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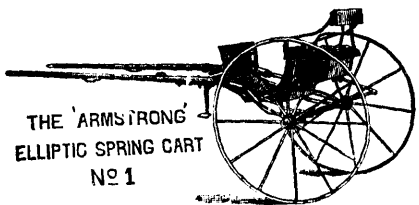
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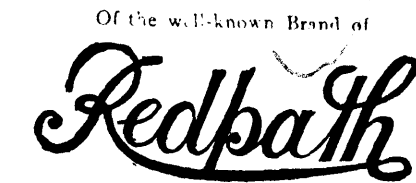
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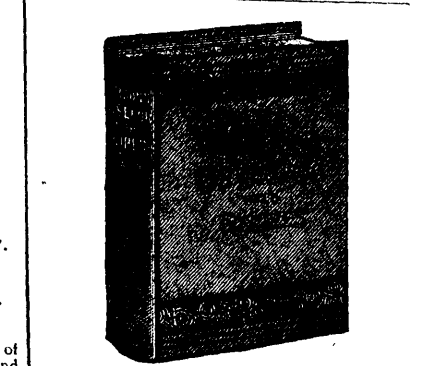
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VOL. 21.

TORONTO, WEDNESDAY, FEBRUARY 3rd, 1892.

No. 5.

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THE CANADA PRESBYTERIAN is now so well and favourably known as to require no words of commendation at our hands. The twenty-first year of publication commences with the first week of January, and Publishers, Editors, Contributors and Correspondents, will unite in the effort to make the coming volume better and more useful than any that has preceded it.

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Notes of the Week.

THE Synod of the Church of Christ in Japan at its last session reported for the five Presbyteries seventy-three Churches, 10,998 members, 886 baptisms during the year and contributions by the Churches of 10,657.27 yen. A debt of 400 yen was attacked quite enthusiastically and the greater part of it provided for as a result of public meetings held during the Synod for that purpose.

THERE are now over 18,000 local Societies of Christian Endeavour, with a total membership of 1,100,000. Thirty Evangelical denominations are represented. The Presbyterians lead all others, the Congregationalists are second, the Baptists third, the Methodists fourth and the Christians (Disciples) fifth. The first four denominations have over two thousand societies each, the Presbyterian having 4,500.

THE death of the Rev. Brewin Grant is announced by cable. At one time this specially-gifted man was a conspicuous figure in Great Britain. He came chiefly into notice as a controversialist. He devoted his attention specially to combating the secularist movement, and engaged in public debate with the principal leaders of agnosticism. Mr. Grant was gifted with a keen and subtle logical acumen, readiness of repartee, bright flashes of humour, and could at times rise to heights of eloquent defence of religious truth. He began his ministerial career as a Congregationalist, but for a number of years past he was connected with the Church of England. For the special work he did so well his memory deserves to be cherished.

THE Archbishops of Paris, Toulouse, Rheims, Lyons and St. Malo have issued a joint statement that the State has become atheistic. On the other hand a number of the leading Protestant clergymen, among them Dr. Thurber, of the American Church, and the Rev. Mr. McAll, of the McAll Mission, have expressed their views that Protestantism is gaining ground against both Roman Catholicism and atheism. Father Hyacinthe says that he does not think that one Frenchman in 10,000 is really an atheist, though a good many may think they are. The report that the Pope has sent a letter to the Cardinal Richard advising the adherence of the Church to the Republic caused a great deal of disturbance among the Royalist Deputies, a large number of whom threatened to retire if it should prove true. The report has since been denied. The result of the general discussion has been to increase the probability of the separation of Church and State.

THE Committee on Federation of the Presbyterian Church, which met in New York, December 17, has sent out a letter to the different Presbyterian bodies, in which it calls attention to the failure of many bodies to take action in the matter, and calls their attention to it most earnestly. Thinking that perhaps the purport of the original letter was not clearly understood, it emphasizes the fact that the movement has no connection with any Concensus Creed movement, nor affects in any way the peculiarities of any of the Churches, but looks to the formation of a federal union of the Churches, for such work as cannot be successfully done by them, separated as they now are, and designs to establish a Federal Council with constitutional power, in distinction from the voluntary advisory functions of the Evangelical Alliance and the Council of the Re-

formed Churches. Without going into details as to the Council, the letter urges the different Synods and General Assemblies to consider the matter carefully and take action in regard to it.

THE New York *Independent* says: The death of the first Moderator of the Re-united General Assembly of the Presbyterian Church in the United States, North, which was held in Philadelphia in 1870, is an event worth historical notice. Jonathan Trumbull Backus, D.D., who had that unusual honour, died lately at the age of seventy-eight years. He had but one pastorate in all his life, that of the First Presbyterian Church, in Schenectady, N. Y. It continued for forty-one years, at the end of which time he resigned it, in 1873, on account of his impaired eyesight. There was something particularly appropriate in his election. He was pastor of an Old School Church, but he was a man of charitable fellowship, exercised his pastorate in a region where the New School Presbyterians were strong and among his warm friends, and he had himself pursued a very eclectic course of theological study at Princeton, Andover and New Haven.

THE home for helpless young widows and deserted wives, established by Pundita Ramabai at Poona in West India, at present contains about twenty-six widow pupils and thirteen others—deserted wives, unmarried girls and some married girls who attend as day scholars with the permission of their husbands and guardians. The widow pupils range from nine to twenty-five years of age, some of them having lost their husbands before they reached the age of seven years. The work accomplished is a good one, but in view of the immense number of just such persons throughout the whole of India, it is a very small matter. One difficulty arises from the fact of the great size of India, which is not a country but a continent, and it is almost impossible for a young widow of Punjab to travel two thousand miles to Poona in order to find a shelter. Differences of language also make it impossible for them to gather in one institution. The *Indian Appeal*, in speaking of this, urges very strongly that there should be one home at Lahore, one at Calcutta, one at Allahabad, one at Madras and one at Nagpur. As yet the number of native women, even of the highest families, who are willing to assist Pundita Ramabai in her work is very small, and the chief help must come from abroad—America and England.

THE Chicago *Interior* says: It is reported that the World's Fair directory have received 2,163 petitions against a Sunday Exposition. It would be interesting to know the total number of names which are subscribed to these petitions, but their moral weight must be recognized when it is known that among those who plead for an American and Christian Sabbath are John Wanamaker, Post-Master General; Charles A. Dana, editor of the New York *Sun*; W. W. Astor; Mrs. President Harrison and many others whose towering integrity of character is so well proved that their alliance to the cause of a sober Sabbath must carry great influence with those to whose decision the question will finally be referred. After giving a table of the States petitioning for the close of the Exhibition on Sabbath, and the number of petitions coming from each State, the *Interior* proceeds: These figures prove that the sentiment in favour of Sunday rest is not local nor does it have its origin in puritanical bigotry, so-called. The fact, moreover, that Illinois is second in the number of petitions proves that the people nearest to the Fair are not indifferent as to whether the exhibition will be representative of what is best and most moral in American civilization or whether it will be a parade of foreignism with its holiday Sundays and the usual accessories of beer, pretzels, calliopes, red balloons and general uproar. Our faith in the virtue and stamina of the local directory is not weak. There are men who will stand together against any attempt to overthrow a sacred day of rest, which by the efforts and example of their ancestors is recognized as a national institution and is known as the American Sabbath.

Our Contributors.

SOME SPICY SPECIMENS FOR BLUE MONDAY.

BY KNOXIAN.

The *Homiletic Review* has a Blue Monday department that deserves a wider circulation than it can have in a magazine read mainly by a class. This department is made up of clerical anecdotes and of specimens of the "Meanest Parishioner" and the "Best Parishioner." As a rule the specimens of Best Parishioners are good though we think we could enter one or two Canadian parishioners who could easily hold their own with any that the *Review* has yet produced. Some of the specimens of "Meanest Parishioners" are absolutely unique. We thought we had heard of some pretty tough cases in Canada but we never heard of more than one case that for unalloyed meanness comes up to many of the examples given in the *Review*. We intended to enter our case in the competition but we weakened. Our entry would have had a poor chance and we don't like to see Canada beaten on any kind of a field.

Somebody may say that getting out specimens of "Meanest Parishioners" is taking a mean advantage of people. Why not publish a few specimens of meanest parsons? Certainly that would be a good thing to do. The parsons who are not mean would gain more than any other class by having the mean ones pilloried. A specimen or two of the "worst sermon" and the "worst speech" would do good. A pen and ink picture of the "greatest bore" in the General Assembly might serve as a deterrent. Anybody capable of doing the work in a lively way can have this column for a sketch of the worst sermon or the worst speech or the worst anything on the clerical side. Meantime we present a few specimens of the meanest parishioner from the *Review's* appalling list. The first will interest lady missionary collectors. A wealthy member of the Church would not give a cent for missions. The ladies determined to get something. One of them visited him one day and he beat a retreat to the barn. The lady followed him and he capitulated, agreeing to give a chicken. Here is the rest of the story:—

"All right," said he; "there are my chicks. Ketch one, and you can have it."

"Oh, no," said the lady, "I will not catch the chicken. I cannot do it any way. You must do it for me."

To get rid of her he at last slowly and with much impatience captured a chicken—the worst of the brood it is needless to say—and, tying its legs together, threw it into the lady's carriage.

The success of the visit was of course spread all through the congregation in less than twelve hours. The society met and viewed the chicken. After solemn deliberation it was determined to keep the bird alive and sell the eggs it should lay for the benefit of the cause of missions.

After a few weeks, when the hen had industriously laid a good number of eggs, which had, by sale, contributed worthily to the treasury, the donor of the fowl learned how the ladies were cultivating his original gift. He at once repaired to the house of the lady to whom the fowl had been entrusted, and, choking with indignation, demanded that he receive the price of the eggs the hen had laid—since he had given the chicken and nothing more. If this does not discover the acme of meanness, where shall it be found? I vouch for the truthfulness of this incident.

It would be interesting to know what denomination that specimen belonged to. His shrewdness in thinking about the eggs would almost prove that he was a Scotch Presbyterian, but his failure to stand fire instead of running to the barn works somewhat against that theory. If a Presbyterian, it would be a relief to know that he has joined some other denomination. His is one of those cases in which it is "more blessed to give than to receive."

There need not be any doubt about the denomination to which this next specimen belonged. The terms "official member" and "Brother" tell the tale as well as the translation itself:—

An old official member on one of my charges subscribed \$20 toward pastor's salary for his household, five of whom were members. He had a very fine property and was called a liberal man. Toward the holidays the ladies talked of making the pastor's wife a present of a sewing machine. Brother C. proposed to the ladies that they buy an old machine that he had for that purpose, he to let them have it for \$20. They looked at his machine, and decided that it was not worth more than \$10, and ordered a new one. Of course, the matter was kept a secret. Brother C. saw the pastor's wife, talked hard times, etc., and proposed to sell her his old sewing machine for \$20, to be credited on his subscription. The good woman, knowing nothing of the intended Christmas present, and thinking it better to take the old machine than nothing, accepted the offer. He rushed the machine up to the parsonage, where it occupies a place yet, though it has never been run since we had it, and I would sell it for \$5. I have been thinking that in case of Brother C.'s death, I would send the machine to the cemetery and erect it over his grave.

Of course this sewing machine brother was a Methodist. Possibly he may at times have lamented the coldness of the Presbyterian Church. No doubt he many a time said that the Calvinistic system was very injurious to man's best interests—made him a kind of machine, so to speak. The worst case, however, is yet to come.

An unfortunate parson who had suffered from that fearful scourge, typhoid fever, writes:—

We were living in a small Western parish; I had been sick four or five weeks with typhoid fever; wife, physicians, and friends were hoping against hope for my recovery. The larder was nearly empty in the parsonage, the salary being greatly in arrears. Suspecting this fact, sympathizing friends, not members of the Church, made up a purse for immediate relief. This money was put into the hands of a member of the Church, with instructions to take it to the pastor's wife; he, instead, put the same into his own pocket, and said nothing about it for three weeks. By this time I was convalescent and beginning to venture out-of-doors a little, when this brother chanced to call, and in the conversation which followed casually remarked that

he had received a small sum of money for me (naming the amount) a day or two previous, for which, if it were agreeable to me, he would bring wood. Being a man of peace, I consented to the arrangement. He brought the wood, charging me fifty cents more per cord for it than the market price. If any clergyman ever had a meaner parishioner than this one, he has my sincerest sympathy.

This model treasurer and cord-wood man was undoubtedly an Episcopalian. The entry is clearly made by an Episcopalian minister because no other minister on this continent uses the word "parish" but an Episcopalian. No doubt the hero of this transaction had a supreme dislike to dissenters. Of course he championed the Historic Episcopate even when he was hauling in that cord-wood. In this wood transaction he scarcely treated the local successor of the Apostles with becoming respect.

Some day soon we may take a few more specimens from the *Review*. Of course we shall give some specimens of the Best Parishioner to contrast with the mean ones.

LATEST FROM HONAN.

Mr. Hamilton Cassels, Convener of the Foreign Mission Committee, has kindly forwarded the following letter, just received, bearing date Tientsin, December 3, 1891:—

I have received a telegram from the interior informing us that all is quiet in Hsin-chen, and that I may now return from Tientsin, where I have been staying at the Consul's request till such satisfactory word should come. No particulars are given in the telegram, but presumably the local authorities have at length taken action with a view to our present and future safety. This will likely have been due to the special despatch from the Viceroy Li, which our Consul here so promptly secured for us.

In the meantime fresh cause for alarm has arisen in connection with the general situation in China. When your cablegram came three weeks ago asking Mr. Bostwick to "warn" us and "urge retirement to the coast if necessary," not a cloud was to be seen on the horizon in any direction; and we therefore concluded that your solicitude on our account had been caused by imperfect or inaccurate reports in the newspapers. Whether this was so or not, the clouds are now gathering thick and fast, for rebellion has broken out in the North. The first city captured by the insurgents—Ch'ao-yang in Manchuria—is a place where Mr. Parker, of the London Mission, has been stationed, and tears are entertained that he has been killed, though nothing is positively known. It is only a year since he came to China. We Canadians feel particular anxiety about him, as he studied for a while in the Presbyterian College, Montreal, and six of our number met him here only a couple of months ago. No one, of course, knows whereunto this movement may grow; but it is understood that the imperial forces are being sent to the scene of disturbance, and that extra gun-boats have been called for by the foreign Consuls here. Several missionary families arrived under military escort last week who have been turned out of their station near the Great Wall on account of dangerous proximity to the rebels. These are said to be massed in thousands just outside the famous "Myriad Mile Wall."

The British Consul, Mr. Brennan, thinks that we will be undisturbed in Honan; and I propose, therefore, with his full approval, to return in the course of a day or two. I shall have to go overland by cart, as the river is now frozen up. "Pray that your flight be not in winter" has special significance to us at a time like this. Even in favourable weather, overland travelling is very trying, especially for ladies, but it is much more so when the cold weather sets in. Consequently, I, with reluctance, leave Mrs. MacVicar on the coast. Should necessity arise for us to abandon our stations in the interior, Mr. Bostwick will telegraph to a point not far from P'ang Chuang, and thus word will reach us quicker than by the ordinary courier service.

And now I take upon myself to thank you and the Foreign Mission Committee, in the name of the Presbytery of Honan, for the thoughtful concern for our safety evidenced in your cablegram, and to assure you of our thorough sympathy with the sentiment of an old missionary who wrote some months ago: "Many of us are in inland stations where we can have no European protection, but He who piled the mountains and speaks in the thunder—the almighty God—is our defence, compared with whom a fleet of ironclads is no more than a bundle of firecrackers." Yours sincerely,

J. H. MACVICAR.

THREE DEVOTED CHRISTIANS.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit.—John iii. 7, 8.

Paul lays down the same doctrine in many of his writings, especially in Galatians i. 12.

Within the period of about a year there have departed from this world in this Dominion, three eminent and devoted Christian men—eminent for their Christian lives and conduct.

It has been on my mind for some time to write a short account of their conversions to a belief that Christ was the "Christ of God," and I have put the above verses at the head of this article because their conversions remind one of their truth. I know of no verses more sublime, religiously mysterious, than they are. The occasion of their utterances—the conversation between the two eminent persons, the one

the God-man, the other an educated, devoted Pharisee— anxious to come to a knowledge of the truth, anxious to know whether there was beyond this life another life eternal and holy. The time, the silent night, the two all alone—all combined strike the soul with solemn thoughts, with great spiritual importance. They show that there is a way of spiritual conversion, an unseen spirit's movement, and influence, which affect men who are deeply desirous of knowing the truth, from the eternal world, emanating from God, only known and felt by those who are the privileged recipients of it.

The three dear Christian men of whom I am about to say a few words, now I believe, in a spiritual paradise, are the late Major John Oldright, of the 81st British Regiment; the late Walter Mackenzie, of this city, late Clerk of the County Court of the County of York; and the late Lord Cecil who was drowned at Napanee in 1890.

I had the pleasure, Christian pleasure, of being well acquainted with the two first, and of many conversations with them. With Lord Cecil I was not personally acquainted, but have heard many things about his Christian character, his manner of conversion, his devoted life as a Christian, his love for his divine Master, our blessed Saviour. What I know of them leads me to believe in the truth of these words of Christ in the third chapter of John. These three men forsook the vanities of this life, saw the preciousness of another life given by God through Jesus, and whilst still in this world were not of the world, but their lives were hid with Christ in God. Like Paul, the great apostle of the Gentiles, their spirits had been touched by the Spirit of God, and they believed in those mighty, those truthful, yet awful, words of St. Paul as spoken chapter v., 2nd Corinthians: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And again in those equally high and precious truths contained in the words of our dear and beloved St. Paul, whose soul glowed with love for his Master, contained in the eighth chapter of Romans: "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit."

All true Christians believe in the utterances in these two chapters, and I know that all three of these men did so. Major Oldright died in October last, near Halifax, trusting in Jesus, whom he had faithfully served many years, at the advanced age of eighty-nine, having been converted when a soldier in the British army, at the age of about twenty, and he never forsook his love for Christ, but followed on the mysteriously given spirit, ever trusting, ever believing, ever preaching and exhorting others to follow as he did, until his devoted soul took its flight to God. He was in the habit of preaching to various groups of anxious souls for many years, and up to within four years of his death. He did so near Halifax for over twenty years. He was not a preacher after the manner of the preachers of the world, in churches, but was a preacher in the secret Church of Christ, hidden with God. He was a private Christian gentleman, exemplary, true in his profession as a soldier and officer, and true in his family life and worldly example to his fellow men whom he loved, whom he loved to see turn to Christ, and many of whom, in his long life, he was the humble instrument in turning to a belief in the Gospel of Christ.

