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I was troubled with Catarrh, and all attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking **Ayer's Sarsaparilla**. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength.—**Jesse Rogers, Holman's Mills, Albermarle, N. C.**

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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, MARCH 4th, 1891.

No. 9.

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

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THE PRESBYTERIAN YEAR BOOK FOR 1891

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

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

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

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

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

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

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

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

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

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

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

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

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Notes of the Week.

THE nucleus of a fund to found a lectureship in music was given by the ladies of Chalmers Church, Kingston, last week. The sum of \$15,000 is needed. It is intended to found a lectureship of music, which will not be attached to any congregation or denomination, but will be a public institution. Its main feature would be to make it possible for the people of Kingston and the young men and women who are in the city attending different colleges to become acquainted, at a small expense, with the many masterpieces of music.

THE Ultramontanes in the German Parliament on the memorial day of Xavier introduced a resolution recalling the Jesuits, who were expelled from the Fatherland in 1872. But it is generally believed that the Emperor is not favourable to their recall, even if the Parliament and the Bundesrath should consent to pass this ordinance. The organization founded three years ago to combat Romish aggression in Germany with pen and word, and which already numbers 70,000 members, mostly belonging to the educated classes, is conducting a counter agitation, which has assumed remarkable significance.

PROFESSOR CANDLISH points out that the new Deceased Wife's Sister Bill, now before the British Parliament, contains several novel features which he deems exceedingly dangerous. The second clause, in his opinion, involves a violation of the liberty and jurisdiction of the Church of Scotland by enacting that no minister of that Church shall be liable to any prosecution for performing such a marriage; for such marriages are undoubtedly for-

bidden by the laws of the Church at present. Other clauses, according to Dr. Candlish, show more regard for the rights of property than for the principles of morality and justice.

THE brother of the late Mr. Bradlaugh was one of the most conspicuous persons at the funeral. Mr. W. R. Bradlaugh is in all respects a complete contrast to the late member for Northampton. He is a man of strong religious opinions and ardent faith. He has for many years preached a sincere evangelicalism, and he was much distressed at his brother's want of all religious faith. Mr. Charles Bradlaugh might have been confirmed in his early religious beliefs had he been dealt with more considerately and wisely when he made known his rising doubts. The harshness with which he was then treated was not the way to win him back to the faith.

ARCHDEACON FARRAR, at the consecration in Westminster Abbey of Dean Perowne as Bishop of Worcester and Prebendary Walsh as Bishop of Mauritius, preached a remarkably outspoken sermon. There was a time, he said, when some of the English prelates were arrogant and worldly, leaving princely fortunes to their children out of the revenues of the Church. The Church received, as she deserved, a sharp lesson; but, thank God, the days of such an episcopacy were gone, he hoped, for ever. Dr. Farrar closed with the declaration that he had spoken truths which he knew to be more necessary for the Church and realm of England than ten thousand of the conventionalities.

FROM the recent division in the Imperial House of Commons it is evident that the agitation against State Churchism is making great progress in Great Britain. A resolution in favour of the disestablishment of the Anglican Church in Wales was defeated by a vote of 235 to 203. The Liberals of the United Kingdom have made Welsh Church disestablishment an article of their programme, which will be submitted to the people at the next general election. The majority of the Welsh people are Methodists, and there are also large numbers of Presbyterians and Congregationalists in the principality, and it seems absurd, in this age of toleration and intelligence, that they should be taxed to support a Church whose teachings they do not accept.

THE *Christian World*, London, says: A few months ago a Nova Scotian prelate of the Roman communion, Bishop Cameron, brought all his influence to bear in favour of the Conservative candidate at a bye-election, though the other side was represented by a member of the same Church. This "clerical interference" having been criticized, Archbishop O'Brien has come to the support of his subordinate, declaring that "the Church does not propose to be effaced from the public life of the country." Then he goes on to claim that the Church is the great enemy of tyrants, and will act with the masses and lead them to victory over the ruins of combinations, trusts and grinding monopolies—lifting the people, "as formerly," to a higher plane of civilization. "As formerly" is very rich, coming from a priest in Canada, where the blighting effect of Romanism is so clearly exemplified in the social stagnation of the French-Canadians.

THE *Christian Leader* says: Dr. John Nairn, of Glasgow, an enthusiastic friend of Foreign Missions, hit upon a useful plan of helping when four years ago he opened a class for the medical training of young missionaries. He began this good work singlehanded and in the quietest possible manner, but the scheme has so much vitality that the number of students has already grown to seventeen. Dr. Nairn continues superintendent, but is now assisted by a committee whose chairman is Provost Colville, of Motherwell. The Wynd Church provides accommodation for the classes and receives the valuable return of a medical mission among their sick poor. But the Missionary Training Institute, as it is called, is undenominational,

and has students from England as well as from different parts of Scotland belonging to all the evangelical denominations. The classes are free to suitable applicants, and the boarding-house provides for students from a distance at a minimum expense. At the close of their two years' course of training the young men and women are free to offer themselves for any part of the Foreign Mission field.

THE Church of Scotland is debating the propriety or impropriety of student preaching. Dumfries Presbytery almost unanimously disapproved the Assembly's overture proposing to allow divinity students to preach occasionally after their second winter at the hall. Mr. Chapman, who moved the disapproval, did so on the ground that the divinity course was a period for study, not for preaching, and that to allow students to conduct the regular services was unfair to the licentiates. Mr. Weir, who moved approval of the overture, agreed with Mr. Chapman that preaching by students was an evil; but it was now so prevalent that it could not entirely be overcome, and he would be glad to see it regulated. Dr. Wilson, who seconded Mr. Weir's amendment, said he himself never preached while he was a student, but he believed that the burden of several laborious years might have been lightened had he enjoyed the opportunity of occasionally exercising his gift before he entered the pulpit for the first time as a licentiate. In Cupar Presbytery, which also rejected the overture, Mr. Fraser, of Freuchie, contended that they had plenty of licentiates to take the place of ministers who were in need of rest. There was no student preaching with their fathers and elder brethren, many of whom were the most eloquent and effective preachers of their time. He did not think that the young men of the last quarter of the century, with their forwardness and "cheekiness," would be overtaken with modesty when they came before a congregation after receiving license. On one occasion when a student came to preach for him, the youth was only in his arts course, and yet he was sporting an umbrella with "Rev." on it. That young man had got a parish the other day, mainly, he believed, through his "gift of the gab."

COMMENTING on the Religious Disabilities Bill, the *Christian Leader* says: Though Mr. Gladstone's Bill for removing the disabilities which prevent a Roman Catholic becoming Lord Chancellor or Viceroy of Ireland was defeated, it was only by the comparatively narrow majority of 256 against 223; and many, doubtless, voted with the majority who, had the proposal originated with their own party, would have most heartily supported it. In the curious cross-voting which marked the division nothing was more notable than the appearance of Lord Salisbury's son among Mr. Gladstone's supporters—a circumstance interpreted by some as indicating the real leanings of the Prime Minister, though it may perhaps be sufficiently accounted for by the fact that Stoneyhurst lies in the son's constituency. Why Mr. Gladstone brought forward this Bill is variously construed. The most popular explanation is that he was paving the way for the two offices being occupied by Lord Ripon and Sir Charles Russell; but some people regard the measure as intended to free its author from the odium in which English Roman Catholics hold him on account of his pamphlets on Vaticanism, while others see in the Bill a sly expedient for putting the Government in a difficulty between their ultra-Protestant and Roman Catholic supporters. The last-named object, if it was really contemplated, seems to have been partially attained, if we may judge by the Duke of Norfolk's indignant letter against the Government, and by Mr. Russell's advice to Ulster to boycott Sir Henry James on his impending visit to Belfast. The defeat of the measure is not to be regretted. Mr. Gladstone expresses his confident belief in the perfect loyalty of the English Roman Catholics; but he has not put us in a position to share his conclusion by letting us know the facts on which it is grounded. By all means remove religious disabilities; but is not Roman Catholicism a political system?

Our Contributors.

GREAT MOMENTS IN SPEECHES.

BY KNOXIAN.

Once upon a time we were put into a spare bedroom on the north-east corner of a house owned and occupied by a most hospitable and intelligent family. It was a rainy night in autumn, just the kind of night a tired man usually goes to sleep thankful that he has a roof over his head. We did not sleep soon or soundly. The rain on the roof did not disturb us, for we were on the ground floor, but the rain that came down through the water-pipe at the corner of the house played havoc with our rest. It went dribble, dribble, dribble into a tub or water barrel with an amount of continuity, persistency and monotony that banished slumber and made life in that room on a wet night scarcely desirable. If the thing had stopped a moment just for a change; if it had put on a spurt and varied the dribble a little, if it had burst and blown the corner off the house, if it had done anything reasonable we would have felt relieved. But no. On it went, dribble, dribble, dribble with a regularity and monotony that was simply exasperating.

That monotonous dribble recalled several speakers—and one or two preachers—we had heard—we shall not say when or where. Some of them may be alive at this moment, and taking an active part in the elections, but let that pass. In fact the monotonous dribble of a water-pipe represents a school of speakers that might be described as the all-day school. Their peculiarity is that it makes no difference, so far as the speech is concerned, whether they stop in half-an-hour or go on all day. When you hear one of them stop at the end of an hour or so you cannot see in the speech any reason why he did not go on for another hour or stop half-an-hour sooner. He finished nothing, fixed nothing on anybody's mind, made no points. He never rose or fell. He had no climaxes. The end of each paragraph—if the thing could be divided into paragraphs—was as tame as the beginning and the close as flat as the introduction.

A speech of that kind has no great moments. One or two moments bordering on the good, somewhere within a hundred thousand miles of the great, would go a long way towards redeeming the thing, but there is too often no such moment. One great moment can redeem an hour's dribble, but if the great moment never comes the dribble will be as far from redemption as some of the constituencies will be next Thursday evening. One of the principal points of difference between a really great speaker and a weak talker is that the one has great moments and the other never has.

George Brown often had great moments in some of his speeches. We doubt very much if there is a man before the Canadian public to-day who can wake up an audience as George Brown could or who can hold their attention as long. Laurier is a more graceful speaker. Perhaps a dozen we might name are more polished, but for making climaxes that caused your blood to tingle and your hair to rise on end George Brown has no equal. He had great moments in most of his speeches.

Joseph Howe in his palmy days had, perhaps, greater moments than any orator Canada ever raised. Nova Scotia has always been the home of eloquence, and possibly there may have been other orators who equalled Howe, but none of them happened to come west in our day. If that versatile and eloquent Nova Scotian, Principal Grant, would give THE CANADA PRESBYTERIAN a column or two on Nova Scotian orators and some of their great moments, the public would no doubt feel grateful.

D'Arcy McGee sometimes had great moments, and if they did not come naturally he could easily make them, or at least make a good substitute for them. His best speeches and lectures abounded in strong passages. There was always a series of climaxes through the speech and a grand one at the close.

Edward Blake's best speeches were of such a high order from start to finish that it was almost impossible for him to put in a great moment. All the moments were so near great that there was little chance to work up climaxes. For popular purposes, perhaps, Mr. Blake's speeches would have been improved by a little more rise and fall. Brilliant passages by the dozen could be selected from his best efforts, but the setting of the jewel was so near the quality of the jewel itself that the brilliance was scarcely noticed. The ex-Vice-Chancellor is a much more effective man on the platform than his great forensic brother, and one reason is because his speeches have far more variety in them. He does not keep along the same plane as the ex-Leader used to do.

Mr. Osler had some great moments in his closing speech at Woodstock. Perhaps his greatest was when commenting on the letter that helped so much to send the unfortunate man to the gallows.

Sir John Macdonald had a great moment or two in his speech on the railway difficulty in 1873. There was real power in the closing passage where he told the opposition that he was ready to face defeat. We mean that passage which began: "We are equal to other fortunes," etc. Sir John always thoroughly understood how to work up a climax that would strike the average man. He has never troubled himself much with points for philosophers, professors of theology or people of that kind, but he has always been a rare man to get up telling periods for the average Canadian elector.

We intended giving some illustrations to show how easy it is to spoil great moments in a speech or sermon, and we also intended to try to point out some of the factors that make great moments, but time is up.

P.S.—It is very easy to talk about great moments, says somebody. Of course it is easy to talk. Don't you hear the number of people talking every hour about how this country ought to be governed?

TRADITIONALISM AND CHRISTIANITY.

BY REV. J. MUNRO GIBSON, D.D.

The word "tradition" has a bad name not altogether deserved. It is an important part of our heritage. There is a sense indeed in which even Scripture itself may be included under the head of tradition (see 2 Thess. ii. 15); but in this sense the word is now obsolete. In our time it is invariably used as applied to what is in Scripture called "the tradition of men." But even the tradition of men is by no means to be despised. It surely need not be assumed that what men hand down is not worth handing down. We should be poor indeed without this accumulated capital from the past. This applies even to our spiritual heritage; for, though after the completion of the canon of Scripture nothing further in the way of Divine revelation was to be expected, there remained the work of exploration, digging in the mine, extracting the precious ore and fashioning it for use, which has been going on ever since; and surely it would be not only ingratitude to our fathers, but disrespect to the enlightening grace of the Holy Spirit, who has never forsaken His people, to suppose that all which has been thought out since the death of the last apostles has been of so little value that none of it was worth handing down. Moreover, it is, as a rule, the best of what has been thought and said and written in the past that becomes tradition; for the law of "the survival of the fittest" holds even in the region of theological investigation. It is then a great mistake to condemn tradition *per se*. Its very existence is so far a consideration in its favour.

The reason why the word has come to be used in an evil sense is that the mass of tradition is so woven into our life that we quietly assume it without recognizing it as tradition. It is only when at some point it comes into conflict with what seems authoritative truth, that that small portion of it is summoned to the bar and branded as tradition, for the purpose of noting the fact that it is not authoritative and therefore may not be assumed, but must justify itself as fully as if it claimed recognition for the first time.

It is from this restricted sense of the word that we derive the term "traditionalism," which means the disposition, when there is a conflict between tradition of men and truth of God, to adhere to the former and reject the latter. While, then, tradition is, or ought to be, a word of honour, traditionalism is a term of reproach.

The traditions of men may come into conflict with the truth of God as revealed in nature, in history, or in the Bible. That God speaks to men through all these channels is admitted by all Christians. If, then, any of our own notions, however cherished, come into collision with a clear utterance of God in any of His "volumes," it becomes us to welcome the new light and let our own notions go. This position will no doubt be readily granted by all Christians as sound in principle; but difficulties often emerge in application, especially in the field of Biblical interpretation. The reason of this is that there has been such constant reading between the lines in a book so voluminously commented on as the Bible, that many have lost the power of distinguishing between the lines and the interlines. They will fight as eagerly for the interlineations as for the original word, not because they defend tradition as such, but because they mistake it for the Divine word; and what is worse, they will stake the whole fabric of truth upon its stability. This is the form of traditionalism most to be dreaded in our day. To take only one example, it would be curious to find how many of Milton's ideas have been fought for as passionately as if Paradise Lost had been added to the canon of Scripture.

It is important to remember that tradition may find lodgment not only between lines, and between words, but in words themselves. Of this a notable illustration is found in the word "doctrine," which in the Scripture means teaching in the largest sense, with a special view to that which is practical, the things contrary to sound doctrine, being such as lying, lust, perjury, profanity (see 1 Tim. i. 9, 10,) while it is now used in contra-distinction to that which is practical. But the most serious menace to the truth of God is the intrusion of the tradition of men into the Scripture word "inspiration." There is perhaps no line of Scripture which has suffered more from interlineation than this: "all Scripture is given by inspiration of God." There has grown up around it a whole mass of tradition of what inspiration is supposed to demand. The most flagrant impossibilities have been assumed to be necessary. There has been, for example, the assumption that the Scriptures must be perfect, as God is perfect, no allowance being made for the medium through which the heavenly message comes. To meet the requirement it would be necessary first to create a new language free from the imperfections which necessarily inhere in all Roman languages; next, to impart miraculously the faculty of understanding it; and finally to replace the imperfect knowledge of the time by omniscience.

Take, for example, the demand for scientific accuracy. Suppose that some holy man of old had been inspired not

only to declare the will of God for man's salvation, but so as to be himself infallible in everything; could he have used his omniscience? No one could have understood him if he had. The demand for absolute scientific accuracy is now generally relaxed, but a stand is still made on behalf of the traditional demand in the field of literary exactitude. It is thought, for instance, that if a psalm was mistakenly attributed to David in the time of Christ, it was the duty of the Divine Saviour to use His omniscience for the correction of the literary error before He could quote the psalm. Such people do not consider that if he had assumed the role of a literary jurist He must have laid down that of a Saviour from sin. Only the tradition of men demands that all intellectual mistakes should be corrected; all that the word of God demands is what may be necessary "for doctrine, for reproof, for correction, for instruction in righteousness."

Tradition is bad; but mere anti-traditionalism is not much better. There are too many mere iconoclasts, overthrowing that which is held in reverence, without furnishing what will awaken a higher reverence. We should deal very gently with the past, even when they are held with tenacity against what seems to be the word of God in nature or in Providence, or in the Bible honestly interpreted. It may be even dangerous to overturn an established tradition, if nothing be offered to take its place. Christ came "not to destroy, but to fulfil"; and His Spirit now with His people will certainly proceed on no other principle. It seems fair then to conclude that mere destroyers are not led by the Spirit of Christ any more than those reactionaries who practically deny His presence by assuming that there can be no new light shed on the old word. We may not shut God out of His world, or refuse to accept His word however He chooses to make it known; and while we are careful not to adopt too readily all that may be propounded in the name of science or of literary criticism, it behooves us to hold all our traditional notions in readiness to yield them to the superior authority of the Divine word, whether it be known in nature or in history, or in the Bible interpreted according to the light and leading of the spirit of truth.

London, England.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D.S.C., OF KNOX CHURCH, OWEN SOUND.

THE RELIGIOUS LIFE OF GREAT CITIES—SOME PHASES OF RELIGIOUS LIFE IN LONDON.

Every kingdom has its metropolis—its political centre, the abode of its royalty, the place to which all its streams of wealth flow, and from whence its commerce, laws and literature flow to remotest provinces. According to Herschel, the great astronomer, London is the centre of the terrestrial globe; we know it to be the centre of commerce, of wealth, of intellectual and moral life. As "all roads led to Rome" when she was mistress of the world, so now every thinker and worker, every artist, every inventor, every philanthropist and preacher, seems to turn to London and to find his best home or market there, where the multitudinous transactions of mankind are concentrated and carried on.

