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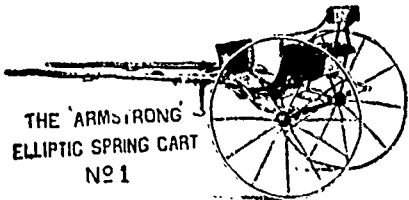
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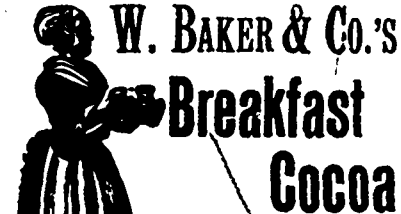


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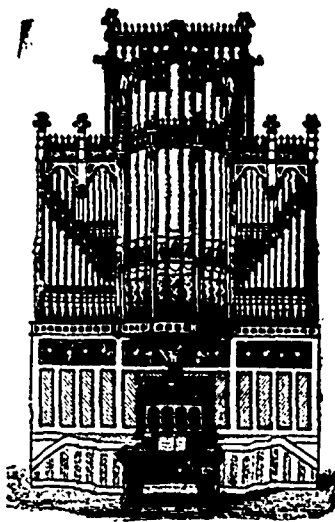
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# THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, MARCH 9th, 1892.

No. 10.

## IMPROVED CLASS ROLL

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For the use of Superintendents and Secretaries.

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## Notes of the Week.

THE Society of Christian Endeavour is making vigorous headway in New South Wales. A union of societies has lately been formed with the Rev. W. Scott as its first president. It is inter-denominational in character. The Rev. Dr. Clark, the Father of the movement, is engaged to visit Australia in September.

IT is reported to be the intention of the Pope to divide England into two provinces and to appoint an Archbishop for each—one with the title of Primate of All England, and the other with the title of Primate of England. Dr. Hedley, the Bishop of Newport, is said to be selected as one of the new Archbishops, and it is thought likely that Bishop Vaughan, of Salford, will be the other.

IT is stated that Mr. Spurgeon was always extremely careful to verify any scientific illustration which he intended to introduce into his sermons, often going himself or sending his secretary to the authorities at the British Museum and elsewhere for information. It would be well if all preachers followed his example and made sure of their facts before using them from their privileged position in the pulpit.

A WRITER in *The Guardian*, London, in answer to the question whether Christian Missions in India were making any perceptible headway, shows that while the per cent. of increase of the total population during the last decade has been 10.7 per cent., of the Hindu population 10.49, and of the Mussulman population 14.44, the increase in the Christian population has been 22.6 per cent., more than twice as great as the general increase.

THE Rev. John C. Baxter, D.D., who is to be proposed for the position of Moderator in the approaching Synod of the United Presbyterian Church, is a native of Glasgow, and attended in his youth the ministry of the Rev. Dr. King. He was ordained in 1849 at Wishart United Presbyterian Church, Dundee. In 1875 he accepted a charge in Montreal, but afterwards returned to Scotland and became minister of Loughborough Road Church, Kirk-aldy, where he still remains. He has just entered on the forty-fourth year of his ministry.

A LECTURE, entitled "The Influence of the Canadian Pacific Railway in developing the resources of British Columbia," was delivered to the Literary Society of the Greenwich Presbyterian Church, by Mr. C. Davidson, the chair being occupied by the vice-president, Mr. John Thomson. In the course of his lecture Mr. Davidson gave a most graphic and interesting description of British Columbia, and dealt exhaustively with the natural advantages the colony possesses and which rendered it in every respect a desirable country for emigration. The fact that Mr. Davidson had visited the scenes he described, added much to the interest and value of his lecture, at the close of which a hearty vote of thanks was accorded to him.

A MOVEMENT is on foot among the Presbyterians of Wales to extend their English work. It has been felt for some time that the English interests of the Connexion have been neglected, particularly in large towns. Recently, however, noble work has been done in Cardiff, and this has roused the leaders to make arrangements for a strong forward movement in other towns. A committee has been formed of ministers and laymen, with Dr. Saunders as chairman, and the work will be commenced forthwith. Mr. Pugh, the earnest evangelist of Cardiff, is about to resign his Church in order to help the movement.

CENSUS returns recently issued show that there are in New Zealand, 1,197 Churches and Chapels, being an increase of 134 in five years. Two hundred and forty-one school houses are used for Sabbath services, and 161 dwellings and public buildings. These various edifices have accommodation for 278,114 persons (or less than half the population of the colony), and are actually attended by 197,055, or about a third of the population. Presbyterians report 40,785 churchgoers, Episcopalians 37,252, Roman Catholics 30,525, Wesleyans 27,106, Salvationists 14,442. There are 450 Jews, 200 Freethinkers, and 3,803 of no denomination at all.

THE death of Col. J. A. Grant, who with his friend Speke discovered the Victoria Nyanza and opened up Uganda to European and Christian influence, makes us realize that it is only thirty years since that country has been known. It was in July, 1862, that they reached the lake and only in February, 1863, that they were met and assisted by Baker. Subsequently Colonel Grant served in the Abyssinian expedition, and since that time has rested quietly near London. He was one of the simplest, most modest and most humane of men, of commanding stature and with an expression of face like that of a good-natured, kind-hearted boy. His interest in Africa and African explorers continued intense to the very last.

THE final figures of the census in India show, according to religions, Hindus, 207,654,407; Mussulmans, 57,365,204; Christians, 2,284,191; Jains, 1,416,109; Sikhs, 1,907,836; Buddhists, 7,101,057; Parsees, 89,887; Jews, 17,180; forest tribes (animal worshippers), 9,302,083; atheists, agnostics, etc., 289; in the other cases the religion is not returned. Among the Hindus are included 3,401 members of the Brahmo Somaj, and 39,948 members of the Arya Somaj. The Brahmos are chiefly in Bengal, the Aryas in the Northwest and the Punjab. The latter return themselves as Vedic or Aryans by religion, sometimes as Hindu Aryans, while even a few Sikhs describe their sect as Aryan. The total population is given as 288,150,672, of which 221,356,187 are in British India and 66,803,485 are in the native States. The net increase in those States that were enumerated both in 1881 and 1891 was 27,991,000.

THE stated two-monthly meeting of the Mission Board of the Irish Presbyterian Church was held in Belfast the other week. The reports of the Conveners of the Foreign Mission were most encouraging. For the past three years there has been a steady increase on the annual collection in January, and this year the increase of the past has not only been maintained, but an advance has been made. Mr. W. H. Gillespie, M.A., was nominated as a new missionary to China; and there is almost a certainty of another increase to the staff in Gujarat before the close of the year, owing to a large voluntary offer, on conditions, by a minister, which conditions have to a large extent been complied with. Mr. Fulton, one of the China missionaries, reported that on one tour alone he had baptized thirty-two new converts. The fierce and almost deadly attack upon Dr. Greig, another of the China staff, has been investigated officially by the Chinese authorities, and it has been admitted by them that it was wholly unprovoked and inexcusable.

able. The chief offender, an official, has been degraded and dismissed the service, and the question of compensation is being considered. Dr. Greig is at present in Scotland recruiting from the evil effects of his treatment. Resolutions of sympathy were passed in relation to the deaths of Mr. Spurgeon and Dr. Hanna.

AMONG the interesting movements in Italy is that carried on by Count Campello. Belonging to a noble family, he was, when thirty years of age, appointed by Pope Pius IX. to a Canonry in Rome, and laboured earnestly among the boatmen on the Tiber and in schools for the poor. With others of kindred spirit he strove for reform within the Church, but won only the opposition of his colleagues and the displeasure of his superiors. In 1881 he resigned his Canonry and joined the Methodist Episcopal Church in Rome, but soon after applied to the late Archbishop of Canterbury to have his work placed under the supervision of the Church of England. In 1887 the Italian Church Reform Association was formed under the presidency of Bishop Plunkett of Dublin. For some time large congregations were gathered and the bitterest hostility was shown on the part of the Vatican. The work was afterward transferred to the Count's native province of Umbria, and there with the help of Italian evangelists he is carrying on an admirable work very much after the model of the M'All Mission in France. He has adopted some of the methods of the Salvation Army, but without their extravagances. The Italian liturgy, adapted in a great measure from that of the Church of England, is used, and earnest, stirring addresses are especially directed to the building up of believers in the faith. The work is extending in other directions, and a college for the purpose of training clergymen and evangelists has been opened at Rome by one of Campello's colleagues, a man of profound learning and devout spirit, and a number of congregations and Churches have been formed. In September the first General Synod of these congregations was held at Arrone, and the prospects of future usefulness for the work are of the best.

THE *London Presbyterian* says: Dr. Fraser preached in his own church on the Sunday preceding his death, and was present at the congregational meeting on Monday. On the following Tuesday he found himself unwell, and an apology for his absence was sent by Mrs. Fraser to the Presbytery, as we stated in our report last week. His right lung was then congested, but the complaint made rapid progress, developing into pneumonia. Dr. Monro Gibson called to enquire for him on Wednesday, and with his characteristic eagerness in the work and welfare of the Church, Dr. Fraser asked, "What did you do at the Presbytery?" He afterwards became unconscious; but when Dr. Dykes called to ask for him on Friday, some deceptive symptoms of rallying had set in. He became conscious again shortly before the end, which came at ten o'clock on Friday night. Only Mrs. Fraser was present at his death, his sons being abroad. So unexpected was the sad event that Dr. Fraser's name appeared on Saturday in the papers in the list of preachers for Sunday. When the congregation assembled, they found the pulpit and the galleries draped in black. The church was filled in every part. The organ did not play the usual opening voluntary. The pulpit was vacant, but the office-bearers took their places round the communion table. Mr. Cecil Robertson made the sad intelligence known to the congregation. Dr. Fraser, he said, had ministered to them for twenty-three years, always proclaiming to them the truth as it is in Jesus. It would be impossible to speak at that moment of all that he had been to them as a congregation, and of all that he had done for the Presbyterian Church of England and the Church of Christ in the world. His congregation, who knew him best, regarded him with deep, warm, and ardent affection, as a faithful friend and a faithful father in the Lord. Mrs. Fraser desired to thank them for the sympathy they had shown in the last few days, and asked them to pray for her and her absent sons.

## Our Contributors.

### GOOD SOCIETY FOR THE LONESOME BROTHER.

BY KNOXONIAN.

Ministers in the country sometimes complain about the want of what they call literary society. They imagine that their brethren in cities and towns possess immense advantages in the way of obtaining culture from their environment. Whether this theory is founded on facts or is drawn pure and simple from the imagination we shall not now enquire. Perhaps the truth is that all the advantages are not confined to any one kind of a pastorate, but let that pass. We can easily understand how a minister's family may feel rather isolated in some localities, but how a minister of literary taste and habits who has even the germ of a good library can suffer from the want of good literary company is utterly incomprehensible.

Brother Lonely, sit right down in your study and talk to the men around you. There is William Shakespeare. You have heard of William. Surely I don't need to introduce you to him. If you cannot spend a pleasant and profitable evening—pleasant and profitable is a highly original phrase—with Shakespeare, there must be something defective about your mental construction. Possibly you have allowed the mental machinery to get a little out of gear—too much tea-meeting and "spending the day" with parishioners instead of regular pastoral visitation, with devotional exercises and Shorter Catechism for the children.

You never did like Shakespeare? Not religious enough? Well, we will not discuss that point. There is John Milton. Talk with him. The late Rev. John Ross, of Brucefield, could recite a book of Milton at a moment's notice. Brucefield is not a city, but the late Brucefield minister got intimately acquainted with Milton in some way or another. You might scrape an acquaintance with him too, and if you make him a familiar friend, you can never suffer from the want of good literary society.

Milton a hard book to read! Well, some passages are a little difficult, but there is no better literary exercise in this world than turning Milton into prose. I thought you wanted congenial literary evenings. Why not spend your evenings with Milton? Read him, study him, turn him into prose, parse him. "The old man won't complain no matter what you do with him. You may sit up with him just as late as you please. He will give you no hint to leave nor will he ask you to eat indigestible things for supper. Some great men, and some not specially great, are easily offended, but you can take any amount of liberty with Shakespeare and Milton without the least danger of giving offence.

There is another John up there on the top shelf you might talk to occasionally. I notice there is a little dust on him, which is not a good sign. His other name is Bunyan. Oh, you knew him when you were a boy. So did we all. Dr. Guthrie read him through at least once every year. So should every minister. If your taste is good you will enjoy his company more at the end of twenty years than you enjoyed it when you were a boy.

You would like to discuss theological topics with some of your brethren. I understand. Well, there is Charles Hodge. Put your chair down beside him and have a friendly talk on some theological point with the great Princeton professor. You can talk much more familiarly to him and at much greater length than most Princeton students ever did. What better man would you have to talk to than Hodge, even if you lived in Toronto?

You would like to belong to some ministerial association and exchange thoughts with the members about the best methods of making and delivering sermons. I see. But, brother, there is no one best method of preparing sermons, and some of the members of the association might not have any ideas to exchange on that or any other subject. The surest way for you is to form an association in your own study. Let the members be Shedd, Phelps, Paxton Hood, Parker, Hoppin, Dabney, Alexander and the lectures in the Yale course. There are many advantages in having an association like this. The members attend regularly. They are never absent through la grippe or any other justifiable cause. They are familiar with the subject and quite willing to tell you all they know about it. You can call your association together any hour you please. There is no time lost in reading the minutes or in useless talk or in splitting the difference between tweedle-dum and tweedle-dee. In the membership of an association like this there is not one clerical prig, not one soporific bore, not one patronizing Diotrephe scheming for the presidency. Brother Lonely, form your association and get to work. A few meetings of your own association may lessen your desire to attend any other.

You would like to be in a place where you could hear good sermons and speeches and attend a high-class lecture occasionally. There is something in that. A powerful sermon by a really good preacher is undoubtedly a good thing for a minister. Apart altogether from its spiritual benefits, a rousing sermon that takes a hold of a preacher, shakes him up, makes him think, and try his own best is capital discipline. It is a sad misfortune for a minister to be so situated that he hears no voice other or better than his own. Of course we mean a minister who believes that there may be other voices in the world as well worth hearing as his own.

The only thing a minister who rarely or never enjoys the privilege of hearing good preaching can do is read high-class sermons, but that is a poor substitute. So long as human nature remains what it is, cold type can never do the work of a man, especially that of an eloquent, powerful man. Type may do other work and better in certain lines, but it can never make the impression that the Head of the Church said must be made by the human voice.

Whether it is a loss or a gain not to attend a lecture depends entirely on what kind of a lecture it is.

The same is true of speeches. Some speeches—even some political speeches—are well worth hearing. From others every minister should keep away if for no higher reason than that time is precious.

There is no lack of high-class literature even in the speech-making line. A minister with the best efforts of Chatham, Pitt, Burke, Fox, Grattan and Brougham is not much to be pitied if he never hears a living orator.

Everybody has some literary favourite. Give this contributor Macaulay—Macaulay in the morning, Macaulay at noon, Macaulay in the evening.

Brother Lonely—whisper—If you don't find congenial literary company among the aforementioned gentlemen there is a writer named Scott—Walter Scott—and one named Thackeray, and a third named Dickens you might try for an evening, occasionally.

### THE LATE REV. HUGH HANNA, D.D., LL.D., OF BELFAST.

One of the most serious losses which the Presbyterian Church in Ireland has sustained for many years was the sudden and unexpected death of the Rev. Dr. Hanna, minister of St. Enochs Church, Belfast. Dr. Hanna had attended a meeting of Presbytery during the day, and taken his usual prominent share in the business before the Court. He went home and had dinner about four o'clock, and paid one or more pastoral visits. When he returned he felt unwell, and immediately, in the presence of a sorrowing wife and family, quietly breathed his last. At the meeting of Presbytery he made feeling reference to the deaths of the Duke of Clarence and Mr. Spurgeon, and moved that a committee be appointed to take proper notice of the melancholy events, unconscious all the time that the shadows of death were encircling himself. In the midst of great usefulness and at the head of one of the largest and best-equipped congregations in Ireland, he puts off the harness and enters the service above.

In many respects the subject of this notice was a remarkable man, and his death will leave a blank in the Church and ministry which, I hesitate not to say, will not be filled for a long number of years. Dr. Hanna was born in a small village in County Down, where his family had resided since the Plantation of Ulster; at the time of his death was sixty-nine years of age. While a mere youth his parents moved into Belfast, and the lad was put to business in one of the stores on High Street, but it soon became evident that his tastes were not in the direction of woollen and haberdashery goods; books had a greater charm for him, and it was noticed that he would be reading during business hours. In the old grinding days of apprentice life this was considered bordering on criminal conduct. Even before he entered college he was said to have had a good knowledge of Greek and Latin.

When licensed by the Presbytery of Belfast young Hanna at once threw himself into work among the masses in the then rapidly-rising town of Belfast, and no more congenial field could have presented itself. He had many of the elements which help to make an orator, and no matter where he spoke he was followed by large audiences. As a pastor he was very successful, and soon the church had to be rebuilt, in consequence of his popularity. As a lecturer and platform speaker, Mr. Hanna had few equals. As his powers gradually developed and as he gained experience, he undertook and carried out several important projects.

#### THE PAPAL SYSTEM,

as antagonistic to the teachings of Scripture, called forth a series of weekly lectures, which were largely attended and excited much interest. The church was crowded to the doors, and often the grounds of the church and clear across the street people would be packed, anxious to hear Hugh Hanna, as he was then familiarly called. The boys and girls in the cotton mills would rush for Berry Street Church before going home for supper, so that they might secure good seats. The success of these lectures established Hanna's reputation as a controversialist.

#### THE LIQUOR LAW

was next taken up by Mr. Hanna, and his discussion of this subject with some of the members of the Belfast press brought him very prominently before the public. The editor of a leading paper, indeed the most influential paper in the town, found that the young minister of Berry Street was worth letting alone. Hanna charged that the press was not guiltless in this matter, which called forth the anger of the knight of the quill, who threatened to annihilate the intrepid reformer. During all this time Mr. Hanna was gathering around him an attached and devoted congregation, and his name had not only spread all over Ireland, but to Scotland and England, where his services on behalf of Protestant truth were often in demand. These services were highly appreciated by Scottish audiences.

As a young man and during his student life Mr. Hanna attended the ministry of the Rev. Dr. Cooke, the acknow-

ledged champion of Protestantism in the north of Ireland, and, as might be expected, young Hanna's thoughts and mind were cast in a similar mould, and, probably, excepting Dr. Cooke, there was no man in Belfast who could handle an opponent to better purpose than the Rev. Hugh Hanna.

