTERMILK FALLS.

"Well, young folks," said Mr. Husted, as they sat at breakfast one bright, sunny morning, "what are we going to do to-day?"

"Let's go off somewhere," said Harry, "on a tremendous tramp. We've only three days left before we go home, and we want to make the most of them."

"You must not let these tireless boys wear you out, Mr. Husted," said Dr. Mason; "there will be no end to their exacting if you give yourself up to them."

"Oh! it won't hurt him," broke in the hostess, in her sharp voice; "he's no good to home, and he might just as well be off with the youngsters. Not that there's any harm in him, ma'am," she added, as Miss Mason looked at her, evidently much surprised by her extreme freedom of speech, considering that the subject of her remarks sat directly before her; "but Stephen Husted never was up to much as to business. tling things generally, why, dear me, Stephen Husted's nowhere. Stephen, dish them berries. Blackberries, stewed down to a jam, Miss Mason. You'll find them very tasty after your steak."

"What is the best place that we have not seen, Mr. Husted?" asked Charlie, but as to business and accounts, and set-for the mountains now, he can't be beat; speech.

"Well, there's Buttermilk Falls," said the little man, very humbly.

"Buttermilk Falls!" exclaimed his wife. "Well, Stephen Husted, is it possible that you mean to drag these children to that place? Why, nobody goes there."

"That's just as they please," said her husband. "Only as to dragging, if they run, and jump, and spring as they generally do, I don't see as I'll have much call to drag 'em. These youngsters beat all for climbing, doctor, that ever I did see. Why, even Miss Hattie here never wants more than a helping hand. I haven't had to lift her more than once or twice in all the tramps we have been on. They're good for Buttermilk, Martha. They'll do it, and come down as fresh as daisies."

"Well," said Mrs. Husted, with a sigh of resignation, "I never set myself against Stephen on the mountains. It's just the one p'int on which he knows more than I do; but I'm safe to say that they'll all come back with skinned hands and blistered feet. You'll cost me half a dozen fresh eggs, too, for it'll take the lining skins of all of 'em, if not more, to mend your broken toes, you see if it don't."

But it was decided to start on the expedition in spite of Mrs. Husted's remonstrances; and shortly after breakfast, with their dinner neatly packed in a large basket which their leader slung on a stick over his shoulder, the little party set off

in high glee, jubilant over the fact that the excursion which they had planned was one which was so seldom undertaken.

They had quite a distance to traverse before they reached the path which led up the face of the Falls; for Mr. Husted's house was situated more than a mile north of the mountain, down which the tumbling cataract rushed, fall after fall, in ten or twelve separate cascades.

Leaving the road at length, they struck directly up the face of the mountain, and soon found that there was hard work before them; for huge rocks, which must be clambered over, unless they chose to spring through the dashing, laughing water, which gurgled round them on every side, rose above them in all directions. But the boys could climb like monkeys, and Mr. Husted, being as tough and wiry as he was small, swung Hattie easily over every obstacle which she could not master; and these were not many, for the light little feet tripped and sprang from point to point, as if they were winged.

"Hallo! look at this monster!" cried Charlie, who was somewhat in advance of the rest of the party. "I don't know how you're going over this, Hattie."

Hattie looked in some dismay at "the monster." A rock five feet high lay in their path; a square mass, the only means of surmounting it the barkless trunk of a tree covered with a light moss which, being soaked with the spray of the dancing water, only added to the difficulty of crossing it in safety.

"What will we do?" asked Charlie.

"Shin it," cried Harry; and, suiting the action to the word, he sprang upon the log, and, raising himself by that peculiar mode of locomotion which is dignified by that name, was soon standing triumphantly, waving his hat, and shouting "Excelsior," on the summit of the rock.

"But Hattie, I meant Hattie," said Charlie, doubtfully.

"Oh, I'll take care of Hattie," said Mr. Husted. "Go up to the top yourself, and hold your staff down so that she can cling to it, for I'm afraid to trust Harry's lame arm, and I'll manage the rest. Now, Miss Hattie," when Charlie had reached Harry's side, "we'll walk up together. As soon as you can reach the staff, take hold of it."

Lifting her upon the fallen log, and keeping his hands firmly on either side of her slender waist, he guided her safely up the sharp and slippery slope, instructing Charlie to draw the staff slowly backward as they advanced, and in a very few moments Hattie stood beside the two boys.

"Now turn around, and look about you," said Mr. Husted, as soon as they were all gathered on the top of the rock.

Even these noisy, thoughtless boys stood silent, gazing at the beautiful picture. Rock piled on rock, in magnificent confusion, covered with moss of the clearest, brightest green, rose before them; and over all the limpid water dashed merrily down, leaping from point to point as if wild with joy in its freedom and beauty, the diamond-like spray burning and gleaming in the sunlight.

"Oh!" said Hattie at last, with a long deep breath of perfect enjoyment.

"Pretty nice, ain't it?" said Mr. Husted, in a tone of admiration as strong and heartfelt as if his pleasure had been expressed in sentences of rounded eloquence. "Wait one minute till I show you the echo."

He took a pistol from his pocket, and fired it into the air. Report on report followed each other in quick succession; and even when the sound had lost its first sharpness, it went booming on from rock to rock, and from hill to hill, until it lost itself among the distant peaks. "I always did think that this was the nicest place in all the Catskills," he said, when it was quiet again; "but there's just one out-look here that's better yet, and if we're to see it, we must be on our way."

On again, over the rocks and the stones, turning aside from the bed of the brook oftentimes into the woods on one side or the other where the water ran so deep as to prevent their passage; over huge, fallen trunks which had lain for ages in those deserted woods,—lain so long that

the hard wood had slowly, year by year, turned soft and yielding, so that when a foot or hand of some one of the party did but touch the beautiful cushion of moss which covered it, it sank and crumbled beneath the weight.

A little after mid-day they sat down to rest, and to unpack the tempting-looking basket which Mrs. Husted had prepared for them,—prepared most lavishly too, her objections to the proposed expedition not having expressed themselves in her provisions for its needs.

A large, flat rock, which lay at the foot of a high fall, but quite out of the reach of the leaping water which looked, as it sprang merrily down the height, as if it were trying to dash them with its sparkling spray, made an excellent table. Hattie and Charlie unpacked the basket, while Harry went to the basin of deep water which was found at the foot of the fall, to fill the tin cups, and Mr. Husted rolled up four large stones for chairs. Comfortably seated around their table, they discussed cold chicken, eggs, biscuits, pies, etc., with the strongest interest and attention; and then lay back upon the sunny rock to rest for half-an-hour preparatory to another hard scramble.

"See my hands," said Harry, holding up two palms from each of which he had in some way taken off the skin near the wrist. "I didn't know I had done that."

"Oh, you bark easy, this crisp weather," said Mr. Husted. "You'll have a chance to use some of Martha's egg-skins;" and he gave a long, low chuckle, his limbs meanwhile shaking with a peculiar motion which always seemed to seize upon them when he was amused.

"Mr. Husted wasn't really vexed by our deciding to take this tramp, was she?" asked Hattie.

"No, child. Martha feels she must have her say, that's all. She's the best-hearted creeter you ever did see; it's only her tongue that's so sharp. Why, she wouldn't go to hurt a fly, Martha wouldn't; and yet, to hear her talk, you'd think she was the ugliest-tempered woman in the country; but, why, she's just the finest. She ain't got her match in this township, nor I don't believe, in the whole United States, Martha ain't. All the while I was courtin' her, she was a'most snappin' my head off from day to day. But I held on, for I could see it wasn't only but skin deep; and it's been so ever since. She's sly outside, and no mistake; but you get inside of her, and she's all right there. Now if we're to see the highest fall, we must be off."