In this vast metropolis there are to be seen individuals, families, tribes of pretty nearly every race on the habitable globe, of almost every tongue and dialect, of every colour and complexion, of every faith, religion, persuasion and opinion—however eccentric. We can assert of London more truly than Gibbon could claim for pagan Rome, that she is the centre of religious toleration, the common temple of the world. There are in London some of the best and some of the worst people upon the face of God's earth. And there are relatively more agencies for good and evil than exist in any other part of the world. It has been said: "Convert London, and London will convert the world." This mammoth metropolis presents indisputable claims to our patriotic and Christian regards. The Right Hon. John Bright, in a speech delivered at Rochdale, ten years ago, said: "A great many of you have been to London, and yet you know nothing about it. I have spent six months there every year for forty years and yet I know nothing about it. I do not believe that there is a man in it who is fairly acquainted with all the parts and districts of that vast city." And even its population is next to incredible. It has been said there are twice as many souls in London as in the largest division in France, and a half a million more than in the most crowded county of England. London is five times more populous than New York, four times more than St. Petersburg, twice more than Constantinople, two-thirds more than Paris, and one-fourth more than Peking. London numbers more souls than the kingdom of Hanover or Saxony, or Wurtemberg, or Denmark, or Scotland, or even the Dominion of Canada, or Upper and Lower Austria combined.

An enquiry into the moral and spiritual condition of London is a subject which comes home to every Briton. She has the first claim on our Christian sympathy and exertions; for we seem to hear a voice saying: "Begin at Jerusalem"; and viewing the course pursued by the early evangelists in first preaching the Gospel in and around our own land, and then carrying it into the regions beyond, we think they left us an example that we should follow in their steps. Two millions of persons are said to live in London in neglect of religious

worship, and if on some fine Sabbath morning all the people of London were to put on their Sunday clothes and were to start for some place of worship, two million of them would have to stand outside; there would not be found sufficient accommodation for them in the respectable places of worship in this great city. It is said that if all the shops which are open on Sundays for purposes of traffic were placed together side by side, they would form a street of sixty miles in length. Twenty thousand persons are annually found drunk in the streets of London. Will any one tell me that London does not need mission work? Don't forget that if Britain is to live and keep her prestige amongst the nations; if she is to wield the power she ought to wield among the kingdoms of the world; if her sun is to shine higher in the firmament of fame, the great outlying masses of London, now in the shadow of death, must be enlightened, purified and blessed with the blessings of the Gospel of Christ.

A poor drunken soldier came to one of the hard-working ministers in East London to ask his help in conquering the temptation to drink. The minister asked him whether he had ever taken the pledge. "Yes," said the soldier, "again and again, and broken it." He asked him about his companions, his occupations, his amusements and the like, till at last the poor man, growing somewhat impatient, exclaimed: "Sir! if religion will not do it, nothing will do it!" When I went to that great city, as I walked its streets day after day and witnessed something of its need, what was the conclusion to which I came? That there is no remedy for the misery of London—for bettering its condition and brightening its future—except in the faith of Jesus Christ and the blessed Gospel, which is proclaimed in His name! Yes, it is so! There are plenty of other Gospels preached—gospels of culture, of education, of art, of music, even gospels of recreation, but we do not know any Gospel that is really going to shed light on the dark places of London, and to lift the people into a brighter, freer, more beautiful atmosphere, except

The old, old story, of Jesus and His love.

We heard Dr. Joseph Parker preach at the City Temple on Thursday morning, October 9, at which service he rather severely criticized some of the schemes of social and moral amelioration. He said: "The Church is in danger of becoming a programme, a series of little things to be done, a succession of amusements, a series of entertainments, a concatenation of interchanges, so that we are here to-day and there to-morrow, and that we call the brotherhood. Is there anything wrong in these things? Not necessarily; they may be good enough, but they are not the Gospel—the kingdom." Why, the agencies at work in London are something enormous. We had a list of the parochial charities in London, and we observe that in the past year (1890) there were £2,250,000 given for merely local charities in London. This, in round numbers, amounts to \$11,250,000. There was never a time when more real, true, personal interest was taken in the welfare of the poor and suffering than at the present time.

For instance, University Hall was recently opened. The inaugural meeting took place last fall, when a packed audience assembled to hear Mrs. Ward's explanation of the principle underlying this outcome of "Robert Elsmere." The chairman was the Rev. Stopford Brooke. He said that the lines on which the institution would work were not only social and humanitarian, but religious. The experiment had been suggested by Mrs. Ward's famous book, which had done what a host of ethical and philosophical treatises had failed to do—given to hundreds of anxious spirits the prospect of a solution of the problems which had hitherto been unsatisfactorily solved in the explanations offered by a supposed infallible book or infallible Church." Mrs. Humphrey Ward on rising to read her paper, said: "They had been charged with founding a new sect. In their settlement for work among the poor, the workers were drawn from different denominations. So were the audience of the lectures, and their warden was a minister of an existing Christian body. Had there not been something more lasting than mere excitement about her book, the present scheme could not have been carried into effect. We were nearer to the true conception of Jesus Christ than we had ever been. The advancement of thought that had been made in the Church of England and the great free Churches was visible to all." These extracts from the addresses of that occasion serve to show the movement which Mrs. Humphrey Ward has set on foot in one of the most populous districts of the metropolis.

Another movement very similar to this is the institution of Toynbee Hall in Whitechapel. In one sense this is a kind of club, the members of which devote themselves to the duties of citizenship in East London, and in another sense it is an educational institution of which the aim is to help others in their search after knowledge. Some of the residents in Toynbee Hall are keenly interested in labour movements, others in the management of schools, others in the administration of relief and others in higher education. But these things are all done in order to constitute a real force for religion. The institution is concerned before all things for the growth of true religion in East London. The warden is the vicar of St. Jude's, Whitechapel, and as we passed on our way to Toynbee we read, posted upon the notice board of his church, the following invitation: "St. Jude's Church, Whitechapel. The buried life, when it hears God's voice it will arise. Will you come and give yourself even ten minutes? It may be it will arise. Samuel A. Barnett, Vicar of St. Jude's, Whitechapel."

Another scheme which unites the social with the religious in seeking to supply the needs of London is that established by General Booth. The Salvation Army finds the best field for its peculiar methods of Christian enterprise in these dense populations of darkest London.

Professor Huxley has criticized the scheme very severely. Column after column has appeared in the London Times on the subject; but this, instead of cooling the enthusiasm, is unexpectedly having the effect of deepening the sympathy. The Earl of Meath insists, in reply to Professor Huxley, that the reforming work can be successfully carried on only by those who have the fire of human love and sympathy in their own hearts. Dr. Parker, at the City Temple on Thursday morning, December 4, took up a collection to aid the General in his scheme amounting to upwards of £50. He alluded to the Professor as dubbing the Army's methods as "Corybantic." He said he thought that even "a Corybantic religion was preferable to delirium tremens and want of food." "Why did those people who criticized General Booth's scheme not begin one themselves?" Mr. Buchanan says in his letter to the Times: "Booth's hand is open to the outcast and the fallen; he turns his back on no human creature, however base, who knows the world better than any scientist that was ever born. The religion of General Booth is at once unsectarian and beneficent, practical, as opposed to dogmatic."

But we must turn from these social schemes to the more spiritual work of the Gospel. What if all that has been dreamed of by the social reformer were attained? What then? Would it be a paradise on earth then? Visit the homes of London, rich or poor; they are very much the same in this respect. You will find in the homes of London a vast amount of suffering—not pain, or sickness, or want, but much worse things! You will find bitter disappointment, the stabs of ingratitude, the misery that comes from perfidy and wrong doing. You will find many a heart very sore with these things that are lying so very heavily upon it, grinding into it day by day. Now, how shall all this crushing load of misery and discontent be lifted from the people? We must confess to having no faith in any secondary agency; nothing is requisite to heal the wounded heart and perfect the happiness of the great metropolis but the diffusion and blessing of the Gospel and the establishment of its reign. This was an impression we could not resist, as, passing from some of these social reform movements, we entered into the sanctuary of God.

MR. SPURGEON'S TABERNACLE

presents a grand spectacle of spiritual worshippers. August 2 was Bank Holiday in London, and this falling on a Saturday had the effect of taking a great many people out of town. This was to be seen at the Metropolitan Tabernacle on that memorable Sunday morning, August 3. At least half of the seat holders appeared to be absent, while country cousins and friends from across the Atlantic more than filled the vacant pews. Mr. Spurgeon is more fortunate than the average preacher, for he can invariably summon a ministerial assistant from among his hearers. On this Sunday morning his eye lighted upon Dr. W. M. Taylor, of New York, whom he beckoned to the platform and invited to engage in prayer. Before commencing his sermon one of the deacons handed Mr. Spurgeon his watch, which the pastor deposited on his hymn book. The reason for this new departure was not generally known. Thieves had recently broken into the tabernacle, for nothing is sacred to the burglar. Finding their way to Mr. Spurgeon's platform, they carried off the little clock which was let into his table or reading desk. Penetrating into the offices at the rear, they appropriated another clock and some loose money, but overlooked about £60 which had been placed in a drawer. Mr. Spurgeon preached on "Spiritual peace—false and true." Luke xi. 21; Psalm xxix. 11. He never decides upon his Sunday morning text until the Saturday evening. (Not a very good method for young preachers.) We were reminded of this by a remark which he let slip in the course of his sermon. "As I turned my text over last night," he said, "it seemed a wonderful text, and appeared to resemble a gun that loaded itself and kept on firing as long as you liked."

WE SPENT ANOTHER SABBATH IN ISLINGTON,

where we came in contact with the work of Dr. Allon, Congregationalist, and Dr. Thain Davidson, Presbyterian. The former gave us some interesting facts about that populous district. In our boyhood, Islington was regarded as a suburb of the metropolis. It had only a population of fifty thousand when Dr. Allon went there, now it has upwards of 250,000. The congregation at Union Chapel, Islington, celebrated its ninetieth anniversary recently. Preaching in the evening Dr. Allon cordially acknowledged the sympathy that had been shown him during the forty-seven years he had been with them. There had never, he thought, been a church or a minister sustained by a larger number of Christian friends. He remembered still the outburst of spontaneous devotion that followed the declaration that a new church was necessary, and that one splendid Sunday collection realized £12,000, or sixty thousand dollars. We also heard Dr. Allon deliver the merchant lecture in the Memorial Hall, on Farringdon Street, on a wet Tuesday morning to about three hundred city merchants. The subject was "Christ's message to the Greeks," John xii. 20-36.

(To be continued.)

FRAGMENTARY NOTES.

TRURO, N.S.—ITS EARLY SETTLERS—PRESBYTERIANS FROM THE MAIDEN CITY.

This is one of the largest towns in Nova Scotia, and is pleasantly situated in the county of Colchester and is an important railway centre, with branch lines running to New Glasgow, Stellarton, Pictou, and other points. It has several handsome stores where wholesale and retail business is carried on, besides several large manufactories. There is also a model school of which Principal Calkins is the head, and the numerous church edifices are in harmony with the other buildings in the place. Truro is surrounded by a fine tract of country settled largely by Presbyterians. There are three strong Presbyterian churches in Truro, the First Presbyterian Church, St. Paul's and St. Andrew's.

THE FIRST PRESBYTERIAN CHURCH

stands in the centre of a square, occupying one of the finest church properties in the Dominion. The history of this Church is as romantic as its surroundings. About 1760, settlers from Londonderry, Ireland, found their way to the head waters of the Bay of Fundy, after the expulsion of the Acadian French of whom Longfellow sings in that peerless poem "Evangeline." Presbyterianism took the place of Romanism, and who more likely to plant it, pure and vigorous, than men from the "Maiden City" with the voice of "Roaring Meg" thundering in their ears. Lord Cornwallis expelled the French from Nova Scotia and made room for the new settlers who took and held possession of the country; for, had they not, Nova Scotia would now be as French as Quebec.

True to their instincts and early teaching, these loyal sons of Derry could not long remain without the ordinances of religion. In 1768 they set about building a church. As the neighbourhood was only sparsely settled, and as men were not numerous enough to raise the frame, the women turned out and helped the men—prophetic of the noble work they were to do for the Church throughout the Dominion. When the church was completed a pastor was called—the Rev. Mr. Cock, of Greenock, Scotland, and settled in 1770. He laboured in word and doctrine for many years. In 1798 Rev. Mr. Waddell, of Shotts, Scotland, came as assistant to Mr. Cock, who laboured until 1837 when he was succeeded by the Rev. Dr. McCulloch. This venerable servant of the Master still resides in Truro. He was most abundant in labours, and under his ministry the congregation of St. Andrew's was organized. Rev. Thomas Cumming is pastor of this congregation of which we had something to say on a former occasion.

In 1886 Dr. McCulloch resigned charge of the congregation, and in the latter part of that year the fourth pastor was settled in this historic church. The choice fell on the Rev. John Robbins, of Glencoe, Ontario, a minister well known and highly esteemed. Mr. Robbins accepted the call and the results of his ministry have in every way justified the choice of the congregation. The relationship of pastor and people have been most cordial and agreeable. The congregation is live and progressive, and doing good work for God in the rapidly rising town of Truro. Their interest reaches out to the distant North-West, as the First Church contributes the support of a missionary there, and a generous member of the congregation provides for that of another. It is rather unusual that a congregation which has existed one hundred and twenty or more years has as yet only its fourth pastor. This state of things is not unlike the parent Church, where a ministry extending over half a century is not uncommon. The writer had an uncle who with his father-in-law were the ministers of the same congregation for 116 years. Such lengthened pastorates would be unusual in any age or country.

ST. PAUL'S CHURCH

is undergoing repairs at present. It is under the ministry of Rev. Mr. Geggie and is prosperous. Mr. Geggie is a native of Scotland but is a graduate of Pine Hill College, Halifax, an institution which in the past has done good work for the Church, but there is no reason why it should not do double what it has done. The learning and ability of the professors are a sufficient guarantee for the efficient training the students receive. I have only to mention the names of MacKnight, Currie, and Pollock, whom in their respective spheres it would be difficult to equal.

WINDSOR, N. S.

This is an old and interesting town in the celebrated Annapolis valley where for many years a large and successful business has been carried on. It is in reality a wealthy place. The seat of King's College, one of the oldest colleges in Canada. It has degree conferring powers and comprises in its professorial staff men whose names stand high in Canadian literature. The vacancy occasioned by the removal of the Rev. T. A. Nelson to the province of Quebec has been filled by Rev. Anderson Rogers, of Yarmouth, who accepted the call addressed to him. He was installed about a week ago. Mr. Rogers did excellent work in his last charge, and had strong inducements held out to him to remain. From the time of the acceptance of the call by Mr. Rogers to his induction, the congregation was supplied by the Rev. Dr. Burrows, formerly of Truro, but late of Boston. Dr. Burrows is an able preacher, thoroughly in sympathy with our Canadian Church in doctrine, polity and worship. I had the pleasure of hearing him while in Windsor, and was both instructed and impressed by his discourses. The morning subject was "Forgiveness" and the evening one "Christ's design in coming into the world." The morning text was taken from the Psalms, which the preacher said was a guide book into the presence chamber of the eternal King for all Zion's children. Both discourses abounded in eloquent passages and Dr. Burrows evinced an uncommon acquaintance with the Bible, and was both ready and accurate in his quotations. Dr. Burrows has done good work for the Church in Truro and in Boston, and it is to be hoped that he has returned to Canada to stay where no doubt he will find promising fields for usefulness.

KERS.

Windsor, N.S., February, 1891.

Pastor and People.

BEST.

Mother, I see you with your nursery light,
Leading your babies all in white,
To their sweet rest;
Christ, the Good Shepherd, carries mine to-night,
And that is best.

I cannot help tears when I see them twine
Their fingers in yours, and their bright curls shine
On your warm breast;
But the Saviour's is purer than yours or mine—
He can love best.

You tremble each hour because your arms
Are weak; your heart is wrung with alarms,
And sore oppress;
My darlings are safe, out of reach of harms,
And that is best.

You know over yours may hang even now
Pain and disease, whose fulfilling slow
Naught can arrest;
Mine in God's gardens run to and fro,
And that is best.

You know that of yours your feeblest one
And dearest may live long years alone,
Unloved, unloved;
Mine are cherished of saints around God's throne,
And that is best.

You must dread for yours the crime that sears,
Dark guilt unwashed by repentant tears,
And unconfessed;
Mine entered spotless on eternal years,
Oh, how much the best!

But grief is selfish; I cannot see
Always why I should so stricken be
More than the rest;
But I know that, as well as them, for me
God did the best.

—Helen Hunt Jackson.

GOLDEN GRAIN BIBLE READING.

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

THE TOUCH OF CHRIST IN MATTHEW

It is interesting to note how often Christ is recorded as having touched the sufferer, or been touched by him. This truth underlies this fact, namely, that contact with Christ Jesus is the great matter. With Him is the fountain of life, and we must come into direct and vital communication with Him to enjoy the cleansing of His blood, the sanctifying energy of His spirit, the power of His resurrection, and the fellowship of His sufferings.

- A touch cleansing the leprosy. Matt. viii. 3.
- " " subduing the fever. Matt. viii. 15.
- " " raising the dead girl. Matt. ix. 25.
- " " healing the issue of blood. Matt. ix. 20.
- " " dispelling fear and giving courage. Matt. xvii. 7.
- " " giving sight to the blind. Matt. xx. 34.

In all, healing perfectly all disease. Matt. xiii. 36.

By the touch, even of the hem of his garment, faith found Him and reached Him, and virtue went out of Him and healed them all. My friend, have you touched Christ, or have you sought to have Him touch you? Salvation lies in contact with Christ.

FAITH AND WORKS

The language of the inspired penman and the language of the true Christian is, "Faith without works is dead." Equally true, also, is the converse of the proposition. Works without faith are dead; for observe the apostle does not say faith is dead without works, lest it should be inferred that works were the cause of the life of faith. But we know that works without faith are dead, in that such works are inoperative in begetting that confidence in God which faith pre-supposes. The history of mankind in all ages attests this truth, as does also the conduct of the chosen of old. God, speaking by the mouth of Isaiah, says: "Bring no more vain oblations; incense is an abomination unto Me. . . . Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." Thus, although the Jews had been highly privileged by God, and, moreover, had enjoyed His favour in an eminent degree, did the very rites instituted by Jehovah Himself become offensive in His sight. And the reason is obvious—the nation's faith in God was dead. That firm reliance in the goodness and bounty of the Almighty, which is the fountain of faith, distinguished not at this time the Hebrews as a people. They continued to perform the accustomed ceremonies, and, doubtless, they imagined that as long as they continued thus to do, the Lord would be with them. But the result was far otherwise: When ye make many prayers I will not hear, was God's reply to their works. And hence their works, being without faith, were dead. Their want of faith was notoriously conspicuous at the advent of Christ. Then, indeed, a few of them were quickened; but comparatively all tenaciously clung to the deeds of the law. These few, being yet babes in Christ, did not realize the true nature of the Saviour's

mission, and, therefore, naturally enough, coupled their new faith on to the deeds of the law. That which had so long remained dead and inoperative was now revived and called into action; and, blending this faith with the ancient rites given them by God, they still believed that they themselves were the privileged of God. These—the Jewish converts—evidently supposed that, as the Gentile converts had not had the law revealed to them, their faith in Christ was consequently inoperative.