There are scattered throughout the world many of whom I have often met) the most devoted and loveable Christians, belonging to the secret spiritual Church, not seen by the open world, but known to the Lord Jesus as His loved ones, and of this number were Major Oldright, Walter Mackenzie and Lord Cecil, and many others around the wide world. They are called by the world Plymouth brethren, and often spoken against by those who do not know their worth. I have attached myself to an organized Church—much of my life to the Presbyterian and some part of early life to the Episcopal Church of England—over both of which there are known ordained ministers, and could never see that it was not right and believe it is right. Yet I cannot say that those who choose to worship in small communities without an ordained priesthood are wrong and not accepted of God. The Old and New Testament Scriptures would warrant us in believing that God, our living God, so precious in our minds in His holy qualities, will accept of any man or woman who worships Him in spirit and in truth. This doctrine is clearly held or set forth in the Book of Job, in the call of Abraham, and in the dialogue between Christ and the woman at Jacob's well in Samaria. Indeed this is Christ's doctrine as given to Nicodemus. As above spoken of, Major Oldright was of great benefit to the soldiers in his regiment, many of whom turned to Christ no doubt by his example. He preached up to within a few years of his death to select companies of friends, and formerly (some twenty odd years ago) in Toronto. Hundreds, perhaps thousands, are now enjoying Christian light through his preachings in Canada.

The late Walter Mackenzie was once a very worldly man, very well educated, admitted as a barrister to the Ontario Bar, but never practised law, acting for over forty years in Toronto as a faithful, painstaking Clerk of the County Court of the County of York. He was connected with a military family and married into a military family. He was a most gentlemanly, amiable, lovable man, the pink of honour, loyalty and manhood. He did not think at first, for over a generation, that Christianity was so deep a thing as he did in later years. He was long attached to the Episcopal English Church and worshipped in it. Later on he thought it too formal, not sufficiently spiritual, and joined the community of Christians called, as I have said, "Christian Brethren," or "Plymouth

Brethren." He had many years ago a beautiful little daughter who had always shown a remarkable character for piety, and under the instructions of a dear mother seemed to understand the truth and necessity of a Christian life and prayer. She seemed to be very zealous for Christ's name, disliked to hear any one dispute the truth of Christ's being from God, the Christ of God, and once came running to her mother from the outside and said some little girl had told her that Christ did not die for our sins. This lovely little girl had a sudden attack of sickness of some kind which brought her to the door of death. She used to talk to her father, of whom she was very fond, as he was of her, and would speak to him of heaven, and angels, and Christ, and on her soul parting from her body beseeched him to meet her in heaven. She was only about seven years old, but so great was the influence of her pleadings with her father that he became, through the holy spirit, convinced of the inner life of Christianity, of a holy world of spirits, and ever afterwards lived a devoted Christian life. He once with tears told me of the effect on him of the words of the little angel child, as her soul seemed (as she said) carried away on the wings of angels to heaven to spend a bright eternity. I never knew a man more devoted to Christ and more ready to enter that world of the spirits of holy men than he was. He always had a select set of dear Christians around him, whom he taught the inner life of Christ, and led them to rely on the shed blood of Jesus for salvation. He gave up the world for Christ, and, although always before an honourable man, was a man of this world, trusting to its pleasures and happiness.

In the case of Lord Cecil, he was the scion of a proud English aristocratic family, a relative of Lord Salisbury, was the admirer of aristocratic feelings and manners; he had lived like so many of the young English aristocrats do, a respectable but unreligious life. He was attached to one of the English regiments in Canada. Once whilst on duty, on parade with the regiment and band playing, he was suddenly impressed with a deep feeling of religion, premonition as it were that he must forsake the world, its pleasures and sins, and serve God, and accept of the Lord Jesus Christ as the Saviour of the world. He did so and from that day determined to follow a new life, with new thoughts and motives of action. Now this was his explanation, and an acquaintance heard him say that he could point out the place in Hamilton where this sudden impression on his soul took place. He afterwards left his regiment and commenced in England, but principally in Canada, a religious life—preached the Gospel of Christ all over Canada and I believe in some parts of the United States. I cannot enlarge on this life of Lord Cecil, only that his was a mysterious, sudden conversion, and further would remark that he was a most devoted follower of the Lord Jesus and close preacher of His Gospel. He died as he had lived since his conversion, a simple minded disciple, discarding the pleasures of the world, its sins and vanities. He was drowned, as said, in 1890, by an accident in the Bay of Quinte, near Belleville.

What are we to say [as to the influences on these three men—that they were delusions, fancies, sudden moods, seen among human creatures? What are we to say of St. Paul's sudden conversion? I think not. But as the Holy Ghost was sent into this world when Christ ascended to heaven to take His place among our true Churches, these things are the operations of the Holy Spirit on men's souls, and form the reality of religion, showing Jesus was the Christ of God. I could easily fortify this doctrine by other examples that have come under my notice in a long life of observation in this world.

CHARLES DURAND.

Toronto, Jan. 16, 1892.

TEMPERANCE FROM A CITIZEN'S STANDPOINT.

The hall of the Business College, Galt, was well filled with young people on a recent Sabbath afternoon at the temperance meeting. Mr. J. E. Wilson occupied the chair. Dr. Jackson, of Knox Church, who had been called on at the last moment, made the address.

He said that he would speak on the question of temperance from the standpoint of a citizen. As a minister, he deals with the moralities of the liquor trade; but in the Business College he would speak of it as a citizen who pays taxes and is amenable to law, from the standpoint of public policy. This is the right of every good citizen. He opposes the liquor traffic on grounds of public policy, because it destroys the citizens. The city of Boston spends about half a million dollars on its public schools, training some 23,000 children and youths to be good citizens. At the same time, it every year commits to its gaols and poor-houses over 22,000 persons as a result of the use of drink. That is, the liquor business in Boston destroys about as many citizens as the public schools can make. And that is what the liquor trade and its friends would do in Galt, if they are allowed their way. Dr. Jackson also opposed the liquor trade, because it hurts business and impoverishes the working people—impoverishes not only the drinking people, but all the industrial classes. He quoted from British Government blue books to show that the revenue from strong drink had been rapidly decreasing in the United Kingdom. In 1885 the revenue from liquor taxes was \$22,000,000 less than in 1875, and that shows that the people spent \$100,000,000 less in 1885 than they did ten years previously. But the budget also showed that while the revenue had been steadily and rapidly losing on alcohol the loss had fully been made good by the increase of receipts

from the tax on tea, coffee, fruits and other luxuries of the table. And as the tax on these is less than one-fifth *ad valorem* of that imposed on alcoholic liquors, therefore nearly five times as much money has been expended on luxuries of food than had before been expended additional on liquors. How could the people have this larger amount to spend? Because liquor costs in loss of time and health five times as much as it costs to purchase it. The ability of the people to spend that much more for better food, comes from their ability to earn that much more. The Doctor also, as a citizen, opposed the liquor business because it shortens the lives of citizens and so impairs the power of the State. Insurance statistics show that the life of a total abstainer is on the average sixty per cent. better as an insurance risk than the life of a temperate drinker. Col. Greene, President of the Conn. M. L. I. Co., says that "the death-rate is more profoundly affected by the use of intoxicating drinks than from any other one cause, apart from heredity;" and further, that the use of beer is "an evil only less than the use of whisky, if less on the whole," and the presidents of nine of the largest insurance companies in the United States fully endorse these statements. The Registrar General of Great Britain has shown in his official reports that the death rate of those engaged in the liquor business is twice or three times that of the ordinary rate. Dr. Jackson also opposed the drink business, because it increased taxation, pauperism and crime, and decreases the value of property, the volume of trade and the thrift of the commonwealth. He showed by comparative statistics from the experience of the great States of Kansas and Nebraska that all this is true of the economic injury to the body-politic by liquor. In years of prohibition Kansas increased her population from 906,096 to over 1,600,000 and at the same time decreased her prison population five per cent. While she had only 174 boys in her reform school, Nebraska with a population of only 1,000,000, had 245 boys in her reform school, and her prison population had increased in the same nine years 157 per cent. Prohibition Kansas increased her population by 600,000, but decreased her convicts five per cent. While Nebraska, with high license, had a much smaller increase of population, but increased her convicts 167 per cent. In Kansas the rate of taxation steadily decreased each year of prohibition; but in Nebraska taxation as steadily increased under high license. In the last of the nine years the taxation was sixty per cent. higher in high license Nebraska than it was in prohibition Kansas. The school population of prohibition Kansas swelled from 340,647 in 1880 to 532,000 in 1889, a net increase of 191,353 in nine years of prohibition. And the assessed value of property increased in the same time in Kansas from \$160,570,761 in 1880, to \$360,815,033, a gain of more than one hundred per cent. Dr. Jackson also opposed the liquor trade on other grounds, and clinched his argument from the experience of other places. It destroys the citizens; it hurts trade and impoverishes the people; it shortens the lives of the citizens; it is not food, and it is doubtful if it is ever of any value even as an extreme medicine; it increases taxation; it decreases the population and the value of property; and it increases the prison and pauper population. Mr. Knight, Mayor of Newark-on-Trent, gave \$50 to each of their hospitals and rifle corps instead of the usual wine municipal dinner, and the speaker hoped Galt would have a Mayor of the same manly type. The city of Edinburgh honoured itself and the bonnie Scotland of which it is the capital when, two years ago, it resolved that no alcohol should be provided at its conversaciones (same as our municipal dinners), and Dr. Jackson said he fairly blushed with shame that about the same time the Board of Trade of Galt should inaugurate an annual dinner with liquors. While he wished his entire influence to help the business thrift and municipal improvement of Galt, he could not attend that dinner as long as its influence favoured and fostered the drinking habit, which does more to injure business, destroy trade, impoverish the people, foster crime and increase taxation, than any other one cause.

AN EXPLANATION.

MR. EDITOR,—With regard to brief notice that lately appeared of a meeting I addressed, may I be permitted to say I did not myself labour as a missionary in Formosa and therefore can give no account of such labours. I have told and delight in telling of the labours of others of which for nearly eight years I was the happy witness while daily reaping benefit therefrom. During those years I saw and learned something of the difficulty of the language, the difficulty to foreigners of maintaining health in such a climate, and the very great difficulty of getting a single Chinese soul to accept the truth. I had the privilege of seeing how, compassed by these and many other trials and hindrances, Dr. and Mrs. Mackay and their faithful band of native workers were being enabled by God's help to overcome and triumph over powers of darkness. I know whereof I speak when I say heathen superstition is very real and formidable and the conflict with Chinese idolatry laborious and practical enough.

I was not indifferent to the heathen but, owing to the difficulties, though right in their midst, I could not accomplish for them as much as can any Canadian lady who will give or collect \$70 a year and send it to keep a thoroughly trained Chinese Bible woman at work among her own sisters.

What if there are difficulties? Our Canadian Church has faced such there and in other mission fields before now. In the most trying hours I never heard a word of faltering on the ground, and in the short space of twenty years far more has been accomplished in Formosa than can ever be put on paper. Would that you might see humble Chinese Christians worshipping the true God, enduring persecution, denying themselves to bring an offering to the Lord, ever grateful to Canada and their "Pastor Mackay" for the Gospel. Would that others might know but a little of the labour my eyes have seen, many hearts would go out for Christ's sake more than ever before towards those I left toiling in Formosa.

Yours for the Truth and for one Master,

ANNIE STRAITH JAMIESON.

ONE DEFECT IN A LITURGY.

MR. EDITOR,—In the Church of England Prayer Book there are prayers for the Queen, the Prince and Princess of Wales, and all the royal family, but there is not one exactly suited to their present circumstances. Now, in every congregation connected with that Church, prayer should be offered up that He who has been pleased to bereave them would comfort them, making light arise to them in their present darkness, that He who "moves in a mysterious way, His wonders to perform," would make this sore trial a blessing to them, and that He would enable us all to lay to heart the solemn lessons which He sets before us in the breach which He has lately made in the royal family. The young woman who was the affianced bride of the dead Prince should also be kindly remembered. She has a heart the same as any other human being has. But the Church of England cannot offer up such prayers at present. They are not in her Prayer Book, as I have already said. She must, therefore, wait till a suitable form be issued from headquarters. In the meantime, then, as regards the subjects of prayer above specified, she is gagged.

T. F.
Woodbridge, Ont.

ENQUIRER ON HOME MISSIONS.

MR. EDITOR,—In your issue of the 20th there is a letter by Enquirer on Home Missions. I do not propose to take it up, and reply to the questions it raises. But the following paragraph is hardly correct:—

If a young man wishes to enter into the work of the ministry all he requires is to have a little practice in public speaking, and that he may acquire as the teacher of a Sabbath school. He can get some member of the Home Mission Committee to take charge of his case, and put his name on the list of applicants for Home Mission work, and he is at once sent to a field. As many of your readers may not know the Home Mission Committee's mode of making appointments, I will explain. The names of all the applicants for work—ministers, students and catechists, with or without literary attainments—are placed on a list. A printed copy is placed in the hands of each member of the Committee. Each member in turn chooses a name from the list.

The following is the method adopted, according to Assembly instructions:—

Any applicant for Home Mission work must first appear before his Presbytery for examination as to his fitness for the work.

No member of the Home Mission Committee can put the name of a catechist or missionary on the list of applicants, without instructions from his Presbytery. In most cases, there is a specific minute of Presbytery, recommending the applicant to the committee.

In addition to this, the students of the various colleges, whose names are placed on the list, are certified by the college authorities, after certification by the Presbytery.

Yours very truly, WILLIAM COCHRANE.

THE LIBERTY OF PREACHING.

MR. EDITOR,—The noble conduct of Colonel Harrison at the head of his regiment of immortal Ironsides pleads for the liberty of preaching:—

To teach the truth is to no caste confined,
'Tis each man's duty when he feels the spur,
The God's warrant to man is writ within;
His true commission's graven on the soul;
His title, fitness—autographed by God.
And thus made current through the universe—
Needs no endorsement at the hand of man.
Unriddle me the enigma of the world,
You come to me with the fresh stamp of God;
Show me all-sided truth; thy sanction burns
Ablaze with lightning letters on thy brow;
Hast thou the key that turns in all the wards
Of the locked mystery of human life,
Thou need'st no priestly license for its use;
Point me the sovereign balm that heals all wounds
Of our poor, bleeding, wronged humanity,
I'll give it tongue of thunder in the noon,
Limn it with lightning on the front of night,
And shout it in the ear of all the winds,
To waft it to the outskirts of the world.

When Joshua, jealous for the honour of Moses, prayed him to forbid Eldad and Medad to prophesy in the camp, Moses replied: "Enviest thou for my sake? Would God that all the Lord's people were prophets, that the Lord would put His Spirit upon them." (Numbers xi.) In the Acts (viii. 1-40) we read, too, that "there was a great persecution of the Church that was in Jerusalem, and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. . . . They therefore that were scattered abroad went about preaching the Word."

This, need I say it, does not exclude the idea of stated rulers and teachers. But what matters it really if of these there be three orders, or two, or one? The inner life and its beautiful outer manifestation is the great essential. The building may be of brick, or stone, or wood, if only it afford the needful warmth and light for the growth of the life within. May it not be indeed that the exact mode of Church government has not been laid down with such clear definiteness as some persons seem to imagine? May it not be that it was left largely to the Church as an elastic question to be settled by the needs of the future with its own special requirements? I think that I could show that the arguments so often employed do not involve the conclusion; but if they do not necessarily, then assuredly we ought not to be too dogmatic. The letter of the Rev. Mr. Clark was conceived in the right spirit, and was very moderate, and, so far as it went, was almost entirely satisfactory, but it hardly reached the core of the matter, and there are many things wholly ignored in it—I do not say intentionally—which would have to be considered before a definite judgment could reasonably be formed on the subject. But on this question of Church government I am not writing pro or con, but only to show the unreasonableness of such dogmatism as leads to the severance of the ties of fellowship between minister and minister, and man and man. Yours, etc.,

J. A. ALLEN.

Toronto.

Pastor and People.

WE'LL MEET AGAIN IN HEAVEN!

Oh, what a precious thought is here:
We'll meet again in heaven!
'Twill lighten many a heavy blow,
And help to dry the tears that flow,
God's Word to understand, and know—
We'll meet again in heaven!

Oh, what a thought to give us cheer:
We'll meet again in heaven,
With those we lov'd on earth so dear,
Whose form and voice at times seem hear,—
Let faith and love cast out all fear,
We'll meet again in heaven!

Oh, parents, hear this Gospel true:
You'll meet again in heaven,
Your children that have gone before
Shall welcome you to that bright shore
Where sin and suffering are no more,—
No tears are there in heaven!

Oh, friends bereaved, sweet comfort take:
You'll meet again in heaven,
With those whom God hath call'd away
To realms of never-ending day,
Their bodies only sink to clay,
Their souls ascend to heaven!

Oh, what a meeting-place 'twill be
Around the throne in heaven!
From doubts and fears and sin set free,
Our lov'd and lost we there shall see,
And happiness our portion be
With those we love in heaven!

Toronto, Canada.

JOHN IMRIE.

GOLDEN GRAIN BIBLE READING.

REV. J. A. R. DICKSON, B.D., PH.D., GALL, ONT.

The Position of the Believer in this World.

Key texts, 1 John iv. 17; 1 Peter ii. 21.

1. In his Individual Relations.

As touching many duties, 1 Thess. v. 16 22.

Nonconformity, Romans xii. 2.

Strength, 2 Tim. ii. 1-4.

Not to be entangled, 1 Cor. vii. 29 31.

2. In his Social Relations.

In mingling with men, Romans xii. 14-21.

Going to a feast, Luke vii. 36 50; v. 29

Giving a feast, Luke xiv. 12 14.

Ordinary intercourse, Luke x. 38 42

Family life, Luke ii. 51; Eph. vi. 1 9

Doing good to all, Gal. vi. 10.

3. In his Political Relations.

Lights, Matt. v. 14 16; Phil. ii. 15; John v. 35

Salt, Matt. v. 13; Gen. xviii. 26; Romans xi. 28, Deut.

x. 15.

Epistles, 2 Cor. iii. 2, 3; 1 Cor. ix. 2

Prayer, 1 Tim. ii. 1-6.

Government, Rom. xiii. 1 8.

Separation from evil, Rom. xiii. 8-14; 2 Cor. vi. 14 18

REPORT ON SYSTEMATIC BENEFICENCE— PRESBYTERY OF WHITBY.

The following is the substance of the report on Systematic Beneficence prepared by Rev. R. D. Fraser, M.A., Bowmanville, and adopted by the Presbytery of Whitby at the meeting of January 19. It is now published by request of Presbytery.

