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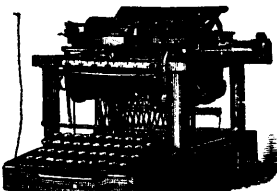
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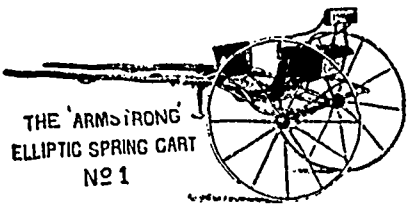
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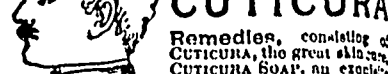
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# THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, APRIL 27th, 1892.

No. 17.

## IMPROVED CLASS ROLL

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## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared in response to the demands for something more complete than could heretofore be obtained, by the Rev. T. F. Patheringham, M. A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 20 cents each. Address—

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## Notes of the Week.

DR OTTO PELFIDERER, professor of Systematic Theology at Berlin, is to be the next Gifford lecturer in Edinburgh University. He holds a prominent place among continental theologians and Biblical critics, and was Hibbert lecturer in London in 1885.

THE jubilee of the Scottish Church Disruption, which is to be celebrated next year, falls on the same day of the week and of the month as the day on which the event happened—Thursday, May 18. Rev. Dr. Laird says there are forty-six still alive of the 474 ministers who came out, and thirty-seven of them, he thinks, have seen their jubilee.

MR. ALEXANDER ALLAN, of James & Alexander Allan, shipowners, Glasgow, died recently at Blackwood House, near Lesmahagow, in his sixty-seventh year. He was predeceased by his wife on the 18th of February last. Mr. Allan was an elder in Wellington United Presbyterian Church, Glasgow. He was a director of the Scottish Temperance League, and was a liberal supporter of benevolent and religious work.

THE Rev. Lewis B. Paton, of East Orange, N. J., a graduate of Princeton College and Seminary, has been invited to the chair of Old Testament Languages and Literature in Hartford Theological Seminary, made vacant by the departure of Professor E. C. Bissell to take the chair of Biblical Theology in McCormick Seminary, at Chicago. Mr. Paton is a young man, but has already won a high place among Oriental scholars. He has been for two years in Germany making a special study of Hebrew, Assyrian, Arabic and cognate languages.

THE announcement of the death of Dr. Colingwood Bruce, of Newcastle, the learned historian of the Roman Wall, a contemporary says, will be received with deep regret, for Dr. Bruce was as much beloved for his truly Christian character and life as admired for his great, and in some ways unique, accomplishments. He had reached the age of eighty-two. Dr. Bruce, though never an ordained minister, was one year Moderator of the Synod of the Presbyterian Church of England. He was an elder in the congregation of the Rev. Richard Leitch at Newcastle, and frequently preached.

THE *Christian Leader* says. It is the penal quality of sensuality and insobriety that they weaken and destroy the will, so that it fails to respond to the behests of an aroused conscience. Moral suasion becomes powerless except to kindle remorse, and the last state of the man is worse than the first. Inebriety hardens into a disease, mental and physical, and the confirmed drunkard's case is hopeless if he cannot be brought under the sway of a stronger will that will break the spell that defames and subjected to such medical treatment as will supply innocent counteractives and compensations to his cravings. It is in this direction that the strong advocacy of temperance by a large number of doctors has led them, for cure as well as prevention is required to meet the present evil of drunkenness. The Society for the Study of Inebriety is on the right track. We are glad to see that in the colonies, said to be worse than ourselves, the question of alcoholism is receiving attention.

THE *British Weekly* says. After labours extending over more than thirty years, the complete revised edition of the German Bible has been published by Canstein's Press in Halle. The work has been carried out with the utmost caution, the diction of Luther's Bible being interfered with as little as possible. Obsolete expressions are removed, but archaisms are occasionally allowed to stand, and the spirit of the old version is well preserved. The New Testament, which was published separately in 1870, has already gone through fifty-nine editions. There has been no question of superseding Luther's Bible. That great work is not only the chief monument of German literature, it enshrines a period of history. Begun at the Wartburg and carried on with eager haste at the professor's house in Wittenberg, it is regarded by the masses with affectionate veneration. A revision was necessary, for the first translation was made under many disadvantages. But for the people at large there can be only one German Bible.