To remove this false impression the writer of the Epistle to the Hebrews says. "A man is justified by faith without the deeds of the law." The deeds of the law had not justified the Jews; their works, being without faith, were dead. The writer of this epistle was apprehensive lest the Jewish converts should lay too much stress upon their works; and he was likewise anxious to show that the Gentiles were alike partakers with them in the blessings of the Gospel. Faith is the abiding principle necessary to salvation. This Paul preached: "Faith in God; faith in Christ." The law, or the deeds of the law, produced not this. Hence Paul's declaration. He knew that satisfaction had been made; not, indeed, by the sinner, but by his substitute; and that the way the sinner is pardoned is by being regarded judicially as in the substitute. Hence implicit faith in the substitute is what saves the sinner, or, rather, justifies him, and not the works of the law. Works according to which man's responsibility is judged of, are not that according to which God has designed to save us; and those Jews who said that justification came by the law, manifested their ignorance of all that pertained to Christ's appearing upon earth. They felt and understood not that Christ Jesus was the fulfilling of the law, but clung, as observed, to their ancient ceremonials. Paul warns them of the folly of this, shows the true cause and manner of justification, and vindicates the freeness of God's grace, whether to Jew or Gentile, apart from man's works. But while he thus addresses the Hebrews we have only to turn to Gal. v. 6 to understand Paul's real meaning of faith, for there he speaks of a true, lively faith, which purifies the heart and works by love, *i.e.*, a faith which manifests itself in good works.

Doubtless, many of the first Christians were apathetic in the real matters of religion, imagining that a simple belief in what they thought they professed constituted them genuine disciples of the Cross. Their faith was barren and destitute of fruit—being dead. This kind of faith the devils may have, and consists only in the belief that there is a God. This is the faith which James declares to be dead, because it is without good works. He knew, and he wishes to impress the fact upon the minds of his readers, that a living faith in Christ will bring forth works. The faith that dwells in the breast of a true Christian must as surely produce good works as the sap in the tree must produce fruit. A faith that is without works, in so far as God's quickening spirit is concerned, is as a statue—passive, lifeless. And it ever must be so; since, if I may so speak, we receive the seeds of faith from Christ, and when He woos a soul and draws it into covenant with Himself, it is only that He may exalt and purify that soul, until it mirror forth in some degree the qualities and perfections of His own, as displayed in the untiring zeal and divine benevolence which he exercised for man during His sojourn upon earth. His was a life of works. He lived the truth—the truth as displayed in the performance of good works—the building up of His Father's earthly kingdom. Previous to his advent, man's works were abortive in rendering him just in the sight of his Maker, because, without faith, they were inoperative in their effect. The appearing of our Lord upon earth gave definiteness to man's obligations, and hence such works as men now perform flow from faith in Christ as their Saviour. Faith without works is dead. If, as persons advancing in life, you grow in faith, it is a very necessity of your condition that you should more distinctly manifest to the world works which are characteristic of genuine faith in the Redeemer. Faith in Christ Jesus is not lethargic.

The apostles possessed not a passive belief in their Divine Master, but showed by their works the nature and sincerity of their faith. They knew the shortness and uncertainty of life, and worked diligently while it was day to build up the Messiah's kingdom. It was a faith productive of good works which quickened the Apostolic Church, and enabled it to overthrow the barriers of superstition. And this is the faith which all Churches must possess before they can manifest to the world that spiritual life which is sure to produce good works. The Christian, created anew in Christ Jesus unto pre-ordained good works, renewed in knowledge after the image of Him that created him, and being thus perfect before God in Christ, is to imitate God. Christ is the image of the invisible God. United with Him in heaven, the Christian is to walk like Him on earth, in grace as manifesting God, looking to Him alone, and so changed into His image from glory to glory, as by the Spirit of the Lord. We are to be perfect as our Father which is in heaven is perfect, and if we are so, our faith will not be dead, but will show itself in the performance of works. Be ye imitators of God as dear children, and walk in love as Christ also loved us, and gave Himself for us, a sacrifice and offering to God for a sweet-smelling savour. We are to be imitators of God, and, being so, our works shall not be dead. Another year has dawned upon us; let us fully realize that faith is work, and so realizing let us pray for the Holy Spirit's help to enable us throughout this year, and all the time of our sojourn here, to work the will of Him who has redeemed us.

JAMES CARMICHAEL, M.A.

Norwood, February, 1891.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 11,
1891.

GEHAZI PUNISHED.

2 Kings
19:17

GOLDEN TEXT.—Be sure your sin will find you out.—Num. xxxii. 23.

INTRODUCTORY.

The commander of the Syrian army, though at first disdaining the simple means of cure for his leprosy as commanded by Elisha, had been persuaded by his servants to comply with the prophet's advice. He was miraculously cured of the loathsome and deadly disease of leprosy. After he was healed his first duty was to return to Elisha and give expression to his gratitude to the prophet and acknowledgment of the Divine Hand by which the cure had been effected.

I. Naaman's Gratitude.—He returned a changed man. His body was impaired by disease; his mind was inflated by pride and a high idea of his own importance. Now his bodily health was restored "his flesh was like the flesh of a little child, and he was clean." His mind had been humbled by God's goodness to him. His heart was filled with gratitude. Instead of immediately going back to Damascus, Naaman, accompanied with his retinue, returned from the Jordan to the prophet's house in Samaria to give expression to his grateful feelings. First of all, however, he acknowledged God as the source of his restored health. "Behold," he says, "now I know there is no God in all the earth, but in Israel." Hitherto he had been an idolator; now he was convinced that Jehovah, the God of the Israelites, was the only true God. He had experienced an evidence of His power and goodness. It was his purpose to give Elisha a rich present in token of his gratitude to him. In so desiring he did nothing wrong. Presentations of gifts were common then and are common still in the East. Elisha, however, did not feel himself free to accept a gift in the circumstances. He solemnly declines to receive what Naaman in his generosity offered him. Elisha remembered that he was in God's presence, he was engaged in His service. In the circumstances it would look like profanation were he to accept a gift at Naaman's hand. Such conduct on his part might very readily be misinterpreted. Naaman and his company might in their hearts impute mercenary motives to the Lord's servant, and even after Naaman pressed his gift upon him, Elisha firmly refused its acceptance. God's best blessings are free. Salvation is without money and without price. Therefore the prophet would give the Syrian no occasion to doubt the sincerity and singleness of his purpose. Naaman then preferred a request for permission to take with him two mules' burden of earth on which he could in his own country offer sacrifices to the Lord. He had renounced idolatry and resolved henceforth to worship the one living and true God. It was not superstition that prompted him to make this request, but that he might have some of the sacred soil as a memorial of what God had done for him during his journey. That earth brought from the land of Israel, and his own renunciation of idolatry, would be a testimony to his own people that he meant to worship God only. He also requested that when he went into the House of Rimmon, the Syrian god, with the king his act might not be regarded as idolatrous. This was not the prompting of a true-serving spirit but of a tender conscience. He did not want to act discourteously to the king, and at the same time he did not want to be regarded as an idolator. The prophet told him to go in peace. He did not tell Naaman that his request was right or wrong. He was but a new convert. It would seem as if Elisha left the matter to Naaman's own conscience. He said nothing to discourage him, and sent him away without disturbing his mind by any precept on the subject. If the Syrian general walked up to the measure of light he had received, God would make his future path clear to him.

II. Gehazi's Wickedness.—The Syrian and his company started out on their homeward journey. Gehazi, Elisha's servant, had seen much of his master's devoted and self-sacrificing life. He had seen the wonders that by the divine power he had been able to perform, but these he understood not. The lofty personal character and teaching of Elisha had failed to impress the sordid mind of Gehazi. He had just witnessed a striking example of his master's self-denial but completely misunderstood its meaning. He quickly made up his mind to run after Naaman and seek a gift for himself. Gehazi was seen in his haste to overtake the departing company. Naaman alighted from his chariot. He is courteous to the prophet's servant now, and asks him: "Is all well?" To this he answers: "All is well," and then proceeds to tell a cunningly devised and lying tale as an excuse for asking a gift. It would be a common thing for the young men from the schools of the prophets to visit Elisha and seek his instruction and advice. On this he bases his plausible story. By this act Gehazi shows himself as an avicious and untruthful villain. He ended his lying story by asking for two talents of silver, about \$1,500 each, and two changes of garments. Naaman was glad of the opportunity of doing something for Elisha in whose name Gehazi had made the request. He pressed upon his acceptance the costly things he had asked and even sent two of his servants to carry them for Gehazi. When the dishonest servant came to a hill near his master's house he took the things from Naaman's servants and dismissed them. He wanted to conceal the whole thing from Elisha. His conduct shows him to have been a cunning trickster. When he dismissed Naaman's servants and concealed the valuables they had carried he no doubt thought that he had done a shrewd and successful thing. He had been endeavoring to deceive others but he soon found that he had deceived his self worst of all.

III. Gehazi Punished.—Elisha knew what his servant had been doing. People given to cunning are much more easily seen through than they imagine. Elisha knew what Gehazi had been about. The prophet asks his servant: "Whence comest thou, Gehazi?" "Which the childish answer is returned: "Thy servant went so whither." It was a false as well as a foolish answer. Elisha was vexed at the conduct of his servant. His base conduct would lessen Naaman's respect for the purity and uprightness of Elisha, the precious lessons he had been taught would be impaired by the servant's duplicity and greed. Elisha tells Gehazi that he knew perfectly well all that had happened. The man was self-convicted and he had not one word to say for himself. "Went not mine heart with thee when the man turned again from his chariot to meet thee?" Then after a brief reproof the prophet pronounces on his erring servant awful words of doom: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever." The punishment was severe but the sin was great. The signal punishment of Gehazi would be an impressive warning to the people of his own day. It is to us an impressive warning still against the sins of which the prophet's servant was guilty.

PRACTICAL SUGGESTIONS.

No good man will seek to make a gain of godliness. Covetousness is not confined to any one land or age. Christ tells us to beware of it.

A covetous nature is always a mean nature. It does not hesitate to lie and deceive.

Sin always brings its own punishment.

Our Young Folks.

GOOD ENOUGH.

Dear boys, I want to give you
A motto safe and good,
'Twill make your lives successful,
If you heed it as you should.
Obey it in the spirit,
Obey it in the letter—
Don't say a thing is "good enough"
Till it can be no better.

And whether at your lessons,
Or at your daily work,
Don't be a half-way dabbler—
Don't slip and slide and shirk,
And think it doesn't matter
That such talk is "trash" and "stuff"—
For until your task is perfect,
It is never "good enough."

If your work is in the school-room,
Make every lesson tell;
No matter what you mean to be,
Build your foundation well.
Every knotty point and problem
That you bravely master now
Will increase your skill to labour
With the pen or with the plough.

If you sweep a store or stable,
Be sure you go behind
Every box and bale and counter;
It will pay, you'll always find,
To be careful, patient, thorough,
Though the work be hard and rough;
And when you've done your very best,
'Twill then be "good enough."

So you'd better take my motto,
If you even mean to work
To any station higher
Than a stable boy or clerk.
It will make you independent,
It will make you no man's debtor;
Then never say "it's good enough"
Till it can be no better.

WORKING FOR JESUS.

All the bright summer afternoon Mary sat busily sewing. Her companions were playing upon the lawn. Why did she not join them? She was making a dress gown for papa, and wished to have it finished upon his return home. It was almost dark when the last stitch was taken, and Mary carried her work to papa's room, and placed it on a chair by his bedside, with a little slip of paper pinned to it, on which was written: "For my dear papa, with the love of Mary."

"Mary, Mary!" called the girls.
"Yes, I am all ready," she answered; and away she ran to join them.

"How happy you look, after sewing all the afternoon, too! Do you like to sew for so long a time?"
"No; but I have been working to-day for papa, and it has seemed very pleasant. I love him so much, that nothing seems hard I can do for him."

"That is what Miss Alice, our Sunday school teacher, told us," replied Annie. "She said love made labour light."
"And she also said that it was just so in working for Jesus," added Fanny.

"Working for Jesus; what do you mean?" asked Carrie.
"That if we love Jesus, we shall seek to please Him. If we are kind and loving, and try to do good to others this will be working for Him."

"Will Jesus be pleased with us if we do so?"
"Yes," said Mary; more pleased than papa will be when he sees the gown I have made for him."

"I wish that I loved Jesus," said Carrie.
"You cannot help loving Him if you will only think how much He loves you. He died for you," said Fanny.

"I think the more we do for those we love, the better we love them. And if we will try every day to work for Jesus in every way that we can, we need not fear but we shall love Him."

"Let us begin now," said Fanny; "and let us ask Jesus to teach us the way that can please Him best."
"Yes, let us all try, you and I, to live every day working for Jesus."

WHAT A BRIGHT BOY ACCOMPLISHED BY READING.

I do not think it is very serviceable to make a list of books for children to read. No two have exactly the same aptitudes, tastes, or kinds of curiosity about the world. And one story or bit of information may excite the interest of a class in one school, or the children in one family, which will not take at all with others. The only thing is to take hold somewhere, and to begin to use the art of reading to find out about things as you use your eyes and ears.

I knew a boy, a scrap of a lad, who almost needed a high chair to bring him up to the general level of the dining table, who liked to read the encyclopedia. He was always hunting round in the big books of the encyclopedia—books about his own size—for what he wanted to know. He dug in it as another boy would dig in the woods for sassafras root. It appeared that he was interested in natural history and phenomena. He asked questions of these books exactly as he would ask a living authority, and kept at it till he got answers. He knew how to read.

Soon that boy was an authority on earthquakes. He liked to have the conversation at table turn on earthquakes, for then he seemed to be the tallest person at the table. I suppose there was no earthquake anywhere of any importance but he could tell where it occurred and what damage it did, how many houses it buried, how many people it killed, and in what shape it left the country it had shaken.

From that he went on to try to discover what caused these disturbances, and this led him into other investigations, and at last into the study of electricity, practical as well as theoretical. He examined machines and invented machines, and kept on reading, and presently he was an expert in electricity. He knew how to put in wires, and signals, and bells, and to do a number of practical and useful things, and, almost before he was able to enter the high school, he had a great deal of work to do in the city, and three or four men under him. These men under him had not read as much about electricity as he had.

AND PETER.

"Auntie," said Brighteyes, poring over her Sabbath school lesson a few weeks since, "what does Jesus mean when He says: 'Tell My disciples and Peter?' Wasn't Peter a disciple, too!"

"Yes," said I, laying down my book; "and now can you think of any reason for sending a particular message to Peter?"

Brighteyes pondered.
"What about Peter's treatment of Jesus just before the crucifixion?"

"I know now," she said, sorrowfully; "Peter said: 'I never knew Him.'"

"And Jesus?" I prompted.
"Yes," she added; "Jesus turned and looked on Peter, and He went out and wept bitterly."

"Poor Peter, how sorry he was! We do not read of his having had an opportunity to speak a penitent word to his Master before He suffered, but the dear Lord knew all about it, and the first message He sends after the resurrection is not to His mother nor to the loving John, but to Peter. The tender heart that prayed, 'Father, forgive them,' for the barbarous soldiers, had nothing but pity and forgiveness for the sinning but repentant Peter. Is it any wonder that to Jesus' thrice-repeated question: 'Lovest thou Me?' Peter could say: 'Lord, Thou knowest all things; Thou knowest that I love Thee.' So when Peter comes to write his letter to the Churches, he tells us to 'have compassion one of another, love as brethren, be pitiful, be courteous.' And in another place he speaks of 'Christ's suffering for us, leaving us an example that we should follow His steps.' Now, don't you think one of the principal ways in which we follow Him is in forgiving?"

"Auntie," said Brighteyes, after a few minutes apparently spent in hard thinking, "I believe I'll invite Jessie Brown to my birthday party next week; I'll invite all the girls—and Jessie."

WESTERN ASSURANCE Co.

FORTIETH ANNUAL MEETING OF SHAREHOLDERS.

Report of Directors—Continued Prosperity—Large Profits and Liberal Dividends—Considerable Addition to the Reserves—Good Management and Excellent Results.

The fortieth annual meeting of shareholders of the above Company was held at its offices in this city at noon on Friday, 20th ult. Mr. A. M. Smith, President, occupied the chair, and Mr. J. J. Kenny, Managing Director, was appointed to act as secretary to the meeting.

The secretary read the following annual report:—
In presenting the Annual Report of the business of the year ending 31st December, 1890, the Directors are pleased to be able to submit to the Shareholders such gratifying evidence of the continued prosperity of the Company as is embraced in the accompanying accounts.

It will be seen from the Revenue Account that there is a profit balance on the transactions of the year of \$155,125.19.

A satisfactory increase is shown in the receipts from Fire premiums, while in the Marine branch certain lines of business, which have not resulted profitably in the past, have been discontinued, and the premium income somewhat reduced.
Two half-yearly dividends at the rate of ten per cent. per annum, amounting to \$50,000, have been declared, and the sum of \$28,225.21 has been written off investments to bring them to their market value at the close of the year, when, owing to the disturbed conditions existing in monetary circles, almost all classes of securities were more or less depreciated. After providing for these deductions from the year's earnings, \$75,000 has been carried to the Reserve, making that fund \$900,000, and \$16,186.39 remains at the credit of Profit and Loss Account. The total surplus of the Company—which these two latter amounts constitute—is, therefore, \$916,186.39, and deducting from this the amount estimated as necessary to re-insure or run off all existing risks, say \$546,506.64, a net surplus remains over Capital and all liabilities of \$369,679.75.

STATEMENT OF BUSINESS FOR THE YEAR ENDING DECEMBER 31st, 1890.