These seven questions were sent out in November, to be answered by Sessions and Boards of Managers in joint-meeting:—

1. What means have been employed during the year to bring before the congregation—(a) The teachings of Scripture in regard to Christian stewardship. (b) The work accomplished through the various Schemes of the Church and the claims of the Schemes on the liberality of your people?

2. Has the setting apart of a definite proportion of income as an offering to God been adopted, to your knowledge, by any in your congregation?

3. (a) Is the weekly offering for congregational funds employed?

(b) How long has it been in operation?

(c) What is your experience of it as compared with methods previously in use?

(d) What difficulties have you found in working it, and how have these been overcome?

4. (a) How frequently is opportunity given to the congregation to contribute to the Missionary and other Schemes of the Church?

(b) Are the contributions made by envelope or through collectors?

(c) Would you consider the method recommended by the Presbytery to be practicable in your congregation, viz.:—

"A monthly envelope or monthly collectors for the Schemes, with a canvass at the beginning of the year by the elders or others for promises of the amounts to be given?"

(d) Are contributors given the privilege of specifying to which Scheme or Schemes they desire their contribution to be allotted?

5. (a) What is being done to interest the young in the Missionary and other Schemes of the Church?

(b) What method of giving is followed in your Sabbath school?

6. (a) Is a printed report of congregational affairs issued at the end of the year?

(b) What matters are embraced therein?

(c) Have you found such report of value?

7. Kindly favour the Presbytery with any suggestions derived from your experience which would likely be of service to the Presbytery

in its endeavour to promote improved methods of giving to the Lord's cause in the various congregations within its bounds.

Reports were received from all the congregations except a portion of one at present vacant. The answers sent in contain a body of valuable information.

1. The pulpit seems chiefly to be relied on to bring before congregations the question of Christian stewardship and the work and claims of the Schemes. This is as it should be. A pulpit silent about money is false to the teachings of Christ, who speaks plainly as to the use and abuse of money. A ministry non-missionary is unevangelical. In two instances a special sermon on Stewardships was preached. In three other cases a Sabbath service was given to the Schemes. In another congregation attention was drawn from time to time to those Schemes most in need. The prayer meeting, Sabbath school, Young People's Society of Christian Endeavour and Woman's Foreign Missionary Society, have been used to disseminate information. The latter organization has, in this Presbytery, as elsewhere, wrought untold good. It is a grand example of a noble idea embodied in a thoroughly effective organization. The people of one charge have been "strongly advised to take and read the Church Records and the weekly Church papers. No family should be without one or other or all of these. There is little doubt, as the well-known Chaplain McCabe recently said, that it would pay to stop all the rest of the Church machinery long enough to get a copy of a Church paper into every household. All kinds of Church work becomes easier where there is ample information; and, whilst the people look to the pulpit for inspiration and leading, they prefer to get the details through the press.

2. "Has the setting apart of a definite proportion of income as an offering to God been adopted, to your knowledge, by any in your congregation?" Six say, "Not aware of any." Others, "only one known;" "a few;" "several." At the meeting of elders and managers called to consider the questions in one congregation four persons present were giving a tenth. Such definite storing lies at the root of the whole matter. The practical difficulties can be overcome. When one has determined to reserve a certain proportion for the Lord, as he reserves a certain sum to pay his taxes, he will usually be able to fix upon what that sum ought to be; and when such proportionate giving becomes as general as church-going, or as prayer, the Lord's treasury will overflow.

3. Turning to the replies as to methods of giving, the weekly offering is now in use in twelve of the twenty separate congregations in the Presbytery. It has been employed for periods varying from three to seventeen years, and emphatic testimony is everywhere given to its superiority over former methods. The only difficulty in working it which is specified is that of arrearages—a puzzle under any system. In one instance it has come into disrepute chiefly through contributors being "billed at the end of the quarter for sums already paid." From the replies it is judged that the success or failure of the plan is generally a matter of book-keeping. If the record of receipts is kept with care, and quarterly acknowledgment is made of the amounts received as well as of those due, the plan wins its way rapidly. Two congregations explain in detail how this is done with entire success.

4. For the Missionary and other Schemes three congregations contribute by monthly envelopes; two, through collectors, monthly; two, collectors, quarterly; two, collectors, half-yearly; five, collectors, annually; one, an annual plate collection; two, by envelope, annually, with subsequent canvass of those who fail to respond by envelope; two others, seven times a year by envelope. The method suggested by the Presbytery, viz.: "A monthly envelope, or monthly collectors, for the Schemes, with a canvass at the beginning of the year for promises of the amounts to be given," is generally approved of, although, as has just been mentioned, not by any means generally adopted. There is room for improvement in method in most of the congregations as regards giving to the Schemes. In one instance the monthly envelope was a failure, and the congregation is going back to quarterly collectors. There was, however, no previous canvass. It would appear plain that the "envelope" system, whether weekly or monthly, will not succeed of itself. It requires, to be successful, (1) a pretty general willingness to give it a fair trial; (2) a thorough previous canvass by capable and liberal men; (3) a business-like method of keeping record of the amounts handed in; (4) a proper acknowledgment of these amounts at stated intervals; (5) perseverance in the method until the highway of habit shall have become worn smooth by use. It need scarcely be added that the best method, without the constraining love of Christ in the heart, is less effectual than a poor method where that love abounds; but it is none the less true that love finds freer scope through a good method, and that a good method becomes in its turn a valuable means of grace.

5. The chief means of interesting the young in the Missionary and other Schemes of the Church would appear to be the missionary lessons of the Sabbath school course and the giving of the whole, or a part of, the collections of the Sabbath school to Missions. Two schools contribute to the support of pupils at Pte-aux-Trembles. In four, there are Mission Bands, and in one of these two Bands, the Boys' Band giving special attention to Home Missions. In another congregation the young people give missionary readings and recitations once a month. The *Children's Record* is spoken of in several as useful. The method of giving followed is mostly a weekly collection, either general or by classes.

It is quite evident that far too little attention is paid to the training of the young to an intelligent interest in the great enterprises of the Church and in systematic giving. A general custom, where the weekly envelope is used, is for the head of the house to put the envelope on the plate, the rest of the family being thus shut out from giving except by proxy. The young should have a share in this act of worship, either by separate envelope or loose "change," and special attention should be paid in the Sabbath schools and Mission Bands to good methods of giving. If the golden opportunity of youth is allowed to pass by it is hard to engraft the habit later.

6. In nine charges out of the thirteen there is printed a report of congregational affairs, in some cases merely a financial statement, in others embracing a full and detailed account of the whole work of the congregation. In one report the names of contributors are set forth, in another the numbers of their envelopes. Unanimous testimony is given to the value of such printed reports, and some congregations which have not hitherto issued one intend doing so this year.

7. Great modesty has been displayed in the way of offering suggestions as to improvement of methods. Only three have been made: (1) "It would be desirable to have congregational reports printed in the *Record*." This, it may be stated, is now done to a considerable extent in THE CANADA PRESBYTERIAN and the *Presbyterian Review*. The space in the *Record* is exceedingly limited; and even the weeklies have not room to spare for many reports. (2) "Moneys for the Schemes should be remitted to the agent of the Church at frequent intervals throughout the year. Monthly giving would be thereby encouraged." The suggestion is valuable. It is already the custom in some congregations, and the agent of the Church would doubtless wish it general. Interest would be saved. (3) "A weekly system of giving to missions would be of advantage." This, the committee agree, is the ideal system. It dates back to Paul's time. It would be grand—an offering from every worshipper on each Lord's Day for all the work of the Church. But patient training is required up to the plan, in order that its success should be assured. Its successful operation would mean a new era of elasticity in congregational finances, and of expansion in the funds for the great Schemes of the Church.

The following recommendations, based on the summary of answers and the present requirements of the Presbytery were unanimously adopted:—

(1) That the attention of the congregations be again drawn to the "Standard" adopted by the Presbytery as desirable of attainment in every congregation, viz.:—

"(a) Each individual to set apart a definite proportion of his income for religious work.

"(b) The weekly offering for congregational funds.

"(c) A monthly envelope or monthly collectors for the Schemes, with a canvass at the beginning of the year by the elders or others for promises of the amounts to be given.

"(d) Each congregation to contribute to all the Schemes—no blanks."

(2) That the Committee on Systematic Beneficence be authorized to arrange for the sending of a deputation to confer with congregations and office-bearers in regard to the adoption of better methods than those in use wherever such visits may be desired.

(3) That Sessions give earnest attention to the question of the development of a missionary spirit in the young and of the practice by them of systematic storing and giving for the Lord's cause.

(4) That the attention of the General Assembly's Committee on Systematic Beneficence be earnestly drawn, as it hereby is, to the importance of the distribution of suitable literature on this subject throughout the Church, and to the desirability of asking the Assembly for such a sum of money as may be necessary for this purpose.

THE YOUNG FOR CHRIST.

The promise, "They that seek Me early shall find Me," is constantly receiving fulfilment. Youth is the favoured time for conversion. Statistics demonstrate this. One of the most striking arrays of figures in attestation of this fact that we have seen for a long while is that presented during one of Mr. Mills' revival meetings recently in Chicago. At one of the services there were sixteen hundred persons present. Of this number fourteen hundred declared that they were converted before the age of twenty; one hundred and eighty before that of thirty, and only one person after he was fifty years old. Each pastor's experience confirms this general showing. The large proportion of accessions to the Church are of those between the ages of twelve and twenty-five. Here is fresh incentive to work for the young. Parents should not be satisfied when their children pass the years of eighteen or twenty and are not in the Christian fold. They should give God no rest until He gathers them in. And pastors and Sabbath school teachers should be impelled to all the greater diligence to impress those within their reach in the Church and community during the moulding period of life, when mind and heart are most susceptible to truth and grace. Nor should the young allow the best reason for their salvation to pass by unimproved. "Now is the accepted time; now is the day of salvation."—*Presbyterian (Philadelphia)*.

"It leads them all," is the general reply of druggists when asked about the merit or sales of Hood's Sarsaparilla.

Our Young Folks.

NOW I LAY ME DOWN TO SLEEP.

[Written by an unknown miner in a Western camp, inspired by the light of his camp fire and the stars.]

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake
I pray the Lord my soul to take."

"Now I lay me down to sleep,"
Near the camp-fire's flickering light
In my blanket bed I lie
Gazing through the shades of night
At the twinkling stars on high.
O'er me spirits in the air
Silent vigils seem to keep,
As I breathe my childhood's prayer,
"Now I lay me down to sleep."

Sad y sings the whippoorwill,
In the boughs of yonder tree;
Laughingly the dancing rill
Swells the midnight melody.
Foeman may be lurking near,
In the canyon dark and deep.
Low I breathe in Jesus' ear
"I pray the Lord my soul to keep."

'Mid the stars one face I see,
One the Saviour called away—
Mother, who in fancy
Taught my baby lips to pray;
Her sweet spirit hovers near.
In the lonely mountain brake:
"Take me to her, Saviour dear,
"If I should die before I wake,"

Fainter grows the flickering light
As each ember slowly dies,
Pitifully the birds of night
Fill the air with saddening cries;
Over me they seem to cry,
"You may nevermore awake."
Low I hush "If I should die,
I pray the Lord my soul to take."

I CHOOSE THE WORLD.

A young lady stood beside the pastor, and he gently yet firmly told her that she was in danger. Her mind was in a transition state; with a keen appetite for fashionable amusements; she nevertheless attended a ministry in which the vanities of the world were repeatedly denounced. Nor had it been without its effect upon her. Convinced of the necessity of love to the Saviour, she was nevertheless conscious that she loved the world. She said she determined to have both Christ and the world. The pastor reminded her that she could not serve God and mammon, and so forcibly was the inconsistency of the attempt to do so pointed out that she was brought to a decision—but to what a startling one! Said she, "Then I choose the world!" "If that be your choice," continued the pastor, "take all the pleasure out of it you can, for you will have no other enjoyment to eternity."

She did so, and plunged into all sorts of gaiety, determined to have her full share of pleasure.

One evening at a fashionable assembly a friend said to her, "Will you oblige us by singing?" She consented, and her choice fell upon the pathetic composition of Tennyson's on the parable of "The Wise and Foolish Virgins." This was printed in a book that contained no other religious piece. How singular she should choose this above all others! Nay, is not the directing hand of God seen here? This is the piece:—

Late, late, so late! and dark the night and chill,
Late, late, so late! but we can enter still—
"Too late! too late! ye cannot enter now."

No light had we, for that we do repent,
And hearing this the Bridegroom will relent,
"Too late! too late! ye cannot enter now."

No light! so late! and dark and chill the night,
Oh let us in that we may find the light!
"Too late! too late! ye cannot enter now."

Have ye not heard the Bridegroom is so sweet?
Oh, let us in, though late, to kiss His feet!
"Oh, no, too late! ye cannot enter now."

The young lady sang as far as the last verse, when in singing the words, "No, no, ye cannot enter now," she seemed to be pronouncing her own doom. The thought flashed into her mind—this will be my case at last. She trembled through the last few notes and hurried from the room without waiting for the compliments of the company. The night was spent in tears and prayer. Day after day witnessed but little alleviation of the distress of her mind. Could it be that she could find pardon after deliberately trifling with the repeated remonstrances of conscience? She sought it, and the words prompted to her by God's Spirit—"Him that cometh to Me I will in no wise cast out," brought her peace and joy in believing.

Once again she stood by the pastor, but with what different feelings! Having heard of her distress, he said: "And what is now your choice?" Mark her answer:—

My heart is fixed, Eternal God—
Fixed on Thee:
And my immortal choice is made
Christ for me!

"The fashion of this world passeth away." "He that doeth the will of God abideth forever." "Come unto Me all ye that labour and are heavy laden, and I will give you rest." "See that ye refuse not Him that speaketh."

A LITTLE GENTLEMAN.

The very first snow of the season had come—just enough to slide on without going in over your boots.

It was a sunny December day, and Ted and Mamie were out on the terrace all ready for fun.

Mamie wore her blue hood and red mittens. Her eyes matched the hood and her cheeks matched the mittens. She wanted the first slide down the terrace.

"O, please let me, Teddy!" she begged in a happy flatter.
"No," said Ted; "I'm going to slide first, 'cause I'm the oldest. 'Sides, its my sled."

"Then you're a mean boy," said Mamie.
"Say much and I'll slide all the time," answered Ted, coolly.

Wasn't it a pity that a quarrel should cloud the beautiful bright day? Mamma thought so. She had opened the window to get a handful of fresh snow, and she heard it all.

"Ted! Mamie!" mamma called. "I'm going to give Tony and Cleo a bath. Don't you want to see?"
They came, hanging back a little.

"O, yes!" cried Mamie.
It was yet one of her delights to watch the new canaries bathe.

Ted didn't say anything—he didn't care much about such fun himself—but he looked on while mamma took off the cage bottom and set the cage over a glass dish full of water on the oil-cloth mat.

Tony hopped to the lowest perch with an eager flutter, and dipped his yellow bill in the water. Then all at once he seemed to remember something. He looked up at Cleo.

"Chip! chip! chip!" he said.
Cleo understood. "Che-up!" she answered, softly.

Then down she came, and into the water she went, while Tony stood by and sang as if he meant to burst his little throat. When Cleo finished her bath, he took his, scattering the water-drops like rain.

Mamma looked at Teddy. "What do you think of it?" she asked, with a twinkle.

"I think Tony's a little gentleman," answered Ted, promptly. "And I'm going to be one, too. You can slide first, Mamie."

"No, you can," said Mamie.
It was to see who shouldn't be first this time! But Teddy conquered.

LOVE FOR LOVE.

Ragged, dirty, ugly. He had fallen in the muddy gutter; his hands and face were black, his mouth wide open, and sending forth sounds not the most musical. A rough hand lifted him up and placed him against the wall. There he stood, his tears making little gutters down his begrimed cheeks. Men as they passed laughed at him, not caring for a moment to stop and enquire if he were really hurt. Boys halted a minute to jeer and load him with their insults. Poor boy! he hadn't a friend in the world that he knew of. Certainly he did not deserve one; but if none but the deserving had friends, how many would be friendless!

A lady is passing; her kindness of heart prompts her to stay and say a word to the boys who are joking their companion and laughing at his sorrow. Then she looks fixedly at the dirty, crouching lad against the wall.

"Why, John, is it you?"
He removed one black fist from his eye and looks up. He recognizes her. She has taught him at the Sunday school.

"Oh, ma'am! I'm so bad!"
She had him examined, then taken to the hospital. Afterward she visits him kindly and frequently.

A year passes by.
There is a fire one night. A dwelling-house is in flames. The engine has not yet arrived. The inmates cannot be rescued. A boy has looked on. Suddenly he shouts, "O! she lives here"; then he climbs up the heated, falling stairs. He fights against the suffocating smoke. He hunts about until he finds what he sought. She had fainted—is dying, perhaps. No! he will save her. Five minutes of agonizing suspense, and she is safe in the cool air.

The bystanders are struck with the intrepidity of the boy. He only walks away muttering, "She didn't turn away from me when I was hurt."

O, friends, the stone looks very rough, but it may be a diamond.

A NOBLE EXAMPLE FOR THE YOUNG.

Wendell Phillips is an example of what a rich young man may become who resists the temptations of early dissipation. He developed a grand moral character, and must ever remain one of the noblest figures in the history of New England. An interesting illustration is related of his early boyhood: One day, after hearing Dr. Lyman Beecher preach, he repaired to his room, threw himself on the floor and cried, "O God, I belong to Thee. Take what is thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me, and whenever a thing be right it may take no courage to do it." "And," observed Mr. Phillips, in later years, "I have never found anything that impressed me as being wrong exerting any temptation over me, nor has it required any courage on my part to do whatever I believed to be right." In other words, in that supreme hour his moral nature conquered and subjugated his lower self. For him henceforth there was no compromise with animalism, with selfishness, cupidity, or, in a word, with any debasing inclination; they were suppliants at the feet of his soul.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 14,
1892.

THE NEW COVENANT.

Jer. 31:
27-37.

GOLDEN TEXT.—I will forgive their iniquity, and I will remember their sin no more.—Jeremiah xxxi. 34.

INTRODUCTORY.

This and the following three lessons are selected from the prophecies of Jeremiah. This eminent servant of the Lord lived in evil times. He entered on his prophetic work when a young man, during the reign of the good king Josiah. He lived through the reign of the wicked Manasseh and of his successors, till the overthrow of the Jewish state and the Babylonian exile. He died at an advanced age, either in Egypt or in Babylon. It is an impression that some people have that prophets were gloomy, austere men, who enjoyed speaking severe words to the people, and liked to utter terrible denunciations. This is not difficult to account for. The people were sinking more and more deeply into idolatry, and the wickedness that always follows when they forsake the ways of God. The faithful prophet, the true spiritual guide, has deep sympathy for the people but none for their evil ways.