But Mr. Hanna had not yet finished with the Romish party; another controversy had to be undertaken. The right of free speech had to be vindicated at the peril of his life. The right of Protestant ministers to preach the Gospel on the streets of Belfast had been challenged, and violent mobs attempted to drive the preachers off the streets. The English Church clergy attempted the work, but they had to yield to the violence of the mob, although the services were well attended and highly appreciated. A few of the most prominent of the disturbers were arrested, but, strange to say, the magistrates took the side of the mob, and left the clergy to take care of themselves; and of course they gave up the services. The leading Belfast ministers, including Rev. John Macnaughtan, formerly of Paisley, protested against the conduct of the magistrates and the violent behaviour of the mob; but they were helpless in the matter. But in the hour of difficulty with the hour came the man; the intrepid young minister of Berry Street announced that he would conduct a service next Sabbath on the Custom House steps, and accordingly he was confronted with about ten thousand of a mob. Mr. Hanna then moved to another street, where he was confronted with another mob and sixteen magistrates, the senior of whom asked him to desist, and declared that he would hold him accountable for all the violence and bloodshed with which they were threatened. Mr. Hanna said he was engaged in a lawful business, and that he would hold the magistrates accountable for his protection. He announced for his text Hebrews ii. 3: "How shall we escape if we neglect so great salvation?" Although the congregation was fiercely attacked, they repulsed a part of the mob.

It is unnecessary to say that these disturbances attracted wide attention. The entire press of Ireland, and I might say of the three kingdoms, teemed with lengthy accounts of these riots, and long editorials were written in condemnation of the action of Mr. Hanna. The hostile papers, when their cause was lost, called him "Roaring Hanna." It was a fact well known at the time that by the ability, pluck and perseverance of Dr. Hanna, two editors, those of the *Northern Whig* and *Mercury*, both representing the Unitarians, had to leave Belfast as a result of the controversy. By voice and pen Dr. Hanna vindicated the right of open air preaching in the town of Belfast. For over two months Mr. Hanna was occupied in replying to the arguments and abuse of these papers. Even the London *Times* took the side of the mob on the occasion referred to. Matters had now become quiet, and in the end of December of the year 1857 a crowded meeting was held in Belfast, when able addresses were delivered in support of Mr. Hanna's triumphant victory over a ruthless and violent mob, and forever settled the question of open air preaching in Belfast.

The whole matter was the subject of enquiry in the House of Commons, and a royal commission appointed, which met in Belfast, and Mr. Hanna was examined and cross-examined by one of the ablest lawyers of the time, but Mr. Hanna was unmoved throughout, and gave the clearest evidence that his knowledge of law was very little less than his knowledge of the Gospel. For the able and Christian part which Mr. Hanna took in the entire affair the Protestant citizens of Belfast presented him with a massive gold watch and a purse of one hundred sovereigns.

Although Mr. Hanna's was a very active life, contributing as he did frequently to the daily press on questions of pressing interest, and looking most carefully after the interests of a very large congregation, he did not neglect the study. The faculty of the Presbyterian College conferred on him the degree of D.D., and a leading university conferred on him the degree of LL.D.

Dr. Hanna was an active politician, and, with one or two exceptions, where Presbyterian candidates were in the field, he always took the Conservative side. He opposed the Disestablishment of the Irish Church, and I think for some years refused to commute his portion of the Irish Regium Donum or to join the Sustentation Fund. These difficulties, however, he finally overcame, and, I understand, joined in cordially with his brethren.

The congregation still continued to increase under Dr. Hanna's ministry, and in 1870 it was found necessary to vacate their church home on Berry Street, and commenced to build what is now known as St. Enochs, in another part of the city, which is understood to be the largest Presbyterian church in Ireland and the best equipped for congregational and educational work. The church was opened in June, 1872, by the Rev. J. Oswald Dykes, D.D., of London, and the collections on the occasion amounted to £2,000 sterling.

At the last meeting of the General Assembly the Rev. Dr. Hanna, having felt signs of failing health, yielded to the wishes of his friends and asked leave for the appointment of an assistant and successor. The choice of the congregation, with the most cordial approbation of Dr. Hanna, fell on the Rev. Mr. Davey, of Ballymena, who has just recently been inducted into St. Enochs congregation; and with such an assistant it was thought that the distinguished senior pastor had many years of usefulness before him. The Head of the Church has otherwise decreed, and that manly form will no longer be seen on the streets of Belfast, nor will his eloquent voice any more sway the thousands who were wont to wait on his ministrations. It has been remarked that great men are



not so plentiful now as they formerly were, but if they are not it is probably because men of ordinary gifts can carry on the work which the Head of the Church requires them to do.

Dr. Hanna was among the most prominent of the ministers who forwarded the great revival of 1859. Meetings were held in his church every night, and ministers from the country would flock into Berry Street church to see the work for themselves.

The funeral was one of the largest ever seen in Belfast, and was estimated to number over 50,000 persons.

Toronto, February, 1892.

DOWN THE CARIBBEAN.

BY REV. JOHN MACKIE, M.A.

VIII.—BARBADOS.

At daybreak we found ourselves in the midst of a fleet of steamers, schooners and all kinds of vessels riding at anchor out from Bridgetown, the chief town of Barbados.

BRIDGETOWN.

It was in 1605 that the British took possession of it, the Portuguese having abandoned it, and in twenty years from that date the first settlement by the British was made under Sir William Courteen.

To-day the place appears as if such things had never been. Bridgetown looks ancient: Broad Street, its principal commercial street, might be called Narrow Street.

One cannot but regret that the authorities did not avail themselves of the many advantages which a fire brings for laying out the city in a more regular, healthy and attractive form.

THE BREAD-FRUIT TREE.

Nowhere have we seen such magnificent specimens of the bread-fruit tree. High as an old chestnut tree they are; and still more umbrageous. The leaves are large dark green, and beautifully glossy, as if newly varnished.

children." It was to secure this much lauded tree that the ship Bounty was fitted out by order of George III., and placed under the command of Captain Bligh, who had been a lieutenant under Captain Cook.

The bread-fruit tree, which without ploughshare yields The unreaped harvest of unfurrowed fields And bakes its unadulterated loaves

We are somewhat of opinion, however, that the very high expectations formed of it, and expressed in emphatic prose and impassioned poetry, have not been fully realized.

THE BANYAN TREE.

Another tree which drew our special attention, filling us with wonder and admiration, was the Banyan tree. We had seen a specimen in the garden at St. Kitts, and thought that it could not be surpassed, but it was a seedling to the full-grown tree.

Branching so broad and long, that in the ground The bended twigs take roots, and daughters grow About the mother-tree, a pillared shade.

It was under the branches of this tree that the deity Vishnoo is fabled to have been born; hence the superstitious veneration with which the Hindoo regards it.

CHURCH AND SCHOOL.

Ecclesiastically the island is divided among the twelve apostles, Paul, of course, taking the place of Judas Iscariot. The Church of England is established and endowed, but a certain amount of government aid is given to the other denominations represented in the island.

In every parish there is ample provision made for the education of the young. In Bridgetown, in addition to numerous primary schools, there is a splendid institution called Harrison's College, a public academy with an attendance of about 130 boys and girls.

Bridgetown has also a Free Public Library of considerable size and well patronized, and three semi-weekly newspapers, which keep the inhabitants abreast of the times and fully acquainted with the movements of events not only in Barbados but in the rest of the world.

LAW AND ORDER.

For the administration of justice the island is divided into five districts, each of which is presided over by a stipendiary magistrate with assistants. The Chief Justice, who is also a Knight, and is remarkable for his judicial acumen, is a coloured man.

A SUGAR PLANTATION.

The staple product of the island is sugar, and as we drive along the white coral roads, splendidly hard and level, though trying to the eyes, we see almost nothing over the rolling lands but cane fields, some green and about two feet high, the young cane to be reaped next year, and others yellow all over and quickly disappearing before the cutlass.

In the whole operation nothing seems to be lost. The green tops of the cane are plants for next year and food for the cattle; the shorn leaves are shelter from the sun for the tender young plants.

CANADA'S CHANCE.

Such is the work that is going on to-day all over this British colony, and last year (1890), which was exceptionally good, \$1,868 hhd. of sugar were exported. Where to? No less than 87 per cent. was exported to the United States.

We have been longer in Barbados than we expected, but it has been a delight, whether to meet with its cultured people, or witness the spirit of activity and energy that everywhere prevails, or drive over its undulating and highly-cultivated surface, or stroll along its beautiful shores strewn with coral and lovely shells.

## Pastor and People.

### WORSHIP

[REPUBLISHED BY REQUEST.]

O Light, O Dayspring from on high,  
O Sun, who knoweth no decline,  
O "Morning Star," who radiantly  
O'er this dark world dost rise and shine,  
I sink before Thy glories bright,  
And worship Thee, Eternal Light.

O Shepherd good, whose watchful care  
Doth all Thy flock in safety keep;  
O Shepherd good, who freely gav'st  
Thy life blood for the wandering sheep;  
O Friend, all other friends above,  
I worship Thee with fervent love.

O Living Water, springing up,  
Thou canst the faming heart restore;  
To Thee each longing soul may come,  
And freely drink, and thirst no more.  
I bless the fulness of Thy power,  
And worship Thee from hour to hour.

O Bread of Life, who doth Thyself  
To all Thy faithful members give,  
In sweet and awful mystery,  
That they of Thee may eat and live,  
All language fails, all words are weak,  
Oh, see the praise I cannot speak.

O Way, O Only Way to God,  
Thou art indeed the heavenly Door,  
By whom if any enter in,  
They safely dwell forevermore;  
My grateful spirit night and day  
Doth worship Thee, O Living Way.

O Word, who camest to this earth  
In matchless truth and matchless grace,  
O Faithful Witness, tried and true,  
O Brightness of the Father's face,  
O Truth, O Source of Purity,  
I hide my face and worship Thee.

O Life of earth, O Life of Heaven,  
O blessed Life of Paradise,  
O Life, who vanquished sin and death,  
O Life, who caused the dead to rise,  
I bow Thy Majesty before  
And worship Thee in silent awe.

O Love, I have no words, no voice,  
Thy sacred sweetness to disclose;  
Thy power and beauty still expand,  
Till this poor throbbing heart o'erflows,  
My bursting soul would soar above  
To fitly praise Thee, perfect Love

—Carolus Ticker.

### ON PREACHERS AND PREACHING.

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

NO. XXI.—THE MINISTER'S PARISH.

The sphere to which a minister is called is to be all the world to him. It is his world, or, in the Scriptural figurative phrase, his field, which he is given to plough and harrow and seed and cultivate. And God, who governs all, has called him to that particular field, just as truly as he called him into the ministry. Indeed, this opening for the use of his gifts, serves as the seal set upon the call to devote himself to the ministry of the Word. Neither the one nor the other is to be treated lightly. He who throws up the ministry or leaves a field without good and sufficient reason is highly culpable. He takes on him a responsibility that is truly great—and does that that may wreck all his life. The call to the ministry and the invitation of a congregation to rule them in the name of the Lord must be by every minister seriously considered and regarded as of far more than ordinary moment. They may not be trifled with, or tossed about as playthings. They are not of sacred solemnity. They call for those qualities of which Paul speaks to Timothy, vigilance, sobriety, charity, faith, patience, purity. They require him to act as in the sight of God. A true piety is to distinguish him. Self-seeking is to be avoided, and God-pleasing is to be followed. God's providential care is to be recognized in determining the lot we have and the bounds of our habitation. We are not where we are by accident. There is no chance in our life, though there may seem to be much that appears like it. Hence, a quiet content, a restful, glad spirit is to mark our work. We are where we are at the King's will and on the King's business. We are His ambassadors. He has said respecting this particular place to us, "Son, go work to-day in my vineyard." Narrow may be the field, small the congregation, unimportant the position—seemingly; and yet it may be one of the very best, if we be the best in it. The nobleness and grandeur of the ministerial character may have full scope here as much as in the widest sphere. We greatly over-estimate position, and we greatly under-rate character. It is the man that makes the place, and not the place the man. It is character that glorifies all circumstances and conditions. And no parish is so small that it does not offer ample opportunities for the growth and development of a great character. In the most unlikely places the world's great men have been bred up. And from the most obscure and hidden corners have they put forth their influence. How many of the great men of the Scottish Church were in small parishes! Their church buildings would only seat a few hundreds. And yet their name and fame have gone out into all the world. Samuel Rutherford served in the little church of Anwoth from 1627 to 1639. There he grew and greatened, that saint of the cov-

enant, that edifier of the spiritual Church of God. Alexander Peden, another covenanting hero, preached in Glenluce in holy fervour and with red-hot earnestness to a company in a small plain building. But another bush serves as a lamp-stand when God burns in it. Thomas Boston lifted up the standard of truth in the secluded Ettrick Forest, and gathered the people together from distant quarters to listen to the sermons that compose his "Fourfold State." He drove the Gospel plough through a not unyielding soil, and had a rich harvest. His Scriptural discourses last still and must last for ever. Dr. Chalmers began his ministry in the humble though decent church building of Kilmarnock. And though the people said "He was no like a minister ava," there he became a minister, undergoing the great change in the two-storey manse hard by. His church seated 300, but after he became a new man more room was needed.

God has always nurtured His truly great men in solitude, and let them see deep in upon themselves, and far in on Himself, and wide over the wondrous work of Christ. He who has a small parish and knows how to use it will employ diligently his great opportunity to be all that a minister should be to His people, in direct dealing, in spiritual discoveries, in observant noting of experiences, in knowledge of men and how to handle them, in wide study of the truth, testing it in the cases he has to treat, and so arming himself for a thousand battles. Our Scotch forefathers did not, so far as we can learn from any biography, vex themselves with thoughts of better places. They felt honoured in being where they were. And so were diligent and painful ministers of the New Testament. God's cause and God's glory were first and last in their thoughts, and self fell away into the shade and was lost in the background.

Oh, our fields will be large enough one day! It is to be feared that the hankering after a larger place and a more numerous flock does not always come from a holy desire for the greater glory of God. It is too frequently a mere bit of self-gratification. How many trials and temptations and sorrows lie in it when they get it, and often, too, not so wide a field of influence as in the lowlier lot. Not unfrequently men seek to "improve" their position by flying in the face of God's providence!

When the Rev. Alexander Waugh was settled over the small congregation in the village of Newtown, Roxboroughshire, whence he was afterwards translated to London, John Brown, of Haddington, wrote to him, with great earnestness and filiality: "I know the vanity of your heart, that you will feel mortified that your congregation is very small in comparison of those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account of them to the Lord Christ at His judgment seat you will think you had enough." Mr. Waugh had been one of Dr. Brown's students, and these are the words of a father to a son in the Gospel. They will bear consideration. This is one of Matthew Henry's aphorisms on the ministry: "Let not ministers be either careless in their preaching or discouraged in it because their hearers are few and mean; for by doing good to them good may be conveyed to more, and those that are more considerable."

For the uneasiness in the ministerial ranks to-day these words are exceedingly suitable. No parish is small that is well looked after. A small bit of land will bear abundance of cultivation. Moreover there is something before preaching and that is living. Holy consecrated living is the foundation of effective and enduring preaching. Good sermons are most likely to be preached by good men. Preaching is not so much a matter of eloquence after all as it is of life, humble, prayerful, God-fearing, holy life. So Richard Baxter says, "We must study as hard how to live well as how to preach well. We must think and think again how to compose our lives as may most tend to men's salvation as well as our sermons." He also exclaims, "Oh how curiously have I heard some men preach; and now carelessly have I seen them live!" An exclamation in which many may join. Not all ministers do as did Duncan Mathieson, "think more of souls than of sermons."

After all, the man who is respected and loved, and therefore influential for good, and who raises a monument to God's glory and his own praise, is the man who realizes that he is sent to a people as God's ambassador to declare His terms and witness for Him, and that the post he is given, high or low, rich or poor, is the one he is to hold till it is clear his work is done, and God opens the way elsewhere.

He gets so engrossed in his work that he does not even think of going here and there in search of what may seem to him a better place. The bane of the ministerial life in many quarters to-day is its self-seeking unsettledness. Uneasy ministers make uneasy people. Consecrated and earnest ministers make a holy and devoted people. The life of the leader moulds to a large extent his congregation. There is no better memorial raised to a minister than that which he raises in his own parish in a people prayerful, Christlike, obedient to God, having in all things respect unto the holy law. A saved and sanctified company is the best letter of recommendation he can have. If he does not go up to a higher place he lifts up higher the place where he is.

### TAKE THE CHILDREN TO CHURCH.

We have heard the late revered Dr. John T. Pressly urge the parents of his congregation to bring their children to Church, even the infants, concluding his exhortation with the remark, "The crying of a child never disturbs me."

Looking over one of our congregations assembled for wor-

ship, we but rarely see an infant, and but few children under eight or ten years of age. The children are left at home, in charge of one of the parents or another member of the household. If they were taken to Church, as they ordinarily should be, then the whole family would enjoy the privilege of worshipping God together.

We have all seen many of the children of the Church, even before they had come to the years of maturity, neglecting the public worship of God and entering upon a life of sin. But it is the observation of a pastor of considerable experience that those parents who regularly attended Church, and always had their children, from the oldest to the youngest, to accompany them, enjoyed the pleasure—the greatest that can come to a Christian parent's heart—of seeing their children growing up in the fear of the Lord, and becoming useful members of society and the Church of God.

There are many Christians who can testify to the value of the religious impressions they received under the preaching of the Gospel in early childhood. From our own experiences when we were children at a mother's knee, and in the house of God, we know that the religious instruction of the home and the sanctuary are both needed, and have a powerful influence in forming and developing the religious character of the young. "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."—*United Presbyterian*.

### DO GOOD NOW.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railways built? By one shovelful of dirt after another; one shovelful at a time. Thus drops make the ocean. Hence we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next, and the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.—*Epworth Herald*.

### COUNSELS FOR EFFECTIVE SERVICE.

Give much time to prayer, especially in the morning, so that you may dwell habitually in the presence of God, may never be taken off your guard by the adversary, and may look to the Lord to give you wise and true answers. One word spoken with our eyes turned towards Jesus, and with the unction of the Holy Spirit and of love, will produce more conviction and more feeling than the best arguments, stated in the best possible manner, if we are not in communion with the Lord. Give much time to reading and meditating upon the Holy Scriptures, and as our Master in the desert replied to all the attacks of the enemy by quotations from the Book, so we also should seek our replies in the Bible. It is an arsenal of all kinds of weapons against all dangers and all enemies.—*Adolphe Monod*

### CHEERFULNESS.

Much depends upon a cheerful start for the day. The man who leaves his home with a scowl on his brow and a snap at his children, and a tart speech to his wife instead of a kiss, is not likely to be pleasant company for anybody during the day; he will probably come home with the temper of a porcupine. Wise plans should be laid for every day, so that it be not an idle saunter, or an aimless bustle to and fro. Yet to make good speed on the right track we must not start overloaded; not too many things to be undertaken, lest they prove a hasty botchwork. The journey is not made in a cushioned car, but on foot, and the most galling is vexatious and worrying care. One step at a time is all that the most busy Christian can take, and steady walking ought to tire any healthy body or soul. It is the overstrained rush, whether in business or study, that breaks people down, especially the insane greed for wealth, or the mad ambition goading brain and nerves to a fury. The shattered nerves and sudden deaths in all our great business centres tell a sad story. A good rule is to take short views. Sufficient to the day is the toil thereof; no man is strong enough to bear to-day's load with to-morrow's load piled on top of it. The only look far ahead that you and I should take should be the look toward the judgment-seat and the offered crown at the end of the race. That is the way to get a taste of heaven in advance.—*Dr. Cuyler*.