Revenue Account.	
Fire premiums.....	\$1,333,562 70
Marine premiums.....	715,092 49
Less re-assurances.....	2,048,615 19
	386,128 30
	\$1,660,496 89
Interest account.....	45,367 18
	\$1,705,864 07
Fire losses, including an appropriation for all losses reported to Dec. 31st, 1890.....	665,071 26
Marine losses, including an appropriation for all losses reported to Dec. 31st, 1890.....	368,274 07
General expenses, agents' commission, etc.....	515,363 55
Balance to profit and loss.....	155,125 19
	\$1,708,854 07

Profit and Loss Account.	
Balance from last year.....	12,296 41
Profit for the year.....	155,125 19
	\$167,421 60
Dividend paid July, 1890.....	25,000 00
Dividend payable 8th January, 1891.....	25,000 00
Written off Securities.....	26,225 21
Carried to Reserve Fund.....	75,000 00
Balance.....	16,186 39
	\$167,421 60

Assets.	
United States and State Bonds.....	\$459,526 00
Dominion of Canada Stock.....	211,417 50
Loan Company and Bank Stocks.....	151,577 40
Company's building.....	85,000 00
Municipal Debentures.....	80,369 25
Cash on hand and on deposit.....	277,260 81
Bills receivable.....	34,508 27
Mortgages.....	16,456 60
Reassurance losses.....	43,642 36
Interest due and accrued.....	4,369 50
Agents' balances and Sundry accounts.....	210,918 82
	\$1,555,685 19

Liabilities.	
Capital Stock paid up.....	\$500,000 00
Losses under adjustment.....	114,478 50
Dividend payable 8th January, 1891.....	25,000 00
Reserve Fund.....	\$900,000 00
Balance profit and loss.....	16,186 39
	\$1,555,685 19

A. M. SMITH, President. J. J. KENNY, Managing Director.

WESTERN ASSURANCE OFFICES, TORONTO, February 9th, 1891.

AUDITORS' REPORT.

To the President and Directors of the Western Assurance Company:

GENTLEMEN,—We hereby certify that we have audited the books of the Company for the year ending 31st December, 1890, and have examined the vouchers and securities in connection therewith, and find the same carefully kept, correct, and properly set forth in the above statement.

R. R. CATHERON, JOHN M. MARTIN, F.C.A., Auditors.
TORONTO, February 9th, 1891.

In moving the adoption of the report the President said:—

The Annual Report and accompanying accounts which you have just heard read present, I think, so clearly the result of the business of the past year, and so satisfactorily the condition of affairs at the close of the year, that it is scarcely necessary for me in moving the adoption of the Report to do more than congratulate you upon the happy auspices under which we meet at this, the fortieth annual gathering of the shareholders of the Company. There is one item in the accounts, however, to which it may be well to refer particularly. I allude to the amount written off securities in order to enable us to place them in the Balance Sheet, as has always been our custom, at their market value on 31st December. You are aware that just at that time the prices of stocks and bonds generally were much depressed, and the fact that our securities were affected to such a comparatively slight extent is perhaps the best evidence that could be offered as to the character of our investments. Moreover, I think we are safe in regarding this as merely a temporary depreciation, and that the former values will be, as indeed some have already been, regained.

I may be permitted to say also that, interested as I have been in this Company since its organization—for 40 years as a stock-holder, for 25 years as a director, and for the past eight years as its president—it is with a feeling of pride, which I think is pardonable, that I regard the position which the Western occupies to-day among the financial institutions of this country and among the insurance companies of this continent. Organized, as it was, at a time when the popular belief existed that indemnity for losses by fire—or in fact from death or any other calamity which might be covered by an insurance policy—could be obtained only from the other side of the Atlantic, it had secured at the end of its first ten years' struggle for existence against this popular delusion an annual premium income of only some \$60,000. The twentieth annual report shows that it had increased this five-fold, and at the close of its thirtieth year its income exceeded one million dollars per annum; and having thoroughly established its prestige at home it had extended its field of operations beyond the limits of Canada. It is now entering upon its fifth decade with an income of nearly a million and three-quarters, derived from all the provinces of the Dominion and from the United States, as well as some of the British West India Islands; with cash assets of upwards of a million and a half; with a profit balance on its last year's transactions of over \$150,000; with a corps of tried officers and agents loyal to the Company and its interests; and, if I may say it without egotism, with an experienced Board of Directors, several of whom may claim to be veterans, and not likely to be frightened by "fire," even though it may come (as it sometimes does through conflagrations) in "volleys," rather trying to the nerves. I think I may say—looking at what has been accomplished from small beginnings and looking at our present position—that by continuing the policy which has guided us in the past, of fair and liberal dealings with our insureds and just recognition of the services of our agents, upon whose judgment we have so largely to depend in the selection of business—we may confidently look for at least an equal measure of success for the Western in the future to that which it has enjoyed in the past, and, as a consequence, to its being in a position to continue to make satisfactory returns to its shareholders upon their invested capital.

Permit me to say before closing my remarks that—under a kind Providence—I feel that we are indebted in no small degree to the wisdom and untiring energy of our Managing Director and his able staff of assistants for the high position that our Company now occupies in the estimation of the insuring public.

Mr. George A. Cox, Vice-President of the Company, in seconding the adoption of the report said:—

The satisfactory nature of the report now submitted for your approval, and the full explanations of the President in moving its adoption, leave but little for me to say. There is, however, one important item in the statement to which reference has not been made, and that is the very substantial addition of no less than seventy-five thousand dollars to the Reserve Fund. With net earnings for the year equal to thirty-one per cent. of our paid-up capital, it was not unreasonable that the question should arise: "Are you only going to pay a ten per cent. dividend, less than one-third of your net earnings? but I am sure the shareholders and the public will appreciate the prudence and recognize the necessity of providing in good years like this for less fortunate ones, when we are called upon to meet exceptional losses by conflagrations such as have occurred, and in all probability will occur again.

It is very satisfactory to know that after fully providing for our re-insurance fund, which takes \$546,506.64, we have a net surplus over and above our capital and all liabilities to the public equal to about seventy-five per cent. of our paid-up capital.

The splendid position of the Western on its fortieth anniversary fully justifies the President in feeling proud of the Company and proud of his long and honourable connection with it; and I shall also include a little in the same way. The best standard by which to judge a company is the relative position it occupies at home, and the Western for many years has stood in the very front rank, its income from fire and marine premiums in Canada exceeding that of any other company doing business here—English, American or Canadian—and what is still more gratifying, its loss ratio on its Canadian business is considerably below the average of both the home and foreign Fire Insurance Companies making returns to the Dominion Insurance Department.

I may also refer to the relative position of the Company on this continent. Of one hundred and sixty companies reporting to the Canadian and New York Insurance Departments only some twenty exceed the Western in volume of business; and the steadily improving character of the Company's United States business, as shown by its diminishing loss ratio, affords good grounds for anticipating that the continued efforts in that direction of its representatives in the United States will make an equally favourable record for it there to that which it enjoys at home. It is gratifying to know that, notwithstanding some exceptionally trying years, the business of that branch shows a fair profit to the Company, and that the year just closed has been one of the most favourable in its experience.

I very heartily concur, Mr. President, in all that you have said as to the obligations we are under to our Managing Director, who brings to bear upon the business of the Company a thorough and ever-increasing knowledge of the insurance world and the insurance business in all its details. It is to his intelligent and close supervision of the Company's interests and to his efficient and well-selected staff that we are largely indebted for the position that we are so proud of to-day. I have much pleasure in seconding the resolution for the adoption of the report.

On motion of Mr. A. Nairn, seconded by Mr. William Ross, a cordial vote of thanks was passed to the President and Board of Directors for their services and attention to the interests of the Company during the past year.

Messrs. F. J. Stewart and J. K. Niven having been appointed scrutineers, the election of Directors for the ensuing year was proceeded with, which resulted in the unanimous re-election of the old Board, viz., Messrs. A. M. Smith, George A. Cox, Hon. S. C. Wood, Robert Beatty, T. Fulton, George McMurrich, H. N. Baird, W. R. Brock and J. J. Kenny. At a meeting of the Board of Directors held subsequently, Mr. A. M. Smith was re-elected President and Mr. George A. Cox, Vice-President for the ensuing year.

THE CANADA PRESBYTERIAN.

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,
AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 4th, 1891.

THE sad disaster at Springhill, N.S., has awakened a sympathetic interest throughout the Dominion. It is gratifying to know that prompt measures have been taken to secure immediate relief for the destitute and suffering victims of the dread calamity that overtook the miners so suddenly. The appeals made on their behalf are certain to receive an immediate and generous response.

IN the Presbyterian Church of the United States professors are appointed by the governing Boards of the seminaries. The appointment is then reported to the General Assembly and if the Assembly does not veto, the appointment is final and complete. It appears, however, that the transference of a professor from one chair to another is not reported to the Assembly and this shuts out the brethren who were expecting to have something to say about Dr. Briggs' inaugural. If they make any move now they must make it in a direct way as the authorities of Union Seminary are under no obligation to tell the Assembly anything about changing Dr. Briggs from one chair to another.

IN the Mexican Republic, Evangelical Christianity is making very encouraging progress. In the Presbyteries of the city of Mexico and Zacatecas there are ninety-seven churches, twenty-nine ordained ministers, and twenty-three young men who have nearly completed their studies who are engaged in preaching the Gospel. Already the Presbyterian Church can number 5,000 communicants. The Methodist Church in the United States has also extensive missions in Mexico and their efforts have met with a corresponding degree of success. With the inspiring influence of a pure Gospel and free institutions Mexico has a promising future.

THE *Interior* sums up the work of the Revision Committee in this way:—

All reports as to the committee's work agree in these particulars—that it has been conscientious and thorough, that the devotional meetings have been deeply interesting and promotive of cordial Christian fellowship, that the directions of the Assembly have been regarded scrupulously, that full consideration has been accorded to all the formal suggestions of the Presbyteries, and, finally and consequently, that no changes have been proposed which antagonize or impair the Calvinistic system of doctrine.

All of which is gratifying, though it must be rather disappointing to the fighting brethren who expected to make a reputation by contending for or against revision. It is specially gratifying to know that "the devotional meetings were deeply interesting and promotive of cordial Christian fellowship." If all ecclesiastical meetings had more of the devotional element, ecclesiastical problems might be much more easily solved. The revision of the Confession may not raise as much of the old Adam as the discussion of many a small question.

IT is a high time with our Methodist brethren throughout the world. This week celebrations of the Wesleyan centennial are being held everywhere. From the earnest and devoted ministry of John and Charles Wesley what wonderful results have come. In its infancy Methodism was everywhere spoken against, and its adherents were often shamefully treated. Patiently and perseveringly they did their work, and they are now a power for good wherever their Church is found. In all English-speaking countries they are helping to mould the religious life of the people. On this continent they are strong and influential. To them in Canada must be accorded the honour they deserve for the

admirable pioneer work they did when religious ordinances were scarce in remote settlements in early days. As a denomination they have grown with the growth of the country. Other denominations have been benefitted by their zealous example. Several of their distinguished men are indebted to Presbyterianism for their early training, and their Methodism has not suffered on that account. Presbyterians have only cordial well-wishes for them on this joyous occasion.

IT is a trite remark that the French are a volatile people. Illustrations of its truth appear from time to time. It is not long since the Boulanger bubble burst. Many entertained the idea that the Republic rested on a stable basis and that it was now stronger than ever. A proof of this was seen in the recent effort of Cardinal Lavigerie to induce the Pope to sanction a cessation of priestly opposition to the Republic. It was understood that the German Emperor was disposed to cultivate more friendly relations with France. In pursuance of such a policy, his mother, ex-Empress Frederick, visited Paris with a view to encourage French artists to participate in the coming fine art exhibition at Berlin. The visit of the ex-Empress has raised an unexpected tempest in Paris. At first several distinguished painters were favourable to the idea of taking part in the Berlin Exhibition, but they were frightened out of it by the commotion raised by a few agitators. French hospitality and politeness have been severely strained at the instigation of irresponsible fire-eaters. The old war spirit has been aroused, and Germans seemed disposed to resent the treatment meted out to their Kaiser's mother. It surely cannot be that a well-intentioned visit of a lady to the French capital can become a reason for war. If it does the force of folly can no further go.

A WRITER in the *Interior* says:—

The trouble with our American politics to-day is that the best men keep out of them. The prevalent indifference on the part of our ablest, most honest, high-minded citizens, to the preservation in their strictest integrity of our American institutions, and the maintenance of high standards in our popular form of government, is a shame and a reproach to American civilization. You will find the best men everywhere standing aloof from the public service. It is so even in local and provincial politics. The worthiest citizens pass by on the other side, while the demagogues lead their hired retinues to the caucus and their bribed rabbles to the polls. It has come to the point that money everywhere buys political preferment. The statesman's robe is up at auction, and the doors of our legislative halls open only to keys of gold.

Over here everybody takes a hand except Plymouth Brethren and a few of the clergy. The women attend political meetings in large numbers and throw bouquets to their favourite orators. Our way is out of all sight the best. Canadians have not the slightest intention of handing over the government of this country to the "bribed rabble." Of course some rather tough citizens get to the front occasionally, but our "ablest, most honest, high-minded citizens" don't stand aloof by any means. In the Legislature of Ontario a large proportion of the members are prominent men in their respective Churches, and there is hardly a scalawag among them. If our neighbours hope to become annexed to this Canada of ours they must teach their best citizens to take part in the public service.

TWO clear days before polling day and without any special knowledge of the chances of either party we earnestly urge our readers to bow respectfully to the verdict of the people whatever that verdict may be. If the people decide to give the present Government a fresh lease of power let the will of the people be respected. If they decide to put the reins of government into the hands of the Liberal party let the new Government have a fair chance to carry out their policy. Whether this country can stand the N.P. any longer or whether it can stand Unrestricted Reciprocity at all are questions about which good citizens differ but there is one thing on which all sensible people are agreed and that one thing is that Canada cannot stand prolonged, bitter, political agitation. Let us have peace after Thursday evening. Spring is near and spring business should soon be opening. Honest men will have to work for their bread no matter which party wins, and the sooner they get peaceably to work the better for themselves and their country. Business, and we fear Church duties as well, have been sadly neglected by many during the

past few weeks. The Government is on trial now; the people will be on trial on Friday. Self-control and capacity for government is always shown by the readiness and good grace with which men bow to the verdict of the majority. The Parnellites and anti-Parnellites will keep up a scrimmage in Ireland as long as two of them are left, but we hope Canadians have a more excellent way. Let us have peace and let Christian people remember that behind all secondary causes there is a Supreme Ruler who controls the destiny of our nation.

THE *New York Evangelist* gives an entire page to an interview and two columns to an editorial on the burning question, "Can the Government help the farmers." Anticipating objections the *Evangelist* says:—

Does anybody ask, What has this to do with morals and religion, that such a subject should be made a topic of discussion in a religious newspaper? We answer that the connection is very close between the material condition of a community and its moral condition. The farmers of a whole state cannot be kept all the time on the ragged edge of poverty, without its telling on their families, to whom they can hardly give food to eat, or raiment to put on. Poverty means children ragged and barefooted, who cannot go to church and Sunday school, nor even to the day school; and that means that they grow up in ignorance, and in the sort of heathenism that we find creeping into the outlying districts of towns in New England, once famed for their schools, academies and colleges. Poverty does not by any means necessitate ignorance or immorality; but it does often lead to a scantiness and cheapness in one's mode of life, that is very apt to sink into a low, squalid existence; while on the other hand, being "well off" means decent clothes and wholesome food, good schools and churches, so that material comfort and independence are most important elements in Christian civilization.

Undoubtedly they are most important elements in Christian civilization and if poverty seizes the farming community the Churches will soon suffer. There is a world of truth in the following on the relative importance of occupations:—

Of all the varied occupations into which the nation is divided, the farmers are at once the most numerous, the most industrious, and the most productive. They contribute the most to the national wealth, because they are always at work. They are not drones in the hive of human industry, that live on the honey which others collect; they are producers, wringing out of the soil by their strong hands, the harvests that feed sixty-five millions of people. Hence it is not without reason that they claim, that if any class in the country is to receive the aid of the Government, it is they who till the earth, and cause it to bring forth food for the service of man; that if a tariff is to be framed for the special benefit of manufacturers, they too are entitled to an equal degree of protection. It is but just to say that this principle was recognized to some extent in the recent tariff, in which a duty was imposed on the products of the soil, as well as on the products of the foundry and the loom. But the relief thus afforded is very small.

The fact that a religious journal of pronounced Republican sympathies gives so much space to this question shows that it has come to stay at least until it is fully discussed. The discussion is going on in Canada at a lively rate.

INDIVIDUAL RESPONSIBILITY.

THIS is an age of organization. If one undertakes to effect some reform or advance any cause, he must secure the assent and co-operation of others. Only thus can any movement achieve success. By combination common objects are accomplished. What was wont to be left to individual effort is now undertaken by corporations. To this principle of association we owe the existence of combines and trades unions. Political, social, moral and religious movements are all promoted by associated numbers. Yet it is to be remembered that all societies, all organized bodies are composed of individuals, all are separable into their original units. Association may be for good purposes or for evil. It is a power which could not be dispensed with even were it desirable. Co-operation is an agency that will extend rather than diminish in the future. Like all things else it may be abused, it has dangers that have to be guarded against.

Association absolves no one from individual responsibility. Individual rights may be pushed to injurious extremes, so also may those of organizations. It is proverbial that societies may do things that none of their members in their individual capacities would care to do. Corporations, it is said, have no souls. Whether exercised by individuals or by organizations there is always a temptation to abuse power and influence. There is, therefore, an inclination at times to do extreme things by associations because their members imagine they may evade consequences because of divided responsibility. It ought to be remembered that

each separate personality is morally responsible for the corporate action of the body to which they belong. Under no circumstances can any one voluntarily divest himself of responsibility for his actions. This is an obvious truth we may sometimes be in danger of forgetting.

For instance, where free constitutional government exists, political organizations are a necessity. It is cheap as it is easy to inveigh against government by party, and it is perfectly true an unreasonable and blind partisanship is answerable for not a little that is disreputable in public life, but until something else and better is devised, government by party, if it is to remain free government for a free people, is as yet the only practical method that can be followed. It is not by standing aloof and affecting a superfine political pharasaism that the evils of partisanship are to be restrained or removed. A political party will, to a large extent, take on the complexion of those who have most weight and influence in its councils. If national affairs are to be conducted in a righteous and patriotic spirit, it can only be done by upright, capable and patriotic men. As nearly all free men are members of the commonwealth and entrusted with the franchise, the Christian citizen ought distinctly to realize that his vote is a trust for whose exercise he is responsible. It is to be exercised for the public good, for the promotion of the best interests of the country, for the advancement of the national well-being material and moral. It is not a question of Conservative or Liberal; to either of the parties good and upright citizens belong. It is for themselves to determine the political party to which they ought to owe allegiance. The one point we here desire to emphasize is that the duties of citizenship ought to be conscientiously discharged as in the sight of God, to whom we are accountable for the privileges and duties which in His providence have been accorded us. We may owe our votes to our party or for a particular policy. We do owe them to the best interests of our country. The franchise is a trust we are bound to exercise according to our intelligence under a deep sense of personal responsibility.