I. A Gracious Promise.—Just at the time when things looked the darkest, when terrible calamities were about to befall the people because of their iniquity, the prophet is divinely commissioned to tell his hearers of happier times yet in store for God's chosen heritage. "The days come, saith the Lord, that I will sow the house of Israel and the house of Judah." The land became desolate, but at the end of the captivity in Babylon the exiles would be brought back and the desolation would cease. The people should again become numerous and the fields that had been bare would be filled with flocks. Prosperity would return. The fact of God's over-ruling providence is here distinctly brought out. "Like as I have watched over them to pluck up and to break down." All the while that their enemies were tormenting them God was watching over them. The nations that afflicted them were simply God's instruments. Had the people of Judah been faithful to their covenant engagements, God, the ruler over all, would have delivered them from all their foes. When the time for severe discipline was passed, then, with like watchfulness, God would direct His providential dealings so that His repentant people would enjoy the blessings of prosperity once more, "so will I watch over them, to build and to plant, saith the Lord." It had been a proverbial saying among the people during the captivity, "The fathers have eaten a sour grape, and the children's teeth are set on edge," meaning that children were punished for the sins of their fathers, that the punishment had fallen on the descendants of those that had done evil. Though they failed to interpret aright the true meaning of God's dealings with men, there is a truth in that proverbial expression. The apostle says "No man liveth unto himself," so no man sinneth to himself. His sins are not confined to himself. He has to suffer, and those nearest to him suffer with him. The consequences of sin are sure to follow. The second commandment contains a truth that science verifies. The prophet brings out a corresponding truth, that in no way contradicts the other, viz.: that everyone must bear the consequences of his own transgression. "Every one shall die for his own iniquity; every man that eateth the sour grape his teeth shall be set on edge." The blame cannot be cast on others or on circumstances. Every man in this respect must bear his own burden.

II. The New Covenant.—From the time of man's creation God has been pleased to enter into covenant relation with men. A covenant implies mutual obligations. God gives the promise of blessing and protection, and those to whom the promises are made undertake to serve and obey Him. God is ever faithful to His covenant. The failure has ever been on man's side. Here, by the mouth of the prophet, God says, "I will make a new covenant with the house of Israel and with the house of Judah." After the return from the captivity in Babylon, what remained of the two branches of the Jewish kingdom was re-united. The distinction of the house of Judah and Israel was no longer retained. With the returned exiles the new covenant would be made. The new covenant was to be different from the one made with the children of Israel when they were freed from the bondage in Egypt. The covenant promised deliverance and an inheritance in the land of Canaan. Its requirements and conditions were embodied in the moral and ceremonial law, and was typical of the larger and more spiritual blessings that it prefigured. The condition of the continuance of temporal blessings was obedience on the part of the people. God fulfilled all that He had promised. It was the people who failed in their obedience, "which My covenant they brake." This is seen through all their history, and at the very time the prophet was speaking these words a disastrous overthrow was about to overtake them because they, being faithless to their covenant engagements, had forsaken God. The solemn and binding obligation was of the most sacred character. The marriage relation is here used as an illustration, "although I was a husband unto them, saith the Lord." The new covenant is described as spiritual in its nature. It is expressed by the words, "I will put My law in their inward parts, and write it in their hearts." The Old Testament economy was largely an outward service. The greatest stress was laid on obedience down the minutest and most literal forms prescribed. It was preparatory for better things to come. In the new covenant the spirit was to prevail over the letter. Obedience would be secured by inward conviction more than by outward prohibition. This new obedience can only be rendered by the new heart which God here promises to give. The new covenant is a covenant of love. God enters on it because He loves us, and we are prompted to keep that covenant because we love Him. Here He again makes the gracious promise, "I will be their God, and they shall be My people." How great is the encouragement given us to love and obey God! The happy result of this inward conviction of God's truth will be that the knowledge of it will ultimately be universally extended. A time is spoken of when none shall need to teach and exhort his neighbour, for all shall be influenced by the inward witness of the truth. Again there is the assurance of God's willingness to forgive the sins of all who repent.

III. The Security of the New Covenant.—There are many considerations to impress on us God's faithfulness to His promises. Here it is based on the infinity of His power. The Creator of this vast and illimitable universe, who orders and controls all its movements and its wonderful arrangements, is able to fulfil all the promises He has made. Here the perpetuity of His spiritual Israel—in its largest and fullest sense, the kingdom of God—is made to depend on His omnipotence. The other side of this truth is presented in the closing verse. If man can search out the secrets of this infinite universe, then when that is done it will be time enough to call in question the divine faithfulness, and that is equivalent to saying that period, even in a remote eternity, cannot come.

PRACTICAL SUGGESTIONS.

The most faithful prophet is he who imbues his message with the spirit of love.

In the darkest hour God gives to His people the hope of better times to come. Captivity would be followed by deliverance.

The blessings of the new covenant can only be experienced by the renewed heart—the heart in which God's law is engraved by the Spirit of God.

NOW READY. THE PRESBYTERIAN YEAR BOOK FOR 1892.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 3rd, 1892.

THE directors of the Columbia Fair are asking Congress for a grant of \$5,000,000. Now is the time for the people to speak through their representatives at Washington. Let Congress say: "Shut the concern on Sabbath and abolish the bar, and you can have the money." A reply of that kind would soon bring the Sabbath and liquor business to a head. Will Congress do it? We shall see.

THE *Interior* tells one of the Higher Critics—an ex-professor of Theology—that his communication cannot find a place in its columns because nothing is knowingly admitted "that would disturb the faith of any reader of the Word of God." Our contemporary is getting behind the age. Disturbing the faith of humble-minded Bible readers seems to be the principal business of a considerable number of alleged Christian scholars at the present time. The press must not lag behind.

THE destructive critics across the line profess to be very anxious to deliver the people from "Bibliolatry." They are haunted with the idea that countless thousands of their fellow-men are in danger because they worship the Bible. We have always understood that our neighbours had a weakness for worshipping the almighty dollar, but never knew until informed by Professor Briggs' friends that the average American is suffering from too much veneration for the Scriptures. Some of those who come over here don't seem to be suffering in that way.

MANY reports of congregational meetings are not nearly as favourable this winter as we expected. There was an abundant crop last season, but it has not all been turned into money. Farmers are waiting for higher prices, and so long as a large portion of the crop is in first hands the money does not get into the ordinary channels of trade nor into the mission funds of the Church. The movement of people westward lessens many congregations in both number and spirit. In Toronto, church extension, or perhaps we should say city extension, has dealt somewhat harshly with a number of congregations. There will be a rush to Manitoba and the North-West next month, and many an Ontario congregation will lose some of its best blood. There is no help for these things.

PEOPLE returning from a tour in Europe used to tell us that liquor met them everywhere. The Americans were especially severe on the drinking customs in England and Scotland. Some of the most uncharitable and violent assaults we ever read were made on British Christians because some of them were not total abstainers. The people who used to grow furious in their denunciation of the drink habit in Britain are now erecting national bars in the Exhibition building at Chicago, so that the thirsty Europeans may feel at home when they come over

in '93 to see the Fair. The only excuse offered is that visitors must be allowed to live as they live at home. Will Turkish officials be provided with a harem? If the American people really care any more about temperance than other nations do, they are missing a splendid opportunity to teach their European visitors an object lesson in temperance.

THE *Interior* says:—

We were lately looking over the correspondence of a brother who had been in communication with several well-known revivalists in regard to future services. We confess to some feeling of disappointment in the character of the replies. To put it mildly, they did not closely resemble any of the Pauline epistles. The tone was not that of men who had just come down from the mount of the divine presence. To a pastor offering hourly supplication for an enrichment, the enquiries about population, proportion of Catholics, co-operation of other Churches and financial pledges, must operate somewhat in the nature of a wet blanket. The stipulated surrender of pastoral independence for the time may be necessary, but ought not to be.

Getting up a revival out there must be a kind of business, managed mainly on business principles. The coming revivalist—not coming from the "divine presence"—calculates his chances much in the same way as a political candidate estimates his chances of election.

IT will be seen from an advertisement in another column that Principal Caven has made arrangements for attending to official correspondence during his absence on his tour to the East. The respected Principal may rest assured that he will carry with him the cordial esteem of his many friends, and their well-wishes that he may have an enjoyable and a profitable time while traversing the lands made universally interesting to all by the divine events with which they are indelibly connected. The hope is also sincerely entertained that Principal Caven will in due time return greatly invigorated for the discharge of the duties assigned him in the educational institution over which he so efficiently presides and for the Church at large. His academic duties during his absence will be attended to by Rev. Dr. Kellogg, whose scholarly attainments and other excellent qualities so admirably fit him for the temporary discharge of the duties he kindly undertakes.

THE tap-root of many of the political troubles in Quebec is the number of people there who make politics a business. These patriots are not confined to any party, and they seem to pass from one party to another without a moment's hesitation. In a young country like Canada it would seem cruel to say that no poor men should enter Parliament, and yet it would be a good thing for the country if every public man in it had a competency. Poor men are made poorer still by the public service, and the temptation to make politics a business is very strong in the case of a man who has no other business. One reason why the Ontario Legislature stands so high is because there is not a professional politician in it. Every member, so far as we know, is a representative farmer or business man, or a lawyer or doctor of high standing, a man who made his mark in some line before he gave much time to politics. It is all very well to have professional statesmen in England where they are trained and have millions to live on, but in this country the professional is worse than a failure. Quebec will never be right until her army of political lawyers and journalists give more time to their own business and try to live by it.

THE Presbyteries of Hamilton and Barrie have nominated the Rev. D. D. McLeod for the office of Foreign Mission Secretary. Mr. McLeod has many of the qualifications that are absolutely indispensable in a director of Foreign Mission work. Thoroughly evangelical in tone and spirit, a good preacher and effective platform speaker, Mr. McLeod would set his cause well before the people, and that will be no small part of the secretary's work. In addition to these qualifications he possesses one or two others that make his nomination a matter of importance. The success of the Foreign Mission Secretary will, for a time at least, and perhaps for all his time, depend almost as much on what he can endure as on what he can do. There are always difficulties to adjust, delicate situations to manage, wrinkles of various kinds to smooth out, and more or less work to do that requires tact, patience and good judgment. Mr. McLeod, though firm enough when firmness is required, is, as everybody knows, a supremely good-natured man, with a very conciliatory manner. He has opinions of his own on most subjects and is always quite ready to express or de-

send them, but though fond enough of discussion, he never allows difference of opinion to degenerate into personal animosity. He has acted as secretary since June, and when the Assembly meets will have had a year's experience of the work. That experience should certainly count for something.

OUR friend, Dr. Robertson, judging from his letter published in these columns the other week, seems to think we labour under the delusion that lay effort will be equally suitable for all parts of the immense field under his care. We have not gone over the field as often as Dr. Robertson has, and, of course, do not know it as well, but we think we understand the situation well enough to avoid any such absurdity as supposing that the people in *all* the mission stations between Port Arthur and the Pacific can reasonably be expected to hold services themselves even for one winter. We certainly do not expect that the lumbermen at Rat Portage, or the coal men at Anthracite, or the railway men at Donald, or the miners on the British Columbia mountains are going to turn missionaries. There are mission stations and mission stations. What we meant, and what we think Principal MacVicar meant, was that Ontario, Nova Scotia and New Brunswick men settling in Manitoba and the North-West on farms and forming themselves into mission stations should not have silent Sabbaths simply because they have no student missionary. There is all the difference in the world between a quiet meeting of farmers in a school-house on a Sabbath afternoon and a meeting in a lumber shanty or mining camp. For all kinds of places in our great field a professional worker is desirable; for some he is indispensable, but when we have not enough of professional workers to go round under our present system, non-professionals ought surely to give a helping hand until this crisis is over.

CONFESSIOAL REVISION

THE Committee appointed by the General Assembly of the United States Church, North, met in New York recently and completed their second revision of the Westminster Confession. They still have their report to prepare and the various overtures embodying their emendations to submit to the Assembly that meets in May in Providence, Oregon. Although in the Associated Press despatches that appeared in the daily papers there was an air of mystery regarding the proceedings of the Committee, the *New York Independent* has been able to secure in a legitimate and honourable manner the result of the Committees' labours, so far as they relate to the amended text of the Confession. It is now abundantly evident that the revision of the Confession is anything but an easy task. It is probable that those who went with a light heart to the work have long since found out that it is far easier to criticize than to construct. To point out a defect is not so difficult a matter as it is to provide a remedy. The keen fire of criticism to which the alterations in the text of the venerable symbol have been subjected by the Presbyteries have only augmented the difficulties of the revisers, and, from what is now prepared for submission to the Church, it is apparent that the Committee have anxiously endeavoured to satisfy the desires of the Church so far as these have been expressed by her constitutional and deliberative primary courts. One thing is now evident, that no revision can be accomplished that will satisfy all. By patient and extended work it is possible that such a revision will be elaborated as will be generally acceptable to the Church, but a perfect Confession of Faith can hardly be looked for.

In reference to the crucial point of Calvinistic doctrine—the divine decrees—it is doubtful if it can be satisfactorily formulated in the article of a creed. The two great factors—the divine sovereignty, and the infinite love and mercy of God, from which latter the universal offer of the Gospel emanates—are difficult to bring into the logical unity that dogmatic statement requires. On their logical reconciliation endless effort has been expended, resulting only in partial success. Just as individual minds are disposed to magnify the one or the other there has been in the past a tendency to assert the one at the expense of the other. Extremists have set the one over against the other, as if they were contradictory or irreconcilable. This partial method is clearly unscriptural. From what God in Scripture has revealed Himself to be, there is no room for doubt that He is infinite in knowledge and in wisdom. He sees the end from the beginning, and the Confessional statement that "God from all eternity did,

by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass" cannot be successfully controverted. The sovereignty of God is not a deduction of systematic theologians, it is a doctrine clearly taught in Scripture. Neither can it be doubted that the offer is freely made to all without distinction. Both these are glorious truths of Scripture, though it may be beyond the range of the human logical faculty to formulate a comprehensive and accurate definition of them in systematic form. It is on this third chapter that the revisers have expended their skill and ingenuity, and to all appearance they have been no more successful than the many who have long since earnestly wrestled with the problem.

The chapter in the Confession that treats of creation has again been carefully considered, and in its latest amended form it reads thus:—

It pleased God the Father, Son and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom and goodness, in the beginning to create of nothing all things visible and invisible, and all very good; the heavens and the earth, and all that in them is, being made by Him in six days.

Here there is a return to the use of Scriptural expression, in place of the terms "universe," and the vague "creative" as descriptive of the days mentioned in Genesis.

The other article, the third section in the Chapter on Effectual Calling, to which much attention has been given both by revisers and critics, relating to elect "infants" in the second revision, now reads:—

Infants, dying in infancy, and all other persons who are not guilty of actual transgression, are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who worketh where and where and how He pleaseth; so also are all other elect persons who are not outwardly called by the ministry of the Word.

The two new chapters added by the revisers have undergone comparatively little alteration in this second revision. These two new chapters it will be remembered relate to the work of the Holy Spirit, and to the universal offer of the Gospel. It may be of interest to the reader to present the last named chapter as the revisers propose to submit it for the consideration of the Church:—

God having provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation sufficient for and adapted to the whole lost race of man, doth freely offer this salvation to all men in the Gospel.

In the Gospel God declares His love for the world, and His desire that all men should be saved. It sets forth fully and clearly the only way of salvation; promises eternal life to all who truly repent and believe in Christ; invites and commands all to embrace the offered mercy; by His Spirit accompanying the Word, pleads with men to accept His gracious invitation.

It is the duty and privilege of every one who hears the Gospel immediately to accept its merciful provisions. And they who continue in impenitence and unbelief incur aggravated guilt and perish by their own fault.

Since there is no other way of salvation than that revealed in the Gospel, and since in the divinely established and ordinary method of grace, faith cometh by hearing the Word of God, Christ hath commissioned His Church to go into all the world and to make disciples of all nations. All believers are therefore under obligation to sustain the means of grace where they are already established, and to contribute by their prayers, gifts and personal efforts to the extension of the Kingdom of Christ throughout the whole earth.

The last article of this chapter gives symbolic expression to a Scriptural truth the framers of the original Confession did not apprehend so clearly as is now done by the evangelical Church—the duty of sustaining Christian missions to the heathen. The good men of the seventeenth century were so intent on the consolidation of the Reformed Church that they did not realize so fully as is now done the world-wide claims of the Gospel. From the past experience of the revisers it may be inferred that it will be some time yet before their labours are completed. It is well that should be so. If their work is to have a permanent character it is best for them to hasten slowly.

CHARLES H. SPURGEON.

THERE passed away late on the evening of Sabbath last the greatest of the evangelical preachers of the age. Charles Haddon Spurgeon, a name honoured and respected wherever the English language is spoken, had suffered long with meekness and resignation from a serious and painful illness. For a number of years past he had to relinquish the active duties of his ministry and betake himself to the south of France for rest and recuperation. When some months ago he was stricken down by the fell disease that had him in its grasp, he reached the brink of the grave, but a brief respite was given him. He began to improve, and was able to journey to Mentone, where, for a time, his recovery seemed probable to himself and many of his friends, and he

cherished the hope of again occupying the pulpit from which he had so long and with such blessed results preached the Gospel in its simplicity and power, but there was a relapse and he rapidly sank, spending his last Sabbath on earth unconscious, and unable to recognize the dear ones that stood by his dying bed.

Many men can attract public attention by the devices usually resorted to, but it is quite another thing to gain and hold a place in the popular affection and esteem that Spurgeon did. He began his public ministry when a mere lad. A preacher of seventeen is something of a curiosity. His free and unconventional ways, his raciness of speech and his witty sallies aroused attention and drew people to him. It may, however, be taken for granted that mere eccentricity and factitious devices for keeping a man's name before the people will cease to be effective as soon as it is discovered that the would-be famous man is but a mediocrity after all, differing from his fellows only in degree of self-assurance. It is only capability and substantial merit that endure to the end. Mr. Spurgeon rose rapidly in favour and influence, but with singular equanimity for so young a man he kept his balance, and never imperilled his real success by a morbid access of self-consciousness. He was too real, and too intent on his life-work for that. He was an ambassador for Christ and he never lost sight of his vocation. Before his position was fully assured, he was assailed by adverse and oftentimes indiscriminating criticism, but it was powerless to affect the popular estimate or to shake his confidence in his mission. The *Saturday Review*, then in the height of its audacious prosperity, assailed the young Baptist preacher with unsparing ridicule and contemptuous allusion. Spurgeon went quietly onward, merely remarking that a man who had the favour of God and the hatred of the *Saturday Review* could go on his way rejoicing. It was not long after this that hostile attacks became weak, and at length ceased altogether, and for the last twenty years Mr. Spurgeon has occupied a unique position in the evangelical ministry.