THE New York *Independent* says. The election of an almost solid anti-Briggs delegation to the Presbyterian General Assembly from the New York Presbytery is regarded by some as a great surprise. The Presbytery dismissed the charges against him last November, and now it turns around, we are told, and elects as commissioners men who will take ground against him in the General Assembly. It is not strange at all when the facts are considered. The Presbytery, weighing all considerations, deemed it wisest and best last fall not to proceed to try Professor Briggs. They evidently believed, after his statement, that he would be more careful in his utterances in the future, and that to drop the matter at that stage would stop further agitation and further cause for complaint. But Dr. Briggs was not more guarded. He delivered a series of lectures which some regarded as more objectionable in some respects than the Inaugural Address; he treated the Presbytery's decision as though it were a vindication. The majority of the Presbytery evidently do not approve his utterances, and do not want his champions to represent them in Portland. This, we take it, is the meaning of the vote on commissioners recently.

PRINCIPAL BROWN, in his closing address at Aberdeen College, warned the students against that worst of all forms of scepticism—the scepticism of those who, while professing the faith of all orthodox Christendom, preach it so as to lead to a doubt if they believe it. At the root of it lay a desire to naturalize all in revelation. They threw the great historical transactions of the Old Testament into a state of solution, and the Pentateuch, on which rested the whole edifice of the Jewish dispensation, and with it Christianity itself as our Lord taught it, they turned upside down. In Edinburgh Principal Rainy in his address at the close of the New College dealt with university reform. He thought the selection of studies required for a degree in arts was a remarkable and worthy combination of lines of knowledge and training capable of very vigorous defence, and for his part he would not say that the alternative course now to be open to the student would always be wisely selected by him. But on the whole the change was for the better. More freedom and concentration would be brought into undergraduate studies, with the result that the new system might develop a greater variety of type of outlook and intellectual character than the old did.

THE following pungent paragraph appears in a report on the State of Religion presented to the Synod of Hamilton and London at its meeting in Stratford last week. Our country at present is cursed and dishonoured by political corruption. It is carried on so systematically that it might be classed as one of the fine arts. Satan's insinuation against Job that he was bribed or bought was a base lie, but even the father of lies would for once tell the truth if he should now say that many in our land can be bribed and bought, and he might safely include in the statement constituencies and

provinces, and yet, in the face of this, we are expected to believe that the state of religion is improving. Look at a map of our Province and see the shape of some of the constituencies. They look as if their boundaries had been marked out by chain lightning. We all know why they are so irregular; and still professedly Christian men chuckle over it and say, "It's so clever," and many of our young people are taught to believe that it is an evidence of great ability, and are encouraged to imitate the conduct of men so devoid of moral principle as to resort to such base methods to keep themselves in power, and also to deprive their fellow-citizens of their just rights.

THE American evangelists, Messrs. Moody and Sankey, have brought their Scottish campaign to a close with several meetings in the Free Assembly Hall, Edinburgh. The building on each occasion was crowded to suffocation, and even the Free High church next door was insufficient to accommodate the overflow meetings. In an interview with a representative of the *Scottish Ledger*, Mr. Moody said that during this visit to Scotland he had found greater spiritual life among the people and more Christian work being carried on than during his former visits. A number of Established Church doors had been closed to him during his last visit but this time he had preached in as many such churches as those of other denominations. He believes that before Scotland can be raised very high one-roomed houses must cease in the land. He is also emphatic on the subject of workmen's hours. These must be reduced. He found much of the religious indifference at many places he visited to be due to the excessive hours of labour. He is annoyed at the reports of his decrying an educated ministry. He, on the contrary, believes in it, but it ought to be supplemented by a band of Christian workers thoroughly trained for evangelizing the masses. Mr. Moody has gone to France to join his wife and family. After a rest he will return to England and conduct a short campaign there. He will also be present at the great open-air meetings at Fenaghy, near Belfast, in July, and may visit several other parts of Ireland. Mr. Sankey goes to Liverpool to meet his wife. He will resume work with Mr. Moody in England.