The same principle pervades all life. Duty may not in all things be the governing principle of our actions, but it ought to be. Without giving duty the primary place in our plan of life no symmetrical and noble character can be reared. The more clearly and distinctly the sense of duty is realized, the more fully will the claims of conscience be perceived and the weight of individual responsibility be felt. Personality is indestructible. We cannot divest ourselves of personal responsibility even if we wished. We may succeed in silencing the monitions of conscience, but it will be at our eternal peril if we try. For the way in which we discharge the duties and responsibilities of life we are accountable to God, "with whom we have to do."

MISSIONS TO MOHAMMEDANS.

It has been a time honoured custom for ministers to pray for the overthrow of the False Prophet, meaning by that designation the Mohammedan system. That prayer has been followed by practical effort, but as yet the inroads of the Cross on the field of Islam have been inconsiderable. Long since Mohammedanism as an aggressive military power has suffered paralysis. But for the theory of the balance of power, the Crescent would long ago have ceased to wave over Constantinople. The Great Powers have sustained the Ottoman Empire, that for so long has been tottering under its own weight. But if as a militant power the religion of Mohammed has ceased to exist, it has been far from inactive. Its European conquests it has been unable to hold, but it has held until now its vantage ground in northern Africa. Entrenched on the shores of the Mediterranean it has used the Mohammedan States there as a basis from which it has extended its influence far into the interior of the African continent. Of the success it has achieved there recent explorers have found abundant evidence.

Islam has also spread widely in India and China. In the Chinese Empire it is claimed it has between twenty and thirty million followers. It has spread over Persia and Arabia, and on its Asiatic adherents it exercises a far stronger sway than it does in Europe for the reason that western civilization has had a marked influence in weakening its fanatical and intolerant spirit. As a religious system Mohammedanism is zealous as ever wherever it ex-

ists. There are even in European Turkey secret societies whose special object is the propagation of their system. Their members regard with aversion and dismay the laxity of the Turkish rulers in granting the slightest toleration to Christianity. The enemies of these societies assert that they are not scrupulous as to the means they are prepared to employ in carrying out their purpose. It is said that they will not hesitate to use the assassin's dagger or the poisoner's cup if they can thereby remove one standing in their way. At all events it is evident that from Tunis to the equator Mohammedans have by their fiery zeal managed to spread their faith.

Missionaries who have laboured among Mohammedans in India and China have met with encouraging instances of success, but they all assent that to convert them to Christianity is a peculiarly difficult task. When the facts of the case are considered it is easily seen why this is so. A system without any redeeming features could never succeed in holding millions of people for a succession of centuries in its grasp. It is the good as well as the evil in Islamism that has enabled it so long to maintain its ascendancy. It accepts the Old Testament Scriptures, it professes belief in one eternal God, and ascribes to Him the attributes of Omnipotence, Omniscience, Omnipresence, that He is infinite in justice and mercy. It also recognizes Jesus and ascribes to Him the highest excellency and sees in Him the greatest of the prophets but not a Redeemer. The followers of Mohammed believe in the existence of the spiritual world and a future state of reward and punishment. In the ethics of their system they have much that is commendable, and not a little also that is far from being so. They insist on abstinence from all that intoxicates, they forbid gambling and games of chance, but they countenance polygamy and concubinage. There are strong resemblances as well as strong contrasts to Christianity. This very similarity may in a measure account for the difficulty in persuading a devout Moslem to exchange his faith for that of the Crucified One. Another reason why it is so hard to persuade a Mohammedan to embrace Christ is the terrible penalty that is held over his head if he should renounce the faith of his fathers. Death is the punishment of those who abjure the religion of Allah. The fierce fanaticism of his kinsfolk and neighbours exercises a deterrent effect. It is not everyone who is prepared to be a martyr for conscience' sake. Nevertheless missionaries who have devoted their attention to this class have met with much encouragement. In northern India quite a number of Mohammedans have openly embraced and professed Christianity.

Although the Turkish Government is still intolerant, it is not so intensely so as in former years. Hostility is shown to every evangelical effort. Mission schools are only tolerated under rigid restrictions and Mohammedan children are not allowed to attend them. Nevertheless Christian influences are at work. The efforts of the American Churches are visible in Asia Minor where recently there has been a remarkable religious revival. The influence of a vital Christianity is being felt, and Mohammedans cannot remain insensible to it. Roberts College at Constantinople has exerted a most beneficent power which already has led to most important and promising results. At the present time it is estimated that there are 70,000 Christians in the Turkish Empire.

Nowhere, it is true, is the work of the Christian missionary an easy task. It is difficult among the lapsed masses of great cities, it is difficult among those debased by idolatry, and it is peculiarly difficult among the cultured castes of India. Need it then be a matter of wonder that evangelistic effort among the followers of Mohammed is one of extreme difficulty? The Christian Church believes that Jesus is the Saviour of the world, that its kingdoms have been given to Him for a possession. It believes that if He be lifted up He will draw all men unto Him. The Church's commission is world wide. There is, therefore, no reason why Mohammedans should be excluded in this all-embracing age of missionary enterprise. Now when so many ardent and devout young men and women are consecrating their lives to service in the field of heathenism why should not some of them specially select this department of missionary endeavour and fit themselves by special preparation and study of the Mohammedan system that they may be able to offer to Moslems a greater and truer prophet than Mohammed? The Cross is destined to supersede the Crescent. To the Mohammedan races Christianity is a debtor, as well as to Jew and Greek, barbarian or Scythian, bond or free.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The contents of this valuable weekly have been unusually attractive of late.

THE ILLUSTRATED LONDON NEWS, American Edition, keeps up its splendid reputation. Last week it gave a finely illustrated supplement "Dreams," by Jerome K. Jerome, a very racy and clever piece of writing. Several of the leading London *litterateurs* are regular contributors to its pages. The illustrations are of the finest quality.

ST. NICHOLAS. (New York: The Century Co.)—The March number of this popular magazine for young people is more than usually bright and varied. The contents are very attractive. Readers will find in it much that will interest, instruct and amuse them. Many of the best writers and artists are combined in their endeavours to make its pages attractive.

THE CENTURY. (New York: The Century Co.)—A fine portrait of William Cullen Bryant, representing the poet as he appeared in former years, forms the frontispiece to the new number of the *Century*. Captain Bourke contributes "General Crook in the Indian Country," a paper of much interest. Descriptive papers plentifully and well illustrated are "The Century Club," "Plain Living at Johnson's Island," described by a Confederate Officer. "Through Eastern Tibet and Central China" and those relating to the settlement of California. There are interesting instalments of "The Memoirs of Talleyrand," Edward Eggleston's new story "The Faith Doctor," and "Colonel Carter of Cartersville" and "Penballow." Topics of the Time, Open Letters, etc., appear as usual.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—*Scribner's* for this month presents a decidedly good number. It has a fine frontispiece, "Musmee." Mr. Jephson of the Emin Pasha Relief Expedition contributes a first paper on "Our March with the Starving Column." "London and American Clubs" affords good scope for interesting literary and pictorial treatment. Sir Edwin Arnold continues his "Japonica" this month, dealing with Japanese Ways and Thoughts. Other papers that will attract attention are "The Ornamentation of Ponds and Lakes," and "Mount St. Elias and its Glaciers." The serial "Jerry" keeps up its interest. Mrs. Robert Louis Stevenson makes a successful incursion into the same domain as her gifted husband. She has a short story entitled "The Half-White." The other contents are of the average excellence.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The Comedy of Errors supplies subjects for Edwin Abbey's artistic pencil and Andrew Lang's meditation. The frontispiece is Antiphilus of Syracuse printed in tints. Theodore Child has a most interesting description of "The Argentine Capital." "The Chinese Leak" deals with Chinese immigration on the Pacific Coast. Other papers of interest are "Nationality in music, with special reference to Hungarian Music" and "The Literary Landmarks of Edinburgh," by Lawrence Hutton. Charles Egbert-Craddock's serial "In the 'Stranger People's' Country" is continued, and is strongly written. Thomas Hardy begins "Wessex Folk," the opening chapters of a series of Dorset Tales. The poetry and short stories of the number are fully up to the high standard maintained in this superior monthly.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Mr. Stockton's "House of Martha" is bright and fascinating. Miss Murfree's serial ends in the present number, and ends tragically. There is an interesting paper about Richard Grant White, contributed by Francis P. Church, and in a bright autobiographic fragment, entitled "My Schooling," we are told of James Freeman Clarke's early educational training. "The State University in America," by George E. Howard, advocates the establishment of universities in each State, which shall be universities in something more than name, and the relegation of the many colleges of insufficient means to a grade intermediate between the school and the university. Mr. Lowell continues his articles on travel in Japan. Perhaps the most valuable contribution to the number is Francis Parkman's first paper on the "Capture of Louisbourg by the New England Militia," an historical study of much importance—and with an incidental sketch of the Wentworth House, at New Castle, Maine, which is very charming. Miss Agnes Repplier, in an amusing and thoughtful paper, called "Pleasure: A Heresy," appeals not for more cultivation in life, but for a recognized habit of enjoyment. The article is full of good-natured banter at the expense of the self-consciously cultivated persons, who demand from both literature and art, not pleasure, but some serious moral purpose. A review of Mr. Aldrich's new volume of poetry, of one or two French novels, and of Mr. Sargent's "Silva of North America," with the usual Comment on New Books and the Contributors' Club, conclude the number.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The number for March needs no puffing. Those familiar with its monthly issues always feel assured that the *Treasury* will come to them filled with the finest of the wheat and with well-beaten oil. The present number sustains its character as a magazine unexcelled in its helpfulness to pastors and Christian workers in every line of effort. The portrait of Rev. W. R. Graham is given as a frontispiece. His sermon will command attention, and the sketch of his life deeply interesting. A fine view of the church building in which his congregation worship is also given. There is an excellent sermon by Rev. T. T. Everett on "Christ's Command to His Disciples on a Fishing Excursion." Prof. M. S. Terry furnishes a capital exegetical comment on "The Abrahamic Apocalypses." "The Teacher Reproduced in the Pupil" is discussed as a living issue by Principal MacVicar. Dr. T. L. Cuyler gives a pen picture of Dr. Thomas Guthrie. Rev. A. A. Eaton has a thoughtful paper on "How to Attract the Masses." Dr. Goodwin's article on "The Attitude of Nations and Christian People Toward the Jews" is worthy of solemn consideration. "Church and State in Colonial Virginia," by W. R. Schenck, A.B., is treated clearly and suggestively. "The Difficulties of Pastoral Visiting," by Rev. J. B. Hutson, will be recognized as truthful by every pastor. J. B. Finlay, LL.D., furnishes a very useful paper, giving the "Summary of the Scholastic, Religious and Literary Census of the United States, A.D. 1890." Dr. Moment's treatment of the Sunday school Lesson is able and helpful. The Editorials are suggestive. All departments full.

Choice Literature.

BOB AND HIS TEACHERS.

A GLASGOW STORY.

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

CHAPTER XVI.

BOB'S CONSCIENTIOUSNESS THE FRUIT OF THE SPIRIT—
TRAINING IN THIS LINE NECESSARY IN ORDER TO
FORM A STRONG CHRISTIAN.

It is said of Dr. Chalmers that on a day preparatory to his communion which he had reserved for conversing with those intending to join the Church, and ascertaining their fitness for such a solemn step, that he found one woman singularly ignorant, as he supposed, in the great essentials of the faith. He asked the question:—

"What is faith?" No answer.

"What is justification?" No answer.

"What is adoption?" No answer.

At length he advised her not to be discouraged, but to study well the Shorter Catechism, and to be sure and come to him again at the next communion season. She retired, but, reaching the front entrance, she stood with the door in her hand, and said to him: "I cannot speak for Christ, but I could die for Him." Whereupon the good man said: "Don't go away." And upon further conversation was so pleased with her upon the whole that he made her welcome.

That was a very grand testimony; but alongside of it we would place another of a very humble kind, and yet one not to be despised. It is the case of a young woman who made a similar application to join Mr. Spurgeon's Church in London:—

Spurgeon: "Are you converted?"

Answer: "Yes."

Spurgeon: "How do you know?"

Answer: "I sweep the corners of the rooms now. I used to skip the corners. I put conscience into my work."

Spurgeon: "Is that all?"

Answer: "My life now is not what it used to be."

Spurgeon: "Tell me in what respect."

Answer: "I used to take advantage of my mistress, cheat her, tell her lies and tell stories about her."

Spurgeon: "What put it into your head to be so careful about sweeping the corners and other little things?"

Answer: "Oh, it was one day you were preaching about the unjust steward. He that is faithful in that which is least is faithful also in much, and he that is unjust in that which is least is unjust also in much." That was the text, and the more I thought of it the more I felt its power, and the more I thought of Christ the more I saw that He was the very Saviour I needed, and now I desire to take sides with Him, and be one of that great flock which He is leading to the promised land."

Here we have a very humble testimony given in behalf of Christ; and yet it is a testimony I would be disposed to estimate at a higher rate than the other who professed at that moment to have the courage of a martyr. This young woman said she put conscience into her work. In other words, she carried her religion into all the details of her daily life like the Levites of old in their temple service. All their work was sacred work—hewing wood, drawing water, sweeping floors, cleaning lamps—all holy, because done for holy ends. It is thus that when Christian principle is brought to bear upon life it glorifies work and makes even drudgery divine. He that often made long journeys on foot, that washed the disciples' feet and made His own breakfast on the Galilean shore, sees nothing vile—nothing mean or menial in such humble services as those referred to by this young woman. Her life was sacred whether it was work or worship that filled up her time. Like the red thread that runs through the centre of all the cordage of the British navy, whether it be the heavy mooring cable or the light line used for lashing purposes—like this red line is Christian life, ennobling it all and redeeming it from everything that may be called servile or unclean. The young woman said she put conscience in her work. Here was the moral discipline she needed. Here was the training of conscience she needed—a training in things agreeable and in things disagreeable—things at war with her feelings of ease, comfort, convenience. Always to speak the truth is often a hard duty, involving no small degree of self-denial and sometimes self-mortification, but this is the kind of training that goes to form the highest type of manhood. Train a child only in the line of things agreeable and you are training to rottenness. Train in both directions—the agreeable and the disagreeable—and he will put on strength.

This was the kind of training that Bob had been receiving for years—unconsciously, perhaps, but still receiving it. Hence his conscientiousness—not a conscientiousness that grew up spontaneously from a natural soil—but a conscientiousness that was inspired and sanctioned by that good Spirit that leads into all truth and diveth unto every man severally as he will. In his conversations with his mother in the management of their little affairs there was often a reference to the great Unseen, and there was always an underlying faith which spoke of a recompense of reward and at the same time of their responsibilities. It is in this way that the conscience is trained—that spirituality is developed and the whole man built up in the faith. It is in this way he becomes strong in God, fruitful in the Spirit, generous and unselfish, pure in heart, patient in tribulation, abounding in whatever things are honest and lovely and of good report. More and more we are learning that unless our religion has not only an intellectual basis, but a strong conscientiousness, it will be worthless in the day of trial. More and more we are learning the fact that a mere appeal to the feelings, however successful, is not to be trusted. The splendid bridge that spanned the river Forth, for the building of which the architect was knighted, broke down one stormy night in the fall of 1879, when a heavy train of railway carriages was passing over. Why? The foundations were insufficient, the materials were rotten and the whole structure was loosely put together, though the contractors had got their money and the architect his honours. It did very well

for some years—very well while summer suns and peaceful skies lasted, but on that fearful night it was weak, and when the heavy train came dashing on, it went crashing down and all that was upon it. So with character imperfectly built, loosely put together, made up of rotten materials. There are men and women that enter the Church on the wave of a revival that run well for a season—do well enough so long as they are not crossed, and declare, it may be, that they are ready to die for Christ, but when a great strain is brought to bear upon them—a great strain of the powers of darkness—they fall, and great is the fall thereof.

In these days when spiritual life is running low in many of our Churches, and when the Church as a whole is failing to exercise the power it should in the land—in our legislative halls, our councils and educational halls, our mercantile railway and science halls, it behooves us to consider such things and see whether something may not be done to raise the moral tone of the country. One thing we may be sure of: it will not be done by banishing the Bible from the common school or silencing everything like a reference to God.

The simple question of truth, of equity between man and man, the question of righteousness in all the affairs of life points to the fact that men need training in conscience a great deal more than they need spirituality in affection. They need both, but far more they need the one than the other. What is wanted is not simply that a man be conscientious in things agreeable to his mind, but in matters involving much self-denial and inconvenience. Train a youth, I repeat, to be conscientious only in things agreeable to his taste, and never on the line of self-denial, and you train him up for rottenness. He will never be able to bear any strain. He will be weak in the hour of temptation. He may pass through a dozen of revivals and rise again and again to an ecstatic enjoyment under the afflatus of a glorious hymn and the personal testimonies of this friend and that borne to God's great work in their souls, but still his foundations are in the dust, and he will not be able to trust himself, or at least his employers, in circumstances of danger.

There are certain great foundation truths that enter into a healthy piety that should never be lost sight of by the ministers of religion—and the teachers of youth both in Sunday schools and the public schools of the country—certain virtues which enter into the stability of nations as well as individuals, and which are common to all ages. I refer to such virtues as honour, truth, justice, purity, fidelity, frugality, industry, the opposites of which are laziness, intemperance, uncleanness, greed, gluttony, the lust of the eye and the pride of life. No man can afford to neglect the cultivation of these virtues that I have named in the hope that a revival preacher will come some day and lift him up above the power of temptation. No nation can be strong that makes light of such virtues, for all history proclaims the opposite. Nations don't fall because a mighty foe has come to their gates with battering rams and engines of war in greater force than they; but because their foundations are rotten and their citizens have lost their manhood. It is thus they fall and become an easy prey to the invader. So with the individual. He requires to look well to his foundations. He needs to be lifted up by the wave of a grand revival, but he needs no less a training in conscience. He needs both an intellectual basis and a conscientious basis on which to build, otherwise the superstructure will be anything but satisfactory. Yet in all our revivals, in all the engineering of the Church, Sunday schools, prayer meetings, festivals, library books and prettily-illustrated papers in the Sunday school, it is the emotional nature that is chiefly contemplated, addressed, and addressed on the supposition that spirituality carries with it morality—a supposition that is not always justified by facts. Oh the sad memories of some of those revivals I have witnessed! Oh the stench that comes from their history! Oh the inconsistencies, the wrecks and shames that have followed in their train! Who does not know that many that made grand professions in a glorious hour of spiritual exaltation have gone down in darkness? I tell you that men that have had no training in the line of conscience are not to be trusted in a storm. They cannot stand a heavy strain. They have no proper bottom on which to steady themselves.