### "MY DAUGHTER'S LIFE"

Was saved by Hood's Sarsaparilla," says Mr. B. B. Jones of Alna, Maine. "She had seven running sores in different places on her body, but on giving her Hood's Sarsaparilla there was marked improvement, and now she is well, strong and healthy."

HOOD'S PILLS cure Constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

THE annual report of the Western Assurance Company which appears in another column makes a satisfactory showing. During the past year, which has not generally speaking been a prosperous one for fire insurance, this company has been able to pay from its profits dividends at the rate of ten per cent. per annum. The reserve fund now amounts to \$900,000, which is \$325,527 more than the amount necessary to reinsure all existing risks. The board was unanimously re-elected. The issue of new stock to the amount of \$200,000 is an evidence of the faith of the stockholders.



# Our Young Folks.

## A BOY'S PROMISE.

The school was out, and down the street  
A noisy throng came thronging;  
The hue of health, a gladness sweet,  
To every face belonging.

Among them strode a little lad,  
Who listened to another  
And mildly said, half grave, half sad:  
"I can't—I promised mother."

A shout went up, a ringing shout,  
Of boisterous derision;  
But not one moment left in doubt  
That manly, brave decision.

"Go where you please, do what you will,"  
He calmly told the other;  
"But I shall keep my word, boys, still;  
I can't—I promised mother."

Ah! who can doubt the future course  
Of one who thus had spoken?  
Through manhood's struggle, gain and loss,  
Could faith like this be broken?

God's blessing on that steadfast will,  
Unyielding to another,  
That bears all jeers and laughter still,  
Because he promised mother!

## IF I WERE YOU, MY BOY.

I wouldn't be ashamed to do right anywhere.  
I would not do anything that I would not be willing for everybody to know.  
I wouldn't conclude that I knew more than my father before I had been fifty miles away from home.  
I wouldn't go in the company of boys who used bad language.  
I wouldn't get in the sulks and pout whenever I couldn't have my own way about everything.  
I wouldn't let any other boy get ahead of me in my studies.  
I wouldn't abuse little boys who had no big brother for me to be afraid of.  
I would learn to be polite to everybody.  
I wouldn't cry for anything when mamma or papa told me it was not good for me.  
I would try to see if I couldn't get people to like me, by being civil to everybody.  
I would never make fun of children because they are not dressed nicely.  
I would try to learn something useful every day, and whenever I saw men making anything, I would watch to see how they did it.  
I would keep my hand and face clean and my hair brushed without having to be told to.  
I would be respectful to old people, and behave so that my parents would not be ashamed of me.  
I would be in earnest about everything. When I had to work I would do it with all my might; I would study with all my might, and I would play with all my might.  
I would read books and papers that would make me want to know something and do something that would benefit other people.  
I would have as good a time as I could in this world, but I wouldn't tell lies, nor steal, nor be mean to anybody.  
I would pray every day, and I would ask Jesus to make me a good boy, and show me how to go to heaven.

## A QUEER LITTLE FELLOW.

A queer little fellow indeed was Tommy Dick. Why, he would give away the last marble he had if a boy wanted it. He would run on errands all day long and never grumble. He would always give the best place to somebody else, no matter who, and feel so honestly glad in seeing other folks have a good time that he really forgot all about himself.  
Don't you see he was a very queer little fellow?  
But somehow everybody liked to have the "queer little fellow" around. Grandma always smiled all over her face when she saw Tommy coming. Aunt Lois, who was a very busy woman, used to say: "Well, now you've come just in time, Tommy. Run and—"  
When Tommy went to spend the day with grandma or Aunt Lois the folks at home all missed him. One would say: "Now if Tommy were only here."  
You see Tommy was one of the unselfish helpers; and what a tiresome world this would be if there was not a good sprinkling of such people!  
Are there any Tommies at your house? It wouldn't do any harm if there more than one, you know. Indeed, half a dozen boys and girls with the spirit of Tommy Dick would make home a very pleasant place.  
Don't you think so?

## BOYS AND MEN.

You are boys now, but you will soon be men. You are half as tall now as you ever will be. Soon you will have your own way to make in the world. Do you mean to be idle and fretful, and deceive people, and give them a bad opinion of you? Or do you intend to go to work and act bravely and nobly, and do your duty and leave a name be-

hind you when you die which the world will love and respect? Take care—now is the time! Did you ever notice a large tree that grew crooked, and was an ugly eyesore on that account? Perhaps it stood on the lawn, right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect, and yet think of the time when the large tree was a small sapling, a child might have straightened it then, and it would have grown properly, and every one would have admired it.

Boys ought to grow straight, not crooked. You are young now, as the tree was once. Begin in time, and you will be as straight as an arrow when you are a man. If you wait it will be too late. The way to make men erect and noble is to take them when they are boys, and to show them that there is nothing in the world so noble as doing their duty.

## A NEW KEY.

"Aunt," said a little girl, "I believe I have found a new key to unlock people's hearts, and make them so willing; for you know, aunt, God took my father and my mother, and they want people to be kind to their poor little daughter."

"What is the key?" asked aunt.  
"It is only a little word—guess what?" But aunt was no guesser.

"It is please," said the child; "aunt, it is please. If I ask one of the great girls in school: 'Please show me my parsing lesson?' she says: 'O, yes!' and helps me. If I ask: 'Sarah, please do this for me?' no matter, she'll take her hands out of the suds. If I ask uncle; 'Please,' he says: 'Yes, child, if I can;' and I say: 'Please,' aunt—"

"What does aunt do?" asked aunt herself.

"O, you look and smile just like mother, and that is best of all," cried the little girl, throwing her arms around aunt's neck, with a tear in her eye.

Perhaps other children would like to know about this key, and I hope they will use it also, for there is great power in the small, kind courtesies of life.

## AS YOU WOULD BE DONE BY.

Three little girls, Nan, Alice and Grace, were having a little sewing society of their own, in the room next to the "big society," where the ladies were making clothing for a poor family that had lost everything in a fire.

As the little women were sewing on their dollies' dresses and hats and beautiful aprons, Alice suddenly said: "Do you suppose their dolls were burned?"

"Yes," said Nan, "for mamma said 'everything.'"

"O, how dreadful!" said Grace, "just think what if our dollies were burned?"

And then they all thought a few minutes and worked in silence. Then looking up they caught each other's eyes, and each saw her own thought there, too, and with one consent they all three went over to the row of dolls lying on the table.

"As you would be done by," Nan said, and picked up the prettiest doll of them all.

"Yes," said Grace, though her lip trembled.

And they took the best hat and best apron and best dress, thinking, "As you would be done by" all the time, and quietly tiptoed out into the hall and laid the dolly safe among the other things in the big box.

## LITTLE THINGS.

Little words are the sweetest to hear; little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are the most read, and little songs are the dearest loved. And when nature would make any thing especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. Agar's is a model prayer; but then it is a little one and the burden of the petition is for but little. The Sermon on the Mount is little, but the last dedication discourse was an hour. Life is made up of littles; death is what remains of them all. Day is made up of little beams, and night is glorious with little stars.

# Sabbath School Teacher.

## INTERNATIONAL LESSONS.

March 20, 1892. } REVIEW. { Studies in Isaiah, Jeremiah and Ezekiel.

The period gone over in the lessons of the quarter now ending extends to about 170 years. They were eventful years in the history of God's dealings with His chosen people.

THE KINGDOM OF CHRIST.—The lineage and character of Christ are foretold. The equity and prosperity of His kingdom are described, and the gentleness and peace that will ultimately prevail when the reign of Christ becomes universal are predicted in beautiful suggestive yet simple imagery.—Isaiah xi. 1-10.

A SONG OF SALVATION.—The contemplation of the deliverance of the people from captivity and their restoration to their own land afford the prophet the opportunity of picturing in the song of triumph and praise here given the final deliverance which Christ works out for His people. The song expresses the trust and confidence in the government and protection afforded all the redeemed ones.—Isaiah xxvi. 1-10.

OVERCOME WITH WINE.—The people of Israel had been in the enjoyment of a measure of temporal prosperity. They had forgotten God and become degraded, giving themselves up to the sin of intemperance. The prophet earnestly warns them of the dangers they had incurred. The evils their misconduct invited were to come upon them like a terrible storm. They would be overwhelmed.

Those who had not followed the evil examples around them would enjoy God's protection and favour. In spite, however, of God's forbearance and warnings, many of the people adhered to their evil ways and had to suffer for the sins to which they were addicted. Intemperance invariably brings with it its own punishment.—Isaiah xxviii. 1-13.

HEZEKIAH'S PRAYER AND DELIVERANCE.—Sennacherib, king of Assyria, had threatened with a great army to capture Jerusalem. His generals were insolent in their threats, and an insulting letter was sent to Hezekiah, who "went up into the house of the Lord, and spread it before the Lord." He prayed earnestly that God for His own glory would deliver him and his people from the danger that threatened. Isaiah was sent as the bearer of God's answer to Hezekiah's prayer to the effect that the Assyrian king would return and leave the city undisturbed, that God would defend it. The angel of the Lord spread death and dismay among the Assyrians, and the entire army of 185,000 perished in the night. The sad end of Sennacherib is told. He perished in a heathen temple in Nineveh by the hands of two of his sons.—Isaiah xxxvii. 14-21; 33-38.

THE SUFFERING SAVIOUR.—In the fifty-third chapter of Isaiah the character and work of the Messiah are clearly predicted. It begins with a statement of His lowly origin as relates to His humanity. There was no high outward rank, no material splendour to attract the attention of men. He grew up as a tender plant, as a root out of a dry ground. He was despised and rejected. All the humiliation and suffering were endured, ending in His shameful death on the cross, that He might offer an atoning sacrifice for the sins of men, and thus become the Author of eternal salvation to all who believe on Him. As the fruit of His sacrificial, atoning death He shall see of the travail of His soul, and shall be satisfied.—Isaiah liii. 1-12.

THE GRACIOUS CALL.—In this lesson the prophet foretells the blessings of the Gospel age. It begins with a full, free and cordial invitation to accept of the rich provision the Gospel has made. It promises rich and glorious blessings to those who long for them. Words of earnest entreaty are here addressed, and God offers to enter into covenant relation with all who accept the gracious offer. It is also to be noted that the seeking of the blessing should be immediate, and that to obtain that blessing sin must be forsaken. God offers a full and a free pardon to all who accept Christ as their Saviour. The happy and glorious times that follow the Gospel reign are foretold.—Isaiah lv. 1-13.

THE NEW COVENANT.—The prophet Jeremiah lived and taught in the dark days that came upon the land of Judah. The captivity in Babylon had been foretold, and the people faithfully warned, but they repented not and the calamity came upon them. To revive their hopes and to encourage them to trust in the Lord, Jeremiah tells of the return to their beloved land, and of the peace and prosperity they would again experience. They are told that each one will be responsible for his own conduct. The promise of a new covenant is given. "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." The lesson closes with a description of the enduring nature of this new covenant.—Jeremiah xxxi. 27-37.

JEHOIAKIM'S WICKEDNESS.—The princes of the kingdom were friendly to the prophets. They sought to keep Baruch and Jeremiah from the angry king, because of the prophecy that told of the evil that was to come upon Jehoiakim and his subjects. The king sent for the roll in which the prophecy was written, and he heard it read, but he was so enraged that he took a penknife and cut the roll into fragments and threw them into the fire. Some of the princes remonstrated with the king, but he would not listen to them. The hardened king could not destroy God's word. Again was Jeremiah commissioned to declare anew God's message to him. Terrible were the words that were written against the king, yet he heeded them not, but, as it always does, God's word came true.—Jeremiah xxxvi. 19-31.

JEHERIAH PERSECUTED.—Between the second and third siege of Jerusalem by the army of Nebuchadnezzar, king of Babylon, there was a brief respite, and Jeremiah sought to leave the city and go to his friends in the land of Benjamin. The officers at the gate, however, would not permit him to pass, and accused him of being a traitor and making an attempt to go over to the enemy. This accusation he euphotically denied. This made no difference with his accusers, for they treated him cruelly and cast him into a dungeon. Zedekiah the king sent for him secretly, and asked him: "Is there any word from the Lord?" To this the prophet directly answered: "There is; for, said He, thou shalt be delivered into the hand of the king of Babylon." Jeremiah then remonstrated with the king because of the cruelty, injustice and hard usage to which he was subjected. The king did not set him at liberty as he should have done, but ordered that he should be treated somewhat less severely.—Jeremiah lxxxvii. 11-21.

THE DOWNFALL OF JUDAH.—The time had come when the judgments so clearly foretold by God's messengers were to fall on the rebellious and impenitent transgressors. After a siege of about a year and a-half, the Babylonian forces were in the end victorious. The inhabitants of Jerusalem, worn down by disaster, fatigue and famine, were treated with the utmost cruelty. The king and his discomfited forces sought refuge in flight, but they were soon overtaken and brought before Nebuchadnezzar at Riblah, where his sons were slain, then his own eyes put out and he was taken as a prisoner to Babylon. A great number of the inhabitants of Judah were sent as exiles to Babylon, and the poor left to till the land. Thus God's word, declared by the prophets, was fulfilled.—Jeremiah xxxix. 1-10.

PROMISE OF A NEW HEART.—Ezekiel tells of the happier times of the restoration. God promises forgiveness and the cleansing of the people from their sins, from idolatry and all their other transgressions. The reformation would be real, because from within, God giving them a new heart and a right spirit. Then they would live righteously, in obedience to the law of God. This reformation would be followed by outward peace and prosperity. The important lesson of being constant in believing prayer is here taught, "I will yet for this be enquired of by the house of Israel, to do it for them."—Ezekiel xxxvii. 25-38.

## CHINESE MATRIMONY

is the name of a hardy, rapid-growing, berry bearing vine, which is the star novelty in plants for 1892. This beautiful hardy climbing plant was illustrated and fully described in the introducers' advertisement in our issue of March 2. It is a profuse bloomer, and following the violet coloured flowers, the berries, of oblong form and the size of cherries, begin to form, and increase in great numbers, until the vine is one mass of brilliant scarlet fruit. The Matrimony Vine may be had from the introducers, Peter Henderson & Co., 35 and 37 Cortlandt Street, New York, for 40 cents each, three for \$1, seven for \$2, twelve for \$3, who will send them free by mail on receipt of the prices named. With every order Messrs. Peter Henderson & Co. will also send free their great catalogue of "Everything for the Garden" (the value of which alone is twenty-five cents). Those wishing catalogue only can obtain it by remitting twenty-five cents, which amount can be deducted on first order from catalogue. Postage stamps accepted as cash for either vine or catalogue.



## NOW READY.

## THE PRESBYTERIAN YEAR BOOK FOR 1892.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 9th, 1892.

ONE of our contemporaries describes a revival in a New Jersey town which produced such excellent results as the reconciliation of old-time enemies and the closing of the saloons. Capital! If to these most excellent results could be added the payment of honest debts and the avoidance of improper practices at elections, the revival would prove an undoubted blessing. It is just because meetings called revivals often fail to produce such results that many people not specially conservative give them a wide berth.

MR. JOHN CAMERON, of the *London Advertiser*, did good service the other day at the meeting of the Press Association when he argued in favour of smaller newspapers and better ones. Surely Canada is old enough now to have outlived the vulgar notion that large and good mean the same thing. If our reading population judge papers and books mainly by their size, the schools the Legislatures were boasting about last week and voting large sums of money for cannot be doing much good work. We have all laughed at the Michigan man who wanted a library to match the carpet. He was just as intelligent as the people who judge newspapers by their size. Open-mouthed admiration of bigness is one of the vulgar things we learned from our neighbours across the line. They are getting over the weakness and so should we.

WHATEVER the American or any other people may do, Canadians should see that their department of the Chicago Exposition is closed on the Sabbath. Our Government has power to make this arrangement, and made it should certainly be. The citizens of Canada should not figure before the world as a nation of Sabbath-breakers. We have national sins enough to account for without adding one more to the list. Mr. John Charlton, or some other stalwart member not afraid to be sneered at as a Sabbatarian, should bring the matter before Parliament and have it settled at once. It may be easier settled now than later on. If Great Britain, Canada, and one or two other nations should give notice that they intend to close up their departments on Sabbath, the friends of the Sabbath in the United States would be greatly helped in their efforts to close the whole concern.

SPURGEON'S theology has often been criticized, but it stood the test of dying as well as the test of forty years' preaching. During a brief interval of rest between the attack from which he died and the one preceding it, he said—

On looking back upon the valley of the shadow of death through which I passed so short a time ago, I feel my mind grasping with firmer grip than ever that everlasting Gospel

which for so many years I have preached to you. We have not been deceived. Jesus does give rest to those who come to Him. He does save those who trust Him. He does photograph His image on those who learn of Him. I hate the Christianized infidelity of the modern school more than ever, as I see how it sends away from sinful man his last and only hope. Cling to the gospel of forgiveness through the substitutionary sacrifice, and spread it with all your might, each one of you, for it is the only cure for bleeding hearts. Peace be unto you as a whole, and peace be to each one.

The glorious Gospel of the blessed God needs no certificate from any one, but it is something to know that the man who preached it so faithfully for forty years felt its sustaining power in his struggle with the last enemy.

PEOPLE often express wonder that religious absurdities should be so numerous in heathen lands. Yet it is possible that some intelligent pagans might reciprocate the surprise should they come to know of the follies to which supposedly rational people yield themselves in Christian lands. What, for instance, would an educated East Indian think of the Mormon delusion that has its headquarters on this continent and that draws its devotees from various parts of Europe? Perhaps the stupidest form of religious imposture heard of for a long time is that which came to light in the Detroit police court last week when the exposure of the self-styled Prince Michael took place. How such pretentious mountebanks succeed in finding dupes passes ordinary comprehension. It would seem that any scamp who has nerve sufficient for devising the grossest absurdity in the name of religion is certain to obtain a following. It is a humiliating reflection on our boasted enlightenment when such painful doings come to be exposed. It looks as if in these days there are still people who give themselves up to strong delusions and are ready to believe a lie.