So away they went again, refreshed and invigorated, winding up the long, steep, rough slopes; or, where the water was more shallow, going up the bed of the brook, as they had done before, coming out, from time to time, face to face with another beautiful cataract.

"Here's the beauty of them all," said Mr. Husted, as they stood looking up at one of these cascades which the rays of the sun struck at such an angle that a magnificent rainbow hung above its sparkling waters. "Not that it's really so high a fall as some of the others, but the sweep you get from the top of it is surprising. Come up, and we'll sit there awhile, for it's a hard place to get away from."

Passing up at the side of the fall, they found themselves upon a table-rock, and, pushing their way through the thick growth which had sprung up from the crevices, came out upon the verge.

No wonder the simple countryman had called it "a hard place to get away from."

Looking directly down before them, they saw, stretching far away, the path over which they had come; the gray rocks, with the foaming water dashing over them, or plashing musically against their sides; the huge stones covered with brightest moss, or white and gray lichens, with long, drooping ferns waving their graceful leaves in the clear sunlight. All around them were the grand old mountains, rising serenely in their magnificent beauty on every side, wrapped in their flowing robes of crimson, green, and gold, standing out majestically against the brilliant blue of the autumn sky, while at their feet knelt the soft, smooth valleys.

Awed into silence, the little group stood gazing out upon the beautiful scene, breathless with delight.

"That's a neat little mountain, that little, green fellow over there," said Mr. Husted, touching Hattie's shoulder, and pointing toward the west where a wooded hill lifted its green head still untouched by a single autumn hue.

The words grated on Hattie's sensitive ear, but they were spoken in a low, soft voice; and, turning to look at the speaker, she saw that his uncultivated face bore a refined, elevated expression which she had never seen in it before.

"Yes," she said, gently, "it is beautiful. It is all beautiful. It is so grand, and yet it is so lovely and so sweet."

"I don't know how it is," he said, in the same low voice; "I always feel like a child, somehow, when I get up here. It makes one feel so very little, so very much as if there was nothin' to 'em. It always makes me think of Moses standing on Mount Nebo; for it seems as if, if God spoke out, kind and gentle, from the sky, 'Come, Stephen,' to me, I could lay me down here just as easy, and die so peacefully."

Hattie's heart smote her for her impatient thought of his first words. There was something so touching in this plain, ignorant man's deep appreciation of the matchless scene. Many a time, through all her after life, when she was tempted to think lightly of those less refined and less fully educated than herself, there would come to her the recollection of Stephen Husted's rapt face, and the echo of the tone of that simple, "Come, Stephen."

But they could not stand for ever entranced by that glorious view, and Mr. Husted was the first to waken from the spell, and suggest their departure; for the afternoon was speeding on, and they must descend the mountain before nightfall. So they turned away, slowly and reluctantly, toward home.

"Wait a minute," said Mr. Husted, "I don't feel quite sure of the path, for it's more than a year since I've been up here. There is a high tree on the top of a knoll out yonder, and I'll just climb it, and see if I'm all right. We're so shut in here, I can't see my bearings."

They had been walking down the mountain-side for some minutes, and were now in a thick piece of woods. Leaving the two boys and Hattie together, with injunctions not to move from where they stood, their guide walked rapidly away, only pausing to lay his pistol down at the root of a tree, saying, "Don't touch that, boys, it's loaded with ball now. I'll leave it here lest it shouldn't approve altogether of climbing trees."

He was scarcely more than fairly out of sight, when a low, growling sound came through the woods behind the little group.

"What's that?" said Hattie, turning quickly.

She was not a particularly timid girl, but the woods were very lonely, and the sound was anything but reassuring.

"What is it, Charlie?"

"I don't know, Hattie."

But he had a strong suspicion, nevertheless; a suspicion so strong as to make him a step nearer to the pistol which lay at the foot of the tall pine-tree.

"Oh, Charlie, look!"

She grasped his arm tightly, pointing forward with the other hand; but the boys had both seen the shaggy, brown bear whose sudden appearance among the trees had wrung that cry from the startled girl.

In a moment Charlie had pushed her behind the tree, seized the pistol, and planted himself before her, Harry taking his place at his side.

"Mr. Husted! oh, Mr. Husted!" screamed Hattie in terror.

But Mr. Husted was up among the top-most boughs of a high tree many rods away from her, and the cry did not reach him.

"Hush, Hattie. We'll take care of you," said Charlie, in a low, constrained voice.

(To be continued.)



**THE BRITISH AMERICA ASSURANCE COMPANY.**

**FIFTY-NINTH ANNUAL MEETING OF SHAREHOLDERS.**

**Directors' Report and Financial Statement—Changes in the Directorate—Issue of New Stock Authorized.**

The Fifty-Ninth annual meeting of the Shareholders of this Company was held at the Company's office, corner Scott and Front streets, Toronto, on Thursday; the Governor, Mr. John Morison, occupying the chair.

Among the Shareholders present were:— Messrs. Henry Pellatt, S. F. McKinnon, John Morrison, George A. Cox, T. H. Purdom, Wm. Adamson, Augustus Meyers, Thos. Long, A. M. Smith, Robert Thompson, J. J. Kenny, H. M. Pellatt, Robert K. Jaffray, Jos. Jackes, Thomas Walmsley, J. K. Niven, Geo. Gamble, John Hoskin, Q. C., J. M. Brooks, Rev. Dr. Griffin, (of Galt), Wm. Ross, P. F. Ridout, P. H. Sims, B. Jackes, Walter MacDonald, W. H. Banks, F. G. Fox, E. J. Hobson, W. E. Fudger, E. G. Fitzgerald, Alfred F. Colby, Alex. Wills, and H. D. Gamble, the Company's Solicitor.

Mr. W. H. Banks, the Assistant Secretary, read the following:—

**ANNUAL REPORT.**

The Directors have pleasure in submitting to the Shareholders the Fifty-Ninth Annual Statement, exhibiting the financial position of the affairs of the Company, accompanied by the balance sheet for the year ending 31st December, 1892, duly audited, from which it will be seen that the amount of business transacted during the year was \$812,589.25, as compared with \$765,057.71 for the year 1891, representing an increase in premium income of \$47,531.54, while the profit of the year's transactions amounts to \$27,442.57.

The aggregate destruction of property by fire during the year in Canada and the United States has been estimated at \$132,000,000, and it is to be hoped that the heavy loss resulting therefrom to the various companies will lead to measures which will place the business on a more satisfactory basis.

Your Directors have to mourn the loss of one of their members in the death of Dr. Hugh Robertson.

The following members of the Board have resigned during the year, viz.; Messrs. John Y. Reid, John M. Whiton, and John Morrison, jr.

To fill the vacancies created by the decease of Dr. Robertson and the aforesaid resignations, Messrs. George A. Cox, A. M. Smith, S. F. McKinnon, and J. J. Kenny have been elected directors of the Company.

It is very gratifying to your directors to be able to testify to the efficiency, fidelity, and active co-operation of the agents, special agents, and office staff in guarding the interests of the Company.

All of which is respectfully submitted.

JOHN MORISON,  
Governor.

Balance from last statement.....	435,267 26
Profit and loss .....	27,442 57
	<b>\$ 462,709 83</b>

**REINSURANCE LIABILITY.**

Balance at credit of surplus fund....	\$ 427,709 83
Reserve to reinsure outstanding risks	350,992 07

Net surplus over all liabilities....\$ 76,717 76  
To the Governor and Directors of the British America Assurance Company:

Gentleman,—We, the undersigned, having examined the securities and vouchers and audited the books of the British America Assurance Company, Toronto, certify that we have found them correct, and that the annexed balance sheet is a statement of the Company's affairs to 31st December, 1892.

R. R. CATHRON, }  
R. F. WALTON, } Auditors.

Toronto, Ont., 7th February, 1893.