It is all very well, as Joseph Cook says, to throw the inkstand at the devil, as Luther did, but the devil is not overcome in that way. "Resist the devil and he will flee from you" is as true to-day as ever it was. But no man can resist the devil unless he begin early—unless he has trained himself to say no to wrong doing in all its forms. He that says no lightly will have the devil courting him all the time until he wins. Quit yourselves like men in the trumpet sound of the Gospel and of common sense as well.

CHAPTER XVII.

DAVID BROWN, THE FOSTER FATHER OF MABEL—HIS
SCEPTICISM—CHRISTIANITY AND THE RELIGIONS OF
THE EAST.

David Hume, the great English sceptic, whose writings have, perhaps, given more trouble to theologians than any other I could name, in spending a few days in the house of a Christian friend, was very much impressed with the piety of the family—the reverence of their devotions, the tenderness of their affections for one another, their happiness and the high moral tone that marked their whole intercourse; and so one morning at the close of family prayers, he whispered to his host: "Oh that I had never doubted."

Now David Brown, the foster-father of Mabel, had adopted the views of this great sceptic. He, like Hume, looked on everything evangelical as superstition, and spoke of it as a form of one of the religions of the world, putting it on a level with Brahminism, Buddhism, Confucianism, Mohammedanism, etc. He, that is David Brown, had evidently given much thought to the subject, and he was ready at any time for a controversy. This I had avoided as much as possible, but one day I was compelled to hear him and make such defences as I could in behalf of Christianity; that is, its supernatural character, for he did not object to it as a historical power in common with the other natural religions referred to. He said:—

"You are a sincere man, and I respect you, but you are a deluded man. Still I believe that Christianity is a good thing and that it has done you good."

"Yes," said I, "and it would do you good if you would only let it, and is doing you good whether you believe in it or no, accept of it or no."

"How?" he said.

"On the principle," I replied "that the tree outside of the garden wall gets the benefit of the garden culture inside of the wall—drainage, manure, etc. Don't you think that Christianity has created a warmer, truer public sentiment—a purer atmosphere in every land in which it has found a place, and benefited, and that to a large extent, even those that stood aloof from its claims?"

"Mention a case," he replied.

Well, take the case of war. Think of the *Alabama* trouble. Think of ten men representing the countries interested, sitting down quietly in an upper room in Geneva in a business way taking up the various points raised, disposing of them one by one, looking at the whole matter not only in the light of international comity and law, but in the light of common sense and Christian principle and coming to a peaceful solution. That trouble was got over not by the nations interested taking to their guns, but by these ten men taking to their pens and peacefully affixing their signatures to a document binding England to pay in damages three million of pounds sterling. The money was paid forthwith and not an angry word was exchanged. That's the way battles are fought now, not with swords but pens. Kings cannot afford to take the field now as in former days. They cannot afford to brave public opinion in making an onset on a peaceful nation, for the penalty of the offender in such a case would be ostracism. The nation that will not fear God will fear the boycott. Now what is public opinion but the public sentiment purified by Christianity?

"But," said he, "what do you regard as the origin of this improved public sentiment—this warmer atmosphere of which you speak?"

"The origin? Christ is the origin. He is the Sun of Righteousness to which we are indebted for the warmer and the purer atmosphere. He reigns, and He reigns in the interest of righteousness. The mightiest power in the world to-day is not that of the Armstrong gun, or the millions of wealth that a syndicate can bring into the market. Christianity is the great power towards which all forces are bending, and woe be to him that would stand in its way. Let the potshards of the earth strive with the potshards of the earth, but woe to him that striveth with his Maker."

Brown: "Yet it is all founded on a myth—a fancy. I don't mean to say that there never was such a man as Christ Jesus of Nazareth. I think there was a good man of that name lived some nineteen hundred years ago; but I don't believe in the miracles that have been ascribed to Him, such as His walking upon the sea, feeding thousands with nothing at His command but two loaves and a few fishes, etc. I look upon all such as exaggerations, if not fables. The Bible, you are to remember, is an oriental book, and deals largely in the figurative. How easy for Mary Magdalene, who was early at the sepulchre, to be deceived in the mist of the early dawn as to the identity of Christ; and how ready in the excitement of events that had just taken place and in her expectant mood to spread the story among brethren similarly moved? Yes, and how ready for the story to swell every day—to take a deeper root every day in the minds of His followers like a snowball rolling on, gathering bulk and strength as it comes down through the ages!"

"Then, you believe that Christianity is founded on a myth?"

Brown: "To a large extent I do."

"What, then, about the testimony of so many witnesses in Christ's day—of the fact that He showed Himself alive after His passion to His disciples, being seen of them forty days after, and speaking to them of the things pertaining to the kingdom? We read that on one occasion He was seen of five hundred brethren at once. Are we to suppose that all those were deceived and that all that had to do with them were also deceived, and that all the scholars that have sat in judgment on the question for nineteen hundred years—men capable of weighing evidence, detecting a flaw, familiar with the facts of contemporaneous history—that they were all deceived?"

Brown: "You state your argument well, but I can never get over David Hume's position in the matter of the testimony of the disciples."

"What was that?"

Brown: "The forces of nature are uniform. With them there is no variability—no shadow of turning. We have experience of tradition being at fault, but we have no experience of the laws of nature, or forms of nature being at fault, or even changing; and so we conclude that it is more likely that Christ's disciples were mistaken in their testimony than that any change or interruption took place in order to witness for Christ."

"Then your position is that Christianity is a myth, or to a great extent so? But did you ever know of a myth working such wonders, converting such numbers, in short, exercising such an uplifting power, and that for so many ages of Christianity?"

Brown: "Yes, Brahminism is a myth, and for many ages has been the great power that has ruled the millions of India. And though it is known to Europeans only in its degraded form—its polytheistic form (having gods many and lords many), it was not so originally. Those that have studied the Vedic hymns, as old as the days of Abraham, find that the various divinities mentioned in them all run into one another, and are in reality the names of the one living and true God."

"Well, that is certainly something like a parallel case—the only one, perhaps, but how poor the fruit. What a contrast to the brilliant career of Christianity?"

(To be continued.)

STAND YOUR GROUND.

When you make up your mind to take Hood's Sarsaparilla, do not be induced to buy some other preparation instead. Clerks may claim that "ours is as good as Hood's," and all that, but the peculiar merit of Hood's Sarsaparilla cannot be equalled. Therefore have nothing to do with substitutes, and insist upon having Hood's Sarsaparilla, the best blood purifier and building-up medicine.

THE MISSIONARY WORLD.

TORONTO WOMAN'S FOREIGN MISSIONARY SOCIETY.

The annual meeting of the Toronto Presbyterian Society of the Woman's Foreign Missionary Society (Western Division) was held Friday, February 27, in West Presbyterian Church, Toronto.

The morning session was well attended, nearly every Auxiliary and Mission Band having one or two delegates present, besides numerous friends. The meeting opened with devotional exercises led by Mrs. W. B. McMurrich, the president, and Mrs. Roberts.

Miss George, secretary, read the minutes of last meeting, and Miss Reid reported that the Auxiliaries had contributed \$4,489.22 during the year, and Mission Bands, \$1,341.99. Also that the increase had been very encouraging.

Mrs. J. C. Hamilton, Convener of the Supply Committee, read a paper on their work, telling how the Committee had distributed the donations of clothing and money received. Dolls, toys and small articles were also sent to Miss Rodger, of Indore, for prizes, to be given in the schools. A hearty vote of thanks was given to Mr. A. Jeffrey, who very kindly put a room in his store at the disposal of the ladies and shipped and prepaid the cases for Mrs. Hamilton, saving her a great deal of trouble.

There are thirty-eight Auxiliaries, twenty Mission Bands, with a total membership of 2,093; members of General Society, 684; new life members, twenty-seven. Total contributions, \$5,902.25.

Nominations and election of officers was the next business, resulting in the president, secretary and treasurer being re-elected, all present being greatly pleased to have it thus: Mrs. McMurrich, president; Miss George, secretary; Miss Reid, treasurer.

While waiting for the scrutineers to finish their work, Miss McGregor, of West Church, sang very sweetly the missionary hymn, "Far, Far Away in Heathen Darkness Dwelling," and Mrs. Ritchie, of Deer Park Church, led in prayer. There was a little discussion on the question: "Should not the Society assist the Board of the Woman's Foreign Missionary Society by paying the salaries of the missionaries' wives out of their surplus fund?" Many spoke and expressed their opinion that it seemed right to help the Board in this way. The scrutineers here appeared and announced Mrs. Grey, Brampton, first vice-president; Mrs. Brimer, West Toronto Junction, second vice-president; Mrs. Carlyle, West Church, third vice-president, and Mrs. Anos, Aurora, fourth vice-president. After singing a hymn all adjourned to the school-room, where a neat and sumptuous lunch had been prepared by the ladies of West Church, who evidently had gone to no little trouble to do all they could for the comfort of those present. All seemed to thoroughly enjoy the pleasant intermission.

The singing of Hymn 262 opened the afternoon proceedings, together with Scripture reading and prayer. Mrs. Breckenridge read a letter of welcome to the delegates, Miss Gilchrist answering it and returning thanks to the ladies of West Church, Toronto, for their kindness.

The next annual meeting was voted on, Bloor Street Church having the vote over St. Andrew's (East) and Erskine. The semi-annual meetings to be held in Streetsville in October. The contributions—\$5,902.25—were arranged to be sent to Mrs. MacLennan, treasurer of the Woman's Foreign Missionary Society, and Mrs. Shortreed offered the dedicatory prayer most earnestly and impressively. Mrs. Argo read a letter from her sister, Mrs. Wilkie, Indore, telling how they had been received on their return from Canada, and reported great improvement every way.

Some very interesting subjects were brought up, one being "How best to distribute general knowledge of our mission fields." Various ways were suggested. "Officers to be thoroughly informed as to items, etc., of mission work," "more leaflets," "the names of missionaries and their fields to be on cards and placed on the walls of rooms," so that every person could be interested in the work, and know where each missionary was to be found. Several ladies spoke, all making suggestions on the subject. Mrs. Mortimer Clark read a carefully-prepared and interesting paper on the "Restoration of the Jews," which was well received. Several members of societies connected with other denominations were present, and gave expression to their cordial well-wishes. They were all engaged in the same work, though belonging to different branches of the Church. They were all united in their love and service of the one Father.

Collection being taken up, thanks were given to the ladies of West Church for their kindness. Also to those who had helped with the singing. All dispersed delighted with the proceedings, it being one of the best-attended for some time. Every one seemed to feel that it was good to be there.

KNOX COLLEGE MISSIONARY SOCIETY.

The fourteenth public meeting of the Knox College Students' Missionary Society was held last Friday evening in Convocation Hall. Before introducing the speakers of the evening, the chairman, Mr. Robert Gourlay, delivered a short address, presenting in a forcible manner the objects of the above Society, and showing how its work in the past had been prospered and blessed. Two admirable addresses were delivered, the one on the "Encouragements and Difficulties of Canadian Missionary Work," by the able president of the Society, Mr. Thomas H. Rogers, B.A., and the other by the popular and efficient pastor of the Bloor Street Presbyterian Church, Rev. W. G. Wallace, B.D. Mr. Rogers stated that there were in the North-West Territories only 546 points at which the Gospel was preached. If these were placed in a direct line at equal distances they would fall about ten miles apart. This showed, in his opinion, that, while large amounts of money were being continually voted to, and while great numbers of young men were preparing themselves for the foreign field, there was a dearth of men and a significant lack of money to carry on the work of our Church in the destitute parts of Canada. While this was true, there were, on the other hand, encouragements which more than compensated the difficulties and discouragements. These were shown in the great advancement of the Home Mission work during the past ten years, in the increased interest of the Church at large, and especially in the untiring zeal displayed by our students in forwarding the interests of this important cause.

Mr. Wallace, in a masterly and forceful address, enumerated what he considered to be a few of the chief attributes of "The Ideal Missionary." The missionary needed a fixed purpose, an unflinching enthusiasm, an untiring patience, an indomitable courage and an abiding faith in God. These were, he considered, the constituent elements of that heroism which were at once the main stay and support of the ideal missionary.

MR. FREDERICK WELLS WILLIAMS, a native of Macao, China, says of the Chinese civilization "that, with such a cast iron system, any change must come from outside." Chinese statesmen recognize the radical nature of the change which is to come, one of whom declares it a greater change for China to find herself face to face with the nations of the far West than anything that has occurred in her history. How to adapt herself to this imminent transformation is the problem for years to come. The next two or three generations will be best employed in observing and applying the institutions of other lands. As a cat watches a mouse, China watches Japan, whose rapid progress irritates the Celestial and shocks his pride. Japan may be to China the hyphen, the copula, between the old life and the new. But we shall see no more than the beginning, for Asiatic civilization moves slowly, by centuries; yet some day a great destiny will be realized."

ANNUAL CONGREGATIONAL MEETINGS.

AT the annual meeting of the Presbyterian Church, Barrie, held recently, the annual reports of the Session, managers, mission societies, etc., were presented and gave entire satisfaction. The managers were congratulated on the improved appearance of the interior of the church. James Webster and Mr. Cameron were elected managers. Mr. Woods was also elected, there being three vacancies. Mr. George Henderson was voted \$25 for his services in connection with the choir.

THE congregation of St. Andrew's Church, Perth, held their annual meeting in the church building recently, a good number being present. Mr. William Meighen occupied the chair, and Mr. Henry Taylor filled his place as secretary. Various reports were read, embodying all the schemes and work of the congregation during 1890. The receipts on expend account were \$1,458.90; disbursements, \$1,488.15. Receipts on contingent fund, through plate collections, \$604.68, expenditure, \$612.12. Sent to missions between five and six hundred dollars. The amount of funds in trust for sale of glebe lands, and lying on deposit receipts in the Merchants' Bank, is \$1,979. Messrs. William Meighen, R. J. Drummond and E. G. Malloch were re-elected trustees for the next three years.

THE annual meeting of the Streetsville Presbyterian Church, held recently, was well attended. The chair was occupied by the pastor, Rev. R. J. M. Glassford. Satisfactory reports were read from the Session, Sunday school, Mission Band, Ladies' Committee, Woman's Foreign Missionary Society and managers. During the year fifty new members have been received, making a present total of 303 on the roll. Contributions to the Schemes of the Church reached the sum of \$530.70. The third instalment due on church repairs had been fully met, and the total liability of the congregation reduced to \$2,200. For all purposes the congregation had raised \$2,700. The following gentlemen, with the pastor, were instructed to gather historical facts relating to the early days of the congregation and report at the next annual meeting: Messrs. Murray, William Steen, Bealy and McClure.

AT the annual meeting of the Collingwood congregation, recently held, the state of the Church was seen to be very satisfactory. Members to the number of sixty-one were received in fellowship, making now a roll of 320. The pupils at the Sunday school are 554, besides a mission school with a roll of sixty. Amount raised for missions was over \$600. The Sunday school supports a pupil at Pointe-aux-Trembles School, and the young ladies support a missionary in Manitoba. Of the church debt over \$700 was paid, and the balance provided for, to be paid next fall. Altogether over \$3,000 were raised for church purposes. There is a Woman's Foreign Missionary Society, a Mission Band, a Home Mission Association and a Young People's Society of Christian Endeavour in excellent working order. This is decidedly a congregation of societies and committees. Dr. Campbell is a strong advocate of division of labour.

ON the 14th of January last the congregation of the Caledonia Presbyterian Church held its annual meeting in the church, beginning at seven p.m., Rev. J. G. Shearer in the chair and D. McGregor acting as secretary. After a formal opening by prayer and singing the business of the evening began. Report of Session showed 145 families in communion with the congregation, forty single persons not connected with the families, total members, 296; increase during the year of eleven; baptisms, seventeen; died, ten. The Session is composed of the following: George Elwood, Alexander Douglass, James Stewart, S. B. Weylie, William Brown, R. C. Aman, D. McGregor, Alexander Scott and William Scott. Managers for ensuing year are: John Scott, D. McGregor, S. B. Weylie, James Moore, John Thorburn, William Brown, James Patterson, C. Moss, H. C. Clark, John Earl, R. Shaw and William Scott. The following organizations are in good working condition: Missionary Association—Woman's Foreign Missionary Society numbers forty; Salem Cottage Girls' Mission Band, forty members; Boys' Band, thirteen members; Society of Workers for Christ, sixty-seven members; Sabbath school, number on roll, 200; also a branch Sabbath school at Kennedy schoolhouse, Oneida, fifty-eight on roll. Mr. R. C. Annan, superintendent. Contributions were as follows: By congregation for manse, \$1,348.50; by congregation for general fund, \$1,400; special collections for Schemes of Church, \$274; paid for manse (part borrowed) in full, \$2,478; paid for minister's salary, \$1,000; sundries, \$340; Schemes of the Church and other donations, \$374; contributed by Sabbath school, \$174; contributed by Woman's Foreign Missionary Society, \$116; contributed by Girls' Band, \$40; contributed by Boys' Band, \$14; contributed by individuals for Schemes of the Church, \$335. There is a balance of \$392 in the hands of the treasurer; balance owing on manse, \$968. This congregation was formerly two separate charges, but were united about four years ago. The total contributions for various purposes was about \$1,200. Rev. Mr. Shearer resigned his charge at this meeting, and takes charge of Erskine Church, Hamilton. The congregation is now vacant, but expects, before long, to be settled again. Mr. Alexander Scott, one of the elders of this congregation, at the last meeting of the Hamilton Presbytery, was certified to the Church as a lay catechist.