A GOOD deal of feeling has been aroused by the publication of a letter addressed by the Hon. Mr. Blaine to the "Reverend Father" who married young Blaine to a lady several years his senior. The marriage, as everybody knows, has ended in the divorce court. The rhetoric of Mr. Blaine was not needed to turn public indignation against a priest for marrying a boy of seventeen without the knowledge and consent of his parents. In this particular case the officiating minister may deserve censure, but there are scores of cases in which ministers are cruelly blamed when they deserve no blame. It is easy to say a minister should never marry people without the consent of their friends. How in the name of common sense can a minister in a town or city know whether any couple that comes to his house or to a hotel and ask his services have obtained their friends' consent? Ask them! Ninety-nine times in a hundred a couple that deceive their friends will deceive any minister. The bride who deceives her mother will not as a rule hesitate to tell the strange minister anything it may seem necessary to tell him. In Ontario the issuer of the license has to ascertain the ages, and there ought to be no reason why the minister should say anything on that point. Anyway he is at the mercy of the parties, for they can give him any age they please. Age can never be determined by the look of the parties. They may easily look five years older or younger than they are. There is another point. People often raise a tremendous storm about a marriage and threaten to punish the unfortunate minister who solemnized it, and in three months the whole circle of friends are happy and proud over the event. The good lady who goes into hysterics over the marriage of her daughter may in six months be seen proudly driving with her new son-in-law. If the marriage of Blaine, jr., had turned out well and brought the Catholic vote to the support of Blaine, sr., there never would have been a word about it. It was not the minister's fault that the marriage did not turn out well.

WHEN Dr. Douglas of Montreal speaks he is certain to get a hearing from all Canada. Several considerations give his utterances much weight. He speaks seldom and that gives him a distinct advantage over men who deliver themselves frequently. He is the representative man—the "old man eloquent" of the largest Protestant Church in the Dominion. His speeches are always impassioned, sometimes almost dramatic, and most people like highly-seasoned oratory. He is a bold, brave, heroic old gentleman who battles daily against physical pain, as well as against sin, and British people always like a display of pluck. The other day when addressing the Dominion Alliance, the veteran Doctor poured a terrific broadside into

Canadian politicians. His point was that "the steady intellectual and moral decadence of our public men" is sufficient to fill every patriotic citizen with "blank dismay." To prove and illustrate this point he contrasts Robert Baldwin with Sir John Thompson, Joseph Howe with young Tupper, Sir Alexander Galt and Sir Leonard Tilley with "the vice regally discredited Foster," Chief Justice Lafontaine with Chapleau, George Brown with John Haggart, and Chief Justice Dorian with Mercier. By selecting examples to suit him, of course the Doctor makes the "decadence" quite evident. A change of two or three names, however, would dispose of the decadence so far as Ontario and Quebec are concerned. Just substitute Laurier for Mercier and the "decadence" vanishes, for Laurier is just as pure as Dorian or Lafontaine and perhaps an abler man than either—certainly a greater orator than either. Unless Quebec has gone down to the lowest depths of political degradation surely Laurier is a better representative of the province than Mercier. Try Ontario by the same test. Substitute Oliver Mowat for John Haggart and there is no "decadence," for Mr. Mowat, though perhaps not as able a man in some lines, is just as pure a man as George Brown was. Will anybody say that Oliver Mowat is not a better representative of Ontario than John Haggart. There is no doubt a tremendous gap between Joseph Howe and young Tupper, but there would be a gap between Howe and any living Nova Scotian. Perhaps a majority of Nova Scotians would deny that Tupper is their best representative man. There may be much better men in New Brunswick than Foster, though we do not know enough about the public men of the province to make a comparison. Whether the recent change of Premier in Manitoba indicated any "decadence" we cannot say, but we do know that there are as good men in the Manitoba Legislature as can be found anywhere—even in a Methodist conference. The Premier of British Columbia is a Presbyterian elder, which we hope is a guarantee that the moral "decadence" has not set in badly on the Pacific Coast. The facts, we believe, are these: Some bad men have always found their way into the public life of the country, and there are some shockingly bad men in public life now. There have always been good men, and there are some now, as high-minded and pure and able as ever served any country. Whether the bad are becoming worse and increasing in number is the real question, and with all due deference to Dr. Douglas that question can never be settled by contrasting individual men selected to suit one's purpose. One thing is clear, if the representative men as a whole are decaying morally, the people, clergy and all, are decaying with them, for the people—at least a majority of them—are always properly represented.

## INDIVIDUAL SERVICE.

SOME kinds of Christian work can best be done by organization. Effort needs to be regulated and systematized. Spasmodic activity is too often purposeless as well as intermittent. So that in addition to the time-honoured and scriptural methods of congregational supervision, spiritual and temporal, by sessions, boards of management and deacons, it has been found advantageous to have the Sabbath school an organized institution. No one would think of questioning the wisdom of instituting Young Men's Christian Associations, Societies of Christian Endeavour and the various missionary societies that have done their work in the past so effectively and are doing it on a larger and more promising scale in the present. By uniting forces, and co-operating in the spirit of a true service, the power of practical Christian work has been greatly increased within recent years. With every social advance, with new and changed conditions, fresh adaptations of Christian service are required. While Christianity in relation to great fundamental principles remains without change of modification, the application of these vital principles is possible in every age and in all conditions. The Gospel of Jesus Christ is the same on the banks of the Thames as it is on the banks of the Ganges, but it requires to be proclaimed in different languages, and to be illustrated and enforced by arguments suited to the mental and spiritual condition of those to whom it is respectively addressed. This elasticity of adaptation makes new organizations both possible and useful. As the need for them arises they are sure to spring up, ready to do the work which can best be done by organized effort.

Indiscriminate reflections on the number and

mechanical nature of present Church organizations would be very unfair. There are, it is true, objections to them that are inevitable, but it would be difficult to single out one society, adult or juvenile, that could without loss be dispensed with. It is possible that still further organization might be attempted with advantage. In the most completely-organized congregation it is possible that there are quite a few members and adherents who are not identified with any form of Christian work. They are unattached, save for the fact that they attend the services and claim to belong to the Church, and yet there is work possible for them to do; the obligation to Christian activity is as incumbent on them as on the other members of the congregation. Are such sought out and set to work as diligently as they ought to be? It is told of the Rev. William Arnot that when anyone joined the fellowship of the Church to which he ministered he urged on each that a certain degree of service was expected, and the kind of it was determined by the fitness of the individual for the particular work. By this means a living and active congregation resulted. The same course might be more generally pursued with advantage than it is. One thing is more readily recognized than formerly—the obligation resting on every professing Christian to take some active part in Christian work. The old idea of being merely a recipient could scarce get a defender. That is the theory, but the practice has not yet overtaken it. There are still too many in most congregations of the class that absorbs but seldom emits. Passive Christianity is not yet a thing of the past.

One tendency of organization needs to be guarded against—that of merging personal responsibility in that of a corporation. When the sense of personal responsibility is lost, much that is valuable in personal character and its development goes with it. There are duties whose discharge must ever be individual, and which cannot rightly be delegated. Christianity takes account of these. "When thou doest thine alms do not sound a trumpet before thee" evidently has a reference to those quiet unostentatious charities which are within the reach of every one. A person might make a poor president or secretary and be sadly out of place on an active committee, who could readily, cheerfully, and in a true Christian spirit give a cup of cold water to a disciple in the name of a disciple, and render timely and valuable service to a sick neighbour, or be helpful in emergencies as they occur. No one can estimate the value of these quiet and modest ministries that unobtrusive and humble Christians render daily. In tabulated money value they might appear ridiculous, but He who commended the poor widow's great liberality is not unobservant of these little services done in His name and prompted by the spirit of true benevolence. "Inasmuch as ye have done it unto these the least of My brethren ye have done it unto Me." Is it necessary to add that personal services rendered as opportunities offer is twice blessed. As a means of spiritual culture and growth it has great and blessed possibilities.

#### THE PRESBYTERIAN COLLEGE, TRINIDAD.

THE *San Fernando Gazette*, published in Trinidad, in its issue of February 4 contains a full account of an event that will be of interest to our readers. The issue of that date gives an extended report of the opening of the Presbyterian College at San Fernando, an event of no little magnitude in the history of Christian missions in the island of Trinidad, and one which must be specially gratifying to the Presbyterian Church in Canada. The Rev. Kenneth J. Grant, who spoke with so much earnestness at the Ottawa Assembly and at various places throughout the country in advocacy of the need of provision for the training of a native ministry, both for the Trinidad Mission and ultimately for the East Indies, must feel greatly encouraged by the speedy realization of his hopes in this direction. To his energy and singleness of purpose the success of this laudable enterprise is mainly due. The project has been in no sense an effort at display. The sum required for the purpose was modest in the extreme. While in Canada Mr. Grant contented himself with asking only \$4,000, a slender amount truly for the erection and equipment of a college. It is not every institution devoted to the higher learning and the education of a Christian ministry that begins work on so meagre a sum. At the opening exercises it was stated that the contributions offered exceeded the amount sought by over a thousand dollars, and it is

gratifying to learn that the building was opened almost free of debt.

Among the liberal benefactors to this institution several deserve mention. The Rev. G. M. Clark and Mrs. Clark of New Edinburgh, the Ottawa suburb, who were present at the inaugural ceremonies in San Fernando encouraged Mr. Grant with a liberal contribution during his visit to Canada. Other Canadians contributed handsomely, as did also several of the island planters who have done much to forward Christian and educational work among their East Indian labourers. Not the least interesting class of contributors were the Indians themselves. Many of them gave cheerfully to help on a work that they knew was designed to benefit their race. Here it may be mentioned that one of their number, a Mr. Albert Sammy, gave his services for five months, gratuitously, to superintending the erection of the building, to whose merits more than one of the speakers made reference. The Rev. E. A. McCurdy said: "Mr. Sammy had superintended the erection of the college so carefully and efficiently that the Church had been provided with a building of better quality and at a much smaller cost than could otherwise have been obtained; that the Canadian Mission had expressed their thanks to him by resolution, a copy of which he read and handed to Mr. Sammy, and that in token of their appreciation of his services they wished him to accept a copy of the 'Encyclopædia Britannica.'" The recipient of these well-deserved honours made a fitting response, giving a brief history of the undertaking that had so happily reached completion on that day and stating that it was his purpose to leave the Encyclopædia in the library for three years for the benefit of the students.

The day's proceedings were begun by a meeting of the Presbytery of Trinidad, at which Rev. G. M. Clark was present as a corresponding member. Arrangements were made for carrying on the work of the college, which by a judicious division of time and labour by the brethren of the mission will be conducted efficiently and inexpensively. The honour of presiding over the new institution has been fittingly accorded to the Rev. Dr. Morton, who has laboured so long and with such excellent results in connection with the mission at Trinidad. The other instructors appointed are Rev. Messrs. K. J. Grant, F. J. Coffin and Lal Behari. At the afternoon meeting in the College Dr. Morton addressed the students in Hindi. The Rev. K. J. Grant then spoke to them at length in English, after which thirty-six students were enrolled. Rev. Lal Behari addressed the people assembled in Hindi and the Rev. S. H. Wilson in English. The college was then declared opened by the Rev. F. J. Coffin, Moderator of Presbytery.

On the evening of the same day a great meeting of the townspeople was held in the college building, at which many of the most influential residents were present, and the number of Indians that attended was large. Mr. W. Sloane Robertson, Mayor of San Fernando, presided. He bore cordial testimony to the high esteem in which Dr. Morton, Mr. Grant and the other members of the Canadian mission are held in the community. Mr. Robertson was able to speak more particularly of the work done by Mr. Grant, of which he says:—

Being settled in our midst we see from year to year the success that has attended Mr. Grant's labours, and one very visible sign of that success is the very handsome building next to this—I mean the Susamachar Church—and connected therewith a very large and appreciative congregation, composed principally of East Indians and Chinese, most of them trained in his own schools and all more or less contributing liberally to the support of this their own Church. In evidence of this we have only to turn to Mr. Grant's report for the past year, in which you will see it stated that this Church contributed \$1,474.62, and the outstations \$392.45—in all \$1,797.07, surely a very gratifying and tangible sign of the interest taken by the members in their Church and in Mr. Grant's work among them. Regarding the building in which we are this evening met, it is, I understand, to be used in future as the Presbyterian College—and a very nice building it is and seems to be well suited for the purpose.

Very interesting addresses were also delivered by Dr. Morton, Rev. Messrs. Kenneth J. Grant, G. M. Clark, Ramsay, and E. A. McCurdy. These addresses were replete with information concerning the progress of the Christian and educational work carried on by the Canadian Mission in the island of Trinidad, and glowing with a fine enthusiasm for the advancement of that work, which would doubtless receive a new impetus from the college so auspiciously opened, on that day. The hopes entertained of its usefulness are well founded. It will doubtless be a great means of blessing to the population of Trinidad, and in due time a recognized agency for the enlightenment of many in the great Indian Empire in the saving knowledge of the Gospel of Jesus Christ.

## Books and Magazines.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The pastor selected for pictorial and biographical treatment in the March number of the *Treasury* is the Rev. Horace M. Du Bose, of Los Angeles, and editor of the *Pacific Methodist Advocate*. There is a sermon by him on "The Vision of Grace." Other valuable discourses given in full are "The Anti-Biblical Phase of Higher Criticism," by Professor Green, of Princeton, and "Preaching to Great Cities," by Rev. J. R. Day, D.D. President Andrews, LL.D., of Brown University, has a paper on "The Moral and Religious Value of Higher Education." Bishop Foss discusses "The Attitude of the Church Toward Amusements." There are leading thoughts of sermons by distinguished preachers, and the customary variety of interesting and useful material that will be greatly relished by all earnest Christian workers.

THE LADIES' HOME JOURNAL. (Philadelphia: The Curtis Publishing Co.)—The March number of the *Ladies' Home Journal* preserves most admirably the excellence which this popular magazine has accustomed its 700,000 readers to expect; the place of honour is given to the interesting and beautifully-illustrated article by Ada Chester Bond entitled "A Royal Recluse," which deals with the life of seclusion led by the ex-Empress Eugenie, at Farnborough, England. Mrs. Henry Ward Beecher continues her interesting reminiscences of her famous husband, and Miss Winnie Davis, daughter of Jefferson Davis, contributes her concluding paper on "The American Girl Who studies Abroad." Mrs. Frank Leslie and Henri Junius Browne answer with decided negatives the questioned accusations, "Are Our Girls Too Independent?" and "Are Women Inconstant?" Frederick Dolman gives an interesting sketch, illustrated with portrait, of Mrs. Charles H. Spurgeon. A variety of subjects of direct practical interest to the readers of this magazine from capable and eminent writers make up an excellent number.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 11 Richmond Street West.)—The number for March has for its leading article "The Story of the Salvation Army," by Frederick Perry Noble. He likens General William Booth to "Great Heart" in Bunyan's "Pilgrim's Progress," and follows the progress of the great religious-military organization from its first beginning in 1861 to the present time. Other timely and interesting articles in the department of "Literature of Missions" are: "London and its Missions," by Arthur T. Pierson, who is serving Mr. Spurgeon's former congregation; "Persecution of the Russian Standists," by James E. Mathieson; "The Reflex Influence of Missions," a paper read by Mrs. Ethan Curtis before the New York State Branch of the Woman's Board of Missions last May; "The Cuban Mission," by Rev. A. J. Diaz; "Missionary Fellowship," by Rev. William H. Lisle; "The Boys' Brigade and the Missionary Cause," by Rev. J. Q. Adams, President of the organization; "Go Forward," by Rev. A. P. Hopper; "The Enthusiasm of Jesus Christ," by Rev. A. C. Murray; "Central American Missions," by Rev. Joshua H. Tobey. The other departments are not less timely.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: 11 Richmond Street West.)—The Review Section of the number for March opens with a paper by Bishop Cox on the subject of "The Healing of Divisions," in which the writer urges upon all the denominations of the Church which declare that they differ from one another only in non-essentials to come together on the basis of the essentials which they hold in common. Dr. E. F. Burr, the well-known author of "Ecce Cœlum," writes interestingly on "Astronomy as a Religious Helper." "The Secrets of the Effective Treatment of Themes" are given by Dr. Arthur T. Pierson. Dr. William McLane has a scholarly contribution entitled "An Historical Study of Hell," and Dr. J. B. Remensnyder closes the Section with an answer to the question, "What Constitutes the Identity of the Resurrection Body?" Dr. Edward Everett Hale opens the Sermonic Section with a sermon on "The Colonization of the Desert." Among other well known contributors to this Section are Drs. Alexander MacLaren, Canon O'Meara, Edward Judson and Wilton Merle Smith. The names of Professor R. E. Thompson, S.T.D., and Professor J. H. Hyslop guarantee the interest of the Sociological Section, the former writing with a trenchant pen on "Ethics and Politics," the latter on "Shop Girls." Both papers are deserving of careful reading. The remaining sections of the *Review* contain much that will prove helpful to those who are engaged in the work of the ministry.

THE ARENA. (Boston: The Arena Publishing Co.)—The contents of the March *Arena* are sufficiently varied to interest all lovers of serious literature. The Rev. Minot J. Savage, of Boston, contributes a remarkable paper on psychical research. Professor Joseph Rhodes Buchanan, the well-known author of many notable scientific and educational works, writes thoughtfully on "Full-orbed Education," a paper which should be perused by every parent and teacher in America. Henry Wood contributes a paper of great ability and interest, entitled "Revelation through Nature." General J. B. Weaver writes on "The Threefold Contentment of Industry." Hamlin Garland describes in his graphic manner the Farmers' Alliance members of the present Congress. Hon. Walter Clark, LL.D., Associate Justice of the Supreme Court of North Carolina, furnishes a masterly argument in favour of governmental control of the telegraph and telephone. William Q. Judge, of New York, answers Moncure D. Conway's recent article on "Madame Blavatsky at Adyar." Charles Schroder institutes a comparison between Christianity and Buddhism, showing wherein the former religion is superior to the belief of the East Indians. Nellie Booth Simmons' "Battle Hymn of Labour," which occupies four pages, is one of the best poems of the month. Miss Will Allen Dromgoole contributes a story of East Tennessee, entitled "The War of the Roses." The editor discusses "The Dead-Sea of the Nineteenth Century," a thoughtful paper on the increasing misery of the very poor in our great cities. From the above it will be seen that the March *Arena* is an exceedingly strong and brilliant issue of this vigorous review.



## Choice Literature.

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## A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NEHEMIAH.