The adoption of the report was moved by Mr. Morison, and in seconding it, Mr. J. J. Kenny referred to the changes which had taken place in the Directorate of the Company. He said that for some time past a number of the large Shareholders of this Company, as well as many gentlemen interested in the Western, had held the opinion that two companies transacting, as these two companies do, the same lines of business throughout the same extended territory, and having their head offices within a few doors of each other, might, by working in harmony, be of material assistance to each other. He pointed out that the business of a fire insurance company differs widely from that of most other financial and commercial institutions, inasmuch as one of the chief requisites of a fire insurance office is that it should possess facilities for reinsuring or placing with other companies such risks as its representatives may be able to control in excess of amounts which it is prudent for it to carry; so that by the interchange of excess lines one company can materially aid another, while at the same time accommodating its own agents by accepting larger risks than it could otherwise do; and as a matter of fact the British America and Western have, since the change in their relations to which he had referred, exchanged more business in the last two months than they had done in the preceding five years. He also pointed out many other ways in which the business of the two companies might be conducted to mutual advantage, and, on behalf of the gentlemen connected with the Western who have become interested as Shareholders in the British America, he desired to say, that nothing is farther from their intention than that one company should be absorbed by the other, or that either should lose its identity as a distinct corporation. Their action in purchasing stock of this Company and accepting seats at the Board has been prompted rather by a desire to uphold one of Toronto's oldest financial institutions, and by a wish to perpetuate the time-honoured name of the "British America," believing as they do that in the field of fire insurance on this continent there is ample scope for all the companies now engaged in it, and that both the British America and the Western will be materially strengthened by the community of interests now established between the two companies.

The report was adopted.

Mr. George A. Cox then introduced a by-law providing for the increase of the Capital Stock of the Company to \$750,000 by the issue of \$250,000 of new stock at a premium of 15 per cent., or \$7.50 per share, to be allotted to present Shareholders in the proportion of one share for each two shares held by them. He pointed out the necessity for a large capital for a company doing an extensive business such as this transacts, owing to the fact that a large proportion of the assets were required for deposits with Insurance departments in the United States, as well as in the Dominion of Canada, and the importance of the Company having at all times sufficient available assets to meet any possible demands upon it in order to command the fullest confidence. He pointed out also that after providing a fund which is considered ample for reinsuring or running off the business on the Company's books the statement presented shows a surplus of \$76,717.76 in excess of capital and all liabilities, so that he considered the price fixed at which the new stock would be issued was fair and reasonable. Intending subscribers might naturally enquire as to the prospects of a fair return on the investment. This was not an easy question to answer in any business, and particularly in that of fire insurance. The most conservative directorate and the most stable and judicious management could not with safety make any predictions or promises as to the future, but he had had a statement prepared showing the results of the business of this Company for the last twenty years. During that time the total income amounted to \$16,151,579.22, the losses and expenses to \$15,015,637.51. Dividends paid to Shareholders, \$798,140.66, or within a fraction of nine per cent. per annum for the twenty years ending on the 31st December last; and he thought they might reasonably entertain the hope that the average results for the next twenty years may at least be equally satisfactory. He moved, seconded by Mr. S. F. McKinnon, the adoption of the by-law, which was carried unanimously.

A vote of thanks was tendered to the Governor, Deputy-Governor and Directors for

their attention to the interests of the Company during the past year.

Messrs. Henry Pellatt and J. K. Niven were appointed Scrutineers, and the voting for Directors to serve during the ensuing year was proceeded with.

The following gentlemen were elected:— Messrs. George A. Cox, S. F. McKinnon, A. M. Smith, Thos. Long, John Hoskin, Robert Jaffray, Augustus Meyers, H. M. Pellatt, J. J. Kenny.

At a subsequent meeting of the Board Mr. Geo. A. Cox was elected Governor and Mr. J. J. Kenny Deputy-Governor for the ensuing year.

**A QUEBEC MIRACLE.**

**A CASE THAT HAS ASTONISHED THE ANCIENT CAPITAL.**

**Thos. Crotty's Remarkable Recovery—Helpless, Tortured and Deformed by Inflammatory Rheumatism—Taken to his Home from a Hospital to die when Relief Comes—The Particulars of the Case as Investigated by a Telegraph Reporter.**

The Telegraph, Quebec.

It is admitted on all sides that this is an age of wonders, and there is no reason why wonders should not be accomplished in medical as well as in other branches of scientific research. Of late scarcely a week passes but what we read in Canadian and American newspapers of remarkable cures accomplished through the use of Dr. Williams' Pink Pills for Pale People. We confess that we have not paid much attention to their worth until lately, when more than one marvellous cure in our midst has been brought to our attention, convincing us, as well as others, of the priceless value of Dr. Williams' Pink Pills. Among the cases thus brought to our notice is one which we consider it our bounden duty to chronicle. The case is that of Mr. Thomas Crotty, a young man well known in the city of Quebec, who has been brought back from the very brink of the grave to restored health. The subject of this sketch is the son of Mr. Thomas Crotty, who resides at No. 63 St. Patricks street. Thos. Crotty, Jr., is 29 years of age and for the past eight years has been a martyr to inflammatory rheumatism, in fact so much so that for the past year he has been a deformed cripple. Last winter he was removed to the Hotel Dieu Hospital for treatment. Every day he gradually grew worse, and his sufferings, according to the good sisters in charge, were excruciating. The very flesh left his body; and from his chest downwards he became paralyzed. His arms and legs were twisted into a misshapen condition, and the poor fellow was an object of pity to look upon. During the month of May last he became blind and deaf, and was unable to move even his head without causing intense pain. His digestive organs refused to act, and the only nourishment he could partake of was milk and that had to be given him with a spoon, and at one time his mouth had to be forced open while the poor fellow was being spoon-fed. Finally his life was despaired of by the attending physicians, Drs. Vallee, Catellier and Turcotte, who admitted that they could do nothing for him, and said that his death was only a matter of time. When Crotty's mother heard this she determined on bringing her son home to die. Consequently on the 24th. of May last the patient was wrapped up in flannels and taken to his parents' home by means of the city ambulance. After an elapse of two weeks his sight returned, but otherwise his condition was apparently growing worse. It was at this juncture that the members of the family had their attention arrested by one of the remarkable cures published in the Telegraph, resulting from the use of Dr. Williams' Pink Pills. Crotty asked his mother to procure some. The good woman never for a moment thought they would be of any use, but determined to gratify him. By the time the second box was used it was seen that there was a very slight change for the better, and this gave hope to persist in the use of the Pink Pills, and Crotty continued taking them until he was brought so often to the attention of the Telegraph, that we determined to investigate the matter for ourselves, and one

of our reporters was despatched to see Crotty, whom he knew very well for years, as he was one of the first boys, when the Telegraph was started twenty years ago, to sell the paper, and we have known him ever since and watched his enterprising career, and the majority of the citizens of Quebec will recognise in him Thomas Crotty, the book agent.

**MR. CROTTY'S STATEMENT.**

When it was found that Crotty was getting better it was decided to remove him again to the Hotel Dieu Hospital, and there our reporter found him reading a newspaper and looking quite cheerful, and apparently very far from the grave. In the course of a long interview Mr. Crotty corroborated what the reporter had already heard adding that he never expected to be alive at present, and his friends who saw him alive last May entertained the same opinion. Said Crotty, "I owe my life to Dr. Williams' wonderful Pink Pills. It is well known in this city that I have suffered with inflammatory rheumatism for the past eight years, but no one but myself can know the agony I suffered, because it is indescribable, I often prayed to be relieved by death. On the 24th. of May last when the doctors gave signed to meet death as a pleasure, but me up I was taken home and I was re-kind Providence had willed it otherwise. It was then that I came across one of those wonderful cures through Dr. Williams' Pink Pills and determined to try them. At my solicitation my mother got some and strange to say before I had been taking them very long I felt a difference in my condition. This encouraged me and continuing their use I could feel that the blood which had left off coursing through my veins was once more circulating. As time went on the terrible pains began to cease and my appetite began to return, and I found that I was being brought back from the grave to a new life. My legs and arms, which had been paralyzed, began to show life and I am now sensitive to the least draught of air. I then thought that I would be better in the hospital and was again brought back, and am improving in health and strength every day. The doctors have not interfered with my taking Pink Pills, though they first examined them very curiously."