THE Belfast correspondent of the *British Weekly* writes: The time has again come round for the closing of the theological session in the colleges of the General Assembly at Belfast and Derry. It is at the closing function in Belfast that the degrees in Divinity granted by the Presbyterian Theological Faculty are publicly conferred. This year four ministers are to receive this honour, viz., the Rev. Oliver Leitch, Letterkenny; the Rev. James Maxwell Rodgers, M.A., Derry; the Rev. William Moore, M.A., Principal of the Missionary Training College, Puerto Santa Maria, Spain; and the Rev. Samuel Robinson, M.A., St. Kilda, Melbourne. Mr. Moore and Mr. Robinson were both students of theology in the Belfast College. The Training College at Puerto Santa Maria, of which Mr. Moore is Principal, is that lately taken over by the Irish Presbyterian Church from the United Presbyterian Church of Scotland. The closing address in Belfast is to be given by Dr. Watts, on Dr. Driver's "Introduction," and the projected International Library of which it is the first volume. He adds. In connection with the ministerial jubilee of the Rev. Dr. Johnston, Belfast, to which reference was made lately, it has been determined by the members of the congregation of Townsend Street to perpetuate his memory for themselves by a marble bust to be placed in the vestibule of the church, and by a large oil portrait to be placed in the church library. Mrs. Johnston is to be included on the canvas. The bust is to be committed to Mr. Bruce Joy, of London, who is a Belfast man. Dr. and Mrs. Johnston, being both philanthropists in the best sense of that term, strongly urged that the money to be expended on the bust and portrait should be devoted to some Presbyterian charity, but the congregational committee insisted upon having its way in the matter, and consent was given.

## Our Contributors.

### THE MOST COMMON THING IN THE WORLD.

BY KNOXIAN

In a meaty essay on the "Personality of the Preacher," Phelps says that for want of a subtle, indescribable something in a preacher the people who hear him are often

PLEASED BUT NOT SWAYED

The sermon may be "thoughtful, logical, ornate, practical and not perceptibly deficient in spirituality," but it elicits nothing more than some of the usual commonplace criticisms. The people go home saying, "That was a good sermon—what is the news?" They are pleased enough but not swayed in any direction. They liked the sermon and the preacher well enough, but neither preacher nor sermon is going to have the slightest possible influence on their hearts or lives. So far as practical results are concerned, they might just as well have never seen the preacher nor heard the sermon.

Where is there a Church-going man who does not know that this is sadly true. There is nothing more common than to see people pleased with sermons that do not sway them. In fact some of them like sermons all the better if they have no swaying power. Too many hearers want to be soothed rather than swayed.

Were preachers the only men who often please but do not sway they might well despair. The fact is, pleasing without swaying is one of the commonest things in the world. All men who try to influence their fellow-men often please when they cannot sway.

The Hon. Mr. Smoothbore is a pleasant kind of public man. He is a good speaker, and can present his own side of a question without rasping his opponents. He goes out to a rural school section and addresses a public meeting. The people like him. He is bland and courteous and seemingly fair. His opponents say, "Pleasant man, Smoothbore, glad I went to hear." There is a general shake hands and generous cheer when Smoothbore gets into his carriage and drives off. On his way home he chuckles to himself and says, "I have bagged every vote in that neighbourhood." When the ballots are counted there is a large majority against Smoothbore. He pleased the electors but did not sway them.

Mr. Blackstone, Q.C., addresses the jury for the plaintiff and makes a good impression all round. He has a good voice, a pleasant manner, makes points neatly, and on the whole is an effective man. When he sits down he feels reasonably certain that his case will succeed. After a while the jury come out with a verdict for the defendant. Blackstone pleased the jury but did not sway them.

On one side of the counter stands a bevy of ladies looking at spring goods. On the other stands an obliging salesman, anxious to turn some of the goods into money. He shows the ladies anything with an amount of patience that might make Job turn in his grave, but they don't buy anything. After a while they bow themselves out, saying that the goods and the clerk were very nice. They were pleased but not swayed into spending fifty dollars apiece. Had each one bought a twenty-dollar bonnet the firm would have been much better pleased.

Our Matilda Ann has just had her first proposal. The young man was greatly worked up and he said the most impressive things. One of his mildest declarations was that in no conceivable way could he live without her. To him the alternative was death or Matilda Ann. Matilda Ann was pleased enough to have a proposal, in fact she decidedly enjoyed it, but as she was rather youthful and the young man's financial resources were rather slim, she decided to continue in close relations to the maternal side-board for a while longer. She was pleased but not swayed.

The Rev. Dr. Apollon went out into the country to hold a missionary meeting. The people were very glad to see him, and gave him a very appreciative hearing. At the close of the meeting one of the elders took him home to dinner, and the doctor and the elder's family and a few friends had a good dinner and a fine time generally. The Doctor went home in good humour and the people said his visit would be long remembered. Next Sabbath, when the missionary collection was counted, the amount was a few cents less than the collection of last year. The Doctor had pleased the people immensely, but he had not swayed them to any great extent.