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

## CHAPTER XXVIII.

Zillah's soul now impelled her to hasten her flight. She must not be captured. For what could she live in Tyre but to grace the pride of Rubaal, insolent as he was insignificant? Then the memory of Layah, who had given her life to encourage her in fleeing such a fate, would be a perpetual rebuke. She would see the dead girl's face always in remonstrance. Layah would become to her a jinn, a demon, her human love turned to ghostly hate.

Nor was this all. Zillah conceived of herself as having broken faith with Astarte in not rendering the sacrifice. She could not now be a priestess of the goddess Astarte, if a real divinity, would strike her dead the first time she attempted to minister at her altar.

But Hiram had not believed in Astarte; why should she? It was possible that Hiram was living. The scar? It must be so. If not, the circle which priest Hanno had told her to follow surely indicated his will. Her human affection led her to seek him. If he were dead to earth, and, as the priests said, taken to Baal and become a god, he surely would have prevented any misuse of the symbol he had given her. It must lead to him, to some mountain top, or some cave where gods have been known to meet with men.

There was but one course open to her. It was flight. She knew not whither; but if the worst came, she had the last resort still left. She could join Layah and Hiram anywhere, at any moment; and, suiting her action to her thought, she felt in her bosom for a phial containing the poison with which she had intended to accomplish her suicide if anything prevented the quicker work of the knife. It was there. Drawing it out, she looked through the ruddy liquid, and apostrophized it thus:—

"You will befriend me! Red, like the blood of Layah! Red, like Hiram's circle! True friend, if men prove false! We cannot misunderstand each other!"

She kissed the phial, and put it back into her bosom. It became quite dark, except for the lanterns that hung from the trees and the torches that the revellers were carrying. She stepped out into the night, closely veiled.

A voice, that of the stranger, greeted her. It did not startle her. She had become familiar with it, though so few words had it uttered, because they had been words of kindness and confidence. Strange though it was, it was the only voice in all the world that she dared to hear now. She must trust it. What else was there to trust on earth or in the sky?

"I am ready. Lead! I will follow," she whispered. It was not difficult to avoid detection, there were so many veiled and masked figures flitting among the lights and shadows of the sacred grove. Zillah ten confident of safety, at least from the priests, should they seek to detain her; for her quick eyes could not fail to notice that there were others in league with her guide. Two men almost kept pace with her. Sometimes one went ahead, and, making a way for himself through the thicker throngs, left it open for her. Or, if attention seemed drawn to her, one of these mysterious attendants dropped behind her, and blocked the way until she was beyond the sight of the curious.

A little way down the ravine, where the crowd was thinner, a litter was in waiting. As she entered it, the two men she had observed lifted it, and, turning abruptly from the river, climbed the steep bank. As they reached the bluff and placed the litter upon the ground a fourth person joined the party. His stay was but a moment. He threw his arms about one of the bearers of the litter.

"All the gods be praised, and especially Jehovah of the Jews, this time!" said he, putting his hand upon the shoulder of the guide. "But I must away. This is no place for me, the future high priest of Melkarth! Ha! ha! But now you have the goddess herself enshrined in a litter, you will have a safe journey. For a while Baal and Jehovah watch between us, good Marduk." The speaker was gone.

The guide lifted Zillah from the litter; and as he held her by the hand, he placed it in that of one of the carriers.

"Marduk, have I kept my covenant with you?"

Marduk's reply was not to him. A whispered word, and Zillah lay speechless in the arms of the Phœnician merchant.

The men withdrew as from too near proximity to some holy scene. Four horses were brought. As Zillah was lifted to the saddle, the Phœnician mentioned the names of his comrades, Manasseh of Jerusalem, and Elnathan of Galilee, who in turn kissed the hand of the maiden and mounted their horses—Elnathan guiding the way, and Manasseh following, while Marduk rode by Zillah's side. The moon burst brilliantly from behind a mass of clouds.

"Astarte's parting blessing!" exclaimed Elnathan.

"No, Astarte goes with us," said Manasseh, remembering the scene in the shambles. "A fairer goddess than Phœnicia ever dreamed of!"

Great was the commotion in the Grove of Adonis late that night. It was reported that Ahimelek's daughter had not been seen to come from her apartment, though her maid had returned to the pavilion. As the hours wore on the anxiety of the priests led them to search the place. There lay the girl upon the ground. The armlets and necklace were assumed to identify her; and such was the dread the common people had of a dead body, that no one of the domestics from Ahimelek's household had ventured to look upon her face.

The priests ordered that the body should be left where it had fallen until swift couriers had run to Gebal, where Ahimelek had taken advantage of the coming exaltation of his daughter to the priesthood of Astarte, to demand the monopoly of supplying the provisions that were sold to the caterers at Apheca during the festival—a source of enormous revenues. His presence at Gebal had been sufficient to secure the discomfiture of all competitors for the trade, and many of

his ships had exchanged their cargoes for the gold of the vendors at the dock. Just before the priestly couriers brought him the news of Zillah's supposed death, a messenger had come from Tyre to Gebal, conveying a letter which had been discovered in her chamber after the family party had left their home. It read:—

MY FATHER,—A daughter's obedience is sacred while the life he has given her remains. But I cannot endure the severity of your command. With your permission I once gave myself to King Hiram. I cannot recall this betrothal. To him I shall go. This will explain anything that may occur at the festival of Tammuz.

ZILLAH.

On reading the letter, Ahimelek's rage knew no bounds. He cursed his daughter aloud in the hearing of the bystanders. He cursed the name of Hiram, and defied him to appear to him as god or jinn or ghost. He even challenged Baal himself to thus circumvent the will of the richest man of Phœnicia—one who held the welfare of the state religion at his disposal.

"Let the Temple of Melkarth fall! Let the image of the god rot!" he exclaimed in his insane rage.

Other couriers then arrived bringing the news of Zillah's death. "Killed by her maid, who has escaped," they explained.

The remnant of fatherly instinct asserted itself for a moment in Ahimelek's breast.

"My daughter! My daughter!" he cried, sitting upon the ground, and covering his face with his hands. But the gentler mood gave way to his wrath, as on the Fire Night the flames in the grove of Apheca caught the unburnt trees.

He held the letter in his hand, which trembled with his frenzy. Bewildered with his anger, he read it aloud.

"She has slain herself!" he cried. "Curse! curse! A father's curse upon the suicide! She has robbed me of my riches, of my honour. And you priests, see you not she has robbed you? robbed Melkarth robbed the king? robbed Tyre?"

Then as the fire dies down when resinous matter has been consumed, so he buried his head in his hands and moaned.

"My child! my Zillah!"

The priests waited his commands. By custom one who betrayed Astarte on such occasions was thrown into the pool of Apheca. With difficulty they aroused the wretched man to understand the situation. He stared stupidly at them for a time. His mind was evidently giving way in the fierce contention of his grief and rage. Suddenly he rose, pale with passion.

"Her body to the pool!" he shouted, and fell as if dead upon the floor.

Upon the return of the couriers the priests held counsel. They judged that there could be no doubt of the suicide. Her letter to her father proved it. Or if she fell not by her own hand, her maid was only an accomplice, and executed her mistress's purpose. The honour of the goddess demanded some disgrace to be shown the body of one who flung such contempt upon the entire worship of Astarte. The whole Phœnician world would hear of it; it must hear of Astarte's vengeance also. Besides, the fathers' command could be quoted as inspired directly by Baal. Sudden insanity was believed to be an over-exaltation of the mind due to divine influence. Surely Ahimelek's raving was sufficient evidence that the hand of the god was upon him.

The body of the supposed Zillah was lifted from the ground by men who averted their eyes, that they might not be polluted, or even blinded, by the sight of the unhallowed thing. They thrust the corpse into a sack, and plunged it into the pool. Men were deputed to watch it as it emerged from the great caldron and floated down the stream, and to follow it, carrying with them poles with which to dislodge it from the rocks and fallen timber that might obstruct the river, until the body should be lost to the waters of the Great Sea.

## CHAPTER XXIX.

The fugitives from Apheca rode as rapidly as the sure-footed horses could pick their way in the moonlight up the side of the western range of Lebanon, and at dawn looked down upon the majestic valley of the Litany. The weariness of the journey, and the attendant excitement, could not altogether destroy the impressiveness of the marvellous scene.

Thousands of feet below them lay the green meadows. Far across to the east rose the other range of Lebanon, a mighty wall delaying the sunrise. Among its snow-covered peaks the rays of morning poured, as the white foam surges over the breakers and between the jagged rocks on the Syrian coast. Tongues of snow filled the high ravines, and, diminishing as they descended, carried the illusion of an overflowing reservoir of light. Below the lustral crest, the rocky sides of Lebanon were black in shadow, here gashed by the ceaseless plunging of cataracts, there beetling with crags, like castles which had borne the assaulting storms since chaos. High against the mountain's base the immense amount of detritus made a sloping mound of soil, rich and green like a bank of emerald.

The valley of the Litany which lay between the two Lebanon ranges had been for ages the gateway of Syria from the north. Down through it had poured the vast armies of Assyria and Babylon, devastating Syria and Palestine on their way to the great objective conquest, the land of Egypt. Now it was dotted with the caravansaries of traders, the camps of Persian soldiers, halting en route, and the black tent villages of the farmers who thus congregated for mutual protection in the midst of the fields and herds they were watching.

Midway across the valley was a little city, whose buildings clustered about a temple, each of whose enormous stones was clearly marked to the eye miles away, so immense were they. These stones had been consecrated by the blood of human sacrifices. This was Baal-bek, the city of Baal. Not far from it Marduk pointed out his tent, a white cone just distinguishable in the distance.

On the mountain brow they took their morning meal, with which Elnathan's well-filled hamper supplied them. For an hour Zillah must rest. The cloaks of the men made her couch. It would be well for her to sleep; but the over-excitement of the day and night could not be allayed at the call of expediency. She could only promise to lie still if Hiram were by her. Manasseh and Elnathan assumed the duty of picket guards, and wandered back over the road they had come, to give warning in case of pursuit. Of this, however,

they had little fear, at least for that day, as they had chosen a path which would hardly be thought of by others; the way of flight being naturally down the river Adonis, where one could be lost in the crowds and easily take to the sea, for the escape of such a person as Zillah would be thought of in connection with some wide preparation looking to future abode in a distant Phœnician colony, or perhaps in Greece or Egypt.

Zillah's chief fear was not danger from men. The superstition of her religion still held a partial spell over her mind which no resolution could break at once. The habitual thoughts of a lifetime will linger and impress us inspite of our calling them unreasonable. Zillah felt that she had challenged Astarte. In her keen imagination, the indignant eyes of the goddess were turned upon her. They burned her. She could not rest. But there was a counter-spell in the kiss of her companion, which would have gone far to exorcise these demons of fear and religious anxiety, even had he never uttered his stout words of disbelief in the whole system of Baalism.

Zillah's spirit was strong and self-assertive to a degree seldom shown by women and men, else she had never proposed to herself, and followed so nearly to completion, the project of self-sacrifice rather than submit to the custom of Astarte. But when with Hiram, her whole soul, her opinions as well as her will, became plastic to the touch of his thoughts and purpose. His soul was the mould into which her nature, melted by the fire of her love, ran and reformed itself. That Baal had not received him to an estate of divinity lessened not a whit her reverence for Hiram; it only destroyed the sense of awe with which she had come to think of him. His loving humanity was more to her now than even her ideal of his godhead had been. He was her Adonis, her lord indeed. If he had diminished in magnitude, he had come nearer, and so was greater to her. Her heart worshipped and adored, though she did not call it worship. Simple love had wrought all this. Surely love must be divine to perfect that relation between human creatures which formal religion only aims to accomplish between the soul and a god!

Zillah looked into the face of Hiram as he bent over her, and thought something like this. "Oh, if a god were like him! If I could feel towards the divinity as I feel towards him! Then I would be a priestess indeed!"

"Have no scruple nor dread concerning Astarte," said Hiram, divining her thoughts. "Have I not found out that our religion is all a lie? My absorption into Baal the priests knew to be no more a falsehood than all their teachings. Hanno is less false to them than they are to the people. See yonder pile they call a temple. From here how small in comparison with the mighty height of the mountains back of it! That little cloud of white smoke and incense from the fire they keep always burning, how insignificant under the white glory of the morning that bursts over Lebanon and fills all the sky above us! How cruel the sacrifice of bird or beast or child seems in a world which the real God has made so beautiful and filled with the sweet air! And how good he must be to have ever thought of making such a creature as my Zillah, and giving me eyes to see her and a heart to love her!" He bent low, and worshipped her with a kiss. "If there be any god, he is one of kindness, who hates cruelty, whose deep abomination must be for such things as you and I have escaped. I would live alone with this thought, and be inspired by it to happiness, if all the world believe the contrary."

"Do any people believe as you—as we—do, dear Hiram?"

"Perhaps no people do; but I am sure that some persons do. I met a man in Jerusalem who helped me to my faith, vague as it is. The Jews have sacrifices and many forms of worship; but one Malachi, whom some day you shall know, sees through all forms. His God is only a spirit—a spirit of right and love. The forms of religion with him are only like our letters, the shape suggesting a meaning that we put into it. Who would think that this—drawing a few marks on the rock—"meant my love for you? So little can express so much! But to whom does it express it? Only to you and me, who feel our love. So the forms of religion represent great thoughts. But for whom? Only for those who have first felt them. Malachi was looking one night at a lamp flame very intently, and I asked:—

"What part of the flame is the most beautiful?"

"Manasseh, who was with us, said, 'He sees only the smoke that wreathes itself above it, for he is always brooding of gloomy things.'"

"No," replied Malachi, 'I like to look through the centre where it has no colour, before the flame has got red.'"

"So he sees religious ceremonies: he looks through the transparent centre of them. He talks of Jehovah's goodness and pity as if he felt them. He loves his God, and so knows Him. But he follows all the foolish ceremonies of the Jews. For that matter, few break away from the customs in which they have been brought up, as we have broken away from ours. But see, the sun comes over the mountain!"

Instantly Zillah rose from her recumbent position, and, bending her body, so that the first rays might fall upon her brow, began a morning prayer to Baal.

Hiram interrupted her with louder voice. "O God of all the Baals—of Jove! of Jehovah! God of all the world! bless us, thy children, and guide us this day!"

It was deemed advisable that Marduk should not travel farther in company with Zillah, lest any suspicion that might have attached to either should lead to the identification of both. Marduk therefore proposed to go directly to his camp under the walls of Baalbek, where he should remain for a few days; while Zillah should accompany Manasseh and Elnathan southward to the home of Ben Yusef.

The sun glared fiercely upon this latter party as the day advanced. Towards noon they sought the shade of a terebinth grove; but, on coming near, they found it already occupied by various parties. Manasseh, going forward alone, discovered that one of the companies was the suite of a Persian officer whom he had met at Jerusalem, now going to the Jewish capital to collect the tax due the Great King. The young Jew was cordially invited to join them. He declined to leave his companions, whom he described as Elnathan, son of Ben Yusef, whose home he must visit, as he had been deputed to gather information regarding the names of the families that had returned from Babylon under the original firman of Cyrus. The young man, he said, was travelling with his sister. The genial disposition of Manasseh, together with the fact that he belonged to the highest rank at Jerusalem, as a member of the high priest's family,



led the Persian to gain his companionship by extending the hospitality of his camp to Elnathan and Zillah. This was a sure protection from all pursuit, as such a company would not be suspected. At the same time, the stricter customs of the Persians regarding the presence of women forbade any curious inspection of Zillah's appearance. She remained veiled while upon the march, except as she conversed aloof from the company with Elnathan, and was served with the utmost hospitality in a tent that was pitched for her private use.

On the third day they reached the Sea of Galilee, where the party halted, while Manasseh saw that his charge was safely under the tent of Ben Yusef, and presumably made all necessary enquiries into the genealogies of the house of that worthy. The record which he showed to the Persian was long enough to have carried the family back, not only to the days of the Captivity, but to the life of the great patriarch Yusef himself.

(To be continued.)

THE MISSIONARY WORLD

CANADIAN MISSION, TRINIDAD.

The twenty first annual report of Rev. K. J. Grant has just been received. It is as follows:—

A year ago your missionaries were busily engaged in bringing their schools into line, with the new Education Ordinance, which came into operation on the 1st February. In this district we erected nine new buildings, six school houses, and three houses for teachers. We also repaired nine school houses, and in some cases the repairs were extensive. We may add, although a full report will be given in another connection, that on the completion of the building work in the country sections, we began the college building, and following on that work, the refitting of Snady Grove dwelling house. Personally I would not have been equal to the work of supervising and directing, that all these operations imposed, but, without any charge, I received much assistance, and particularly from Mr. Sammy, one of our members, who had complete charge of our new building in this town.

The Managing Committee of the congregation repaired the church at a cost of \$350, all of which was collected from the members of the church.

School work was carried on in the usual way in seventeen schools, by forty-four teachers and assistants. Pupils on roll 891; of these, 619 were boys and 272 girls. The daily average was 669. This of course does not include the attendance of the four Indian schools transferred to Government. From this date Pictou and Wellington schools will be merged into one Government school, which will also include the children of an Anglican and a Roman Catholic school. In all schools religious instruction may be given at a specified time, but in Government schools the teacher is not permitted to give this instruction.

Needle work is taught in many of the schools, but in some much more efficiently than in others—much depends on the mistress. An advanced sewing class, consisting of young women, numbering about twenty, was under instruction at the manse during the year. Mrs. Ragbir assisted Mrs. Grant, and she in turn acknowledged Mrs. Ragbir's services by handing over a portion of the donation from Woman's Foreign Missionary Society, which enabled her to do more efficient work in her own section. This weekly gathering of these young women has done very much good, and in many ways, which I need not specify. It was a pleasure to all concerned. From one piece of work by the class \$37 were realized.

The work of evangelizing has been carried on by your two ordained native agents, Babu Lal Bihar and Mr. C. Ragbir, and a dozen Catechists, some of whom are intelligent, efficient workers. On Saturdays all assemble in San Fernando for instruction. In addition to the daily work from door to door, we have on the Lord's Day services at twenty stations besides the English and Hindustani services at the Central Church.

The tabulated results are 175 baptisms, of these eighty three are adults and ninety two children. Thirty-three additions to the communion roll. Christian marriages twenty-five. From the beginning of our work to date we baptized 1,479 and admitted to the communion 381. Communicants now in good standing, after removals by death and otherwise, 294.

The year now closing affords many satisfactory remarks of progress.

After the regrettable retirement of Miss Graham, Miss Oime!, aided by Mr. Thorne, gave such proof of her ability in the working of the school as to warrant her appointment from this date to Vista Bella school. Her four assistants, all young women of our Church, will be employed under Miss Kirkpatrick.

The Usine St. Madeleine school did exceptionally well under Mr. Kinsale.