Crotty showed the reporter how his once deformed limbs were regaining their proper shape. There is a stiffness still in the joints of his knees and wrists, which is only to be expected after his years of suffering, but in other respects he is a healthy man, eating well and sleeping well. The good sisters in charge of the hospital agree that he is cured through the agency of Dr. Williams' wonderful Pink Pills, and every day they bring visitors to see the patient and the wonderful cure which has been accomplished by this remarkable remedy, which is to-day acknowledged to be one of the greatest achievements of modern science.

The reporter called at the residence of Mr. Crotty's parents, and his story was fully corroborated by Mrs. Crotty, an intelligent woman, who expressed in warm terms the gratitude she felt at her son's restoration from a life of agony, from, in fact, a living death.

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

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

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

<b>ASSETS.</b>	
Bonds, Stocks, and other Investments.....	\$ 676,338 37
Real Estate.....	150,000 00
Office Furniture, Business Maps, etc....	26,822 55
Agents' Balances.....	117,316 94
Cash in Bank.....	35,927 45
Cash in Office.....	5 14
Interest due and accrued.....	9,160 25
	<b>\$1,015,570 70</b>
<b>LIABILITIES.</b>	
Capital Stock.....	\$ 500,000 00
Losses under adjustment—	
Fire.....	\$ 65,009 39
Marine.....	1,371 86
	<b>66,381 25</b>
Dividend No. 97 — Balance.....	3,979 62
Dividend No. 98.....	17,500 00
	<b>21,479 62</b>
Balance.....	427,709 83
	<b>\$1,015,570 70</b>
<b>PROFIT AND LOSS.</b>	
Fire Losses paid.....	\$ 409,345 53
"    "    unpaid.....	65,009 39
	<b>\$ 474,354 92</b>
Marine Losses paid.....	\$ 46,202 32
"    "    unpaid.....	1,371 86
	<b>47,574 18</b>
Commissions and all other charges....	259,208 52
Government and Local Taxes.....	20,819 96
Taxes, etc. on Company's Buildings....	3,332 93
Depreciation in Investment, etc.....	11,833 49
Balance.....	27,442 57
	<b>\$ 844,566 57</b>
Fire Premiums.....	\$ 782,413 84
Less Reinsurance.....	51,233 83
	<b>\$ 731,180 01</b>
Marine Premiums.....	104,260 66
Less Reinsurance.....	22,851 42
	<b>81,409 24</b>
Interest.....	26,547 94
Rent Account.....	5,429 38
	<b>\$ 844,566 57</b>
<b>SURPLUS FUND</b>	
Dividend No. 97.....	\$ 17,500 00
Dividend No. 98.....	17,500 00
	<b>35,000 00</b>
Balance.....	427,709 83
	<b>\$ 462,709 83</b>



**IT ISN'T IN THE ORDINARY WAY** that Dr. Pierce's Favorite Prescription comes to the weak and suffering woman, who needs it. It's guaranteed. Not with words merely; any medicine can make claims and promises. What is done with the "Favorite Prescription" is this: if it fails to benefit or cure, in any case, your money is returned. Can you ask any better proof that a medicine will do what it promises?

It's an invigorating, restorative tonic, a soothing and strengthening nerve, and a certain remedy for the ills and ailments that beset a woman. In "female complaint" of every kind, periodical pain, internal inflammation or ulceration, bearing-down sensations, and all chronic weaknesses and irregularities, it is a positive and complete cure.

To every tired, overworked woman, and to every weak, nervous, and ailing one, it is guaranteed to bring health and strength.

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\$7.00 Watch.

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We will sell, for the next 30 days only, this watch for \$7 cash, mailed post paid to any address upon receipt of price. Address

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Throat,  
Coughs,  
Colds,  
and  
Diphtheria  
have for  
50 YEARS  
yielded to  
Perry Davis'  
Pain Killer**  
Buy Big 25¢ Bottle

## Ministers and Churches.

The Rev. D. C. Hossack, M.A., has been called by the Parkdale congregation.

The Rev. J. H. Beatt, of Cumberland, has been preaching with much acceptance for the past two Sabbaths in St. Andrew's church, Berlin.

Miss Calder, who sometime ago left Beaverton for Mhow, India, has safely reached her destination; and is now busy acquiring the language.

The Presbyterians of Paris are pushing the erection of their new church. It is expected contracts for the building will be let early this month.

Rev. James Gilchrist of Pierson, Man., has accepted the call from Blytheswood, etc., Chatham Presbytery, and will be inducted on Monday, 13th March.

Mr. Arch. McLean of Knox College, preached recently in Knox church, Hamilton. The local papers says that "with fervid eloquence he spoke in pure, classic Gaelic."

Friends having S. S. literature to dispose of, will confer a favour by sending it to Knox College, addressed to the Corresponding Sec'y. of the Missionary Society. This will enable students, on leaving in the spring for their respective mission fields, to take much needed supplies with them.

The numerous friends of Rev. Dr. George, formerly of Belleville, will be glad to know that his work in St. Louis, Mo., is flourishing. His Church raised last year for congregational, mission and benevolent purposes, the large sum of \$22,095.03

The Rev. G. M. Milligan delivered his lecture on the cultivation of the imagination, entitled, "A Want that is a Want," in the lecture room, St. James' Square Church, on Tuesday evening, Feb. 21st., to a most attentive and appreciative audience. A collection was taken up on behalf of mission work in which Mr. Carter's Bible class is interested.

Friday was a day of unusual interest to the congregation of Knox Church, Listowel, being the induction of Rev. J. A. Morrison, of Montreal, as pastor of the church. The Stratford Presbytery was present, as was also Rev. Principal McVicar, of the Presbyterian College, Montreal, who addressed the congregation. The induction services took place at 3 p.m. and in the evening a public reception in the form of a tea meeting was given the new pastor.

The annual meeting of St. Andrew's congregation, Eldon, was held recently, at which the reports read were of the most encouraging character and showed that the operations of the several departments of the church had been vigorously carried on during the year, and steady progress was being made. The following new managers were elected: Arch'd D. McEachern, P. R. McEachern and E. McEachern. The meeting was characterized by the greatest unanimity, and the pastor, Rev. D. D. MacDonald was in the chair.

Rev. R. Hamilton, of Motherwell, conducted the anniversary services of Knox church, Millbank, Sunday the 12th ult., preaching able sermons to large and attentive congregations. On the Monday evening following he lectured to an attentive and appreciative audience on his late trip to the Holy Land; dwelling upon the principal points of interest along the route, relating some of his experiences with the Arabs, etc. He kept the attention of the audience for about two hours. The sum of \$76 was raised on Sabbath and Monday evening.

One of the most gratifying contributions to the building fund of Manitoba college came into Dr. King's hands last week. It was a contribution of \$32.50 by some Chinamen in the city, in whose religious welfare, not so much Dr. King as his sister, Mrs. Watt, has taken a deep interest. The gift, which was wholly unsolicited, was accompanied by an address duly signed by the donors. It was presented in the house of Mr. and Mrs. James Thompson, both of whom have been long conspicuous for their interest in the Chinese of our city.