Pre-eminently Spurgeon was a preacher; for this office he had many gifts, natural and acquired. He never posed for what he was not; the grand directness and simplicity of his character did not permit of that. He was not a learned preacher in the usual acceptance of the term. It was his purpose and that of his friends that he should study under the late Dr. Joseph Angus, but, through one of those little incidents that often mean so much, the intention was abandoned. Nor can it be said that Spurgeon was an uneducated preacher. He enjoyed fair educational advantages in youth, and was a life-long student. It may be doubted if any man living was better versed in the rich Puritan theology of the seventeenth century. From his Bible and from that deep, clear well of theology undefiled, he drew constantly the great saving truths it was the one purpose of his life to proclaim. His strong human sympathies kept him in close touch with the popular heart, and his healthy common-sense evoked a ready response. His rich, flexible, powerful and melodious voice had a charm that never failed to please. Though exercised sparingly, Mr. Spurgeon had considerable dramatic power, that made the truths he preached very vivid and real to his hearers. Above all, his great strength lay in the tenacity with which he held the great distinctive doctrines of evangelical Christianity. He was no mediating, no compromising theologian. He had no sympathy with the misty subtleties in which excellent and strong-minded men so easily get befogged. He was a stalwart champion of evangelical orthodoxy, and stood unflinchingly to the last.

No less eminent as a worker was the deceased pastor of the Metropolitan Tabernacle. His pastor's college, orphanage, and other schemes of practical benevolence, are well known and have proved very useful. His were the first sermons that stood the test of weekly publication. They have enjoyed uninterrupted prosperity since 1855. Others have tried to follow him in this respect, but not with unquestioned success. His numerous other works show that he was as racy and bright with his pen as he was in the pulpit. Here also is revealed an important element in his prosperous career. His mastery of pure, simple, idiomatic Saxon gave strength and force to the way in which he put his pithy sentences. They carried his meaning directly and were made memorable by their force and point.

Great and illustrious ones have yielded to the inevitable summons, but the memory of Charles H. Spurgeon will be affectionately cherished after the remembrance of princes and ambassadors have become dim through the fading years. His fame as a faithful minister of Jesus Christ and as a benefactor to his kind will live long.

Books and Magazines.

LITTLE'S LIVING AGE. (Boston: Little & Co.)—This admirable weekly repertory of all that is best and brightest in current literature holds on its way with undiminished attractiveness.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—In ability to interest, instruct and delight the little ones, this beautiful monthly stands at the top of the list.

ST. NICHOLAS (New York: The Century Co.)—This fine monthly magazine for young readers needs only to be seen and examined to commend itself to all who desire to see good, wholesome, refining literature in the hands of young people. It is admirably sustained. The best writers for the special class for whom it is designed are enlisted in its service, and the same can be said of the artists whose work calls forth admiration and pleasure.

HARPER'S YOUNG PEOPLE. (New York: Harper and Brothers.)—As in the case of the other publications that issue from this great New York publishing house, this excellent weekly, designed for young people, has undergone improvement. The familiar green cover is discarded, and the reader gets the benefit of the increased space. The mechanical appearance has been changed to a still more artistic and attractive form. The contents are of an instructive, entertaining and varied character, and the illustrations are finely finished and attractive.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 86 Bay St.)—The February number devotes a large portion of its space to a most timely consideration of the work in China. In the department of Literature of Missions are two articles, the first by the Rev. John R. Hykes, of Kiukiang, on "The Importance of Winning China for Christ"; the other, by the Rev. John Ross, of Moukden, North China, on "How the Gospel Spreads in China"; both of which present a most hopeful view for the future of missionary enterprise there. The Monthly Concert of Missions is also devoted chiefly to China, reviewing the causes and significance of the present troubles there. The various departments of the Magazine as usual cover the broad field and present an excellent summary of mission work in all parts of the globe.

HARPER'S MAGAZINE. (New York: Harper and Brothers.)—John Hay contributes a poem, "Night in Venice," and this affords the occasion for a fine frontispiece. A most interesting and beautifully illustrated paper follows, the first of a series, "From the Black Forest to the Black Sea," by Poultney Bigelow. William McLennan continues his French-Canadian tales; this time it is "Marie, a Story." There is a second paper, "Personal Recollections of Nathaniel Hawthorne," by Horatio Bridge. A paper under the title of "A Skin for a Skin," by Julian Ralph, describes the fur-trading industry of the North-West. Other interesting papers in the number are: "Chicago—the Main Exhibit"; "The Royal Danish Theatre"; and "Old Shipping Merchants of New York," together with the usual features that make this popular magazine so attractive.

THE CENTURY. (New York: The Century Co.)—It is remarkable how this favourite monthly is kept up to the highest point of excellence. The new number is possessed of great attractions. The frontispiece is Titian's "La Bella." "Characteristics," by S. Weir Mitchell, M.D., are continued, and the second paper on "The Jews in New York" appears. John Elliott Pilsbury writes interestingly and scientifically on "Recent Discoveries Concerning the Gulf Stream." Other interesting papers are: "Richard Henry Dana"; "Pioneer Days in San Francisco," by John Williamson Palmer; "The Australian Registry of Land Titles," by Edward Atkinson; "Original Portraits of Washington"; and "The Degradation of a State; or, the Charitable Career of the Louisiana Lottery." The Kipling-Balestier story, "The Naulahka," increases in interest, being ably written. The illustrations and other contents are fully up to the usual high standard maintained.

THE LADIES' HOME JOURNAL. (Philadelphia: The Curtis Publishing Co.)—This splendid magazine is in complete touch with a woman's best needs, and covers everything in her life. "Wine on Fashionable Tables," whether its use is increasing or decreasing, is discussed by such royal entertainers and diners-out as Chauncey M. Depew, ex-President Hayes, Madame Romero, Mrs. ex-Secretary Whitney, George W. Childs and others. In the series of "Unknown Wives of Well-Known Men" we have the first portrait of Mrs. John Wana-maker ever printed. Mrs. Henry Ward Beecher reaches the call of Plymouth Church to her husband and their removal to Brooklyn in her series of papers on "Mr. Beecher as I Knew Him," while the daughter of Charles Dickens completes her first story. Robert J. Burdette begins his work as a *Journal* editor with his new department, "From a New Inkstand." Dr. Talmage's page is excellent this month; Maria Parloa's department is full of good household ideas; Rider Haggard, Canon Farrer, the Countess of Aberdeen, Charles Dickens and a score of famous English celebrities send New Year's greetings to American women, and all through the number there is a sense of originality and brightness which copes with honest practical advice and helpfulness.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Professor Lanciani's paper on "The Pageant at Rome in the Year 17 B. C.," has the foremost place in the *Atlantic Monthly* for February. Rome reminds us of Mr. Crawford's second instalment of "Don Orsino," which gives incidentally an idea of the mania for speculation and building lately rife in Rome, and contains a vivid description of the Pope assisting at a service at St. Peter's. Another subject, still Italian, is "A Venetian Printer Publisher in the Sixteenth Century," the printer publisher in question being Gabriele Giolito, the chief of a firm of printers and booksellers, who flourished in Venice during a large part of the sixteenth century. Venice is also the scene of a charming little sketch called "The Descendant of the Doges," by Harriet Lewis Bradley. Isabel F. Haggood has an article on "A Journey on the Volga," a graphic sketch of Russian life. Henrietta Channing Dana discusses "What French Girls Study." Professor N. S. Shaler, of Harvard University, writes with knowledge on "The Border State Men of the Civil War." Professor E. P. Evans writes about "The Nearness of Animals to Men," and Mr. Albert H. Tolman devotes an able paper to "Studies in Macbeth." A discussion of "The League as a Political Instrument," and reviews of a dozen or more volumes of recent fiction, under the title of "The Short Story," complete a number well composed, and thoroughly worth reading.

Choice Literature.

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A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NEHEMIAH.

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

CHAPTER XVII.

An hour later a white chiton might have been seen hanging heavily in the sultry air from the limbs of a juniper bush, that grew out of a sandy mound between two great boulders on the eastern shore of the Sea of Galilee. Under the shelter of the rocks were two men, the one having on only a pair of leather trousers, the other, but for a close-fitting shirt, entirely nude. This was not the most decorous position in which to find the King of Tyre and his aristocratic nobleman; yet they both seemed supremely, even hilariously happy. King Hiram had completed the story of his adventures; and Hanno, donning his chiton, entered upon the account of the events that had occurred recently at Tyre.

The priests, he said, after consultation, and with some misgiving as to their policy, agreed to encourage the popular belief that King Hiram had been bodily translated to some heavenly world by the favour and power of Baal. They boasted thus a greater miracle on the part of their god than those reported in the olden times of the exploits of Jehovah in Israel, who took Enoch, Moses and Elijah away without their seeing death. For several days the Tyrian populace held high festival in devout celebration of this astounding event. The city was given over to orgies that drained much wealth into the coffers of the priests. Half the jewels of Tyre and heaps of coins were stored in the Temple of Melkarth. A hundred skins of choicest wine were poured into the sacred lake around the Maabed. So many men offered themselves for the priestly occupation, expecting miraculous reward, that some of the shops of the artisans were closed for lack of workmen, and many ships were delayed in sailing because they were unmanned.

Perhaps Ahimelek was the most ostentatious donor, "unless," said Hanno, "I myself surpassed him in extravagant zeal. Three ship-loads of dye-stuffs I emptied into the Egyptian harbour, empurpling the water and staining the stones of the quay with royal tints against the time of our king's return.

"The priests were not long in discovering the real method of your disappearance, but to have confessed it would have brought the whole affair into such disrepute that the people would have torn Egbalus and the rest of us to pieces."

"But was your hand not suspected?" asked Hiram.

"I think not. I anticipated that I too should have to flee, and prepared to do so; but the falling of the image, through the accidental burning of some wooden supports, completely blocked the passage from those who investigated it; and I have since removed every royal tag you left in the vault beyond.

"Egbalus summoned a few of the more cautious and desperate, among whom I was surprised to find myself, and revealed his own view and policy. The shrewd old fox was certain that you had escaped by some ruse. You must be tracked and killed, even if you had gone to where the Nile begins in the melting of the mountains, or had become a savage in the islands of tin. Priests were despatched to Greece, to Susa, to Damascus, to Memphis and Thebes. A dozen are tracking this Jew's land. I volunteered in such fine frenzy—this fresh gash on my breast is the mark of my vow—that Egbalus hugged me to his villainous heart, and called me a true son of Baal; and offered me the fairest girl born of his concubine Tissa for wife when I returned.

"I thought to go out alone. But I knew little of these inland roads, so yoked myself with old Abdemon, the shrewdest of all the priests. He was poor in tramping and weak of arm, but had the wildest head for this sort of business. He knew every path in the Jew's land. I felt sure that he would get your foot-prints, unless you had taken to flight in the air; so I joined with him. He struck your trail at once. He scented you near the crater of Giscala, and put the two devils you spoke of on guard there, while we watched here by the sea."

"He was drowned when the boat sank?" asked Hiram.

"Yes, he sank like a stone. If he had swum a stroke I would have choked him in the water. Indeed, when I saw your boat go down I drew a dagger on him, but before I could use it our boat was in the same straits."

"But what of Zillah?"

"There is nothing to report, except what was known to all before the day of the sacrifice. Her father had made a close alliance with Egbalus. Believing that you were doomed, he offered his daughter to your cousin Rubaal, and pledged the same dowry as he had pledged to you."

"That shall never be!" cried Hiram with impatient fury.

"I will return to Tyre, steal my way into the city, cut the throats of these wretches, and flee with my betrothed."

"You shall return, but not now."

"Why not now? I cannot, I will not wander about like a cowardly fugitive."

"Wait at least, my king, until you get the mail on your hand to strike the great blow that will shatter all this horrid tyranny at once. No harm can come to Zillah. It was because I knew your hot blood and quick determination that I sought more eagerly to find you, and prevent your sudden return. Trust me in Tyre. The marriage with Rubaal cannot take place until the next festival of Astarte and Tammuz. A hundred things may happen before that. Patience! and then not mere vengeance, King Hiram, but your restoration and the renewed splendour of your power! I believe in it, and if the gods will not send it we will make it. Loving you as I do, I am not risking my life merely for yours, but for your crown as well. Tyre must be saved, made rich, powerful, the mistress of Sidon, the queen of the Great Sea, the conqueror of—"

"Peace! peace! good! Hanno. Let's first think of how to save a whole skin, instead of gilding a new crown. But see! your boat has floated, and is drifting this way."

Hanno looked sharply at the distant object.

"And, by the mouth of Dagon! old Abdemon in on her, clinging to her bottom."

"I will smash his skull with the very stone I had selected for yours," cried the almost frantic king. "If I cannot dispense justice in my own kingdom, I can here."

"No, no," said Hanno; "leave him to me. Get you gone out of sight. If he has seen you I will put him out of the way. If he has not seen you, he will confirm the report that you were drowned. That will recall all the priests from pursuit, and leave the field free for us to work. Hide away!"

Hanno plunged into the sea, and swam to the floating wreck. Abdemon was barely alive. He had ceased to cling, and was lying limp across the bottom of the upturned boat. The sea had subsided, else he had been washed off. It was nearly another hour before Hanno was able to work the wreck to the beach and carry the nearly unconscious priest ashore.

As Abdemon recovered his senses, it was plain that he had seen nothing of what had occurred.

"The Cabeiri have avenged Baal," cried he. "I could have died willingly after I saw the sea swallow up the traitorous king, but I could not bear the thought of being myself drowned in the same water. Baal be praised! Baal be praised!"

"And now," suggested Hanno, "we must hasten back to Tyre with the news. The sooner the search ceases, and the priests return, the less danger of suspicion by the people. Baal has taken his offering, whether by fire or water it matters not that the crowd should know."

"Baal be praised!" echoed Abdemon.

"Could you not return alone?" asked Hanno. I, as a new priest, and one assigned by our most worshipful chief to the superintendency of our temple property, would learn of the practices of worship among these tribes of Ammon and Moab. And then I would visit Jerusalem, where these Jews are rebuilding their temple. I may learn much that will add to the splendour and impressiveness of our worship."

After some further consultation Hanno's plans were approved by his fellow-priest. They talked about the renovation of temples and the coming glory of the priestly guild, when the wealth of Ahimelek should augment the treasury of Melkarth.

Near nightfall a fisherman rowed Hanno and Abdemon across the upper end of the Sea of Galilee to one of the little hamlets there, and under the starlight he brought Hanno back to the eastern shore.

CHAPTER XVIII.

The veracious chronicler of the adventures of King Hiram is compelled to pass over in silence a period of several months. As certain rivers disappear, and flow for a distance beneath the ground, so the course of events, as directed by the discreet and wary Hanno, was for a while inscrutable. We will follow it, however, from the point where it came again into the daylight of observation.

Since men began to travel on the earth, innkeepers have been noted for the courtesy, tact and assiduity with which they have reaped the rewards of their business. On a certain day Solomon Ben Eli, innkeeper at Jericho, in the valley of the Lower Jordan, found all the above-named qualities of his disposition exercised to their utmost. This was the day before the opening of the annual Feast of Tabernacles at Jerusalem, during the seven days of which celebration the men from all parts of the land came together at the Sacred City.

The hostelry at Jericho—called Beth Elisha, in honour of the prophet whose miraculous cruise of salt once healed the spring hard by, which now supplied the town with delightful water—was a long, low building, rambling and diverse as the various generations which had successively built upon it. During the night all its rooms and ingles had been crowded with pilgrims from up the Jordan and beyond it. Early in the morning, long before the sun had looked over the beetling cliffs of Moab, the multitude poured forth into the court-yard. They were clad in gay garments of many colours, and were not unlike the variously-plumed doves which came out of their adjacent cootes, and filled the air with their flapping wings and querulous cooing. The shed that enclosed the opposite side of the yard discharged a more turbulent crowd of horses and camels, asses and mules, which were kicking and rumping one another in the attempt to get their noses into the great stone trough that stood in the centre of the court. The crisp air resounded with the unedifying matins of mingled grunts, neighs and brays, which were far from being reduced to harmony by the shouts of the drivers.

It was easier for the host to seem ubiquitous than it was for him to command in himself such a variety of tempers as the occasion required. He must placate those who grumbled at their reckoning; hasten his laggard servants; adjudicate the quarrels of guests over the uncertain ownership of bits of harness; must smile, yet frown; beam knowingly, yet knit his brows in simulated perplexity; be patient, yet keep the sharpest eye and quickest tongue; and shift all these aspects in such rapid succession that they seemed to be simultaneous. We may forgive this prince of innkeepers if for a moment he did not maintain to perfection his manifold part. Such was the moment when a servant announced to him that Rabbi Shimeal, the most noted man in the synagogue at Jericho, would speak with him at the gate.

"A pretty time of day for him to come! I'll warrant he has been up all night owling it over some verse of the law. Or he wants a gift for the synagogue. Tell him his affairs must wait until I can get this holy crowd off for the Temple," was Solomon Ben Eli's petulant response.

The servant soon returned with the statement that the Rabbi Shimeal must have his assistance in providing a beast to convey to Jerusalem no less a personage than Ezra, the Great Scribe, who was a guest at the rabbi's house, and whose animal had given out under the terrible heat of the previous day, as he had journeyed through the villages of the Jordan plain, pursuing his holy work of inspecting the copies of the Law used in the newly-established synagogues.

Solomon Ben Eli was shocked at this news, as if an angel's wing had brushed his face.

"Heaven forgive me!" said he, making low obeisance before his servant, in obliviousness to the fact that that son of Gibeon was not the great man of God himself.

"But this is unfortunate," he added, rubbing his hands

nervously. "I have not a horse left, nor a camel, and not even an ass."

The attention of the bystanders being drawn to the host's dilemma, a marvellous spirit of sympathy with him and of devotion to Ezra was instantly displayed. Every one urged upon his neighbour the duty of self-sacrifice, as if each were ashamed of the others for allowing the Great Scribe's detention or even inconvenience.

"If my horse was strong and handsome like yours," said one, "I would gallop at once to the rabbi's. Mine is but a spavined beast, and it would be a disgrace for the holy man of God to bestride him."

"I would instantly offer my steed," responded the other, "but he is poorly broken, and the Scribe—be it reverently spoken—is too old to control him. I could never forgive myself if my beast were the cause of Ezra's breaking his holy neck among the rocks of Cherith."