Our Central Sabbath school has steadily risen. On Sabbath last 211 were present. I had twenty-four young men in my class. We have over twenty teachers, and half that number was present every Sabbath during the year. At the close of 1890, three pupils gave the titles and golden texts without error for fifty two lessons; this year twenty-five repeated them—one giving chapter and verse in addition without mistake; the school contributed \$141, which provided the Westminster teacher, the quarterlies for pupils, Sabbath school papers for town and country schools, the Christmas treat and £5 sterling, for the British and Foreign Bible Society. In acknowledgment of this donation, we received thirty-five neatly bound Bibles which served as prizes.

The interest taken by several of the young people in the Christian Endeavour meetings under the superintendence of Mrs. Geddes Grant is very gratifying. I know that these meetings have been very helpful, and three young people

from this society sought and obtained admission to the communion recently.

Our Managing Committee, with the exception of my son, consists of Asiatics, who conduct all the outward affairs of the church with ability, and in a thorough business-like way.

The contributions of the native church exceed those of any former year. The Central Church contributed, including a small balance from previous year, \$1,404.62 and the out-stations \$392.45, making a total of \$1,797.07. From this they voted \$150 for the college building.

Burdens that had to be borne in former years by your missionaries are now taken up by willing, skilful hands. For example, we bring together annually the membership of the whole district. This year the Catechists subscribed the cost of the treat, and in a most satisfactory way carried out the whole arrangements.

As in the past, old friends have stood by us Messrs. Tennants, Lamont, Cumming, the Colonial Company, Estate Proprietors, and also Mr. Robertson, Mayor, have our best thanks.

For our College scheme we are indebted to Rev. E. A. McCurdy and Dr. Morton, Messrs. Edward Tennant, Lightbody, Goodwillie and Mrs. J. Drennan, also to the Mission Churches of Princes Town, Couva, and Tunapuna, and to many friends in Canada, for mission supplies outside the Foreign Mission Board. For every favour we desire to give thanks to Almighty God.

December 31, 1891

WESTERN ASSURANCE COMPANY.

FORTY-FIRST ANNUAL MEETING OF SHAREHOLDERS.

Report of the Directors and Financial Statement Unusually Heavy Fire Losses of the Past Year Favourable Position of the Company—Increase of the Capital Stock

The 41st Annual Meeting of the Shareholders of the above Company was held at its offices in this city at noon, February 25th. 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.

The Directors beg to submit herewith their Annual Report showing the transactions of the Company for the past year, together with a statement of its Assets and Liabilities on 31st December last.

The Premium Income for the year was \$1,714,252.25 after deducting the amount paid for re-insurance, and the receipts for interest on investments were \$137,127.78.

Although no serious calamities have occurred during the year, fire losses, both in Canada and the United States, have been unusually numerous and severe, bringing the ratio of losses to premiums considerably above the average of ordinary years.

In the Marine branch the volume of business has been somewhat less than in 1890, but the year's transactions have resulted more satisfactorily.

While the profit balance of \$10,123.97 is much less than that shown in the preceding Annual Report, your Directors feel that, in view of the unusually heavy losses of the fire business for the year 1891, the Company's general position is cause for congratulation in the fact that the excess of income over expenditure, with the balance at the credit of Profit and Loss Account, enabled them to pay the usual yearly dividends at 10 per cent. per annum upon the paid-up capital without drawing upon the Company's ample Reserve Fund of \$300,000.

The amount estimated as necessary to re-insure, or run off all existing risks, is \$2,500,000. Deducting this from the total surplus funds of the Company, a net surplus of \$1,523,17 is shown over capital and all other liabilities.

The important result from the generally adverse experience in the underwriting for the year 1891 has been the withdrawal of a number of Companies from the business. The risks of these retiring Companies have been assumed by other and stronger Companies, so that our cases have the policy-holders been sufferers; while the terms on which the business has been taken over have, in most instances, been such as will permit the winding up of the Companies without loss to stockholders.

The natural effect of these withdrawals will be the concentration of the business among a smaller number of offices, and a more active and energetic management, to place it upon a more satisfactory basis. These movements, with a return to a normal loss ratio, which may be reasonably looked for, must eventually result favourably to the Company's remaining in the field.

STATEMENT OF BUSINESS FOR THE YEAR ENDING DECEMBER 31ST, 1891.

Table with columns for Revenue Account and Profit and Loss Account. Revenue includes Fire Premiums, Marine Premiums, Loss Re-Assurances, Interest Account, and Fire Losses. Profit and Loss includes Dividend No. 60, Dividend No. 61, Sundry Accounts written off, Balance, Balance from last year, and Profit for the year. Liabilities include Capital Stock, Losses under Adjustment, Dividend payable, Reserve Fund, and Balance Profit and Loss. Assets include United States and State Bonds, Dominion of Canada Stock, Loan Companies and Bank Stocks, Company's Building, Debentures, Cash on Hand and on Deposit, Bills Receivable, Mortgages, Re-Assurances, Interest due and Accrued, and Agents' Balances and Sundry Accounts.

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

Western Assurance Offices, Toronto, February 16th, 1892.

AUDITORS' REPORT.

To the President and Directors of the Western Assurance Company: We hereby certify that we have audited the books of the Company for the year ending 31st December, 1891, 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. CATHRON, JOHN M. MARTIN, F.C.A., Auditors.

Toronto, February 16th, 1892

In moving the adoption of the Report the President said:—The Annual Report of the Directors which has just been read, with its accompanying statements of the assets of the Company, presenting as they do a clear synopsis of the past year's business and its results, render unnecessary any lengthened remarks or explanations from me. Compared with the figures of the preceding year, you will have noticed a moderate and satisfactory gain in the net premium income, a considerable increase in the amount of losses inured, and a marked reduction from the handsome profit balance which we were able to show as the result of our operations for the year 1890, and yet, notwithstanding this diminution in the profits on the business transacted last year, those of us who have watched from month to month the fiery record of 1891, and have noted the moods which in many instances it has made into the surplus funds which Companies have accumulated in more prosperous years cannot but feel that we are exceptionally fortunate in making so favourable a showing as is presented to you to-day. To Fire Insurance Companies the past year has proved a veritable "Waterloo," and in addition to winding up a number of smaller American Companies, we, as Canadians, must regret that it has resulted in the retirement of two of our own companies, which have reinsured their risks with offices whose wider experience leads them to look beyond the records of such an exceptional year as the past one has proved.

The effect of this reduction in the number of competitors for business, judging from our own receipts thus far for the present year—is already being felt in the increased volume of premiums of the remaining Companies, and while in a business such as ours, subject to a large extent to elements beyond human control, it is impossible to forecast the probable results of any one year, we may safely rely upon the law of average asserting itself, and may fairly assume that by conducting our business on lines laid down by past experience, and adhering to a policy of just and liberal treatment of our insureds, we shall in the future, as we have heretofore, earn fair profits for our Shareholders upon their capital.

A full consideration of the present conditions and prospects of the business, which I have briefly outlined, has led the Directors to consider the question of increasing the capital stock of the Company, and believing that such action will be advantageous at the present time in strengthening the position of the Company, and while in a business such as ours, subject to a large extent to elements beyond human control, it is impossible to forecast the probable results of any one year, we may safely rely upon the law of average asserting itself, and may fairly assume that by conducting our business on lines laid down by past experience, and adhering to a policy of just and liberal treatment of our insureds, we shall in the future, as we have heretofore, earn fair profits for our Shareholders upon their capital.

I cannot close without bearing testimony to the zeal and watchful care manifested by our Managing Director in conducting the business of the Company, and the efficient manner in which the other officers have fulfilled their respective duties during an unusually trying year, and expressing our appreciation of the active and loyal services of the Managers of our various Branch Offices and the agents of the Company generally throughout its wide field of operations.

Mr. George A. Cox, Vice-President of the Company, said:—In seconding the adoption of the report last year (when, after paying a ten per cent. dividend, we carried \$75,000 to the Reserve Fund), I pointed out the necessity of providing in favourable years for less fortunate ones, such as the experience of all Companies leads them to look for when the losses exceed what may be regarded as an average ratio. The past year has been one to impress this lesson upon all Companies. The experience of the "Western" however, I am glad to be able to add, has been more fortunate than a majority of Companies operating in the same field. In Canada our loss ratio is (as it has been for several years past) below the average of all Companies doing business here, while in the United States we compare favourably with the Home and Foreign Companies, which make returns to the New York Insurance Department. In the matter of expense in conducting business, our figures show that we are as low, if not lower, than most of the Companies doing similar lines of business.

I quite concur in the President's expressions of regret at the winding up of some of our Canadian companies. It is a remarkable fact, however, that when an unsuccessful fire insurance company decides to give up business, its risks and its agents are readily assumed by some foreign corporation, and its stockholders, who get something beyond the market price for their stock, retire from the fire underwriting field, leaving the business to be carried on by the purchasing company through the same agents and usually under the same general manager as previously conducted it, but as Canadian institutions they cease to exist. I admit the necessity of foreign capital in fire insurance, but I believe there is also a field in this country for home companies, and I point with much satisfaction to the "Western" as evidence that a Canadian company, under proper direction and management, can hold its own against all comers. Looking at its record for the five years preceding that embraced in this report, you find that during that term our total income was \$8,175,293, that we paid losses amounting to \$5,182,218, that our shareholders received in dividends \$246,000, and that we have added to our Reserve Fund \$210,000—not a bad showing for five years, and the general history of the Company for many years back shows equally favourable results.

I am glad that the shareholders will have an opportunity of expressing an opinion upon the proposal to issue an additional \$200,000 of capital. Dividend pro rata amongst the present shareholders. It is a most opportune time, while some of our Canadian companies are retiring from the field, for the shareholders of the "Western" to strengthen the position of our own Company, and to express their confidence that a well-managed Canadian fire company affords safe and profitable investment to its shareholders.

At the last annual meeting, when we had an exceptionally favourable showing, I congratulated our Managing Director and his faithful and competent staff upon the results of the year, and I feel that there is even more reason for doing so upon the report now submitted, when the "Western" makes such a comparatively favourable showing at the close of a year that has been so disastrous to many companies. I have pleasure, Mr. Chairman, in seconding the adoption of the report.

On motion of Mr. G. R. R. Cockburn, M.P., seconded by Mr. David McGe, 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 John Stark and J. K. Novin 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, A. T. Fulton, George McMurrich, H. N. Baird, W. R. Brock and J. J. Kenny.

At the close of the annual meeting the question of increasing the capital stock of the Company to \$1,200,000 was submitted to a special meeting of the shareholders and unanimously approved, the new stock (\$200,000) to be issued at 25 per cent. premium and allotted to shareholders in the proportion of one share to every five held by them on the 15th of March next.

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.

A HUMOROUS fact about Hood's Sarsaparilla—it expels bad humour and creates good humour. Be sure to get Hood's.

SAMPLE CHOCOLATE FREE.

A postal card addressed to C. Alfred Chouillou, Montreal, will secure you samples of Menier's delicious imported Chocolate, with directions for using.

THE first of a series of special lectures before the students and friends of the Ontario College of Oratory was given on Thursday last by Dr. G. S. Ryerson. The lecture was a most practical, common-sense talk on the "Physiology of the Voice," and contained many valuable suggestions relating to the use and care of the vocal organism. Dr. T. M. Macintyre, President of the Presbyterian Ladies' College, will deliver the second of this series of lectures on Thursday, March 3, at three p.m. Subject—"Ethics of the English Drama." On Thursday, March 10, Jas. L. Hughes, Esq., will lecture at four p.m. Subject—"Self Control in Oratory." All who are interested in these subjects are invited. Room 30, Arcade, corner Yonge and Gerrard Streets.

DR. T. A. SLOCUM'S

OXGENIZED EMULSION of PURE COD LIVER OIL. If you have a Cold—Use it. For sale by all druggists. 35 cents per bottle.

**Cleveland's**  
is the  
**Baking Powder**  
used in the  
**U. S. Army.**

# "August Flower"

"I have been afflicted with biliousness and constipation for fifteen years; first one and then another preparation was suggested to me and tried but to no purpose. At last a friend recommended August Flower. I took it according to directions and its effects were wonderful, relieving me of those disagreeable stomach pains which I had been troubled with so long. Words cannot describe the admiration in which I hold your August Flower—it has given me a new lease of life, which before was a burden. Such a medicine is a benediction to humanity, and its good qualities and wonderful merits should be made known to everyone suffering with dyspepsia or biliousness."

**Jesse Barker,**  
Printer,  
**Humboldt,**  
**Kansas.**

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

**CAMPBELL'S**  
**QUININE WINE**  
ORIGINAL AND ONLY GENUINE.

**THE GREAT INVIGORATING TONIC**

FOR  
**LOSS OF APPETITE, LOW SPIRITS,**  
**SLOW DIGESTION, MALARIA,**  
**ETC., ETC. ETC.**

**BEWARE OF THE MANY IMITATIONS.**

The spring term of Moulton Ladies' College at Toronto opens on Tuesday, April 19, 1892. With a strong teaching staff and large endowment, it offers educational advantages that are unsurpassed in this province.

The forty-ninth annual report of the Mutual Life Insurance Company shows the extent of its operations during the past year, and its financial condition on December 31, 1891. Each successive report has usually been declared to be "the best in the history of the company." The report for 1891 is no exception, demonstrating as it does the increasing popularity of the Mutual Life and the extension of the benefits conferred upon those fortunate enough to hold its policies. The assets now amount in the aggregate to \$159,507,138.68, and the liabilities to \$147,476,171.52. The surplus fund for the payment of dividends and to insure the policy-holder against every emergency amounts to \$12,030,967.16. But for the former system of the Mutual, which allowed its policy-holders to reap immediately the benefit of the profits accrued in the form of annual dividends, the amount credited to this account would be largely in excess of the surplus of any other company. During the twelve months the policy-holders of this Company received \$18,755,711.86, against \$16,973,200.05 in 1890, an increase of payments for the year of \$1,782,511.81. This was not due to any marked increase in the mortality rate, but to the enormous growth of the Company's business and the wider extent of its operations. The Mutual Life has now 225,507 policies in force, insuring \$695,753,461.03. This ably and prudently managed Company fully deserves the confidence it has inspired.

## Ministers and Churches.

THE Rev. C. E. McLean, Presbyterian minister at Consecon, is dead. He has laboured there for a quarter of a century.

THE Rev. Dr. Robertson is the nominee of the Winnipeg Presbytery for the Moderatorship of the General Assembly.

THE Rev. Principal King has given \$3,000 to the new Manitoba College building. Chief Justice Taylor and Mayor Macdonald have given \$1,000 each.

CANDIDATES who desire a hearing in the vacant congregations of Leaskdale and Zephyr should correspond with Rev. Alexander U. Campbell, B.A., Uxbridge, Moderator of Session.

THE Lana k and Renfrew Presbytery has recommended the Rev. James Ross, of Perth, for the office of Foreign Mission Secretary. The next meeting of the Presbytery, on May 9, will be held at Smith's Falls.

FROM advertisement in another column it will be seen that the Home Mission Committee, Western Section, is called to meet in the lecture room of St. Andrews Church, West, Toronto, on the 29th inst. The Executive and sub-Committee on Augmentation meet on the evening previous.

THE next meeting of the Presbyterian Sabbath School Union will be held in West Presbyterian Church, Toronto, on Friday, 11th March, at eight o'clock. The International Lesson, "Promise of a New Heart," will be taught to a class of boys, by Mr. William Wilson, Toronto Junction. A conference on the "Art of Questioning" will be led by Principal Kirkland, M.A.

THE Knox College Literary Society held its annual meeting recently for the election of officers. The vote resulted as follows: President, Mr. H. R. Horpe, B.A.; first vice-president, Mr. James Wilson, B.A.; critic, Mr. John R. Sinclair, B.A.; recording secretary, Mr. G. A. Wilson, B.A.; corresponding secretary, Mr. James A. Mustard, B.A.; secretary of committees, Mr. A. Budge; curator, Mr. W. J. West; councillors, Messrs. P. Menzies, J. R. Wilson and P. Sinclair.

THE Rev. R. B. Smith, of Ashburn, conducted preparatory service in Erskine Church, Claremont, recently, taking for his subject "Christ's Banner of Love," which was listened to with satisfaction. On the following Sabbath the Lord's Supper was observed. The attendance was large. Seven were added by profession of faith. The annual reports, which were distributed last week, show that all the organizations are prospering. The pastor, Rev. A. H. Kippan, has reason to feel encouraged.

THE Ingersoll Chronicle says: At the annual meeting of St. Pauls Church, Ingersoll, the various reports presented showed the Church to be in a most prosperous condition financially as well as otherwise. The salary of the pastor, Rev. E. R. Hutt, was increased to \$1,500—an increase of \$300. The people of St. Pauls Church were fortunate in their choice of a pastor. He is not only an able and eloquent preacher, but a hard worker, and is popular with all classes of people. His worth has been justly recognized.

SUCCESS in Honan is beginning to cheer the missionaries there in the midst of their many difficulties. In a letter recently received by the Rev. William Burns from Rev. J. Goforth, the following paragraph is too good to keep for the Alumni Meeting for which it was intended: It gladdens our hearts to be at last settled. We have now nothing else to do but to attack the heathenism about us. We are all enjoying good health. We hope to baptize our first converts in February. They are two men, father and son, living near Hsün Hsien. The son first made profession while we were at Hsün Hsien a year ago. They have been bearing witness and have several of their neighbours interested. In a more detailed account several interesting particulars are presented which will be made public in due time.

ANNIVERSARY services were held at Motherwell on Sabbath week. The Rev. R. Hamilton being away on his journey to Palestine, the pulpit was filled in the morning by the Rev. Dr. Moffat, the Secretary of the Upper Canada Tract Society, who also preached at Avonbank in the afternoon. In the evening the pulpit was filled by the Rev. Mr. Drumm, of Avonton. On the following evening, though the roads were bad enough, the annual soiree was held. There was a fine gathering, and the Rev. Mr. Tully, of Mitchell, genially filled the chair. The wife of the Rev. James Hamilton, of Keady, gave two fine readings. The Rev. Mr. Casson, of the Methodist Church, Fullarton, and the Rev. Dr. Moffat gave most seasonable addresses. It was a most enjoyable and successful anniversary.

THE Rev. A. Dowsley, lately a missionary of the Church of Scotland in India and China, has been lecturing in a number of the city churches. Last week he gave a most interesting lecture to a large audience in the lecture room of St. James Square Church. In connection with his lecture in Bloor Street Church, the Rev. Robert Wallace says Mr. Dowsley's lecture on mission work in India and China, illustrated by several hundred specimens of ladies' wear of silk, muslin, lace, etc., and gentlemen's wear, also a great variety of most interesting objects—vessels, rings, shells, cups, etc., from both countries, and several objects from Palestine, water from the River Jordan, etc., I never listened to a lecture on missions with more interest on account of these illustrations. Our Churches throughout the country would be greatly delighted to enjoy the privilege—our young people especially. Anyone wishing to hear him should write Rev. Mr. Dowsley, Campbellford, Ont.