The annual report of Strabane Pres. church shows a slight increase in membership, a marked increase in the number attending Sabbath school and the number of children attending the church services. The finances in every department are in advance of any former year. Anniversary services were conducted on the 12th inst. by Rev. Dr. Jackson of Galt, and on the following evening an enjoyable tea-meeting was held, Mr. A. F. Pirie of the "Dundas Banner" occupied the chair. Excellent music was furnished by the choir of Knox church, Galt, which, together with readings and addresses, made an entertaining program. The proceeds amounted to \$110.

Among the vigorous societies of St. Andrew's Church, Lindsay, there is none more active and prosperous than the W. F. M. S. Already its members number about one hundred, making it one of the largest in the Presbyterian church. At the monthly meeting held last Thursday, a letter from Miss Calder, who studied in Lindsay and who has lately gone to India, was read. Mrs. Hamilton gave an account of the organization and development of the W. F. M. S. of the Presbyterian church in Canada, showing the circumstances that had called the society into existence, and Mrs. Johnston gave a brief outline of the work being done in the different fields.

The 5th annual congregational meeting of Wentworth church, Hamilton, was held on the evening of Wed., Jan. 25th ult. After devotional exercises the pastor, Rev. Jas. Murray was chosen chairman and Mr. R. Wallace secretary of the meeting.

The reports presented by the Session, Sunday School, Christian Endeavour Society, Womens' F. M. Society, Ladies' Aid Society, Young Mens' Bible Study and Mutual Improvement Society, Board of Management and Debt Fund Committee were all highly satisfactory and showed splendid work done during the year. The Session reported 85 additions, making at present a total membership of 322. For the schemes of the church the sum of \$410 had been raised. The Sabbath school report showed an enrolled membership of 475 scholars and 40 teachers and officers. Collections etc. amounted to \$415. The debt fund committee had paid \$722 on interest and mortgage, reducing the debt on the property to less than \$3,000. For all purposes there had been raised by the congregation \$3,450. A strong and active committee was appointed to take steps as soon as possible, to secure funds for the erection of a school room, the present accommodation being wholly inadequate for this work. At a subsequent meeting of the congregation it was decided to raise the pastor's salary to \$1,400 and pay his supply during the summer vacation.

The anniversary services in connection with the Wingham Presbyterian church were held on the first Sabbath of February. Rev. Mungo Frazer, D. D., of Hamilton, occupied the pulpit at both morning and evening services and delivered eloquent and stirring discourses to large congregations. A tea-meeting was held in the basement of the church on Monday evening from 5 to 8 p.m., after which speeches and lectures were in order. Dr. Frazer delighted his audience with his popular lecture: "What makes a Man," which abounded with wit and humor and was also full of rousing exhortations to the young men of Canada to "arise and be men" and make progress for themselves and their country as the future of all nations depended on the young. Short addresses were also delivered by the pastor, Rev. H. McQuarrie, and the resident ministers. The choir, under the leadership of Prof. Scott, held a musical service prior to the lecture and also rendered several selections very acceptably during the evening. The church have reason to be gratified with the success financially as \$173 was realized for the two days, which is very fair as no special appeal had been made.

The Georgetown and English River Woman's Missionary Society held a public meeting in Knox Church, Howich, on the evening of February 1st. The Rev. G. Whillans occupied the chair. An exceedingly interesting programme was carried out consisting of addresses by the Revs. C. Heine of Montreal, J. McDougall (returned missionary) and C. M. McKeracher; a recitation entitled "The Famine Cry," by Miss E. Cunningham; music by the choir; a solo by Mr. Heine; the presenting of the annual report, and the reading of a letter from Mrs. G. A. Grier, President of the Montreal Society. Mr. McDougall was listened to with rapt attention as he vividly described idolatry in China and the persecutions to which our own missionaries were recently subjected there. Mr. Heine, who is thoroughly acquainted with French work, made an eloquent appeal on its behalf. Mrs. Grier's letter, read by the Cor. Sec., after the devotional exercises, gave tone to the meeting. Its lofty sentiments and earnest appeal made an impression which will not soon be forgotten. The Rec. Sec.'s report showed that the following officers had been elected.—President, Mrs. John Templeton, Vice-presidents, Mrs. McKeracher, Mrs. Whillans, Mrs. W. Cunningham, Mrs. A. Brodie; Treasurer, Mrs. G. McClenaghan; Rec. Sec., Mrs. J. McKelb; Cor. Sec., Miss T. A. McKeracher; Reps on the Montreal Executive Committee, Mrs. A. Brodie and Miss T. A. McKeracher. The Treasurer's report showed that \$197 had been contributed, which was apportioned as follows: \$50 to support a pupil in Pointe Aux Trembles, \$50 to Honan, \$25 zenana work in Central India, \$25 to make Miss J. McD. Muir a life member, \$38 to Home Mission work in the North West, and the remainder to defray current expenses.

The annual report of Knox Church, London South, showed satisfactory progress in the various organizations connected with the congregation. Forty-three new members had been received, the net increase being 20, making the total number of communicants on the roll 207. The amount contributed to the mission schemes of the church was \$337.43, as compared with \$290 for 1891. The Women's Association contributed \$346.09 to the reduction of the church debt. The Sunday school roll contained the names of 218 scholars, an increase of three over the preceding year. The W. F. M. Society and the Christian Endeavor Society reported additions to the membership and increase of income. The total income of the congregation was \$3,321.11. Messrs. John Macpherson, Col. Gartshore and Alex. Ferguson were elected on the board of management. Before the meeting closed an event of unusual interest transpired, Mr. James Stewart, secretary-treasurer, was presented with a valuable gold watch, the inscription on which was: "Presented to James Stewart by the congregation of Knox Church, in appreciation of his valuable services as secretary and treasurer."

The anniversary services of Zion Church, Carleton Place, were conducted by the Rev. Prof. Ross, of the Montreal Presbyterian College, who preached most acceptably morning and evening to large congregations. The annual soiree in the Opera Hall was an enjoyable entertainment, the programme being exceptionally good. Tea was served by the ladies early in the evening, and shortly after eight o'clock, the pastor, Rev. A. A. Scott, took the platform and announced the programme, which consisted of musical selections by the choir, addresses by Revs. McNair and Sheldon; recitations by Miss McEwen of Ashton, and Miss Bessie Gram; solos by Misses. Hopkirk and Morgan, and Messrs. Jackson and Duff, and an instrumental trio by the Misses and Mr. Duff. Each of the numbers was well executed, and the performers received their merited share of applause. The total receipts amounted to \$155 odd.

The annual meeting of the Toronto Presbyterian Society was held on Friday, Feb. 24th in Erskine church. The attendance was large, particularly in the afternoon. After devotional exercises the reports of the Sec. and Treas. and convener of the North West Supply Committee were read and confirmed. A letter was read from Mrs. McMurrich, the retiring president, expressing regret at not being able to be present; and saying her health was much improved. How to conduct the devotional part of our meetings was the subject of an interesting discussion. One suggestion was that each member answer to the roll call with a verse of Scripture, on some subject previously announced; another that the president might ask some one to read the Scripture lesson for her; another that several ladies, without mentioning names, be asked to offer sentence prayer. At the close of morning session words of welcome to Erskine church were spoken by Mrs. Kerr, and a cordial invitation was extended to all present to remain for lunch; which proved the good taste and large-hearted hospitality of the ladies of Erskine church. The first order of business in the afternoon was the announcement of the officers elected for the ensuing year as follows: Pres.,

# Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

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It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach and making the process of digestion natural and easy.

Descriptive pamphlet rec on application to  
Rumford Chemical Works, Providence, R.I.  
Beware of Substitutes and Imitations.

For Sale by all Druggists.