THE annual meeting of the First Presbyterian Church, Brockville, was held recently. There was a very fair attendance. The pastor, Rev. W. A. McKenzie, B.D., opened the meeting with devotional exercises, after which Mr. Robert Grant was elected chairman, and Mr. William M. Powell secretary of the meeting. The minutes of last annual meeting were read and sustained. Then the various reports were received and adopted. These reports were of a very encouraging nature. Marked progress has been made by the Sabbath school. The average attendance of scholars during the year 1890 was 191, and the total number on the roll 260. A sum of \$234.71 was raised for missions. In response to the invitation of the teachers and the offer of prizes for committing to memory the shorter catechism, sixteen of the scholars successfully competed. One of the number accomplished the rare and difficult achievement of not only answering all the questions correctly, but also giving proof, book, chapter, and verse absolutely without error. Valuable and beautiful Bibles were the prizes awarded the successful competitors. These prizes were the gifts of the esteemed superintendent, Mr. John M. Gill, who has spared no pains to maintain and increase the efficiency of the Sabbath school. The reports of the various missionary organizations were very satisfactory. The Woman's Foreign Missionary Association and mission bands raised the sum of \$207.50, besides sending a box of clothing to the Indians of the North-West. The sum of \$784.36 was raised for missions by the congregation at its annual missionary collection, making a total from all sources, for missionary schemes during the year of \$1,225.50. By the financial secretary's statement it was shown that the amount raised for ordinary expenditure, through plate collections and envelopes, was \$3,576.89. The report of the treasurer showed a balance of \$278.40. The total amount raised by the congregation for all purposes was \$5,449.74. Good work has been done by the young people's societies in connection with the church and they are proving valuable factors in Christian enterprise. An addition of \$200 was made to the pastor's salary, raising it to \$1,500 per annum. Mr. McKenzie

took occasion to warmly thank the congregation for their generous kindness and for all the encouragement, sympathy and help they had given him in his work. A truly successful and harmonious meeting was brought to a close with singing and prayer.

THE annual meeting of St. James' Presbyterian Church, London, was held lately, the number of members present being rather small. Rev. Mr. Talling was in the chair, and N. McNeill acted as secretary. The usual reports contained some encouraging facts, and showed the Church to be in a very prosperous condition. The total amount raised by the Church during the year was \$2,187.39, not including unpaid subscriptions. The new lecture-room has cost \$850, on which \$488.41 has been paid; outstanding subscriptions thereto figure up to \$196. The Ladies' Aid Society have raised during the year \$91.48, not including a purse of \$90 presented to Rev. Mr. McGillivray on leaving here—a total of \$181.48. Sabbath school collections were \$95.40. The Mission Circle recently formed has raised \$29.30. Church envelopes have netted \$755.28; loose collections, \$371.05, total, \$1,126.33. During the five months the present pastor has been here, forty-nine members have been added to the Church, and the Sunday school membership has risen from sixty-five to 150. A Young People's Society of Christian Endeavour has been formed with a membership of eighty—thirty-six active and forty-four associate members. A Sabbath school Temperance Society has seventy-five members. The present debt on the church is \$5,500. Money borrowed, \$500; floating debt, \$207. A very pleasing portion of the evening's work was the presentation of an address to the retiring officers of the Ladies' Aid Society connected with the Church. The ladies who have withdrawn from office for the present are Mrs. William McCormick, president; Mrs. A. Melbourne, vice-president; Mrs. H. McKay, 2nd vice-president; Mrs. A. K. Melbourne, treasurer; Miss M. Summers, secretary. Mrs. McCormick has been president of the society for ten years past, during which time most of the officers just resigned have been associated with her. Rev. Mr. Talling, on behalf of the newly-elected officers and other members of the society, read the address, which was couched in most appropriate terms. It spoke of the Society's deep desire to express its admiration and sense of gratitude for the services rendered the Church as well as the society by those to whom the words were directed. There was scarcely a department of Church work but bore the impress of their hands. They had been most energetic in visiting the sick, and calling upon strangers, and also in the labours attending the raising of funds. The social life of the people owed much of its affability to the general spirit which they had sought to inculcate. The Board of Managers elected were: Messrs. J. Mitchell, W. Webster, T. P. Lucas, Hugh Wyatt, A. McLean, and Thomas Walton. Messrs. A. K. Melbourne and R. Shillington are the auditors for this year.

HOOD'S Sarsaparilla is on the flood tide of popularity, which position it has reached by its own intrinsic, undoubted merit.

As will be seen from the report in another column the Western Assurance Company was able at its annual meeting to present a most satisfactory account of the concern to its shareholders. It stands on a solid basis, is managed with prudence and energy. Its volume of business is so large that it is evident that the Western Assurance Company enjoys a full measure of popular confidence and the statement the directors are enabled to make is one on which they are to be congratulated.

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HOW TO ATTAIN HEALTH AND HAPPINESS.

The latter half of the nineteenth century will pass into history as one into which is crowded more inventions and discoveries for the benefit of mankind than in all the centuries that have preceded it. Among these discoveries none will take higher rank than those in medicine, calculated to relieve "the ills that flesh is heir to," restore vitality, and prolong life. Ladies everywhere will rejoice at the discovery of Dr. Williams' Pink Pills, undoubtedly the greatest remedy for their peculiar ailments yet discovered. These pills are the result of an almost life study, and are a certain nerve tonic and blood builder, supplying the elements necessary to enrich the blood and transform pale, sallow, or greenish complexions, to the pink and glow of perfect health. These pills are an unfailing cure for nervous debility, palpitation of the heart, loss of appetite, headache and all the irregularities of the female system that entail so much misery and distress. Every suffering woman should give them a trial. For sale by all dealers, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams Medicine Co., Brockville, Ont. Beware of imitations.

HOW TO PREVENT CONSUMPTION.

"Life is sweet" is an old saying, and just as true as it is old. No one in his or her right senses courts death; all wish to prolong life to the utmost limit, and yet, in spite of this universal desire to live the allotted three score years and ten—and even longer—thousands upon thousands of people through carelessness and neglect are hastening the time when they must stand face to face with the grim reaper, and make the plunge alone into "the dark valley of the shadow of death." No disease on this continent claims so many victims as consumption, and reliable statistics prove that fully two-thirds of the deaths occurring from consumption had their origin in catarrh. Nothing but negligence caused this last disease to develop into consumption, and the person who neglects to promptly and persistently treat catarrh until all traces are eradicated is simply hastening the coming of death. Even should catarrh not develop into consumption, it nevertheless shortens life, as every breath the patient inhales passes over poisonous secretions and thus affects the whole system. For the cure of catarrh no remedy ever discovered equals Nasal Balm, which is recognized from the Atlantic to the Pacific as the only certain cure for this disease. It removes the secretions from the nostrils, stops the poisonous droppings into the throat and lungs, and makes the user feel that a new lease of life has been given him. This great catarrh remedy is on sale with all dealers, or will be sent on receipt of price—50 cents for small and \$1.00 for large size bottles—by addressing Fullford & Co., Brockville, Ont.

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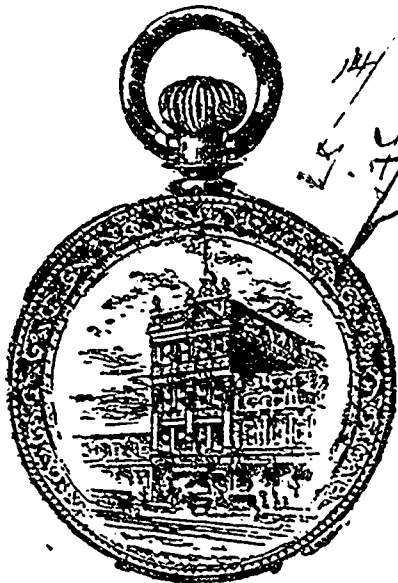
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Ministers and Churches.

SINCE Rev. Robert Henderson's ordination and induction to the charge of Bayfield and Bethany eight months ago, he has received into Church membership fifty six; forty four on profession and twelve by certificate; of these forty-six were received in Bayfield and ten in Bethany.

A SURPRISE party took possession of the Molesworth manse on the evening of Friday, the 13th ult., and presented the Rev. A. Stevenson with an address and an astrachan coat and fur mits. This is all the more pleasing, following as it did, an increase of stipend at the last congregational meeting.

THE anniversary services of the Presbyterian Church, Blyth, were held on Sabbath, February 1, when the Rev. John Gray, of Windsor, preached able and eloquent sermons to large and appreciative audiences. On the following Monday evening Mr. Gray lectured on "Lights and Shadows Beyond the Sea," being incidents of his travels in Europe. The lecture was listened to by a large audience, and was much enjoyed.

THE annual social of St. John's Church, Toronto, was held last Thursday evening. The church was completely filled by an appreciative audience. The pastor, Rev. J. McP. Scott, presided. Addresses were delivered by Rev. Mr. Parker, Baptist, Rev. J. Leishman, Chester, Rev. John Neil, Mr. Thomas Kerr, Rev. Mr. Mathewson, Methodist. The choir of Cooke's Church together with the choir of St. John's rendered some admirable music at intervals. On the following evening a most agreeable children's social was held.

A GENERAL meeting of the congregation of the First Presbyterian Church, Brantford, was held lately under the presidency of the pastor, Rev. J. C. Tolmie. After the transaction of a little formal business, the following elders were duly elected by the congregation: Messrs. Sanderson, Crandon, Crawford, Macfarlane, Stevenson and Green. Owing to the increased prosperity of the Church a recommendation was contained in the managers' report that the pastor's salary should be increased by \$200 per annum. Mr. Tolmie thanked the congregation for this mark of their kindness and appreciation, but declined to accept it.

THE annual meeting of the Kirkwall Auxiliary of the Woman's Foreign Missionary Society was held on Tuesday afternoon, 6th of February. The president, Mrs. Carruthers, opened the meeting with devotional exercises. The several reports indicated decided progress during the year. The following amounts have been contributed for the work of Foreign Missions: Monthly envelope contributions by members of the Auxiliary, \$86.48; Mite Box money, \$45.79; Kirkwall Mission Band, \$19.50; Valens Mission Band, \$3.34; clothing sent to Indians in the North-West by Auxiliary and Mission Bands, valued at \$26.50; Ladies' Aid thank-offering of \$34.83 for Home Missions in the North-West, and \$5 to Dr. Downkott's Medical Mission College, New York City. Total contributions for all purposes, \$221.44. The following are the officers for 1891: Mrs. Carruthers, president; Mrs. Wight, first vice-president; Mrs. John Dickson, second vice-president; Mrs. John McQueen, third vice-president; Mrs. McCormick, secretary; Miss Mary Watson, treasurer.

THE second annual meeting of the Owen Sound Presbyterian Woman's Foreign Missionary Society was held in Knox Church, Owen Sound, on the 24th of February. A large number of delegates was present. A cordial address of welcome was given by Mrs. Waits, which was responded to by Mrs. McAlpine. Mrs. Rodgers, the president, addressed the meeting at length, giving several methods by which members of the Society could be interested, and advocated the Scattered Helpers Scheme as a means of extending the work of the Society. The secretary's report showed an increase of four Auxiliaries and two Mission Bands during the year, making a total of thirteen Auxiliaries and two Mission Bands at the close of its second year. The contribution for the year was \$447.47, being more than double the amount of last year. An excellent address was given by Mrs. Hamilton, of Keady; and interesting papers were read by Mrs. Somerville and Mrs. MacLennan. A vote of thanks was passed to the ladies of Knox Church for their cordial welcome and the bountiful provision made for delegates and visitors. The officers for the current year are: Mrs. Rodgers, president; Mrs. Somerville, first vice-president; Mrs. Fraser, secretary; Mrs. Waits, treasurer.

THE *Norwood Register* says: The anniversary services of the Presbyterian Church here were held on Sunday and Monday last and, as usual, were most successful. On Sunday the Rev. John Hay, B.D., of Cobourg, preached morning and evening appropriate and eloquent discourses to large audiences. His sermons were marked for their evangelical spirit and graceful and fervent delivery. On Monday evening tea was served in the basement. The spread did the ladies of the congregation credit and convinced the very large audience present that the Presbyterian ladies of Norwood require no instructions in the culinary art. After tea an interesting programme was presented in the auditorium. The chairman, Rev. J. Carmichael, M.A., in opening the meeting, said the congregation had just passed through the most successful financial year of its existence, that they were in a healthful and flourishing condition, and that the utmost harmony and brotherly love continued to prevail among them. Short addresses were delivered by the Revs. Messrs. Thomson, of Hastings; Clark, of Norwood; Hay, of Cobourg; McMillan, of Havelock; Hyde, of Warsaw; and Messrs. James Coyle Brown, Public School Inspector, and John Davidson, principal of the high school. The musical part of the programme was specially attractive. The selections by the choir and the solos of Miss Brundrette, and Miss Sophie Cameron, of Peterborough, and Miss L. Fowlds, of Hastings, were from the best authors and were artistically rendered. Tuesday evening a social was

given to the children in the basement and was also largely attended. The proceeds reached the handsome sum of \$143.

THE *St. John Telegraph* says: A lecture on St. Patrick, the Patron Saint of Ireland, was given in the school-room of the Carleton Presbyterian Church, St. John, N.B., last week by Mr. Thomas Kerr, of Toronto. There was a good audience, who seemed much interested in the theme. The chair was occupied by the Rev. Godfrey Shore. The lecturer set out by referring to the various opinions which were entertained regarding the saint in Ireland, and traced the history of the early settlement of the nation. He then referred to St. Patrick's early birth and training, and told of the many places which claimed the honour of his birth, but Mr. Kerr gave it as his opinion that he was born in Dumbarton, Scotland, and at the age of sixteen was carried in captivity to Ireland. In eloquent language Mr. Kerr traced the interesting career of this remarkable man, and the results of his labours, which was the subjugation of the island to the principles of Christianity. The lecturer read the hymn which Patrick composed, and also a description of the vision which he had seen. The work which the saint had accomplished was a great one, and he possessed a faith which never faltered. Mr. Kerr referred to the present state of Ireland, and in a sympathetic manner spoke of the crime which disgraced the country, and the misery and want of the peasantry, and hoped that a brighter and better day would soon dawn on his native land, which contained a noble but a misguided people. The lecturer held the attention of his audience, and the lecture abounded with funny anecdotes which were frequently applauded. A cordial vote of thanks was passed to the lecturer, with a request that it be repeated on some other occasion.

PRESBYTERY OF HURON.—This Presbytery held a special meeting in Goderich to dispose of Dr. Ure's resignation on the 3rd of February. After hearing parties the Presbytery agreed as follows: The Presbytery having heard commissioners from Knox Church, Goderich, and associated congregations testifying to the great esteem in which Dr. Ure is held among them, their high appreciation of him as a preacher and pastor, and their deep attachment to him, but that in view of the state of his health they could not offer any opposition to his resignation being accepted, resolved with deep regret to accept his resignation, express sympathy with him in the impaired state of his health, and with the congregations in the loss they sustain by the retirement of a pastor who with so much acceptance for so many years ministered to them, pray that his health may soon be restored, and appoint Messrs. McDonald, Barr and McLean to prepare a deliverance on his retirement and report at next meeting.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery held a *pro re nata* meeting in St. Andrew's Church, Sarnia, on the 11th ult., Rev. Mr. Pritchard, interim Moderator, in the chair. Rev. Mr. McClintock laid on the table the resignation of his charge of Guthrie Church, Black Creek and Wilkesport, giving reasons for said action. The Presbytery ordered the resignation to lie on the table till next ordinary meeting and agreed to cite parties for their interests in the matter. There was laid on the table and read a call from St. Stephen's Church, New Brunswick, to Rev. John Anderson, B.D., of East Williams, in this Presbytery. There was also read reasons for translation, and a guarantee for stipend to the amount of \$900 annually, with manse. The minute of St. John Presbytery was also read, and a document commissioning Rev. Mr. Cuthbertson to represent them at the bar of the Presbytery. There was also read resolutions from Nairn congregation and Beechwood, expressive of their high admiration of Rev. Mr. Anderson and their earnest desire that he should not be translated. Parties were heard as follows: Rev. Mr. Cuthbertson for the congregation of St. Stephen's, Mr. Ross for the Nairn congregation; Mr. Campbell for Beechwood congregation, and Rev. Mr. Anderson for himself. Mr. Anderson indicated his willingness to accept the call should the Presbytery be pleased to allow him to do so. Parties were removed, when, on motion of Rev. Dr. Thompson, seconded by Rev. Mr. McLennan, it was agreed to grant the translation in terms of Rev. Mr. Anderson's decision, express regret at parting with him, acknowledging his worth and the ready service he had always rendered when called upon by the Presbytery; the resignation to take effect on March 30. Rev. Mr. Lochead was appointed to preach and declare the church vacant on the first Sabbath of April, and act as interim Moderator of Sessions thereafter. Parties were recalled and the decision announced, in which all acquiesced. Leave was granted to the congregation of Alvington, Napier and Log Church, to have calls moderated in there if necessary, before next ordinary meeting, and Rev. Mr. Graham, Watford, was authorized to discharge the duty if called upon. Next meeting in St. Andrew's Church, Sarnia, third Tuesday in March at ten a.m., when Session records will be called for.—GEORGE CUTHBERTSON, *Pres. Clerk*.

ANNUAL CONGREGATIONAL MEETINGS.

THE congregation of Erskine Church held their annual business meeting in the church, Rochester, lately. There was a fair attendance, and Rev. Joseph White, pastor, occupied the chair. Mr. Gilbert Allen, secretary, read a most embracing report, detailing the work of the Church during the past year. In all there are 278 members in the Church, and thirty-eight new members had been added during the year. The financial statement read by Mr. Hill, treasurer, showed that the receipts during the year had been \$2,300, and that there was now a balance on hand of \$133.75. The mortgage on the church was \$5,200, which was placed at satisfactory rate of interest. The elders for the ensuing year were elected as follows: George Venn, Fred McKnight, James Smellic, J.

T. Rochester, A. Cameron, A. Smith, A. Monek, James Hill, James Campbell, C. A. McLean, E. Roche and D. B. Rochester. The secretary and treasurer's reports of the Young People's Guild were also read and considered to be very satisfactory. At the close Mr. White briefly addressed the meeting, saying that the state of affairs in the Church was very favourable notwithstanding that in some of the departments there had been a falling off, especially in the Sunday school. The meeting closed with doxology and benediction, and the ladies then supplied tea, coffee and other refreshments.