The pastor called one Monday to see why a careless family had not been at Church for a long time. The family were glad to see him. They belonged to that large and growing class who look upon pastoral visits as social rather than religious. They asked the pastor to come often and bring his wife with him. He asked them to come to Church more regularly. They didn't. They were greatly pleased with their minister's visit, but were not swayed by it into regular attendance at Church. It is not easy to sway some people in the right direction.

The surest way to please some people is to gull them. The merchant, lawyer, doctor, minister, or any other man who proceeds on the principle that a large number of people like to be gulled, provided the gulling is done in a way that flatters their vanity, has a hundred chances to one at the start against a plain, straight, honest man who works in a plain, above-board way. Did you ever notice how people love to be gulled about their medicine? The greater the quack the farther they run after him and the more readily they give him their money. Did you ever notice how certain kinds of peo-

ple crowd after a religious impostor? He may be, and often is, a down right blackguard. His life may have been one huge, continuous fraud. He may be, and often is, a lecherous scamp. But if he says he has had a revelation from heaven, though all his revelations come from the other place; if he pretends to work miracles; if he poses as a converted Jew or proposes to unfold the mysteries of nunnery life, the crowd will follow him, at least for a time. In that crowd on a Sabbath evening you may see one or two bald-headed elders, a number of class leaders, an occasional Church warden, and possibly a retired minister, generally a Methodist. People who would not allow their daughters to attend a quadrille party in a decent man's house on any account will allow them to associate quite freely with any dirty tramp that may be making a living as a religious fraud. For a short time a religious Barnum is the most popular kind of a man that can visit a community of a certain kind.

Moral. Always aim at swaying people in the right direction rather than at merely pleasing them.

### THE ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

The Sabbath School Committee of the Presbyterian Church in Canada met in the Board Room of the Y. M. C. A., Toronto, on the 6th and 7th inst. A large amount of important business was transacted, of which the following is a summary.

The following statement is correct up to March 28th

#### GENERAL EXPENSES.

|   |           |
|---|-----------|
| Total amount paid out:—                 |           |
| Unpaid bills of last year.....          | \$170 04  |
| Expenses current year.....              | 472 74    |
|   | -----     |
|   | \$649 38  |
| Bills still unpaid.....                 | 222 53    |
| Probable further outlay before April 30 | 100 00    |
|   | -----     |
|   | \$ 971 91 |
| Balance on hand, May 1, 1891 ...        | \$ 6 89   |
| Contributions since received.....       | 531 51    |
|   | -----     |
|   | 538 40    |
| Amount still required ..                | \$ 433 51 |

#### HOME STUDY LEAFLET

|                             |           |
|-----------------------------|-----------|
| Subscriptions paid.....     | \$189 92  |
| due.....                    | 96 59     |
|                             | -----     |
|                             | \$ 286 51 |
| Printer's bill to date..... | 174 53    |
|                             | -----     |
| Balance credit.....         | \$ 111 98 |

The opinion was unanimously expressed that congregations as well as Sabbath schools should have the privilege of contributing to the support of the work, and a recommendation is to be inserted in the report to the General Assembly giving expression to this view. Meantime schools which have not yet contributed are urgently requested to do so at once, so that there may be no deficit on April 30th, when the books are closed.

Successful candidates who have already taken one or more medals are to be allowed to exchange subsequent medals for a book prize of equal value.

Candidates who wrote essays this year on "The Life of Peter" are allowed their marks and the privilege of writing on "The Life of John" at next examination.

The Committee will ask the Assembly to add the following department to the course of Higher Religious instruction.

#### DEPARTMENT V.—TEACHERS' COURSE.

A. A weekly study of the International Sunday School Lesson.

B. A supplementary course covering three years:—

*First year, 1893.*—The principles and practice of teaching as applied to Sunday schools. Text-Book, "The S. S. Teacher's Hand-book," by Thomas Morrison, M.A., LL.D., Principal of the Free Church Training School, Glasgow.

*Second, 1894.*—Christian Evidences. Text-book, "A Primer of Christian Evidence," by R. A. Redford, Professor of Systematic Theology and Apologetics, New College, London. One of the International Sunday School Normal Text-books.

*Third, 1895.*—"The Bible the S. S. Text-book," by Alfred Holborn, M.A., one of the International S. S. Normal Text-books.

It is proposed, in connection with this course, to issue a weekly *Teachers' Preparation Leaflet* and an examination paper at the close of every quarter. Each year a certificate will be given to those who have successfully pursued its allotted studies, and at the end of the three years the annual certificates will be exchanged for the diploma. No prizes or medals will be given in this department.

It is also intended that the supplementary course shall occupy but six months of the year, so that the only work to be followed up during the whole year is the weekly preparation of the lessons.