Mrs. Gray, Brampton; 1st Vice-Pres., Mrs. McMurrich; 2nd Vice-Pres., Mrs. J. C. Hamilton; 3rd Vice-Pres., Mrs. Frizzell; 4th Vice-Pres., Mrs. John A. Paterson; Treas., Miss Reid; Sec., Miss George; conveners of N. W. S. Com., Misses Warnock, J. Smith. A synopsis of Treas., Sec. and Convener of N.W.S. Com. reports was read. Money received during year \$7,037; this includes a donation from Mrs. Hundon for the support of cots in Indore Hospital of \$1,030. Average attendance, 1,168; general society numbers 725; New Life members, 18; amount of clothing sent to N. W., 1,620 pounds, money received for N. W., \$234. The treasurer was authorized to hand Dr. Reid the sum of \$5,866.79. Mrs. McLaren offered the dedicatory prayer. A solo was given by Miss Westman and a reading, "Woman's Power," by Miss Martha Smith, daughter of the late Rev. John Smith, of Erskine church. Miss Alexander spoke of work on the Pacific coast and gave a vivid description of the sad condition of the Chinese in San Francisco, where she had laboured for years. They are really heathen and have their own gods. She spoke of Rev. Mr. Winchester's school for children, and said he was the right man in the right place. Miss Stevens, of the China Inland Mission, gave very many interesting facts in connection with their work among Chinese women and children and spoke of the elevating influences of Christianity. The next annual meeting will be held in Leslieville and the semi-annual at Unionville. Closed with devotional exercises.

A good report reaches us from the congregation at Port Perry, where the Rev. R. Whiteman, B.A., has been labouring most acceptably for sometime past. During the past year 62 had been added to the membership; 19 had removed to other congregations; 12 received the ordinance of baptism; and two elders—Mr. James Bowman and Dr. G. W. Clemens—were added to the Session. The financial report indicated that \$2,300 had been raised for all purposes. The collections in the Sabbath school amounted to \$267; and the school is in a highly flourishing condition, owing largely to the self-denying labours of Major Forman, for many years the energetic superintendent. It is gratifying to know that his valuable work is appreciated; as, before the close of the annual meeting, he was presented by the officers and teachers with a handsome easy chair, accompanied by an address expressive of the donors' high estimate of Major Forman's long and valued services; and also of the hope that he might still be spared for many years to engage in the work he loved so well. Major Forman replied in fitting terms.

The Guelph Presbyterian Society of the W. F. M. S. held its annual meeting in the Central Pres. Church, Galt, Wednesday, 23rd ult. The attendance was large of officers and delegates, who were hospitably entertained by the ladies of Knox and Central Pres. Churches. The morning and afternoon sessions were occupied with business in connection with supplies for North West Indian schools, an address by Mrs. Wilson, of Neemuch, on missionary work in India, a solo by Miss Spalding and a recitation by Miss McCallum, of Galt. Mrs. McCrae, of Guelph, spoke on the necessity for a Missionary Training Home in Toronto. In the evening addresses were given by Rev. Dr. Jackson of Galt; and Rev. J. A. McDonald, of St. Thomas. The contributions of our society for the past year were in cash, \$2,412.70; besides goods to the value of about \$300 were sent to Cote and Kesekoos Reserves. The following officers were elected for this year: President, Mrs. J. A. R. Dickson, Galt; 1st Vice-President, Mrs. D. McCrae, Guelph; 2nd Vice-President, Miss Smellie, Fergus; 3rd Vice-President, Mrs. T. Goldie, Guelph; 4th Vice-President, Mrs. Jackson, Treasurer, Miss H. Cant, General Secretary, Miss E. Kerr, Galt; Secretary of Supplies, Miss Ross, Galt; Secretary of Supplies, Miss McCrae, Guelph.

On 10th. inst., at Brantford the Presbytery of Paris met at 10 a.m. in Zion church lecture room. There were present Rev. W. S. McTavish, St. George, moderator; Dr. Cochrane, and Messrs. McKay, Hutt, Tolmie, Thompson, Hardie, Sinclair, Cockburn, Myers, Patterson, Stralith, McGregor, and Jolmsen, ministers; and Messrs. G. Bryce, D. Rutherford, C. Buck, A. Spence, R. Russell, John Hunter, Alex. Hunter, J. E. Smith, and R. Allison elders. Among the more important items of business transacted was the following:—The call from Onondaga and Alberton to Rev. Mr. Marsh was set aside, the reverend gentleman having declined to accept. A letter was read from Rev. D. M. Beattie, of East Oxford, who is now sojourning in the south for his health, returning thanks to the Presbytery for their kindness in supplying his pulpit for the past four months. Mr. Hardie presented a report from the mission stations of New Dundee and Baden. It was agreed that these should be supplied during the coming summer months by a student from Knox College Missionary Society, and the clerk was instructed to

correspond with the Presbytery of Guelph in regard to its future relations. A call to Rev. R. W. Leitch, Point Edward, to Waterford and Windham was laid upon the table. On motion the call was sustained and ordered to be sent to the Presbytery of Sarnia that in the event of the call being accepted the settlement may take place at an early date. It was agreed to ask the Augmentation Committee for a supplement of \$200 to assist this congregation, and that the same supplements already given to Onondaga and Mt. Pleasant be continued. It was also agreed to ask the Home Mission Committee for a grant for the mission work in Brantford. A report was given by Rev. Mr. McGregor on the station of Verschoyle. A church has been built, costing nearly \$5,000 and opened free of debt. Rev. Mr. Hardie, of Ayr, presented a partial report of the statistics of the Presbytery, and was asked to complete it for the next meeting. Rev. Mr. Myers gave in a report in regard to certain proposals for effecting greater liberality in the congregations of the Presbytery, and suggesting that a mission leaflet be published for circulation among the members. Mr. McGregor was instructed to bring the matter up again at the next meeting. Mr. Hutt, minister, and Mr. Russell, elder, were nominated for the Synod Committee on Bills and Overtures. Mr. Smith, elder, from Glenmorris congregation, reported that Mr. Pettigrew, their respected minister, was slowly recovering from a severe and protracted illness, and that it would be some time before he would be able to attend to his pulpit duties. The matter of supplying the pulpit was left in the meantime in the hands of Rev. W. S. McTavish and other ministers of the neighbourhood, who will report at the next meeting of the Presbytery. The meeting then adjourned until the second Tuesday of March, when the Presbytery will meet in St. Andrew's church, Ingersoll, at twelve o'clock. The Presbytery were entertained by the ladies of Zion Church at dinner at 1 p.m., and at tea at 6.30, along with the ladies of the Foreign Mission Auxillary. A hearty vote of thanks was given, on motion of Dr. McMullen, to the ladies for their great kindness, to which Dr. Cochrane responded in fitting terms.—W. T. McMullen, Pres. Clerk.

According to the New York Sun Professor Morse, of Salem, Mass., has solved the problem of house-heating in a curious fashion. He has build a house with all its rooms fronting southward, and only a passage on the north. Almost the whole southern front of the house is made of glass, and by means of reflectors Professor Morse is enabled on sunny days to heat his whole house with sunshine alone. At night and on cloudy days he has hearth fires going. He believes that by this contrivance he has the most wholesome heat that is attainable.

The twenty-six inch lens, which has long been the pride of the astronomical circles of Washington, has been in use for the past eighteen years, and was at the time of its manufacture the largest in the world. It was made by Feil, the French optician, who had a world-wide reputation for his glass castings, and was ground and polished by Alvin Clark & Sons the great American instrument makers of Cambridge, Mass. There were made nine-

# "August Flower"

For two years I suffered terribly with stomach trouble, and was for all that time under treatment by a physician. He finally, after trying everything, said stomach was about worn out, and that I would have to cease eating solid food for a time at least. I was so weak that I could not work. Finally on the recommendation of a friend who had used

your preparations **A worn-out with beneficial results, I procured a bottle of August Flower, and commenced using it. It seemed to do me good at once. I gained in strength and flesh rapidly; my appetite became good, and I suffered no bad effects from what I ate. I feel now like a new man, and consider that August Flower has entirely cured me of Dyspepsia in its worst form. JAMES E. DEDERICK, Saugerties, New York.**

W. B. Utsey, St. George's, S. C., writes: I have used your August Flower for Dyspepsia and find it an excellent remedy.

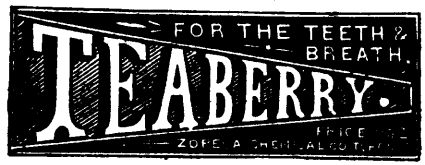
teen casts before the perfect glass was secured, and the Clarks were nearly three years in grinding and polishing it after it was received.—Washington Post.