A young man stood by who was noticeable from the fact that his garments were richer in texture than those of most of the pilgrims, though he was not arrayed for the festival. His cloak, which he drew closely around him as a protection from the chill morning air, was that of a traveller. Beneath it he wore a belt, which supported both a sword and an inkhorn, and thus indicated the trade of merchant. The short black beard about his lower features was balanced by a head-dress of black silk, which was bound about his brows with a purple cord, and fell down upon the back of his neck and shoulders. He was plainly a Phœnician, but confessed that many months had elapsed since he had been to the coast. For his identification and safety from the imposition of petty officials in the various lands he might have occasion to traverse in following his trade, he carried a letter issued by King Hiram of Tyre, and bearing the royal seal. Similar letters were borne as passports by all the captains of vessels and masters of caravans who represented the genuine business houses in the cities of Phœnicia; and by these credentials they were distinguished from the irresponsible adventurers who, in the convenient disguise of travelling merchants, infested all those countries.

The young merchant, observing the perplexity of Solomon, the host, addressed him:—

"If his Excellency the Great Scribe will accept the courtesy of a stranger, let him take any of my beasts."

"Thanks, noble Marduk!" replied the innkeeper, in grateful relief. "But I regret that my own people are thus rebuked by a Gentile."

"Nay," replied Marduk, "I would not rebuke your people. They have each only one riding-beast, while I have many. My animals are lightly laden, and we can distribute the burden of one upon the others."

"And, I bebind me, the Scribe will ride upon nothing but an ass," replied Solomon. "He cites the growing infirmities of years as his excuse. I will convey your courteous offer to the rabbi."

"And bid him say to the Scribe," added the Phœnician, "that if he can delay his departure until the crowd has preceded us, my party will gladly bear him company."

(To be continued.)

HOGARTH'S GREATEST WORK.

We are now nearing his greatest work. In April, 1743, he had advertised the forthcoming engravings of the famous "Marriage à-la-Mode," and in the "Battle of the Pictures" he had given a hint of the same series by exhibiting one of them viciously assaulted by a copy of the "Aldobrandini Marriage." His announcement laid stress upon the fact that in these "modern occurrences in high life" care would be taken "that there may not be the least objection to the decency or elegance of the whole work, and that none of the characters represented shall be personal," an assurance which seems to imply that objections on these grounds had been taken to some of his former efforts. The plates, six in number, were issued in April, 1745, the subscription-ticket being the etching called "Characters and Caricatures." In accordance with the artist's promise, they were "engrav'd by the best masters in Paris," G. Scotin executing plates i. and vi., B. Barron plates ii. and iii., and S. E. Ravenet plates iv. and v. Fifty years later (1795-1800) they were again reproduced in mezzotint by B. Earlom. For a description of this excellent social study the reader must go to the commentators; or, better still, to the paintings themselves, which, fortunately, have found a final asylum in the National Gallery. As in the case of the previous series, Hogarth, unwarned by experience, again resorted to an auction after his own fashion, in order to dispose of the original canvases. The bidding was to be by written tickets, and the highest bidder at noon on June 6, 1750, was to be the purchaser. Picture dealers were rigorously excluded. The result of these sagacious arrangements was disastrous, only one bidder, a Mr. Lane, of Hillingdon, near Uxbridge, putting in an appearance. The highest offer having been announced as £120, Mr. Lane made it guineas, at the same time magnanimously offering the artist some hours' delay to find a better purchaser. No one else presented himself, and Mr. Lane became the possessor of the artist's best work and the finest pictorial satire of the century for the modest sum of £126, which included "Carlo Maratti frames" that had cost Hogarth four guineas apiece. It may be added that the plates were described in Hudibrastic verse in 1746; that they prompted Dr. John Shebbeare's novel of "The Marriage Act" in 1754; and that they are credited by the authors with suggesting Colman and Garrick's farce of "The Clandestine Marriage" in 1766. Hogarth also meditated a companion series depicting "A Happy Marriage." But after some tentative essays he abandoned his project, doubtless because the subject presented too little scope for his peculiar qualities.—*The Dictionary of National Biography.*

TRUST.

The same old baffling questions! O my friend,
I cannot answer them. In vain I send
My soul into the dark, where never burn
The lamps of science, nor the natural light
Of Reason's sun and star! I cannot learn
Their great and solemn meaning, nor discern
The awful secrets of the eyes which turn
Evermore on us through the day and night
With silent challenge and a dumb demand.

Proffering the riddles of the dread unknown,
Like the calm Sphinxes, with their eyes of stone,
Questioning the centuries from their veils of sand!
I have no answer for myself or thee,
Save that I learned beside my mother's knee:
"All is of God that is, and is to be,
And God is good." Let this suffice us still,
Resting in childlike trust upon His will
Who moves to His great ends unthwarted by thee.

—John G. Whittier.

HOW FAST DOES A TRAIN TRAVEL?

To average it is easy enough—so many miles from station to station, so many minutes running the distance; nothing can be easier. But this gives no clue to the speed at any portion of the journey, the laborious toiling uphill, the free running on the level, the flying down the incline. Last time we came out of the Box tunnel, a fellow-passenger informed us we were going sixty miles an hour. We were going fifteen. In about half an hour he again told us we were doing a mile a minute. So we were, and rather more, for we were going sixty-five miles an hour. It is curious what a charm there seems to be in this mile a minute, which is the rarest of speeds to run exactly. When the Midland engines are tried in the silence of the night, they are worked up to seventy-five miles an hour, and on the North-Eastern there is one engine at least which has accomplished eighty-six miles an hour; but, of course, no train is run at this rate from stop to stop. If we want speed we must try the Great Northern, and even on that, our fastest line, the average is but fifty-four, though the fifty-four is obtained by an alternation of spurts and slows varying with the gradient of the road. Second in point of general speed is the North-Western, and third is the Midland. Let us take our example of running from the Midland, so as to have something in reserve in case we are accused of exaggeration. Here is the run of the Glasgow up-mail between Leicester and Bedford on a certain day last year, as checked by the watch. In this section of the line there are fifteen stations—Wigston, Glen, Kibworth, Langton, Market Harborough, etc., and working out the line between each, the rate of travelling between each came out at 34½, 50, 55, 66½, 72, 47½, 58, 72, 79½, 75, 78, 57, 52, 64, 63 miles an hour; total, 42½ miles done in 52 minutes, 50 seconds, at an average of fifty-seven miles per hour. This is not given as a best or record; it is probably a common achievement, and is merely a sample of what is done in every-day work on what figures show to be the third fastest line in Britain.—*Leisure Hour.*

THE MISSIONARY WORLD.

HOW THE GOSPEL SPREADS IN CHINA.

Six years ago a young Bannerman of Chinese ancestry joined our then small Church in Moukden. His father was a native doctor, who, from a sense of sinfulness, was deeply interested in the more earnest Buddhist sects. He had been a listener during the angry discussions raging against Christian doctrines when they were first introduced here. As a result he cut himself off from every form of idolatry. He had never spoken to either the foreign missionary or the native evangelist, but on his death-bed he recommended his two sons, and especially this younger one, to carefully examine Christianity for themselves, and not allow themselves to be carried away with the all but universal execration to which Christianity was then held up.

Young Jang was also a man with a sensitive conscience, and he, too, was anxious to rid his soul of sin. This, combined with his father's dying advice, led him to the chapel, where he became an enquirer as eager as he was intelligent. Being a fair scholar he soon became acquainted with the leading truths of Christianity and was baptized.

His new faith not only removed the former trouble of his soul, but filled him with a joy which nothing worldly could bestow. The fire so burned within that he gave up the situation he held, and went to the city immediately north of Moukden to impart his newly-found treasure to his elder brother, a doctor in this city of Tieling.

The first news we had of the journey was when, on his return, with a face shining with joy, he informed us that his brother was a believer, and that he, his whole family and a few intimate friends who had heard and become believers, were all applicants for baptism. My young colleague, Mr. Webster, had by this time come to Moukden, and it was deemed advisable that he should go north to investigate the facts of the story. He soon returned and joyfully confirmed the statement of young Jang. On account of our strict rule for probation of intending members, no one was then baptized; but on a subsequent visit Mr. Webster baptized nine

individuals and took steps to open a station there. Two senior members, one, a convert of the late Mr. Burns, from Peking, and the other a Moukden man, were sent to initiate work in this apparently hopeful station.

Mr. Webster, having accompanied me on the journey to the Corean valleys, suggested on our return journey that instead of going back directly to Moukden, we should make a detour and see how it fared with the young station in Tieling. When we arrived at an inn on the outskirts of the city we were informed that the chapel had been attacked by a mob and wrecked. Desiring to know what amount of truth there was in the statement, we rode in to the chapel, but found no one there. We discovered that one of the two men in charge had fled, and the other was living in a neighbouring house as the chapel was uninhabitable. This man had already stood painfully severe persecutions. We found that the chapel door had been broken open, the windows all smashed to pieces and every perishable article of furniture completely destroyed. The streets were placarded with prominent "posters" containing the wildest accusations and vituperations against the foreigners who had dared to intrude into the city. It transpired that the principal authors of this excitement and the chief leaders in the riot were men from the magistrate's office, which was bound, when necessary, to take steps to keep the peace. Therefore we inferred that the real cause of the outbreak was our old acquaintance, which for years had been our chief foe in Moukden—viz., the belief that we were there as political agents to create a party which would be traitorous to China and friendly to foreign powers.

To do something to remove this evil prejudice we had the boards blocking up the broken window taken down, and we stood on the ledge exposed to the street. In a few seconds the street, which ordinarily is a busy one, was so crowded that there was no passage for man or beast. A dense mass of well-dressed men, mostly young, stood fronting us as closely packed as they could stand, filling the breadth of the wide street and stretching away to right and left. From the window-ledge, which was about three feet high, we could see and be seen by all the crowd. There we preached to the people for about an hour, always keeping in view, but never even inferentially referring to the cause of the general excitement. We preached the doctrine of Jesus, the Saviour from all sin and for all men, without distinction of nationality or condition. As both caution and explanation were essential to our position, and especially to our cause, we had to enter into minute details regarding the vital doctrines of Christianity, on account of which we had come to their "honourable" country. We were impressed with the death-like stillness of the crowd. As far as indications of life were concerned they might as well have been cut out of stone. Every eye was unflinchingly bent on the two foreigners; not a head, not even a lip, as far as we could see, moved in that crowd while we remained face to face.

At length we descended from our pedestal, and, gently wriggling our way through the crowd, we reached the two men who were holding our ponies. But as soon as we mounted and got just clear of the crowd, the unusual silence was broken by loud laughter, bitter mockery and reviling language, and by what was still more disagreeable, a shower of either small pieces of brick, or of earth which, by the keen frost, were like so many stones. Our ponies soon trotted us beyond the reach of the missiles; but we had to go through a mile of street lined on both sides with shops, which seemed crowded with human beings, who greeted us as we passed with mocking laughter, shouts of any defiance, or revilings of the grossest kind. We were not much affected by this kind of thing which "breaks no bones," and soon we found ourselves in our inn, somewhat fatigued with the nervous excitement rather than by the labours of the day.

The young doctor had been boycotted, and left some time before for his native village.

Exactly two and a-half years after that visit of ours, during which we were so unceremoniously treated, Mr. Webster stayed in the same inn, and walked that mile of street between it and the chapel. As usual, at most of the shop-doors stood some of the men in charge of the shop. Many of these men bowed to him as he passed, with a smile of recognition, enquired after his own welfare and that of his family left behind in Moukden. He entered the compound of the small chapel, where he was met and joyfully welcomed by a considerable band of men who had meantime become members.

Next day he dispensed the communion to a congregation of fifty baptized men and women. The "bread" was handed round in a plate, which he used for his food on the road, and the wine was drunk out of his breakfast-cup, as the most respectable vessel available. "But," as he stated in a letter written at the time, "the Holy Spirit of God was there." The emotion was profound. Men and women as they thus for the first time touched and tasted the tangible tokens of their Redeemer's dying love, did so with bursting sobs and with tears flowing down their cheeks. Those only who know the stolid nature of the Chinese and their remarkable powers of self-control, can alone fully appreciate the significance of such uncontrollable emotion.

Two years later I was there dispensing the communion to a company of about double the number, and one which would have been much larger could all the members in the outlying villages connected with Tieling have been present. The members have had to take a second and larger chapel, but this

was so full that a number of men had to stand during the entire service, though these were then mostly applicants for baptism. On a subsequent visit a couple of months later there were twenty-seven persons baptized. Press of time prevented me then from going to the villages where a number of women believers, unable from household cares, to go to the city, are awaiting baptism. Every year sees a larger number than the preceding enter the Church, and every year sees an enlarged number of villages taken possession of by one or more of the disciples of Jesus. One village, about seven miles from Tieling in a beautiful valley, is wholly Christian, its inhabitants being all either baptized or applicants for baptism.

Instead of the former vituperation, the foreigner is now saluted by the more respectable citizens with kindness, the magistrate is well disposed, all the lower officials are glad to be on friendly terms with the evangelist, and the deacon of the Church; and there is not only no avowed hostility of any kind against those who have become members, or obstacles placed in the way of those desiring to become Christians, but the "whole city speaks well of Christianity."

No Christian man will be at a loss to set down all those changed conditions to the power of Him who works through the preaching of the Word; but He who is the Almighty, and who does what He wills, has willed to do this work only in connection with human agency. He gives the increase, He demands that Paul plant the seed. Whose eloquence was employed, whose lives were influential as the immediate cause in producing this wonderful change—amounting to a contrast—between my first visit and my last? The change has not been effected through the preaching of the foreigner, nor solely by his life. As the work was begun by that youth scarcely six years ago, so has it been carried on all but exclusively by his countrymen who were or have become believers, and latterly by himself, who is now—and appropriately—the trained evangelist in charge of the station.

"He who runs can read" the lessons of stimulus, lessons of faith, lessons of caution, lessons of fear and of joy, which the above very brief narrative, which could be repeated of other places not a few, presents to all sections of the Christian Church doing work for the Master among the Chinese. And in connection with this story may I be allowed humbly to rebuke the unbelief of many in our home Churches, and among many of our leading clergy? They tell us our duty is to preach, but not to expect conversions. I would never have myself come to China did I not believe it my duty to expect hearers of the Gospel to be born again. I have expected, always, undoubtingly expected, conversions. At this moment I expect more than ever before, and I know I shall not be disappointed, for "faithful is He that hath promised." Christians in Christian lands expect conversions! There is something, whatever it be, radically wrong if there be no conversions under the proclamation of the message of God to man. Expect conversions. Pray for them earnestly, but pray in faith, believing that ye shall have what ye ask; if not, your prayers are in vain. Act for them solemnly, and act with wisdom to take away those things which hinder the conversion of hearers. "Open thy mouth," open it wide, and see if God, the faithful and the true, will not fill it.—*Rev. John Ross, Moukden, North China, in The Missionary Review.*

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Ministers and Churches.

PRINCIPAL CAVEN, accompanied by Rev. Robert Hamilton and Sheriff Widdifield, left Toronto on Monday last for a tour in the East.

THE Rev. D. McGillivray, in addition to the other calls which have been offered him, has received, at the meeting on January 12, a unanimous call from St. Andrews Church, Carberry, Manitoba.

THE Rev. Dr. King, on request of a number of ladies connected with the several Churches of Winnipeg, has consented to deliver a series of lectures on Biblical theology. They will be given in the rooms of the Y.M.C.A. on Saturday afternoons.

MRS. ROLLS has been appointed lady principal of Brantford Ladies' College. The appointment is an excellent one. Mrs. Rolls is eminently fitted for the position on which she enters, and the College is to be congratulated in having been able to secure her services.

DR. KELLOGG has not yet fully recovered from an attack of grippe. His pulpit was occupied last Sabbath in the morning by Professor Gregg, who dispensed the communion, and in the evening by Dr. McCarthy, of the China Inland Mission, who gave an interesting account of the progress of the work in which he is engaged.

THE Rev. A. B. Mackay, D.D., Convener of the General Assembly's Committee on the State of Religion, wishes it to be clearly understood that Moderators of Session should send their reports to the Conveners of their respective Presbyteries and not directly to him. He suggests that it might be advantageous for each Convener to send a post-card to the Moderator of each Session within the bounds asking for the report.

AT the annual meeting of the Knox Church, Dundas, Woman's Foreign Missionary Society, the following officers were chosen for the present year: Mrs. Steele, president; Mrs. Laing, vice-president; Mrs. James Clark, second vice-president; Mrs. Thomas Reid, treasurer; Mrs. Charles Boyle, secretary. Mrs. Reid and Miss Crawford were appointed delegates to attend the annual meeting of the Presbyterian Society.

THE anniversary services of Knox Church, Cliford, were held on Sabbath, the 17th January. In the morning and evening the Rev. J. L. Murray, M.A., of Kincardine, preached able and impressive sermons. In the afternoon Mr. Tozo Ohno gave a most interesting and instructive address on Japan. At all the three services the church was crowded. On the Monday evening the annual social was held when Mr. Murray delivered his lecture "What I saw in Italy" to a large and delighted audience.

AT the annual meeting of Westminster Church, Toronto, recently held, gratification was expressed at the successful completion of their fine new edifice at so moderate a cost; and Mr. James Brown, the chairman, voiced the general sentiment of those present when he expressed the belief that it was the best church building ever erected in the city for the money. This is very creditable to Mr. W. R. Gregg, the architect, whose plans were adopted and under whose careful and skillful supervision the building was completed.

THE second annual meeting of the Hamilton branch of the McAll Mission was held in the parlours of the Y. M. C. A. recently. Mrs. McGivern occupied the chair. The office-holders elected for the ensuing year were: Mrs. McGivern, president; Mrs. McLellan-Scott, Mrs. Logie and Mrs. Morton, first, second and third vice-presidents; Miss H. Buchanan, secretary; and Mrs. Lazier, treasurer. The reports presented showed the branch to have made satisfactory progress during the year. A total of \$67 was sent to the McAll headquarters in Toronto.

SOME weeks ago the congregation of the new East End Church in St. Thomas was about evenly divided in the matter of calling a clergyman, and neither side was then disposed to give way to the other. Now, however, the congregation has appointed commissioners to prosecute the call to the parsonage of the Church to Rev. Robert McIntyre, of Delaware. The call has been signed by 127 members out of a total of 145, and most of those who had not signed had left the city, and the others had not yet had an opportunity. The call was also signed by about the same number of adherents. The Moderator has been instructed to request the London Presbytery to hold a special meeting at as early a date as possible, so that the call may be laid before them.