THE sixth annual meeting of Knox Presbyterian Church, South London, was held recently. A large number was present, and Mr. Thomas Alexander took the chair, Mr. James Stewart acting as secretary. The number of names added to the roll of membership during the year was thirty. The net increase of membership was twenty-five. The total number of communicants now on the roll was 180. The Session of the Church had been strengthened by the addition of five elders. The total amount contributed from all sources for the mission schemes of the Church was \$559.92, an increase of \$22 over the amount given last year. The Ladies' Aid Society, with Mrs. Macpherson as president, does not report any change in the methods adopted to develop the social life of the congregation and to augment the funds of the Church. But there was an increase of \$20.30 over their income of last year. The number of pupils now on the roll of the Sabbath school and Bible class is 226; a year ago there were 201, thus showing a net gain of twenty-five pupils. The average attendance of scholars during the year was 140. The collections amounted to \$128.98, a decrease of \$12 from the total sum given last year. From the income of the Sabbath school \$32 were given for Home Missions, and \$2 to the Assembly's Sabbath School Fund. The Bible class gave \$14.25 to Foreign Missions. The balance of the receipts was devoted to the purchase of school requirements and books for the library. The school was the only one in the Presbytery from which candidates went forward for examination according to the General Assembly's scheme for higher religious instruction. Seven candidates obtained diplomas and one gained a prize. The superintendent, Mr. A. McQueen, is assisted in the Sabbath school work by three officers and twenty teachers. The pastor has again prepared a class for the Assembly's examination. The auxiliary of the Woman's Foreign Missionary Society, of which Mrs. Ballantyne is president, has been prospering, the membership having slightly increased. The contributions were \$73.68, a gain of \$7.68 upon those of last year. In addition, a box of clothing, valued at \$40, was sent to the Indians of the North-West. The Young People's Society of Christian Endeavour reports a net increase of eighteen members for the year, there being now on the roll of membership twenty-seven active and fifteen associate members. The presidents during the year were Mr. D. McCrimmon and Mr. W. H. Weston. The receipts were \$47.52, one-fourth of which was expended for the Church's benefit. The Session recommended the apportioning of \$259.93 to the Schemes of the Church, \$106.93 of which to go to Foreign Missions, the remainder to Home; also that contributions for such be made monthly by envelope. The financial statement showed receipts of \$3,017.48, and disbursements that left a balance to the good of \$137.68. The church debt had been lessened by the bequest of \$1,000 from the late Mr. D. Macfie, making the total debt \$9,997.73. The managers' report contained congratulatory remarks on the healthy condition of the several departments, and commented favourably on the liberality of the congregation. The average individual contribution was \$23.74, per family, \$28.25, and per communicant, \$15.69. Col. Moffatt and W. M. Gartshore were elected

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to the Board of Management in place of Messrs. Gavin Rowat and James Stewart (resigned). The retiring managers were re-elected, as were also the auditors, Messrs. McQueen and Marshall. Miss M. Moore read the report of the Ladies' Aid Society, which had been disbanded and a new organization—the Women's Association—had been formed. The promised annual collection of \$328 and already ninety members have been secured.

THE sixteenth annual congregational meeting of the French Presbyterian Church was held recently in St. Mark's, Wellington Street West, Ottawa, when there was a good attendance of members. Rev. Mr. Rondeau, B.A., pastor of the congregation, occupied the chair. After devotional exercises and singing, Mr. Rondeau gave an interesting sketch of the progress and chief points of interest during the year. The treasurer's report was then presented by Mr. H. M. Ami, who showed the prosperous and hopeful condition of the finances. The whole indebtedness of the congregation including building fund, etc., amounts to less than \$400. The receipts during the past year had been encouraging, and foretold continued prosperity. After the reports and several items of business and petition to the Presbytery of Ottawa, the social part of the evening took place, during which a musical and literary programme was executed and refreshments served.

THE Presbyterians of Doon held their annual congregational meeting recently. Mr. Robert Orr was appointed chairman, and John Grant, secretary. Report of secretary-treasurer was read and received, which showed a small balance yet was on the right side. The following officers were elected for the present year: Mr. John Grant, secretary-treasurer; George Dalglish, A. Wallace, William Marshall, J. D. Naismith, Board of Managers. The Sabbath school in connection with the above Church, we are pleased to state, is in a very prosperous condition. The school and Mission Band in connection with the school have alone raised the sum of \$25 for missionary purposes. The receipts for other purposes were \$88. The above school is well equipped in all departments, there being twelve teachers and officers and 115 scholars on the roll, with daily additions, and the only difficulty with the teachers in the future may be the lack of room, as the classes are crowded at present, but no doubt the Sessions and managers will see that the Sabbath school is provided for, as a prosperous Sunday school means a strong Church in future. Sabbath school and Bible class meet every Sabbath afternoon at one o'clock. In connection with this also is a monthly teachers' meeting for study and training the teachers how to teach, which meetings are always conducted by the superintendent, J. R. Naismith.

YOUNG MEN'S HOME MISSION SOCIETIES.

The Rev. D. J. Macdonnell writes: I have been asked about a "Constitution" for Young Men's Missionary Societies, which may be formed on the lines suggested in the deliverance of the General Assembly last June. Allow me to submit to your readers the following draft, which has been prepared by one or two of the young men in my congregation who are interested in this matter. It is possible that alterations may be suggested by the Home Mission Committee at its meeting next month; but, in the meantime, any body of young men in the city or country who have the mission work of the Church at heart, will run no risk and incur no censure by adopting some such constitution as that hereto appended. Yours truly,

D. J. MACDONNELL.

Toronto, February, 1891.

DRAFT OF "CONSTITUTION" WHICH MAY BE ADOPTED BY YOUNG MEN'S MISSIONARY SOCIETIES.

ARTICLE I.—This Society shall be called, The Young Men's Missionary Society of _____ Church.

ARTICLE II.—The objects of this Society shall be:—

- a) The procuring and diffusing of information concerning all the mission work of the Church, and more especially that within our own country.
- (b) The discussion of missionary topics.

ARTICLE III.—This Society shall be composed of those young men, being members or adherents of this [congregation], who enroll themselves as members and pay an annual fee of \$1.

ARTICLE IV.—The officers of this Society shall be:—

- (a) Honorary president, the minister of the congregation;
- (b) president,
- (c) two vice-presidents,
- (d) recording secretary,
- (e) corresponding secretary,
- (f) treasurer,
- (g) executive committee of five members, in addition to the officers above named.

ARTICLE V.—The duties of the president, vice-presidents, recording secretary and executive committee shall be those commonly devolving upon persons filling similar offices.

It shall be the duty of the corresponding secretary, by communication with missionaries in the field and otherwise, to gather information for the use of the Society.

It shall be the duty of the treasurer, after defraying the expenses of the Society, to remit annually to the treasurer of the Church appointed by the General Assembly any balance remaining in his hands to be applied to the Home Mission and Augmentation Funds, in such proportions as this Society shall determine.

ARTICLE VI.—This Society shall meet monthly (or quarterly) on a day to be agreed upon, and at such other times as the executive committee may appoint.

The annual meeting, at which officers shall be elected, shall be held in the month of December in each year.

DR. BLACK, of Wellington U.P. Church, Glasgow, is to be nominated as Moderator of next Synod.

IN spite of Prof. Huxley, General Booth has now secured for his "Darkest England" scheme upwards of \$530,000.

PROF. W. G. BLAIRIE, who is constantly confounded with Professor Blaikie, now finds himself in the official report of last Assembly put down as one of the tellers in the voting on Dr. Dods' case instead of Dr. W. G. Blackie, the eminent Glasgow publisher. In order to maintain his identity, he has resolved henceforth to subscribe his middle name in full W. Garden Blaikie.

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

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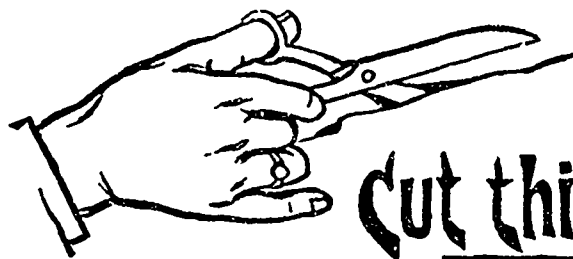
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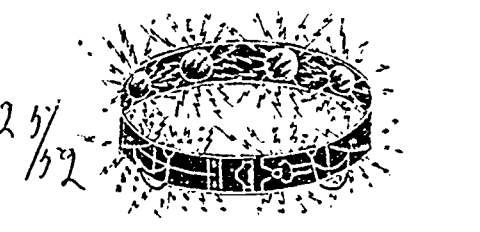


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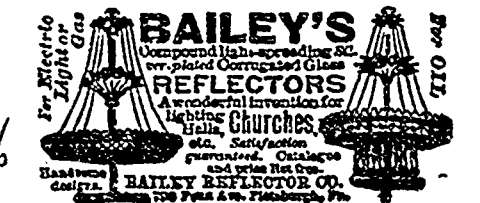
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in water till ; take off the peel and press
the pulp through a hair-sieve upon half a
pound of granulated sugar, whip the whites of
two eggs, add them to the apples and beat all
together until it becomes very stiff and looks
quite white. Serve it heaped up on a dish.

DOUGHNUTS (warranted not to soak fat!)
—Two cups of sugar, one cup of sour milk,
one-half cup of sweet milk, two eggs (one
will do) beaten very light, one teaspoonful of
soda, the same of cream tartar, nutmeg or
other spice to taste, a pinch of salt, flour to
make a dough as soft as can be handled.
Fry in hot fat, turning several times while
frying.

ORANGE PUDDING.—Peel three large
oranges, cut them in thin slices, remove the
seeds. Put them in a pudding dish, and sprinkle
over them one teacupful of sugar. Beat the
yolks of two eggs with one tablespoonful of
cornstarch and two of sugar. Add a quarter tea-
spoonful of salt, and stir it into a pint of boil-
ing milk. As soon as it thickens, remove it
from the fire, and when it is cool spread it
over the oranges. Beat the white of the eggs
to a stiff froth with two heaping tablespoonfuls
of powdered sugar; put it over the top of the
pudding, and brown it very slightly in a hot
oven. Serve cold.

OUR NATIONAL FOODS.

Every grocer and general merchant who
wishes to make hay while the sun shines
should see to it without delay that he has in
stock an assortment of 'National Foods.'
They are gradually growing in popularity, and
storekeepers who have not yet handled them
would undoubtedly bring grist to their mills
by doing so. Popular as these foods are, there
is yet ground waiting for the wide awake busi-
ness man to cultivate, and he who first breaks
the soil will reap the first fruits. The Ireland
National Food Co. (Limited) of Toronto are
the manufacturers of these invigorating,
health-giving and delicious foods, a partial list
of which will be found in another column.

A WORD OF ADVICE.

Little troubles are proverbially the ones
that cause the most worry, annoyance and
vexation. But what are sometimes considered
little troubles, if left to themselves, soon mag-
nify into grave evils, producing disastrous re-
sults. This is especially true of cold in the
head. The sufferer looks upon it as a trifling
annoyance that needs no treatment and will
speedily pass away. This is a grave mis-
take. There is not a case of catarrh in ex-
istence that did not have its origin in neglect-
ed cold in the head, and the longer the
trouble runs the more serious the results.
Cold in the head, developing into catarrh,
renders the breath foul, causes a loss of the
senses of taste and smell, partial deafness, dis-
tressing headaches, constant hawking and spit-
ting, and in many, many cases leads in consump-
tion and death. No case may have all the
symptoms indicated, but the more the sufferer
has the greater the danger. It is obvious,
therefore, that no case of cold in the head
should be neglected for an instant, and that
to do so is courting further disease—perhaps
death. Nasal Balm, in the most aggravated
case of cold in the head, will give instant re-
lief, and speedily effect a cure, thus prevent-
ing the developing of catarrh. No other reme-
dy has ever met with the success that Nasal
Balm has, and this is simply because it does
all its manufacturers claim for it. As a pre-
cautionary remedy a bottle of Nasal Balm
should be kept in every house. Sold by all
dealers.

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Baking Powder

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40 Years the Standard.

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E. O. W.

BREAD crumbs are better than pastry in making cocoonut, potato, apple and lemon puddings. Strew crumbs over the dish to the usual depth of crust, pour in the pudding and strew another layer of crumbs over the top, then bake.

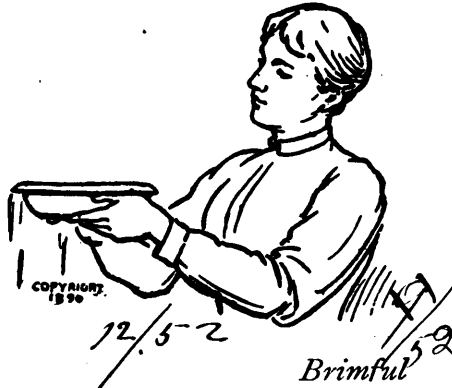
BROWN BREAD.—Sift two quarts of corn-meal and put it to soak in warm buttermilk over night. In the morning add a pint of molasses, two and a-half pints of rye-meal, salt, and buttermilk sufficient to moisten the whole; add soda to neutralize the acid of the buttermilk. Mix thoroughly. Bake three hours in a moderate oven. If the hard crust formed over the loaf is objected to, steam four or five hours. Sour milk may be used instead of buttermilk. If sweet milk or water is used, instead of the other two liquids, baking powder must be sifted with the rye meal.

BAKED APPLE PUDDING.—One quart flour, three large teaspoonfuls baking powder, one-half teaspoonful salt mixed well together. Add one large tablespoonful butter and enough sweet milk to make a soft dough. Roll out into half-inch pieces. Peel and quarter some good tart apples. Put each quarter on a square of dough, sprinkle over it sugar and press the edges firmly together. Place in a deep pan, sprinkle over sugar and a little cinnamon, and put a bit of butter on each. Fill the pan with water (boiling) just leaving top of dumplings uncovered. Serve with sweetened cream or hard sauce.

A FRUITFUL CAUSE OF INSANITY.

This is a question that from time to time is discussed in scientific journals, and when one sees the vast number of broken down, listless and prematurely old men found in every community, one is almost forced to admit that the race is deteriorating. The causes leading to this decline in manhood are various, and among them may be mentioned overwork, mental strain, loss of sleep, over indulgence of appetites, and excesses of various kinds, all leading to shattered nerves, loss of vital forces and premature decay, and often to insanity. To all thus suffering, Dr. Williams' Pink Pills come as a boon. They build up shattered nerves, enrich the blood, stimulate the brain, and reinforce the exhausted system. All who are suffering from any of the causes that break down and enfeeble the system should use these pills, and will find them a sure and speedy restorative. Dr. Williams' Pink Pills are sold by all dealers, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams Medicine Co., Brockville, Ont.

DATE BREAD.—To each pint of very light wheat flour sponge add a level tablespoonful of salt, two heaping tablespoonfuls brown sugar, and entire wheat flour sufficient for a batter as stiff as can be stirred with a stout wooden spoon; next stir in two rounded cupfuls of dates, having first washed, dried and stoned them.



of confidence in it—the manufacturers of Dr. Sage's Catarrh Remedy. It's a faith that means business, too—it's backed up by money. This is what they offer: \$500 reward for a case of Catarrh which they cannot cure. They mean it. They're willing to take the risk—they know their medicine. By its mild, soothing, cleansing and healing properties, it produces perfect and permanent cures of the worst cases of chronic Catarrh in the Head. It's doing it every day, where everything else has failed. No matter how bad your case, or of how long standing, you can be cured. You're sure of that—or of \$500. You can't have both, but you'll have one or the other.

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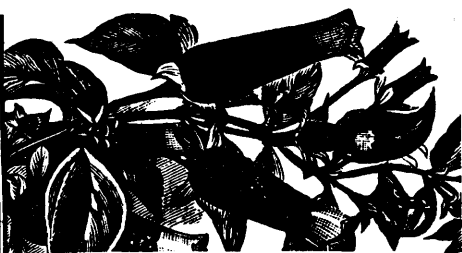
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HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years Pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst., as follows: "Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to Dr. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and if perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does. Sincerely yours, C. WATSON."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 13 as follows: "To J. J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage. Yours truly, ROBERT LINN, 168 Parliament street."

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Miscellaneous.

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MARRIED.
At Bloor Street Presbyterian Church, on the 25th February, 1891, by the Rev. W. G. Wallace, B.D., Frederick W. Lee to Mary E. Barr, only daughter of John Barr, Esq., Toronto.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 17th March, at 11 a.m.
BROCKVILLE.—At Cardinal, on 2nd Tuesday in March, at 2.30 p.m.
CALGARY.—In Presbyterian Church, Medicine Hat, on first Wednesday of March, at 11 a.m.
CHATHAM.—In the school room of St. Andrew's Church, Chatham, on 2nd Monday of March, at 7.30 p.m.
GLENGARRY.—In Knox Church, Cornwall, on Tuesday, March 10, at 12 o'clock m.
HURON.—In Seaforth, March 10, at 10.30 a.m.
KINGSTON.—In Chalmers' Church, Kingston on the 17th March, at 3 p.m.
LINDSAY.—At Beaverton, on the last Tuesday of February, 1891, at 10.30 a.m.
LONDON.—The Presbytery of London will meet in Glencoe on Monday, the 9th March, at 3 p.m., for religious conference, and on Tuesday, the 10th, for business, at 10 o'clock.
MATLAND.—At Lucknow, on Tuesday, 10th March, at 1 p.m.
MONTREAL.—In Convocation Hall, Tuesday, 17th March, at 10 a.m.
ORANGEVILLE.—At Orangeville, March 10, at 11 a.m.
OWEN SOUND.—In Division Street Hall, Owen Sound, March 17, at 9 a.m.
PARIS.—In Dumfries Street Church, Paris, on Monday, March 9, at 2 p.m., for Conference, and for ordinary business on Tuesday at 10 a.m.
ROCK LAKE.—At Pilot Mound, on the first Tuesday in March, at 7.30 p.m.
SAUGEEN.—At Palmerston, 10th March, at 10 a.m.
STRAFORD.—In Knox Church, Listowel, on March 9, at 2 p.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 10th March at 7.30 p.m.

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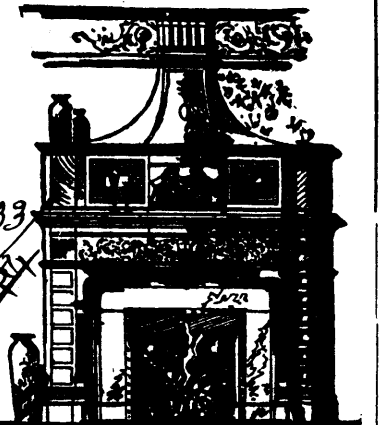
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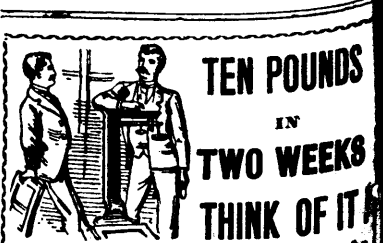
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