The following figures, compiled by a Polish statistician, show the standard number of working days per annum in various countries. The inhabitants of Central Russia labor fewer days in the year, namely, 267. Then comes Canada, with 270, followed by Scotland, with 275; England, 275; Portugal, 283; Russian Poland, 288; Spain, 290; Austria, and the Russian Baltic provinces, 295; Italy, 298; Bavaria, Belgium, Brazil and Luxemburg, 300; Saxony, France, Finland, Wurtemberg, Switzerland, Denmark and Norway, 302; Sweden, 304; Prussia and Ireland, 305; United States, 306; Holland, 308, and Hungary, 312.—London Electrician.



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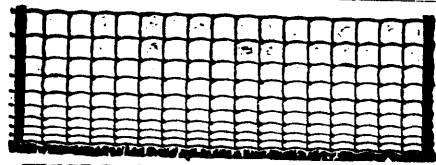
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**British and Foreign.**

The Inman steamers will cease to call at Cork harbor after March 2nd.

Rev. Dr. Kennedy, Senior Clerk, is to be proposed for the next Moderator of the U. P. Synod.

The Free Church has 14 ministers of the name of Macleod and the Established Church 8.

At Greenock, on the 23rd ult., aged 76 years, died Mr. D. Thomson, schoolmaster, late of Cumlodden and Ford, Argyllshire.

The British Museum, started in 1753, has now twenty-five miles of books, and the largest collection of curiosities in the world.

It is stated that the marriage of the Duke of York and Princess May of Teck will take place during the second week in April.

The Earl of Elgin is spoken of as a probable successor to Lord Jersey as Governor of New South Wales. Salary £7,000 a year.

A fine specimen of the Bohemian Waxwing has just been shot in the Carse of Gowrie. The bird is extremely rare in Scotland.

Rev. John Glasse apportions two-thirds of the church humour of Scotland as circling round the beadle, and a third round the minister.

Rev. Donald Mackay of Echt is to apply to the assembly for a colleague-successor on account of ill-health. Kincardine O'Neil presbytery consent.

Lord Wolsey's elaborate biography of the first Duke of Marlborough, upon which he has been engaged for several years, will be published in a few weeks.

Rev. Dr. J. Monro Gibson of London occupied Dr. Stalker's pulpit on Sabbath. The annual collection for the congregational home mission was £136.

Lady Aberdeen had a conference last week with a number of Aberdeen ministers and ladies with the object of making her societies more effectual among women and girls.

The Duke of Edinburgh has consented to a request to exhibit at the Chicago Exhibition his Stradivarius violin, which formerly belonged to the late Duke of Cambridge.

Rev. H. W. Carson, D.D., of Keady, county Armagh, a well-known minister of the Irish General Assembly, has died in his 76th year. He studied under Dr. Chalmers and was ordained in 1837.

Some £50,000,000, remarks Sir John Lubbock, are invested in building societies in the kingdom. Such societies, he adds, have done vast good to thousands, whom they helped to competence and comfort.

Rev. James H. Lawrie of Anelytum has resigned his position as missionary in the Hebrides on account of his wife's health. They propose to return to Scotland, so that Mrs. Lawrie may get the benefit of the colder climate.

An indignant Mac writes:—"Mr. Reginald Macleod says the Macleods were the first and foremost of all the clans. Everybody knows the Macdonalds were the first clan in Scotland, and we don't want any interference with the arrangements of Providence."

Rev. Dr. Norman Macleod of Inverness says that taking the Highlands as a whole the population is not much less, if at all, than it was a 100 years ago. The misfortune is that it is too often congested in barren corners or congregated in wretched villages and townships, where subsistence is hardly possible.

By the will of Sir Thomas M'Clure, Bart., half of his fortune has been left to religious institutions, principally connected with the Irish Presbyterian church. His estate is under £50,000. He records that during many years of his life he had been in the habit of giving half his income to religious and benevolent objects.

The Queen will send to the Chicago Exhibition a water-colour drawing of her Indian secretary, a picture of "Spot" (her favourite fox-terrier), and various sketches of Balmoral done with her own hands, some of which come from the walls of the private dining-room of the Castle. Princess Louise and Princess Beatrice also send pictures.

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**RHEUMATISM.**—Mr. WM. HOWES, 68 Red Lion St., High Holborn, W. C., London, Eng., states he had rheumatism 20 years; suffered intensely from swelling of hands, feet and joints. He used St. Jacobs Oil with marvelous results. Before the second bottle was exhausted the pain left him. He is cured.


**NEURALGIA.**—Mrs. JOHN McLEAN, Barrie Island, Ont., March 4, 1889, says: "I suffered severely with neuralgia for nine years and have been greatly benefited by the use of St. Jacobs Oil."

**SCIATICA.**—Grenada, Kans., U. S. A., Aug. 8, 1888. "I suffered eight years with sciatica; used five bottles of St. Jacobs Oil and was permanently cured." JACOB I. SMITH.

**STRAIN.**—Mr. M. PRICE, 14 Tabernacle Square, E. C., London, Eng., says: "I strained my wrist and the severe pain yielded like magic to St. Jacobs Oil."

**LAMEBACK.**—Mrs. J. RINGLAND, Kincaid St., Brockville, Ont., writes: "I was confined to bed by severe lumbago. A part of a bottle of St. Jacobs Oil enabled me to go about in a day."

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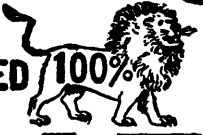


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Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Seyer, said to a lady of the hautton (a patient): "As you ladies will use them, I recommend Gouraud's Cream as the most harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. FERD T. HOPKINS, Proprietor, 37 Great Jones St., N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.

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NORTH AMERICAN LIFE.

There are certain corporations in whose welfare a large number of our people are concerned. Among these are banking, insurance and other similar monetary institutions. The depositors and stockholders of a bank eagerly scan the balance sheet submitted and the review of the year's work made by its president at the annual meeting; the policyholders of a life insurance company do likewise, for, in many cases they have invested all their surplus earnings in a policy of life insurance to be paid to their wives and children at their decease, or to themselves on attaining a specified age, thus forming a basis for a competency in old age, when enterprise and energy begin to flag.

In reading over the report of the North American Life Insurance Company, and the remarks of the President and others at its meeting, one is impressed with the great financial strength of the institution, and the splendid results accomplished for its members. Permanence, profit and progress appear to characterize the workings of the Company, and in all the elements which go to build up a successful life insurance company the North American Life appears to very great advantage.

The year's income amounted to \$446,474.40; its assets at December 31, 1892, were \$1,421,981.80; its net surplus for security to policyholders, \$226,635.80, and its payments to members, \$118,436.73; while its accumulated reserve fund now stands at \$1,115,846. As is shown by perusing the report, these highly satisfactory results have not been attained spasmodically, but by steady effort and adherence to those principles of life insurance underwriting which prudence and experience dictate as being not only desirable, but necessary in the proper conduct of a life insurance company, to secure the best possible returns for the investments of its policyholders.

No doubt the marked success of the Company's business, especially noticeable during the past few years in which the first series of its investment policies have been maturing, can be attributed to the fact that the Company, out of its surplus earnings, has been able to pay the holders of these policies exceedingly gratifying results. The report of the consulting actuary and the remarks of the President on the surplus-earning power of the Company will be read with special interest by those who have taken out this form of insurance. -Globe, Feb. 18, 1893.