THE annual meeting of the Toronto Young People's Presbyterian Union was held in Old St. Andrews last week, Mr. R. A. Donald in the chair. The meeting was very enthusiastic, and was well represented by delegates from most of the city Presbyterian Churches. The retiring president read a full

report, dealing chiefly with the work of the Union, its object, and what had been accomplished. Interesting and practical suggestions were offered for the further usefulness of the Society, one of the chief objects of which is to look after young Presbyterians upon their arrival in the city to take up their residence. A suggestion of importance was made—that the young men of the Presbyterian Churches form a Guild to take up the work of Home Missions; and this, together with other matters pertaining to the work of the organization for the ensuing year, was left in the hands of the newly-elected officers, viz.: President, Mr. George H. Smith; vice-presidents, Dr. Bryant and John Arbuthnot; secretaries, Miss Bertram and Miss Flaws; treasurer, Miss Lawson; editor, Mr. R. A. Donald; business managers of the "Union Quarterly," Messrs. H. S. Alexander, D. Cameron and Imrie.

ST. PAULS Presbyterian Church in Ingersoll was formally re-opened on Sunday week. The church before being enlarged had a seating capacity of about 600, but on account of the union of the two Presbyterian bodies it was found inadequate to seat all the people and it was thought advisable to enlarge it. It has now a seating capacity of over 1,000, which was sustained to its utmost at both morning and evening services. The church has been thoroughly remodelled, the basement comfortably fitted up for the convenience of Sabbath schools and prayer meetings. The seats in the auditorium are arranged in a semi-circle, facing the pulpit, with a gradual elevation towards the rear of the church. Rev. Dr. McVicar, Principal of the Montreal Presbyterian College, conducted the services both morning and evening, also addressing the Sabbath school in the afternoon. He congratulated the congregation on their success and unity, praying that the membership would rapidly increase and that many souls would be saved. Very large offerings were taken up for the purpose of defraying the expenses of the improvements. Monday evening a very successful tea-meeting was held. Addresses were delivered by Rev. Mr. Tolmie, Brantford; Rev. Mr. Murray, of London, and Rev. Mr. Burson, of St. Catharines. Excellent music was furnished by the choir.

THE New Westminster, B.C., Ledger says: Rev. Dr. Robertson, of Winnipeg, conducted the opening services of Knox Presbyterian Church, Sapperton, on Sunday morning. The congregation was largely composed of young men. After devotional exercises, in which the Rev. Mr. Mills and the Rev. Mr. Fisher took part, Dr. Robertson preached from the text, "The Son of Man has come to seek and to save that which was lost." The preacher directed attention to the mission of Christ and His qualifications for discharging that mission. Christ was divine, Christ was human. The speaker dwelt upon the way in which Christ's mission was fulfilled and showed that man stood in need of a twofold salvation. The preacher also discussed the applicability of this redemption to mankind. In conclusion the speaker referred to the great progress the two younger Presbyterian congregations had made under Rev. Mr. Mills. It was not until September, 1890, that the western station was organized, and only about a year ago that Mr. Mills had arrived in the province, and yet the Western station had become a self-supporting congregation, and the eastern station had assumed quite the aspect of a congregation. The Knox Church building was neat and comfortable, and was a credit to all concerned. Rev. Mr. Fisher took the afternoon service. Rev. Mr. Mills and Dr. Robertson conducted the devotional exercises. Mr. Fisher preached from the text, "There were many with me." In the evening Rev. Thomas Scouler, of St. Andrews Church, preached an appropriate sermon from Psalm xxvii. 4: "One thing have I desired of the Lord and that will I seek after, that I may dwell in the house of the Lord all the days of my life." The pastor, Rev. Mr. Mills, gave out appropriate hymns, and prayer was offered by Rev. R. Lennie. The Sapperton Presbyterians are to be congratulated on the success which has attended their efforts since they inaugurated their work in the east end of the city. Their pastor, Rev. Mr. Mills, has led his people in the performance of great things. The church now dedicated is very neat and commodious. It cost about \$5,000. This amount is subscribed to within \$1,500.

THE ninth annual meeting of the Lanark and Renfrew Presbyterial Women's Foreign Missionary Society was held in St. Andrews Church, Almonte, on Tuesday, February 23. There was a large attendance of delegates and friends of the work, all the Auxiliaries but six being represented. It was especially gratifying to notice the interest shown by Mission Band workers. The following officers were elected for 1892: Mrs. Scott, Perth, president; Mrs. Bayne, Ashton, first vice-president; Miss Thomson, Renfrew, second vice-president; Miss Riddell, Perth, recording secretary; Miss Bell, Pembroke, corresponding secretary; Miss Stark, Carleton Place, treasurer. An invitation to hold the next annual meeting at Arnprior was received from that Auxiliary and cordially accepted, after which the retiring president, Mrs. Irving, read a short address, welcoming the new president. The afternoon session met at two o'clock and was opened with the usual devotional exercises, Mrs. Keith, Smith's Falls, engaging in prayer. Miss Anderson, on behalf of the Almonte Auxiliary, extended a welcome to the visiting members, to which Mrs. McKechnie, Mattawa, responded in suitable terms. After the minutes had been read, the corresponding secretary and treasurer's reports were presented. During the year eight cases and nine bales, valued at over \$700, had been sent to the North-West; seven new life members had been added to the roll; 329 letter leaflets had been distributed, and \$2,887.21 contributed by this Presbyterial. There are only two congregations in this Presbytery without Auxiliaries, Franktown and Middleville. The president's annual address contained many wise suggestions. The question drawer was ably conducted by Mrs. Scott and Mrs. Stewart, Perth, many instructive questions being asked and answered. After Mrs. Irving, Pembroke, had been appointed delegate to the annual meeting at Toronto, a very in-

teresting report of the Loch Winnoch Mission Band was read by Miss Storie. The thanks of the Society were tendered the following: (1) The retiring officers, (2) the ladies of Almonte for their kind hospitality, (3) the railway company for their courtesy, (4) all who had assisted to make the meetings successful. Rev. Messrs. Scott and McNair, Carleton Place, were appointed auditors. During the afternoon session Mrs. Irving was presented with a life membership card as a token of appreciation of the faithful manner in which she had discharged the duties of her office. The meeting was closed with prayer by Mrs. McNair. In the evening a large public meeting was held in St. Johns Church, when the Woman's Foreign Missionary Society reports were read by the Clerk of Presbytery, Mr. Crombie, and the ladies' address by Rev. Mr. McNair, Carleton Place, and Rev. Messrs. Ross and Scott, Perth.

THE tenth annual meeting of the Lindsay Presbyterial Woman's Foreign Missionary Society was held in the Presbyterian church, Woodville, on Tuesday, February 23. Eighty-five delegates were present, all but four of the twenty-five societies being represented. The church was beautifully decorated with flowers, and two mottoes hung on either side of the pulpit. One of them was the motto of the Woman's Foreign Missionary Society, "The World for Christ," and the other, "He shall have the Heathen for His Inheritance." In the absence of the president, Mrs. McIntyre, who was detained through sickness, Mrs. Hanna, the first vice-president, occupied the chair. The meeting opened about eleven a.m. by all singing the 122nd Psalm, after which Mrs. Hanna read the Scriptures and engaged in prayer. The following officers were elected for the ensuing year: Mrs. D. J. McIntyre, Lindsay, president; Mrs. Hanna, Mrs. Ross, Mrs. Galloway and Mrs. McAulay, vice-presidents; Mrs. C. C. McPhaden, Cannington, treasurer; Lillie H. MacLennan, Lindsay, secretary. After dispensing with the business of the morning, the ladies adjourned to the basement, where the Woodville ladies had provided lunch, which did not prove the least interesting feature in connection with the meeting. The afternoon session was opened shortly after two by singing "All hail the power of Jesus' name." The Woodville ladies expressed their pleasure at having the meeting held there, and an address of welcome was read by Mrs. McAulay, of Woodville, to which Mrs. Galloway, of Kirkfield, replied. Greetings were read from the absent president, after which Mrs. R. N. Grant, of Orillia, spoke a few words on "Missions." Mrs. Hanna, of Uxbridge, then gave a very interesting address on "Our Responsibility in this Missionary Age," in which she pointed out some of the work that has been done to help to spread the Gospel, and how little we are doing when we think of the vast numbers who have never heard of Christ. The secretary's report for 1891 showed a membership of 437, an increase over last year of eight; seventy three members of general Society, three new life members; average attendance at meetings, 246; and about \$246 worth of clothing sent to the North-West. In this Presbyterial Society there are now twenty-one Auxiliaries and four Mission Bands, two of which have been organized during the past year. The treasurer's report showed the total contributions to be \$1,000, the same amount as was raised last year. We have not increased our contributions sufficiently, but are looking hopefully for greater liberality next year. After the treasurer's report was read, two verses of "Take my life and let it be," etc., were sung. A motion was brought forward "that each Auxiliary and Mission Band be asked to produce a paper on 'China' or 'The Jews,' and that any one of these may be called upon to read their paper at the next annual meeting." We hope in this way to encourage the ladies to acquaint themselves with the countries we are trying to help, and thus increase their interest in the work. A paper was read by Mrs. Frankish, which had been prepared by Mrs. Hall, of Ux-

# Exhaustion

## HORSFORD'S ACID PHOSPHATE,

A wonderful remedy of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says:

"I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free.

RUMFORD CHEMICAL WORKS, Providence, E.I.

Beware of Substitutes and Imitations.

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bridge, on the "Curses of the Rum and Opium Traffic." The following resolution was brought forward and adopted: "Resolved, that this meeting of Lindsay Presbyterian Society, being deeply alive to the great hindrance the rum and opium traffic is to the work of our missionaries, and recognizing the fact that it is not confined to heathen lands, but is rapidly invading our own homes, wish to place on record our deep sympathy with those afflicted, and our earnest co-operation and prayers with those who are so nobly working for its removal." The next meeting is to be held in Lindsay and is to last for two days instead of one, as formerly. The afternoon session closed by singing "Praise God from whom all blessings flow." Most of the ladies left on the evening train, but those who remained enjoyed, and we hope profited by, the address of Rev. J. McCarthy, who has just returned from China, where he has been a missionary for the past twenty-five years, and who gave us an address on "Condition of Women in China."

PRESBYTERY OF BRANDON.—This Presbytery met on the 15th February, at the call of the Moderator. Mr. Hodges reported that he had moderated in a call to a minister at Alexander; that the call was unanimously in favour of Rev. George Lockhart, B.A., the stipend promised being \$1,000 per annum. The call with relative documents was laid on the table. After hearing the commissioners from Alexander the call was sustained as a regular Gospel call and placed in the hands of Mr. Lockhart. Mr. Lockhart being present, signified his acceptance of the call. On motion it was agreed to meet in Alexander on Wednesday, March 2, at two p.m., for the induction of Mr. Lockhart. The Moderator, Mr. Court, reported that he had moderated in a call to a minister at Carberry, which had resulted in favour of Rev. D. McGillivray, Toronto. The call was laid on the table. Messrs. Tennant and Thomson spoke on behalf of the congregation. The call was sustained and ordered to be sent to Mr. McGillivray. The stipend promised is \$1,000. At the request of the Moderator Mr. Wright led the court in a prayer of gratitude to God for the work done in these stations and for the bright prospects before them. A request was presented from the congregations of Virden and Breadalbane, asking for separation. It was agreed to grant the request, separation to take place on the 29th February. Carmel congregation, Virden, asked and obtained leave to moderate in a call, the date of moderation to be Feb. 29, at three p.m. At the request of the congregation of Oak Lake it was agreed to separate Griswold Station from that congregation, and to make Oak Lake, Ryerson and Haggard a self-supporting charge on and after the 22nd of February. An application to the Church and Manse Board for a loan of \$500 from Ryerson and Haggard to help build a church between the two stations was favourably entertained and recommended to the Board. The deputation appointed to visit Souris and adjoining stations reported that they had done their work. The recommendations involved so many changes in the different fields that it was agreed to receive the report and hand it over to the Home Mission Committee. The resignation of Mr. W. McK. Omand was then taken up. It was agreed to accept the resignation and to release Mr. Omand from Souris congregation on February 22. Mr. Lockhart was appointed Moderator of Souris Session, and was instructed to declare the pulpit vacant on February 28th. Messrs. Wright and Rumball were appointed to draft suitable minutes and the resignations of Messrs. Rowand and Omand. The Presbytery adjourned to meet at Alexander on Wednesday, March 2, at two p.m., the Moderator pronouncing the benediction.—M. C. RUMBALL, Pres. Clerk.

CONGREGATIONAL MEETINGS.

From the annual report of Fort Massie Church, Halifax, it is learned that the sum of \$4,631.50 was raised for congregational expenses; \$2,050 for missionary and benevolent purposes; and \$1,275.14 for liquidation of debt on building, making a total of \$7,956.64. The many friends of the pastor, Rev. R. F. Burns, D.D., will be pleased to learn that he is making hopeful progress towards recovery.

The annual general meeting of the Presbyterian Church, Newmarket, took place on Wednesday evening week, and was well attended. The finances in every department were better than anticipated and the reports were very satisfactory and encouraging. Messrs. F. Hoag and T. Trivitt were re-elected on the Board of Managers for a three-years' term. Messrs. James Gibson and Wm. Hodge were elected ushers.

The report submitted at the annual meeting of Christs Church, Lyn, Caintown, and St. Johns, Mallorytown, in the Presbytery of Brockville, shows that this charge under the pastoral care of the Rev. J. J. Wright, B.A., is in a flourishing condition. A correspondent writes: "The Lord hath done great things by which both pastor and people have been gladdened. Forty-two were added to communion roll; four by certificate and thirty-eight by profession. The stipend made \$1,000. The total receipts from all sources were about \$2,200, as compared with \$1,720 for the preceding year. The offerings for missionary and benevolent purposes during the year amount to some \$495, as against \$310 for the preceding year. This substantial increase is heartening."

The first annual report of the United Presbyterian Church of Paris has just been published, Rev. E. Cockburn, M.A., pastor. The annual meeting was held on January 18, and was largely attended and most harmonious. Reports were presented from the Session, Board of Management, Missionary Association, the Sabbath schools, the Woman's Foreign Missionary Society, the Young

Woman's Mission Band, Children's Mission Band, Ladies' Aid Society, the Young People's Society of Christian Endeavour and the Church Building Committee. The reports are highly encouraging. The membership is 980; number of families, 210. There have been added during the year sixteen names by certificate and eighty-five on profession of their faith, fifty-two of these being from the Sabbath school and pastor's Bible class; the latter averages an attendance of upwards of sixty-five. There are 364 scholars in the Sabbath schools, 750 volumes in Sabbath school libraries. One thousand one hundred and fifty-one dollars have been contributed to the Schemes of the Church. Home Missions, \$540; Augmentation of Stipend, \$125; French Evangelization, \$125; Foreign Missions, \$266; Aged and Infirm Ministers' Fund, \$25; Widows and Orphans' Fund, \$25; Assembly Fund, \$10; Knox College, \$25; Manitoba College, \$10. The total receipts from all sources are \$4,521. The congregation is at present suffering much for want of adequate accommodation, but it is confidently expected this defect will soon be remedied by the erection of a new church suited to the requirements of this large and influential congregation as an active building committee has the matter in hand.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedy. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad no other preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research in medical science has developed, with many years practical experience in preparing medicines. Be sure to get only Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

THE MUTUAL LIFE Insurance Company of New York

RICHARD A. MCCURDY, PRESIDENT. Statement for the year ending December 31, 1891. Assets, \$159,507,138 68. Reserve on Policies (American Table 4 1/2%) \$146,968,322 00. Liabilities other than Reserve, 507,849 52. Surplus, 12,030,967 16. Receipts from all sources, 37,634,784 53. Payments to Policy-Holders, 18,755,711 86. Risks assumed and renewed, 194,470 policies, 607,171,801 00. Risks in force, 225,507 policies, amounting to 695,753,461 03.

NOTE.—The above statement shows a large increase over the business of 1890 in amount at risk, new business assumed, payments to policy-holders, receipts, assets and surplus; and includes as risks assumed only the number and amount of policies actually issued and paid for in the accounts of the year.

THE ASSETS ARE INVESTED AS FOLLOWS: Real Estate and Bond & Mortgage Loans, \$81,345,540 48. United States Bonds and other Securities, 57,661,455 78. Loans on Collateral Securities, 10,223,903 90. Cash in Banks and Trust Companies at Interest, 5,070,153 03. Interest accrued, Premiums Deferred, etc., 5,208,085 49. \$159,507,138 68.

I have carefully examined the foregoing statement and find the same to be correct. A. N. WATERHOUSE, Auditor.

From the Surplus a dividend will be apportioned as usual.

REPORT OF THE EXAMINING COMMITTEE.

Office of The Mutual Life Insurance Company of New York. January 25, 1892. At a meeting of the Board of Trustees of this Company, held on the 23d day of December, ultimo, the undersigned were appointed a Committee to examine the annual statement for the year ending December 31, 1891, and to verify the same by comparison with the assets of the Company.

The Committee have carefully performed the duty assigned to them, and hereby certify that the statement is in all particulars correct, and that the assets specified therein are in possession of the Company. In making this certificate the Committee bear testimony to the high character of the investments of the Company and express their approval of the system, order, and accuracy with which the accounts and vouchers have been kept, and the business in general is transacted.

H. C. VON POST, ROBERT SEWELL, GEORGE BLISS, J. H. MERRICK, JULIEN T. DAVIES, D. C. ROBINSON, JAS. C. HOLDEN.

ROBERT A. GRANNISS, VICE-PRESIDENT. WALTER R. GILLETTE, General Manager. FREDERIC CROMWELL, Treasurer. EMORY MCCLINTOCK, Actuary.