THE annual report of Regina Sabbath school, presented by Mr. Lamont, the secretary-treasurer, shows very encouraging progress during the year. The building fund now amounts to \$735.74; the mission fund to \$52.50; and the ordinary fund of \$272.70 raised by Sunday collections met the liberal disbursements of the year, including 150 new books for the library and left a small balance on hand. The total receipts for the year amounted to \$344.70, as against \$251.25 for the preceding year, the average per Sabbath being \$6.63 as against \$4.85 for 1891. The average attendance was 155, being three over that of last year. Mr. Robert Martin, the superintendent, is to be congratulated upon the marked progress which the school has made under his excellent supervision.

ONE of the most successful tea-meetings ever held in Napanee took place in the basement of the Presbyterian church recently as a reception to the newly-inducted pastor, Rev. D. McEachern, and family. The basement and church were beautifully decorated with flowers and streamers for the occasion, and the ladies excelled themselves (if that were possible) in the spread given. Addresses were presented to the Rev. Mr. McEachern, welcoming him to his new field of labour and assuring him of the help and sympathy of the congregation generally; also to Mrs. McEachern by the Ladies' Aid Society, to both of which the reverend gentleman made a happy and suitable reply. Addresses were also delivered by Mr. McGillivray, of Chalmers

Church, Kingston, and Revs. Shorey and Johnston, which breathed the true spirit of Christianity and offered the right hand of fellowship to the pastor. We understand the proceeds amounted to about \$150.

THE Senior Mission Band (Friends of India), in connection with the MacNab Street Presbyterian Church, Hamilton, held its annual meeting lately. Miss Buchanan read an interesting report of the work done during the past year. Lectures were given at intervals throughout the year by Tozo Ohno, Mrs. C. Fletcher and Rev. R. Thomson, of Constantinople, besides which a sale of work was held in December, with good results. Meetings were held weekly for work and monthly for receiving missionary intelligence. Amount realized during the year, \$160, of which \$130 was given to Foreign Missions. The following ladies were elected office bearers for this year. Mrs. Fletcher, president; Miss Dingwall, first vice-president; Miss Kennedy, second vice-president; Miss Lauder, secretary; Jessie Kennedy, treasurer.

THE first regular meeting of St. Andrews, Ottawa, Young People's Missionary Society was held in the Ladies' Aid room of the church recently, Rev. W. T. Herridge in the chair. The following officers were elected: Miss Ross, president; Misses I. Gibson and G. Blanchet, vice-presidents; Miss Edith McLeod, corresponding secretary; Miss Minnie Bryson, recording secretary; Miss Jessie Henderson, treasurer; Misses M. Strachan, B. Gilchrist, I. Dick, C. Rose, M. Wallace, D. Chrysler, executive committee. This Society is formed in the interests of both Home and Foreign Mission and consists of young people of both sexes. The chairman's address was both helpful and encouraging, and the meeting adjourned until the second Saturday in February. St. Andrews Sabbath School Normal class meets every Wednesday in the Ladies' Aid room at seven o'clock for the study of the Sabbath school lesson.

WE would like to draw attention to the visit of the Rev. S. H. Anderson, Paris, France, to our city this week in the interests of the McAll Mission. Mr. Anderson has been on this side of the ocean since November, speaking in several of the American cities. He will address the annual meeting of the Canadian McAll Association, Thursday, February 4, in the library of the Y. M. C. A. at three p.m., and the same evening a public meeting will be held in St. James Square Church (Rev. Dr. Kellogg), at which he will be present and speak of the Mission. He remains in Toronto several days, and will address a public meeting in Parkdale Presbyterian church (Rev. R. P. Mackay), Monday evening, February 8, at eight p.m., and one Broadway Tabernacle (Rev. J. Philp), Tuesday, February 9, at the same hour. Mr. Anderson will preach Sunday, February 7, morning in Jarvis Street Baptist Church, and evening in Broadway Tabernacle. It is expected that he will speak to the students in some of the colleges during his stay. Mr. Anderson will visit London, Woodstock and Hamilton, where there are auxiliaries to the Canadian McAll Association, and speak of the work in France. He will be in London on Tuesday, February 2; Woodstock, Wednesday, February 3, and Hamilton, Thursday, February 11.

THE Whitby Presbyterian Woman's Foreign Mission Society held its annual meeting in Bomanville, January 19th. A morning meeting was held for the transaction of business, at which the officers were re-elected. The afternoon session was well attended and was in all respects a successful meeting. Mrs. McLaughlin gave an address of welcome indicating earnest interest in mission work as well as cordial hospitality, which was suitably responded to by Mrs. Currie of Port Perry. The reports were read showing a marked progress in all departments and evincing a deep interest in the work. The membership is about forty and contributions for '92 were \$1,179. The president gave a short but interesting address which was followed by the chorus "The Missionary Call," sung very effectively by four young ladies. A resolution was passed recording the loss of the Society in the death of Mrs. Leslie, one of the vice-presidents. Mrs. G. H. Robinson gave a very earnest and helpful address, which added much to the interest of the meeting, urging all to press forward to a more devoted service and not rest satisfied with what had been done, to keep near to God and thereby be filled with enthusiasm by the power of the Holy Spirit. She also spoke of the responsibility and danger of resisting the Spirit's promptings in the work and of the honour of fellowship in working with the Lord Jesus, being permitted to hold constant intercourse with Him and draw all our strength from Him. Kindly greetings were presented by Mrs. Joliffe on behalf of the Society of the Methodist Church, by Mrs. Freeland on behalf of the Congregational Society and also representatives of the Disciple Church and the Woman's Christian Temperance Union expressing their sympathy with the work and giving short sketches of their various societies. Messrs. McKeen and Chisholm, a deputation from the Presbytery, spoke a few words of encouragement, and expressed the satisfaction of that court at the progress made by the Society. A letter from Mr. Hugh McKay was read thankfully acknowledging the clothing sent to the Indians of Round and Crooked Lake Reserves. A short time was spent in discussing the best means of securing the interest of those who are indifferent to the work of missions. In the evening a general meeting was held, presided over by Rev. Mr. Fraser, Moderator of Presbytery, who spoke of the work carried on by the Woman's Foreign Missionary Society in its far reaching influences. Rev. Mr. McLaren as delegate from Presbytery delivered a most interesting address and was followed by Rev. Mr. Abraham, of Whitby, and Rev. Mr. Jones, of Port Hope, who gave instructive and soul-stirring addresses, which were listened to with close attention. Between the sessions the Bomanville ladies entertained the Presbytery, the members of the society and friends to lunch and tea in the basement, where a most enjoyable time was spent in social intercourse.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held in Zion Church, Brantford, January 19, Rev. I. S. Hardie presiding. Mr. Cockburn, Moderator of Chesterfield, having asked for advice as to a largely-signed petition from members of that congregation, a commission of Presbytery was appointed, consisting of the Moderator of Presbytery with Dr. McMullen and Messrs. Beattie and Hult, and Elders Spence, Drynan and Phillips, to meet with said congregation on February 4, at noon. Mr. James H. White, licentiate, designated by the Free Church of Scotland to this Church, was received as a probationer. The committee on sale of Old St. Andrews Church property, East Oxford, reported the property sold for \$415, proceeds, less expenses, to go to Home Missions. On Assembly's remits the Presbytery recommended that Home and Foreign Mission work be combined as to secretaryship and advocacy of claims of missions, and nominated Dr. Cochran for said office; approved a summer session at Winnipeg, and in connection therewith instruction for catechists. Rev. D. M. Gordon, of Halifax, was nominated for the Moderatorship of the Assembly. The following minute reported by a committee was adopted and the translation of Mr. G. Munro, M.A.: In granting the translation of Mr. Munro from Knox Church, Embro, of which he has been pastor for eighteen years, to Guthrie Church, Harrison, the members of Presbytery desire to assure their brother of the great reluctance with which they consent to his translation, the high esteem and affection in which they hold him as a man and as a minister, they at the same time bear most cordial testimony to the faithfulness, efficiency and success with which he has discharged his duties as a pastor and member of Presbytery, and they follow him with their best wishes and prayers for his comfort and success in his new field of labour. Mr. Straith was appointed to address the Woman's Foreign Mission Society Presbyterial annual meeting at Ayr, Feb. 11th. Next meeting of Presbytery is to be held in Ingersoll, March 15. W. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF COLUMBIA.—This Presbytery met in St. Andrew's Church, Vancouver, on the 8th December. There was a good attendance of members. The Rev. Dr. Robertson, Superintendent of Missions, was also present. Among matters of general interest the following may be noted: The necessary arrangements were made for the moderation of a call in the West Church, New Westminster, and issuing the same, and also for the licensure and ordination of Mr. J. W. McMillan, B.A., recently appointed by the General Assembly's Home Mission Committee. It was agreed to transfer the matter of the application of the Rev. R. S. Wheddin for admission into the ministry of the Church to the Presbytery of Halifax, for such action as that court may deem best. A communication from the Convener of the General Assembly's Foreign Mission Committee in reference to work among the Chinese was considered, and necessary action taken. The remits from the General Assembly were considered, and the following action agreed to: Those on College Summer Session and Training of Catechists were referred to a committee composed of Revs. E. D. McLaren, J. M. McLeod and G. R. Maxwell to frame a deliverance and report at the March meeting. The appointment of a salaried secretary to the Foreign Mission Committee was disapproved. Extract minutes of Synod in reference to that court's action on the appeal of Mr. J. N. Muir were read and considered, and it was agreed to take the necessary steps to carry the deliverance of the Synod into effect. Mr. P.-McF. McLeod reported from the Presbytery's Home Mission Committee, having visited Albemarle, dispensed ordinances and arranged for necessary steps being taken for the immediate erection of a place of worship. It was agreed to recommend the application of the congregation for

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a grant of \$250 from the Church and Manse Building Fund. Mr. McLeod reported the appointment of Rev. W. Stables Smith to the charge of this field. It was agreed to appoint Mr. J. W. McMillan to the charge of Mount Pleasant, Vancouver, and to transfer the Rev. W. R. Ross from Chilliwack to Knox Church, Sapperton. Rev. Alexander Young gave an interesting report of his work at Wellington, and it was agreed to recommend an application from the congregation for a grant of \$250 from the Church and Manse Building Fund in aid of church erection. The resignation of the Rev. A. W. Lewis of his charge in Mount Lehman, etc., was accepted. The Rev. Thomas Scouler, Convener of the Presbytery's Foreign Mission Committee, read a communication from the Rev. J. A. MacDonald in reference to the steps taken so far in the establishment of the mission to the Indians of the West coast of Vancouver Island at Albernia, and the necessities, material and spiritual, of the mission. The Rev. Dr. Robertson addressed the Presbytery on the general work of the Church throughout the Synod, for which the cordial thanks of the Presbytery were accorded him. The next ordinary meeting of the Presbytery was appointed to be held in St. Andrews Church, Victoria, on Wednesday, March 9, at ten o'clock a.m. D. MACRAE, Pres. Clerk.

CONGREGATIONAL MEETINGS.

The annual meeting of Knox Church, Toronto, was held on Wednesday evening last. The meeting, at which the attendance was large, was opened with devotional exercises by the pastor, Rev. Dr. Parsons. The first report, that of the trustees, was presented by Mr. A. J. Somerville, as follows: The receipts for ground rents for the current year are \$3,216.59. During this year all the leases with the exception of one expired. Your trustees took the necessary steps for the renewal of the same. These have all been completed, and the annual income from the new leases will bring the ground rents up to \$6,877.53. Under the new leases the property will be much improved. Your trustees have arranged for a loan of \$10,000 at five per cent., the proceeds to be used to pay off the existing mortgage of \$5,000, and the balance to go towards making improvements on the school room, the tenders for which have been accepted, and the work will be proceeded with at once, also to pay off the floating debt. Mr. Paul Campbell, treasurer of the Church, gave the statement for the year. The principal sources of ordinary revenue were from: Collections, ordinary, \$4,302; seat rents, \$2,856.65; ground rents, \$3,216.59; collections from Duchess Street Mission, \$98.58; poor fund, Knox Church, \$572.25. The chief expenditures included the pastor's salary, \$4,000; manse allowance, \$1,000; Duchess Street Mission, \$832; church officer, \$600; interest, \$500; organist and precursor, \$540. The total sum dealt with was \$15,868. Dr. Parsons presented the report of the Session. From the report it was shown that the membership for the year showed a net decrease of 144. There were fifty-eight names added to the roll and 202 struck off, of whom twelve were by death. The total membership is now 772. The large decrease, Dr. Parsons said, was without doubt due to the drift of population to the suburbs, where the members joined other congregations. In the past three years the loss was 232. The greater part of these members had joined some one of the ten new Presbyterian Churches started in Toronto within the past three years. There was, however, greater need than ever for the maintenance of services for the transitory hearers, who were all the time becoming a larger proportion of the worshippers at Knox Church. In conclusion he pressed upon his hearers the importance of attending the classes for the improvement of the service of praise conducted by Mr. John Alexander, the new precursor. The report of the deacons' court was presented by Mr. Jacob Muerschfelder. The principal features were as follows: The Sabbath collections show a decrease of \$784.76, and seat rents, \$182.90 respectively. In ground rents, however, there is an increase of \$1,950.79. The total net revenue from all sources for 1891 is \$11,046.67, as compared with \$10,042.42 for the previous year, being a net increase of \$1,003.65. The balance due the treasurer has increased \$1,168.35; this has been chiefly caused by unusual expenditure, such as arbitration fees, \$550; municipal taxes, \$252.87, and increase in interest, \$153.86. There has been a slight increase over last year in the sum contributed for relief. The total amount is \$572.25. There has been a very large falling off in the direction of the Schemes. The amount contributed is \$2,203.07, as against \$4,925.42 last year, being a decrease of \$2,722.35. Accompanying were reports of the work of the Sunday school, Duchess Street Mission and the various Church societies, which are all in flourishing condition and more largely attended than in former years. The reports were adopted on motion of Mr. James Scott, seconded by Mr. Merryfield, after the pastor had urged the necessity of contributing more liberally to the Schemes of the Church. Mr. William Galbraith made a few remarks on the increasing disposition to cease paying pew rents, and held that this was one of the best ways of collecting revenue. His remarks were received with applause. Some discussion took place as to whether it was allowable under the Act of Parliament under which the Church holds its property to change the date of electing trustees from March to January. Mr. Galbraith and Mr. A. M. Smith, the latter of whom spoke as one who had been connected for very many years with the Church, and knew it had been the practice to elect trustees in March for over sixty years, opposed the change. Mr. Fortimer Clark and Mr. R. U. McPherson gave the opinion that nothing in the act prevented the change, and on motion of the former gentleman, Messrs. Hugh MacDonald, James Scott, Paul Campbell, C. Cockshutt and A. J. Somerville were re-elected trustees. At the close the members par-

took of refreshments furnished by the ladies of the Church.

The fourth annual meeting of Bloor Street congregation was held on the evening of Wednesday, 20th January, Rev. G. W. Wallace, M. A., B. D., presiding. After devotional service the session report was read by Mr. G. C. Robb, Clerk of Session, showing that the attendance at the regular diets of worship, at the communion and at the weekly prayer meetings had been large and the unity of the people and their interest in the work most encouraging. There were added to the communion roll 184 and removed from the roll 72, leaving the membership 607. The report of the Board of Managers was read by the Secretary, Mr. William Davidson, and the financial statement by Mr. R. J. Hunter, Treasurer; both were very gratifying, the revenue had fully met the expenditure and the floating debt, \$7,000, had been reduced to \$2,300. The receipts on revenue account were, by envelope \$7,054, by open collections \$1,290, total \$8,350. Expenditure on revenue account \$8,333. A recommendation that the sum of \$16,000 be raised to meet a mortgage for that amount maturing in three and a half years from date was adopted and the managers instructed to take such measures as they deemed best for raising the money. On account of the large increase of the congregation the Board of Managers was increased from nine to twelve. Mr. H. Kent read the report of the Missionary Committee. The statement showed that upwards of \$1,500 had been contributed during the year by the congregation for the Schemes of the Church, which with auxiliary organizations and the Sabbath school brought the amount for religious and charitable purposes to \$2,500 and the total for all purposes to over \$14,000. The Sabbath school report was read by the Superintendent, Mr. R. J. Hunter. The active interest in the work by officers, teachers and scholars was most encouraging. The number on roll at the close of the year was 613, the average attendance 407. It was noted that the average was very much reduced by the summer holidays when nearly half the number were absent for two months. The amount of money raised by the school was \$710, of which \$550 was given for missionary purposes, \$100 for support of a cot in the Sick Children's Hospital and \$47 expended on the library. The Women's Association, the McLaren Auxiliary Woman's Foreign Mission Association, the McCracken Mission Band and the Young People's Christian Association all presented very satisfactory reports.

The annual meeting of the congregation of St. James Presbyterian Church, London, was held in the lecture-room recently. The place was comfortably filled, Rev. M. P. Talling, the pastor, being in the chair, and R. Shillington acting as secretary. During the past year both the Church and the Sunday school have pushed ahead and the results were eminently satisfactory. The Sunday school report showed the number of officers and teachers to have been eighteen; scholars on the roll, 160; average attendance, 130; collections, \$213.12; disbursements, \$150.52; balance on hand, \$56.60. The secretary of the Young People's Society of Christian Endeavour reported that twenty-two new members had joined during 1891; there were at the end of the year thirty-six associate members and fifty-three active members. The treasurer had received in cash \$40.03, and the disbursements amounted to \$37.30. The Mission Circle had a balance on hand of \$30.70. The librarian reported that there were 300 books in the library. The Lecture Room Building Fund receipts had amounted to \$339.05, and the disbursements to \$301.55. The monthly meetings of the Ladies' Aid Society had been well attended, and the number of members had increased. The receipts had amounted to \$419.98. The treasurer of the Church reported net receipts to have been \$1,973.92, and disbursements \$1,941.73. A summary of the reports showed that the total receipts of the year were \$2,705.40. The collections during the year were over \$500 greater than the year before. St. James Church Session showed great improvement in every department. Communicants added to the roll, eighty-one; by profession of faith, sixty-seven, and by certificate, fourteen. Removals by death, four; by certificate, fourteen. Net increase of membership, sixty-three. Number now on roll, 245. The election of officers resulted as follows: Messrs. Rowat, Brown, Shillington and Duff, managers; Messrs. Harris, Rowat, Wyatt, Welster, Hadden, Mitchell, Duff, Dixon and Omond, trustees; Messrs. Welster, Shillington, Holmes, McNeil, Brown and T. McCurdy, jun., ushers; Messrs. T. McCurdy, jun., and Hugh Omond, senr., auditors. Votes of thanks were passed the choir, the Ladies' Aid Society, the ladies of the congregation and all the retiring officers. The meeting then broke up.

OBITUARY.

THE REV. ALEXANDER KENNEDY.