Minard's Liniment for Rheumatism.

Vienna Toilet Cream

For chapped hands and rough skin has no equal. Dries instantly. Is not sticky or greasy. Price, 25 cents. Leading druggists.

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"Our readers who are in the habit of purchasing that delicious perfume, Crab Apple Blossoms, of the Crown Perfumery Company, should procure also a bottle of their Invigorating Lavender Salts. No more rapid or pleasant cure for a headache is possible." -Le Follet, Paris.

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MISCELLANEOUS.

Man is awfully clever in some things, but nobody has ever discovered one that could jam a hat pin clean through his head and make it come out at the other side, as the women do.

"Where did you get that cake, Annie?" "Mother gave it to me." "She's always a-giving you more'n she does me." "Never mind, Harry; she's going to put mustard plasters on us to-night, and I'll ask her to let you have the biggest."

FOR SPRAINS AND BRUISES.—No other remedy cures sprains, bruises, cuts, wounds, chilblains, sore throat, rheumatism, etc., so promptly as Hagar's Yellow Oil. It is an old standard remedy that has given perfect satisfaction for 30 years.

Tommy: Oh! Mr. Tomkins, may I touch you?

Mr. Tomkins: Certainly, Tommy; but why do you wish to touch me?

Tommy: Well, I heard sis say you were so soft, and I want to see for me'self

A VALUABLE HINT.—When you are attacked by cough or cold do not delay but commence at once to use Hagar's Pectoral Balsam. This old standard remedy removes all irritation, loosens the phlegm, and heals the mucous surfaces, curing coughs and colds of all kinds.

Mr. Wilkins: "Beg pardon, Sir Pompey, but could you tell me who that young gen'l'man is you just took off yer 'at to?" Sir Pompey (pompously): "He's not a gentleman at all, Wilkins. He's a noble lord, the Right Honourable Lord Viscount Speedicuts, a friend of mine." Mr. Wilkins: "Indeed, Sir Pompey! But I s'pose some of 'em's gen'l'men, sometimes?"

A CURE FOR DYSPEPSIA.—Dyspepsia is a prolific cause of such diseases as bad blood, constipation, headache and liver complaint. Burdock Blood Bitters is guaranteed to cure or relieve dyspepsia if used according to directions. Thousands have tested it with best results.

M. Lippman has been pursuing with energy his investigations into colour photography. He says that "on the layers of albino-bromide of silver rendered orthochromatic by azaline and cyanina, I obtained very brilliant photographs of spectra. All the colours came out at once, even the red, without the interposition of coloured screens, and after an exposure of from five to thirty seconds." He submitted photographs of stained glass windows, draperies, oranges, and a parrot, taken by electric light with five to ten minutes exposure, in which the colour is noticeable as well as the form.

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GENTLEMEN,—I have used your Burdock Blood Bitters for bad blood and find it, without exception, the best purifying tonic in use. A short time ago two very large and painful boils came on the back of my neck, B. B. B. completely drove them away.

SAMUEL BLAIN, Toronto Junction.

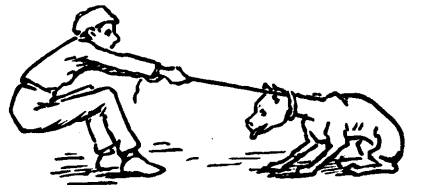
It is estimated that the approximate cost of a cable which it is proposed to lay in the Pacific between North America and Australia, will be about \$10,000,000. Efforts are being made to secure a guarantee of 4 per cent. per annum on this sum. Canada has promised to contribute to this subsidy in proportion to its population, and the Hawaiian legislature has passed a special act giving an absolute subsidy of \$25,000 per annum. The King of Samoa has given an absolute right of landing cables into and out of that archipelago. The Congress of the United States assisted an ocean survey between San Francisco and Honolulu with a grant of \$25,000, and the survey has just been completed. New South Wales will probably be invited to contribute \$75,000 annually to the contemplated subsidy of \$400,000 per annum.—Railway Review.

FROM THE FAR NORTH.—In northern climates people are very subject to colds, but the natural remedy is also produced in the same climate. Dr. Wood's Norway Pine Syrup cures coughs, colds, hoarseness, asthma, bronchitis and all throat and lung troubles. Price 25c. and 50c.

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MEETINGS OF PRESBYTERY.

ALGOMA.—Next meeting of Algoma Presbytery will be held at Thessalon, on Wednesday, 15th March, at 2 p.m. BRUCE.—At Paisley, March 14, at 11 a.m. BRANDON.—In Portage la Prairie, Tuesday, March 14, at 3 p.m. BARRIE.—At Barrie, Tuesday, March 22, at 11 a.m. BROCKVILLE.—Second Tuesday in March, at Iroquois, 1.30 p.m. CHATHAM.—In First Church, on Tuesday, 14th March, at 10 a.m. GUELPH.—Next meeting in Knox Church, Elora, on Tuesday, 21st March, at 9 o'clock a.m. Conferences on State of Religion, Systematic Benevolence, Sabbath Schools and Sabbath Observance begin in the same place on the evening of Monday, the 20th, at 7.30 o'clock. HURON.—Presbytery of Huron will meet in Clinton on the 11th March at 10.30 a.m. LONDON.—The Presbytery of London will meet in Park Ave. Church, London, on Tuesday, 14th March, at 1 p.m. MAITLAND.—In Knox Church, Kincardine, March 14, at 2 p.m. MONTREAL.—The Presbytery of Montreal will meet in the Presbyterian College, on Tuesday, March 21st, at 10 a.m. ORANGETTLE.—At Orangeville, March 14, at 10.30 a.m. OWEN SOUND.—The Presbytery of Owen Sound will meet in Knox Church, Owen Sound, March 21st, at 10 a.m. PARIS.—In St. Paul's, Ingersoll, March 14th, at 12 o'clock, noon. PORT HOPE.—At Port Hope, in Mill St. Church, on March 14th, at 9 o'clock a.m. ROCK LAKE.—At Boissevan, on the first Tuesday of March, at 7 p.m. SARNIA.—2nd Tuesday, March 14th, in St. Andrew's Church, Sarnia, at 2 o'clock p.m. SAUGREN.—In Knox Church, Palmerston, on 14th March, at 10 a.m. TORONTO.—At Toronto, March 7, at 11 o'clock a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 7, at 3.30 p.m.

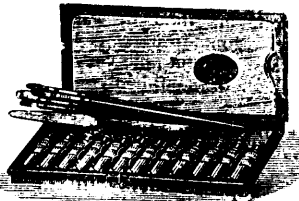
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MARRIAGES. In the Presbyterian Church, Brucefield, by the Rev. J. H. Simpson, on the 14th inst., Mr. F. W. Long, merchant, St. Marys, to Isabel Grant, daughter of J. Jamieson, Esq., Brucefield.

DEATHS. At Kingston, on Saturday morning 11th inst., Anne Urquhart, relict of Rev. Dr. Bain, formerly minister of St. Andrew's Church, Perth, aged 70 years.

At the manse, Annan, on Sabbath the 10th of Feb., 1893, the Rev. Robert Dewar, first minister of the Presbyterian Church at Annan, entered peacefully into rest, in the 82nd year of his age.

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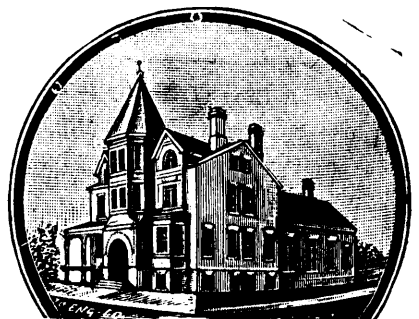
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