T. & H. K. MERRITT, Managers 31, 32, 33 BANK OF COMMERCE BUILDING TORONTO.

The annual meeting of Willis Church congregation, Clinton, was held in the lecture room of the church, on Thursday evening, the 18th ult. Mr. John McGarva, presided and James Scott acted as secretary. The various reports were presented and passed. These prove the congregation to be in a prosperous and healthy condition. The report from the Session showed that notwithstanding the large number of removals and deaths which had occurred during last year, the membership was as large as at the beginning of the year. There were contributed for missions and colleges of the Church, by the congregation, including the various missionary organizations and the Sabbath school, \$778. The Woman's Foreign Missionary Society reported the best year in its history, attendance better, contributions larger and all the members taking a deeper interest in the work. The report of the trustees showed that the finances of the congregation were in satisfactory condition, the receipts (not including the receipts of the missionary societies or Sabbath school) amounted to \$2,631 65, made up of balance from preceding year \$52.92, pew rents \$1,030.45, ordinary collections \$652.55, special collections \$362.08, collections at communion

\$137.26, and anniversary collection \$296.39, and the expenditure amounted to \$2,473.19 (including painting the manse, taxes thereon and insurance for three years on the same), leaving a balance on hand of \$158.46. Messrs. W. Coats, Alexander Watt, and Alexander Ewing retiring trustees were re-elected for a term of three years, and Mr. George D. McTaggart was appointed trustee to complete the unexpired term of M. McTaggart, deceased. Messrs. John McGarva and James Scott were re-appointed auditors. It was decided, in pursuance of a suggestion contained in the report of the Session, that the congregational year end with the calendar year, and that the annual meeting be held in January as soon after the close of the year as possible. The meeting was marked by a disposal of the organ question. A committee from the congregation was appointed with power to solicit subscriptions, purchase and place in the church such instrument as may be deemed suitable under the direction of the Session and trustees. It was also decided to obtain leave for the immediate use, at the prayer meetings, of the Sabbath school organ. The meeting was closed with the benediction.

Home; or ?

A seasonable and a serious question for many. The "cold" of the autumn has developed into disease. Business or society—the winter's confinement, or its weather, has made them weak and depressed. The family physician looks grave, and finally says a change of air is "the only thing." Where shall it be? The Seashore, the Mountains, the South, all have their features, but Home, sweet home, has comforts of its own—not to be found in the world elsewhere. The matter of expense also often makes the full cup of trouble overflow.

To any such, reluctant to go away, we would say, investigate what science and skill can do for you right where you are. The Home Treatment of DRs. STARKEY & PALEN will give you a change of air in your own room. Their COMPOUND OXYGEN is richest air, charged with magnetism—full of ozone. It is life for the lungs, blood and nerves; not a drug to tax the weak system.

We invite the fullest investigation from all. Twenty-three years of success grounds our confidence. We offer a book of explanation and of the most convincing proof. Before you leave home, remember that if a change of air will benefit you, it can be had where you are; if relief and ease is only possible, you can get it at home, where it will be relief indeed. The book is to be had for the asking only.

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ECONOMY, EQUITY, STABILITY, PROGRESS.

THE

Ontario Mutual Life.

ESTABLISHED, 1870.

DOMINION DEPOSIT \$100,000.

Table with 2 columns: Assurance details and Amount. Rows include: Assurances in force, Jan. 1st, 1892 (\$14,934,807); Increase over previous year (1,224,007); New Assurances written in 1891 (2,694,950); Cash Income for 1891 (547,620); Cash Paid to Policy-Holders in 1891 (211,607); Assets, Dec. 31st, 1891 (1,959,031); Reserve for security of Policy-Holders, Dec 31st, 1891 (1,780,775); Surplus over all Liabilities, Dec. 31st, 1891 (155,559).

LIBERAL CONDITIONS OF POLICIES.

- 1. Cash and Paid-up Values guaranteed on each policy.
2. All dividends belong to and are paid only to policy holders.
3. Premiums payable during the month in which they fall due.
4. Policies are incontestable two years from date of issue.
5. No restriction on travel, residence or occupation.
6. Lapsed policies may be revived within six months after lapse.
7. Death claims paid at once on completion of claim papers.

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British and Foreign.

COL. GRANT, the celebrated African explorer, who died recently, was the son of the parish minister of Nain.

THE Rev. Thomas Gordon has been elected to Edgerton Parish Church, in succession to the late Rev. John Fergusson.

DR. RYER, the Bishop of Liverpool, has become one of the vice-presidents of Dr. Barnardo's Homes for destitute children.

THE Rev. A. C. Fullarton, of Buchanan Memorial Church, Glasgow, has, with his wife, started for a tour in the Holy Land.

A FRENCH expedition is being formed of architects and archeologists to explore the site of the ancient palace of Croesus at Sardis.

A GIFT of \$5,000 has been made by the Misses Jane and Susan Carmichael for the renovation of Mains and Strathmartine Free Church.

A CALL has been given to Rev. John Galley, of Ardsay, Newtown, Stewart, by the congregation of Fildard and Clonmel, Presbytery of Munster.

AN excellent portrait in oils of the late Rev. Dr. Adolph Saphir has been presented to the Church at Notting Hill, London, of which he was once minister, and will be kept in the vestry there.

THE Rev. William Sorby, of Kilsyth, has died while still in active work at the great age of eighty-three years. Mr. Sorby was a Yorkshireman. He began his ministry as a New Connexion Methodist.

THE British Museum will publish their third edition of Aristotle's "Constitution of Athens." It is revised throughout, and is to contain a complete collation of the recent German and Dutch editions.

PROFESSOR WEBER, of the Evangelical School at Smyrna, has published an essay on the most ancient church of Asia Minor, which he thinks must be represented by the ruins on the Acropolis of Calene.

THE Rev. J. Craig, B.D., late assistant to the Rev. A. Laidlaw, of St. George's in the Field Church, Glasgow, has been ordained to Whitburn Church, in succession to Rev. J. A. Ireland, now of Gartsherrie.

At Longsight, Manchester, the Sunday school anniversary sermons were preached by Dr. Monto Gibson to large and attentive audiences. Dr. Gibson also spoke at the usual Pleasant Sunday Afternoon gathering.

THE Rev. George T. Purves, D.D., pastor of the First Presbyterian Church of Pittsburgh, Penn., has decided to accept a call to the Chair of New Testament Literature and Exegesis in Princeton Theological Seminary.

It is hoped that a third congregation will soon be formed in Leeds, a mission station at Kirkstall Road having of late made rapid progress. The station has been placed under the care of the Church Extension Committee.

THE favourite nominations for the Chair of Practical Training in the U.P. College are Rev. Dr. Whitelaw, Kilmarnock; Rev. Dr. Oliver, Glasgow; Rev. John Smith, Edinburgh, and Rev. A. Hislop, Helensburgh.

SERVICES in connection with Mr. Spurgeon's funeral were held in various places in Scotland, including the Free Assembly Hall and St. Thomas Episcopal Church, Edinburgh, Free Church at Wick, Trinity Free Church, Aberdeen, and several other places.

AT the first anniversary of the induction of Rev. M. D. MacGillivray to Union Church, Glasgow, it was reported that the membership had increased by between sixty and seventy, bringing the total up to 540. The financial reports were also highly satisfactory.

IN response to a minister's offer of \$500 a year for three years towards the support of a new missionary for India, if the remaining sum necessary be subscribed, Rev. William Park has received promises of \$960 a year for three years and \$125 for initial expenses.

DR. FRASER was a sturdy Highlander, and used to say that he never felt the cold. He was out within a week of his death, wearing only a thin overcoat. Some think he received his fatal chill while walking home from his church on the previous Monday night.

SOME months ago the Presbyterians of Strathclyde resisted the proposal that a new public cemetery should be consecrated by the bishop of the diocese, and now see their action justified by the decision of the English Queen's Bench in the Headingley Township case.

THE Rev. Alexander Davidson, M.A., Cleator Moor, in the Presbytery of Carlisle, died recently. His illness had been reported to the Presbytery the previous week, and a three months' leave of absence granted. Mr. Davidson was ordained at Cleator Moor in 1866.

ABERDEEN U.P. Presbytery has accepted the resignation of Rev. Charles Connor, of Old Meldrum, who is leaving for Australia. The following nominations for the Chair of Practical Training were made: Rev. John Smith, M.A., of Edinburgh, and Dr. Oliver, of Glasgow.

THE Society for Assisting the Orphans of Ministers and Missionaries in the Irish Presbyterian Church has now \$62,090 invested. During the past year \$2,500 were given in grants and \$1,950 added to the investments. The present year starts with a balance in the bank of \$1,810.

ST. JOHN'S WOOD congregation, London, Rev. Dr. Monto Gibson's, last year excelled itself in giving, in honour of the Moderatorship of its respected minister. Its total income reached the large sum of \$30,470. Including the mission members at Kilburn, the number of communicants stands at 1,133, being an increase of eighty-six on the preceding year.

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FOR THE WEARY

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HOUSEHOLD HINTS.

POTATO GRIDDLE CAKES.—Four raw potatoes grated, two eggs, yolk and white beaten separately, one-half teaspoonful salt, one-half salt-spoon pepper. Flour enough to hold together, about one tablespoon. Fry hot butter.

COCOANUT CREAMS.—Pinch off a large piece of the "dough" and knead the grated cocoanut into it until thoroughly mixed. Roll about three-quarters of an inch in thickness and cut in squares or bars. Put on paraffined or buttered paper to dry.

FRENCH DISH.—Take about two cupfuls each of chopped veal and ham, soak two cupfuls of bread crumbs in one of boiling milk, season and mix together with two well-beaten eggs, put into a well-buttered dish or mould, and bake for half an hour, not allowing the crust to become too hard, turn out on a platter and serve hot.

SPANISH BISCUITS.—Eight eggs, six ounces of pulverized sugar, one-half pound of flour, the grated zest of one lemon. Beat the yolk of the eggs as light as possible, then stir in the sugar, then beat the whites of the eggs to a stiff froth and mix this lightly with the sugar and the yolks; lastly stir in the flour and the lemon zest; beat the whole thoroughly well together, drop the mixture on paper, place this on a tin and bake in a moderate oven.

POTTED BEEF TONGUE WITH CHICKEN.—Take the meat off a chicken, but do not use the skin or sinews; chop and pound well with a pound of tongue; boil the bones to make a glaze and moisten the meat with it; season with salt, pepper, nutmeg and a spoonful of butter; after pounding well and running through a sieve, press it in pots; stand the pots in a stew-pan of hot water; let them steam thirty minutes, then cool; wipe dry and cover with hot butter.

ALMOND OMELET.—Four eggs, three tablespoonfuls of cream, two ounces of butter, one dozen sweet almonds (blanched and pounded), sifted sugar. Beat the eggs and the cream together; put the butter into an omelet-pan, and when it becomes melted and very hot pour in the eggs, stirring gently until they begin to stiffen; then loosen the edges of the omelet from the pan, spread the pounded almonds on the top and fold it over neatly. When done, place on a hot dish, strew the sifted sugar over it and serve.

BRAISED BEEF.—Take a piece of rump steak an inch thick and fry slightly in butter on both sides; add enough hot stock to just cover the steak; season with pepper, salt and a sprinkle of herb; add also a carrot and a sliced onion; let it simmer slowly an hour and a-half or two hours; put a piece of butter and some flour in another sauce-pan and add the gravy in which the steak was stewed and a little tomato catsup; lay the steak in a platter, arranging the carrot neatly round it, then pour over it the hot sauce.

CUBAN CHOCOLATE.—Measure the milk, allowing a teacupful for each person; put this on to boil; when boiling add about two ounces of sweetened and flavoured chocolate; as it boils up use a stick with a long handle with a corrugated ball on the end, the size of an orange, to froth it with, turning the stick back and forth between the palms of the hands. Let it boil up three times, stirring down with the stick each time. Remove from the fire, and turn the stick until thick froth is on top. It is perfect, made in this way.

A PRUNE PUDDING.—One-half pint of flour, a little milk, two eggs, a pinch of salt, one-half pound of prunes. Beat the flour with a little milk to a smooth paste; then beat the eggs well and add them; also the pinch of salt and sufficient milk to make a thick batter. Simmer the prunes in water and when they become soft drain off the water, stone them, sprinkle them with a little sugar and stir them in the batter. Now have a pudding-cloth scalded and wrung out; flour it, pour the batter into it, and tie it up, leaving room for the pudding to swell. Have your pot of water boiling hot, put the pudding in, and allow it to boil steadily for two hours. When done, dip up and serve hot with a sweet sauce.

DELICIOUS SPONGE CAKE.—A delicious sponge cake is made with twelve eggs, a pound of sugar, half a pound of flour and the juice of a lemon. Beat the yolks of the eggs with the sugar and add the lemon juice. Beat the whites of the eggs to a stiff froth, and add them alternately with sifted flour. Beat the cake thoroughly with a whip. Do not attempt to use a patent beater for either the eggs or the batter of sponge cake, but use a sponge cake whip. Pour the cake into square tins. Sift or dredge a little powdered sugar over it before putting it in the oven.

SCALLOPED FISH.—Break one pound of broiled fish, cold, into small pieces, carefully removing the bones and skin; add one gill of milk, one gill of cream, one tablespoonful of flour, one-third of a cupful of bread crumbs; boil the cream and milk, and mix the flour with one cupful of cold milk and stir into the boiling cream and milk; season to taste with salt and pepper; put a little of the cream sauce in the bottom of a small pudding dish, then a layer of fish seasoned with salt and pepper, then another layer of sauce and another of fish; finally cover with the bread crumbs and bake until brown. This quantity will require about twenty minutes cooking.

TURKEY SCALLOP.—Take a quantity of cold turkey and chop fine; put a layer of bread crumbs in the bottom of a buttered dish, and moisten with a little milk; then add a layer of turkey with bits of the dressing and small pieces of the butter on top, sprinkle with pepper and salt; then another layer of bread crumbs, and so on till the dish is nearly full; add a little boiling water to the gravy left over, and pour it on the turkey; then for a top layer crust beat two eggs, two tablespoonfuls of milk, one of melted butter, a little salt, and cracker crumbs sufficient to make thick enough to spread on with a knife; put bits of butter over and bake three-quarters of an hour, with a tin plate over it; about ten minutes before serving remove the plate and brown slightly; chicken is also served in this style.

NEWMARKET PUDDING.—One pint of milk, three ounces of sugar, a small piece of stick-cinnamon, the thin rind of half a lemon, five eggs, a bay leaf, thin slices of bread and butter, currants, stoned and chopped raisins. Put the milk in a saucepan with the sugar, the cinnamon, the lemon rind and bay leaf, and let it boil very gently for ten minutes. Then take it from the fire and when it grows cool stir into it the well-beaten yolks of the five eggs and the whites of three of them. Now beat all thoroughly together and strain the mixture through a fine hair sieve or tamis. Butter a pudding dish and place in it a layer of the bread and butter, and on top of this a layer of the currants and chopped raisins, and so repeat the layers until the dish is three-fourths full. Then pour the custard over the top, let it stand for half an hour, for the bread to soak, and bake in a moderate oven till done, which will take from half to three-quarters of an hour.

STUFFED PARTRIDGE.—Select plump, tender birds; sprinkle a small pinch of salt and pepper in each; to stuff six birds take three tablespoonfuls of finely-minced, mellow old ham, three tablespoonfuls of finely minced cold chicken, one gill of melted butter; salt and pepper to taste, and moisten with a little sweet cream; stuff the birds well, fastening their legs down, as for roasting a chicken; rub them over with butter and put them in a pan that just holds them conveniently; sprinkle on a little salt and pepper, and dredge lightly with flour; cut in pieces and put in a pan half a pound of butter, one pint of cold water and set in a very hot oven, where they should cook in half an hour; from time to time baste with the gravy in the pan; brown the backs of the birds first, then turn them over and again dredge with flour, and brown well, frequently basting as before; if the gravy is thick enough add a little flour, creamed smooth; serve the birds as soon as done; it requires fresh butter and plenty of it to develop the fine flavour of the birds.

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**MARRIED.**  
On February 23rd, at the residence of the bride's father, by the Rev. James Fraser, Thos. H. Davidson, of Norman, Ontario, to Nellie J. Webster, of Cushing, Que.

At the residence of the bride's mother, on the 26th ult., by the Rev. J. Edgar Hill, John J. C. Ward to Elizabeth Barclay, daughter of the late R. J. Reekie.

At Huntingdon, P.Q., by the Rev. James Barclay Muir, A.M., on the 27th February, Mr. Samuel Carson, agent, Port Lewis, to Annie, second daughter of the late Mr. Lewis Will, Methlick, Aberdeenshire, Scotland.

On March 1, at Crescent Street Presbyterian Church, by the Rev. A. B. Mackay, Davinia Douglas (Nene), third daughter of the late Geo Hart, to Charles Osborne Palmer, jr., both of Montreal.

**DIED.**  
On February 29, Walter Craigie Hamilton, youngest son of Walter Cassels, Q.C.

At 142 Bloor street west, Toronto, on Tuesday, March 1st, Minnie, eldest daughter of Andrew Jeffrey, hardware merchant.

On March 1, at 115 George street, Hamilton, Charles Robertson, M.A., Principal of the Collegiate Institute.

MEETINGS OF PRESBYTERY.

**BARRIE.**—At Barrie, March 22 at 11 a.m.

**GUELPH.**—In Knox Church Galt, on third Tuesday of March, at 10.30 a.m. Conferences on State of Religion, Sabbath Schools and Temperance.

**HAMILTON.**—In Knox Church, Hamilton, on Tuesday, March 15, at 9.30.

**MINNEDOSA.**—At Metawa, Monday, March 14, at 3 p.m.

**MONTREAL.**—In Convocation Hall, Montreal, Tuesday, March 15, at 10 a.m.

**OWEN SOUND.**—In Division Street Hall, Owen Sound, Tuesday, March 15, at 10 a.m.

**OTTAWA.**—In St. Andrews Church, Ottawa, Tuesday, March 22, at 2 p.m.

**PARIS.**—At Ingersoll, March 15, at 12 m.

**PETERBOROUGH.**—In Mill Street Church, Port Hope, March 22, at 9.30 a.m.

**SARNIA.**—In St. Andrews Church, Sarnia, on third Tuesday in March, at 10 a.m.

**WHITBY.**—At Pickering, April 19.

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The regular Half-yearly Meeting of the Home Mission Committee will be held in  
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Toronto, on TUESDAY, the 29th MARCH, at 9.00 a.m.  
The Executive and Sub-Committee on Augmentation will meet on Monday evening, the 28th, at 7.30 p.m.  
All monies for Home Missions and Augmentation should be in Dr. Reid's hands by the 25th March.  
Extract minutes of Presbyteries applying for grants, and the names of missionaries applying for work during the summer, or for long periods (duly certified by Presbyteries), should be sent to Dr. Warden, or the Convener, not later than the 25th March. This applies to missionaries at present labouring in Presbyteries, who desire re-appointment, as well as to new applicants.  
**WM. COCHRANE,**  
Convener H. M. C.  
Brantford, 1st March, 1892.

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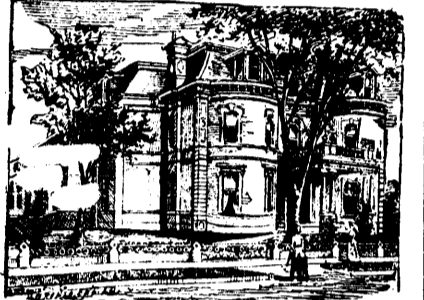
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