Another of the fathers of our Church has passed away. Soon the pioneers will all be gone, but they will not easily be forgotten. Their names and their works are embalmed in many a home and congregation—though dead they yet speak. The Rev. A. Kennedy was born and brought up in Ayrshire, Scotland, a part of the country permeated with memorials of the Covenanters, and both father and mother were descended from them. Young Kennedy imbibed this spirit of religious freedom which showed itself through his whole life. His force of character developed itself in early life. Having resolved to be a missionary, he travelled many miles every day during winter to get a classical education and wrought on his father's farm during summer. It was not common in those days to take a degree, the young men from the country were permitted to return home from Glasgow College, where he studied, about a month be-

fore the degrees were conferred, thereby saving a month's board in the city; but Mr. Kennedy took a good stand in all his classes and would easily have passed the closing examination for M.A. When he finished his theological curriculum he gave himself to the Church to labour in a mission field, and was sent to Trinidad, under the auspices of Dr. Dick's congregation. Christianity was at a low ebb in Trinidad when he landed there, but his devotedness to the work and his force of character, the faithfulness of his preaching and the mighty influence of his pen, soon gained for him a name and a place in the island that is not forgotten to the present day. A large church was erected for him in Port of Spain by the citizens, where the great body of the English-speaking community worshipped. From the day he landed to the day of emancipation he espoused the cause of the poor, down-trodden slaves. He was their friend and councillor. The treatment they received from their masters and from the authorities of the island led them to the very brink of revolt, but he always advised them to have patience, that the apprenticeship would soon close and they would be free. Mr. Kennedy used to say that for one twenty-four hours he was Governor of the island and prevented a revolt of the slaves which had been agreed upon.

After fourteen years' residence here, his health began to fail; frequently fever—in two cases yellow fever—laid him prostrate. He was compelled to rest from his labours and visit one of the neighbouring islands, which was thought to be more healthy. Though thus somewhat recuperated, he never regained his former health, and soon he was laid up again and the doctors sent him home to die. On his way home he visited Canada and was welcomed by his old college chum, Dr. Thornton. As his health improved a little he occasionally relieved the doctor of some of his work, and supplied a number of stations that had no pastor. He was urged to settle in the small charge of Linniskillen and Bowmanville, and after a short time he removed to Dunbarton and Pickering, where he remained for about thirty years, and ministered to deeply-attached congregations. At last, in April, 1882, because of the growing infirmities of age—he was about seventy-eight years old—he resigned his charge and was allowed by the Assembly to retire from the active duties of the ministry. When relieved of his charge, though urged to remain in Dunbarton, he took up his residence in Newcastle that he might be near his old friend, Mr. Drummond, and there he and Mrs. K. spent three of the happiest years of their lives. At the close of that period God was pleased to take from him his beloved partner, who had been a devoted and judicious helpmeet amid all his pastoral labours. Then he took up his abode in Welland with a brother-in-law, where he died after a brief illness at the ripe age of eighty-seven.

Mr. Kennedy was a strong man, physically, mentally and spiritually. As a speaker and a writer he had few equals. Whatever cause he took up he threw himself into it, and with no hated breath he supported it with all his might. The temperance movement was just in its infancy during his early ministry, and he became one of its most powerful and fearless advocates. His services were greatly in demand throughout the country where he resided, and he continued a staunch supporter of every temperance movement to the close of his life. He took a prominent part in the clergy reserve controversy, and did much to mould the sentiments of the community. He was a strong voluntary, and both with tongue and pen he advocated the cause of Equal Rights, and to-day we enjoy the religious freedom secured to us by the labours and sacrifices of the standard bearers of that period.

When the union between the Free Church and the United Presbyterian Church was agitated, he was one of the leading spirits—staunch to his principles, yet ready to take into his bosom the brethren of the other Church who loved and served their common Lord and Master.

As a preacher he might not be called eloquent in the usual meaning attached to that term, but certainly he was a good preacher. Few men could secure the earnest attention of a congregation readier than he. His faithful preaching of the Gospel, his sincere love of the Saviour, his entire abandonment of self and his deep interest in the salvation of all his hearers, characterized all his ministrations. This was his loved employment and he engaged in it whenever opportunity occurred. He spent the few last summers with a nephew in Puslinch, and on the Sabbath evenings he would gather together the families in the neighbourhood, first in the large kitchen, and when that was too small in the adjoining school-house, which was crowded every night, and only two Sabbaths before his death he preached morning and evening, to the great satisfaction of Welland congregation.

As a friend of missions, he retained his interest in the work to the very last. His salary was never large—he would never allow his congregation to make it larger—but he ever urged them to give more largely to the cause of missions. When his hearers in Puslinch proposed to get up a present for him as a mark of their appreciation of his Sabbath evening services, he stopped them at once and urged them to give what they felt anxious to raise for him to the cause of missions. He was himself generous to a fault: he gave to every good cause with a liberal hand, and in all his dealings with his friends he had some return to make. The Lord blessed him in his yearly income, and though small, and every one knows how small the sum is that is paid by our Church to her aged and infirm ministers, yet it all went back into the Lord's treasury save what was absolutely necessary for his personal support. He cheerfully lent it to the Lord.

In the Church courts, while in late years he had not taken a prominent part because of his growing deafness, yet, in the early part of his ministry, he threw himself into all the work of the Church. His liberal views, his warm heart, his fluent speech, always secured the attention of the Court, and generally gained their approval. He was master in debate, few men could stand before him.

As a friend he had a magnetism about him that united to him in closest fellowship all with whom he came in contact—to know him was to love him

and to be loved by him. In the home of his friends he was ever received as a welcome guest—the very children were delighted with his visits, and though up in years he felt in full sympathy with the dear children. In all his intercourse with his friends he was humble as a child. He never grew old—he felt and acted with all the cheerfulness and sympathies of by-gone days. Taking him all in all, it will be long ere we see his like again. We have to thank the great Head of the Church for continuing him so long in the Church militant—as standing between the old Covenanters of Scotland and the young preachers of Canada, that they might seize the standard these brave old soldiers of the Cross are dropping all around, and, waving it aloft, may lead on the followers of the Master to greater victories.

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NORTH AMERICAN LIFE.—In accordance with the practice of previous years, the North American Life Assurance Company of this city completed, on the evening of December 31st, its full report of the business for 1891, and mailed the same to the Dominion Government.

The statement discloses that the past year has been the most prosperous one in the Company's history, and the directors and policy-holders are to be congratulated upon the splendid results attained.

The new insurances granted exceeded those of 1890, thus attesting to the popularity of the plans and management of the Company.

The income from premiums and interest was largely in excess of 1890, while the receipts from interest alone more than paid the death claims of the year by the substantial sum of \$11,000.

The assets now amount to about a million and a quarter of dollars, and the net profit of the year was more than \$70,000.

Canada's "Grand Old Man," the Hon. Alex. Mackenzie, M.P., ex Prime Minister of Canada, has been president of this Company since its organization, and has always evinced a deep interest in its welfare. He returned especially from Sarnia, where he had been spending the holiday season with his brother, to complete the annual report to the Government in time for its despatch to Ottawa promptly on the close of the year's business.—Toronto World, January 2, 1892.

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MINARD'S Liniment cures Diphtheria.

British and Foreign.

A NEW schoolroom in connection with Donore Church, South Circular Road, Dublin, has just been opened.

MR. MOODY, during his addresses in Scotland, bears unflinching testimony against the liquor traffic.

THE Rev. S. R. Macphail, of Liverpool, at the request of Mr. Moody, has been conducting evangelistic services in Elgin.

MR. ANDREW WILSON, a licentiate of Strabane Presbytery, has been ordained and designated to mission work in Queensland.

FOR the pastorate of Elmwood Church, Belfast, Rev. Messrs. Park, Cuthbert, Stewart, Hamill, and Colquhoun have been named.

THE Queen has presented some stained-glass windows to the little church at Grasse, which she attended during her visit last year.

THE Rev. Dr. Kinnear, of Letterkenny, has presented fifty volumes to the library of Magee College, Derry, his thirty-seventh donation.

DR. MILLIGAN, at one time minister of Laskey and King, in Toronto Presbytery, died suddenly at Houghton-le-Spring, Eng., in his sixty-fifth year.

WITH one dissentient, Inverness Free Presbytery refused to transmit the Assembly's overture with regard to the Declaratory Act anent the Confession of Faith.

THE Rev. A. B. D. Alexander, M.A., will nominate Rev. A. Hislop, of Helensburgh, for the Chair of Practical Training and Christian Ethics in the U. P. College, Edinburgh, at the next meeting of Paisley Presbytery.

THE Rev. H. Norwell, of Dunblane, who wrote urging the Islington congregation not to proceed with the call they were about to address to him, has since written offering to reconsider his decision, which is expected to be favourable.

DR. MACRAE, of Hawick, has just died in his seventy-first year. A native of Glasgow, Dr. Macrae was appointed to Hawick parish in the year of the Disruption, and in 1864 received the degree of D. D. from Glasgow University.

THE REV. T. ANDERSON, who is expected to accept the call from Edinburgh, has been twelve years at Kingston-on-Thames, which was his first charge. During his pastorate he has raised up a congregation, and built and paid for a church.

ALL subscriptions to the Aged and Infirm Ministers' Fund of the Irish Presbyterian Church are capitalized. The interest only is disbursed. For every \$25,000 invested \$25 annually are given to every retired minister. The fund aims at a minimum allowance of \$500 a year.

ST. ANDREW'S, Melbourne, to which Rev. C. H. Irwin, M.A., goes from Bray, seats 1,000 people, has a membership of 520, and the stipend \$3,000 a year. The Bray congregation presented Mr. and Mrs. Irwin on their departure with a solid silver salver, and a purse of \$575.

MRS. J. ANDERSON LANG, of Edinburgh, has bequeathed \$5,000 to the Small Livings' Scheme, \$5,000 to the Aged and Infirm Ministers' Fund, \$5,000 in aid of the Building Fund of St. Cuthbert's, Edinburgh, and \$10,850 to the Home and Foreign Mission Funds of the Church.

MR. JOHN SINCLAIR, ex-M.P. for Ayr, has just died at Grangemouth. Mr. Sinclair was the son of the late John Sinclair, of Thurso, and was for some time Free Church minister at Grangemouth, and afterward at St. Barnards, Edinburgh. He was the author of "Heather Belles" and other popular volumes.

A CONFERENCE of ministers, elders, and deacons of the Free Church, who feel satisfied with the proposed Declaratory Act was held in Glasgow recently, when it was unanimously agreed to hold a public meeting at the end of February to express dissatisfaction with the action of last Assembly in passing the Act.

EDINBURGH U. P. Presbytery agreed to sustain calls from Fala congregation to Rev. D. Simpson Brown, M.A., of Forres; from North Merchiston Church, Edinburgh, to Rev. Duncan Sillars, of Haverstockhill Church, London; and from Dean Street Church, Edinburgh, to Rev. Thomas Anderson, of Kingston-on-Thames.

OXFORD congregation, which is losing its minister, dates back considerably over two centuries. For many years they worshipped in a chapel hid away behind houses in the Haymarket. Here Richard Baxter often preached, and the soldiers, in those days of persecution, more than once entered and arrested the minister. A few years ago a new church was erected at Haverstock Hill, which Mr. Sillars has succeeded in freeing of debt.

DR. MARSHALL LANG stated in Glasgow Presbytery that the Assembly's Committee on the Religious Condition of the People proposed to hold a conference with the other churches at the end of January. It would be no small benefit, he affirmed, if they were thus brought into touch on the lines of practical work with communions that were not to be held as competing, but as co-operating in that which was the common care of all the Churches.

THE death of Rev. John Davidson, D.D., senior pastor of Inverurie, is announced. Dr. Davidson was born in Aberdeen in 1816, and was the son of a shoemaker, who, dying quite young, left his son to struggle through college with the help of a library. At the close of his college career, he was for several years mathematical teacher in an Aberdeen school, studying at the same time for the ministry. He was ordained colleague to Rev. Robert Lense, of Inverurie, in 1844.

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

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

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HOUSEHOLD HINTS.

CREAM PIE.—Stir to a cream one tablespoonful of butter and one-half cup of sugar, add two beaten eggs, one tablespoon of flour, one cup of milk, bake with an under crust only and grate nutmeg over the top.

STEWED LOBSTER.—Take one-half pint milk and stir in it enough flour to make it quite thick, put it on the fire till it boils; remove and stir in quite a large piece of butter. Chop the lobster and season to taste with salt, vinegar and pepper and then put it in the dressing and let it simmer on the stove.

LEMON PIE.—Dissolve one tablespoonful of corn starch in a little water and pour on it a cup of boiling water, put it on the fire, and when it boils up pour it on one cup of sugar and tablespoonful of butter. When cool, add one egg and the yolk of another well beaten and the peel and juice of a lemon. Put in a pie plate lined with paste and bake; when done, spread over the top the white of one egg beaten up with sugar and let it stand in the oven a few minutes.

WINE SAUCE.—Pour boiling water into a quart bowl and instantly pour it out again. Put one cupful of butter in the bowl and beat it until it is light and creamy. Gradually beat into this two cupfuls of powdered sugar. When the butter and sugar are light and frothy beat in a wine glass of wine, adding only a tablespoonful at a time; then beat in three tablespoonfuls of milk or cream. Place the bowl in a pan of boiling water and stir until the sauce begins to look as if it could be poured. Do not keep the bowl in the water more than three minutes.

CHICKEN SALAD.—To one boiled chicken cut into dice add double the quantity of celery cut into pieces half an inch thick, and four hard boiled eggs cut into small pieces. Add half of the dressing to this, and put it into the ice chest till serving time, when it may be put into a salad-bowl and the remainder of the dressing poured over it. For the dressing use five eggs; while thoroughly beating them add half pint of oil, drop by drop, two tablespoonfuls mixed mustard, a teaspoonful of salt and a generous pinch of cayenne; set the dish in boiling water, stirring constantly till it thickens and set it away to cool. Just before using reduce it with vinegar (about a pint) or lemon juice, or both.

SARDINE SALAD.—Sufficient salad for two dishes, two tins of sardines, two eggs, half-pint of milk, half-teaspoonful of mustard seasoning, a little roux, half-gill of vinegar, half-tablespoonful anchovy sauce, one pinch of sugar, two potatoes; put the milk and seasoning in a saucepan with sufficient roux to make a thick sauce; let this get cold; then add to it the vinegar, mustard mix, anchovy sauce and half the oil from one tin of sardines; mix well together and keep very cold; well wash and dry the salad, slightly chop it, place some on two dishes, press well together with the hands, pour some of the sauce over, lay one dozen sardines on each salad, ornament with the yolks of hard-boiled eggs passed through a sieve and the whites chopped rather fine; finish with rings and diamonds of beet-root and boiled potato.

MINCE PIES.—One and one-half pound of meat after it is boiled and chopped. One pound of finely chopped beef suet, three pounds of chopped apples, one pound of whole raisins, one and one-half pound of currants, one-half pound of citron, one pound of sugar, one cupful of brandy, one cupful of wine, one cupful of strong coffee, one pint of boiled cider, one teaspoonful each of powdered mace, allspice and cinnamon, one-half teaspoonful of cloves, one nutmeg, the grated rind and juice of one lemon, and one-fourth of a cupful of salt. If not sweet enough, add molasses to taste, and moisten sufficiently with the stock in which the meat was boiled. This rule is sufficient in quantity for twenty pies. It can be kept a long time, in a closely covered jar, in a very cold place.

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

COCOANUT PIE.—One cup of white sugar, two eggs, one cocoanut grated fine, two cups of sweet milk, three tablespoonfuls of flour, one tablespoon of butter, flavour with nutmeg. Bake with one crust.

MAYONNAISE OF LOBSTER.—Two lobsters, some salad, half pint of salad oil, half gill vinegar, one tablespoonful tarragon vinegar, two eggs, seasoning, half saltspoonful dry mustard; put the yolks of the eggs, a pinch of salt, and the mustard into a basin, work these well with a whisk, then add the oil a few drops at a time, then the vinegar in drops, till all are used; then add some seasoning and tarragon vinegar; well wash and pick sufficient salad, drain in a cloth, and slightly chop it; turn out the lobsters, cut them in slices, reserving the best pieces to ornament the mayonnaise; place the rough trimmings on the salad, put some of the sauce over, then lay on the best pieces; garnish the sides with hard-boiled eggs, beetroot, endive and coral.

LOBSTER SALAD.—After cracking the shell, take out the meat and tear apart in delicate flakes; put on ice. Wash several large bunches of celery and dry. Make a dressing by putting into a saucepan six tablespoonfuls of water in which has been dissolved a teaspoon of corn starch, two tablespoonfuls of vinegar, two of butter, one of sugar, and a beaten egg; add salt and pepper. Let boil for a moment and mix a teaspoonful of oil with the powdered yolks of three hard-boiled eggs, and add the dressing when cold. When ready to serve, pull some lettuce leaves into small pieces and mix with the lobster, take some fresh water cresses and add. Mix all together and serve. Garnish with rings from the whites of hard-boiled eggs laid on fresh, whole leaves of lettuce.

BANANA CAKE.—Take three tablespoonfuls of butter, two cups of sugar, yolks of five eggs and the whites of three, one cup cold water, three cups of flour, three teaspoonfuls of baking powder, one lemon, the grated peel and juice. Cream the butter and sugar, add the yolks of the eggs beaten light, the water, lemon juice and rind and last the whites and flour. Bake on jelly-cake tins. For the filling, one banana cut in slices, one cup of powdered sugar, whites of two eggs, the juice and grated rind of a lemon. Beat the whites and sugar together very light, spread on each layer and place over it the bananas, cut in thin slices, the pieces joining each other closely. Sprinkle each layer with the lemon juice and grated peel. Ice the top of the cake. This cake must be eaten as soon as made.

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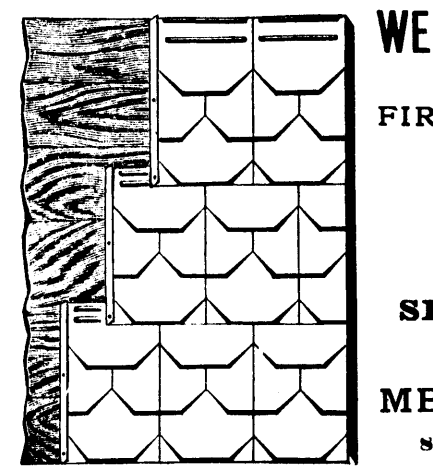
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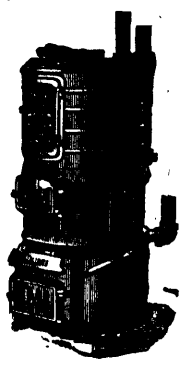
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