Further suggestion is made that the most competent persons in each school, or congregation, should be assigned special work in the study of special departments of the lesson, such as lesson outlines suited to the teaching of the several grades of scholars, exegetical and verbal difficulties, geography, manners and customs, doctrines, etc.

The expenses of the department to be met by a small fee from those who take the course.

The Convener stated his intention of retiring from the

chair at next Assembly, as the work was now very burdensome. A committee was appointed to consider the best manner of arranging the whole work of the committee and prepare a recommendation, to be submitted to a meeting in Montreal next June.

In order to increase the usefulness of the *Home Study Leaflet* as an adjunct of the Scheme of Higher Religious Instruction it was decided to place upon it from week to week one or more of the questions of the Shorter Catechism assigned in the Doctrinal department of the Scheme.

The thanks of the committee are due to the Y.M.C.A. for the free use, once more, of their commodious Board Room.

T. F. FOTHERINGHAM, Convener

### SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WALES, D. SC., OF KNOX CHURCH, OWEN SOUND.

A TRIP TO THE SOUTH-EAST COAST CONTINUED—CANTERBURY CATHEDRAL; MISS MULOCH; ARCHBISHOP TAIT; ETC., ETC.

The vital relation of this grand edifice to the life—intellectual, spiritual, and temporal, of the passing centuries, is witnessed by the fact that eighteen of its archbishops have been canonized; nine of its dignitaries have been appointed cardinals, twelve of them Lord Chancellors of England, four of them Lord Treasurers, one Lord Chief Justice, and nine Chancellors of the University of Oxford.

Canterbury is approached from London by the South-Eastern and the London-Chatham and Dover Railways; and a line, six miles in length, connects it with Whitstable, a small harbour on the north coast of Kent, which is its port for trade purposes. This metropolitan city is visited each year by increasing crowds of pilgrims from all parts of the world. Its interest increases with the increasing study of history, and from time to time new discoveries are made which throw fresh light upon its antiquities or architecture. Canterbury occupies the site of the Roman Durovernum, a city established upon that ford of the River Stour at which roads from the three Kentish harbour-fortresses, *Rutupiae*, *Dubroe*, and *Lemanoë*, (now Richborough, Dover, and Lymne), became united into the one great military way through Britain, known in later days as Watling Street. From this ford the city apparently derived its name, the first syllable of which is the Celtic *door*, "water." The Romans do not seem, at least towards the end of the occupation, to have made it a military centre, or given it a permanent garrison, but, as a halting place for troops on the march, and commercially, as lying in the direct path of all the Continental traffic of Britain, its importance at this date must have been considerable. The city reappears under its new name of *Canterarabyrig* (since shortened to the present word), as the capital of Ethelbert, the fourth Saxon king of Kent, during the latter part of whose reign it became in a manner the metropolis of England, the office of Bretwalda, or overlord, of the island to the Humber being held by Ethelbert. It was in this reign (in 596) and under these circumstances that Augustine and his fellow-missionaries arrived from Rome, and settled by Ethelbert in his capital became the origin of its position, held ever since, as the metropolis of the English Church. Its history from this time became chiefly ecclesiastical. To us the scene is full of historical recollections. Here lived and ruled Augustine and the succeeding archbishops; and here under their auspices, from the time of Ethelbert and Augustine downwards, arose two of the principal monasteries of England, the Abbey of St. Augustine and the Priory of Christ Church—the latter ruled by a prior only, as acknowledging the archbishop for its abbot. These were long rivals in importance and wealth, in which the abbey held for several centuries the advantage, as possessing the shrines of the earlier archbishops, the chief saints of the English Church, till the pre-eminence of the priory in turn became decidedly established by the murder of Archbishop Becket (1170) in its Cathedral Church, his canonization as St. Thomas of Canterbury, and the resort of the Christian world on pilgrimage to his shrine. Miracles were almost immediately said to be worked at his grave in the crypt, and at the well in which his garments had been washed; and from the time when Henry II. did his penance for the murder in the church, and the battle of Alnwick was gained over the Scots a few days afterwards—it was supposed as a result—the fame of the martyr's power, and the popularity of his worship became an established thing in England. On the rebuilding of the cathedral after a fire, in 1175, a magnificent shrine was erected for him in a new chapel built for the purpose, which became thronged for three centuries by pilgrims and worshippers of all classes, from kings and emperors downwards. Henceforward the interests of the city became bound up in those of the cathedral, and were shown in the large number of hotels for the accommodation of the pilgrims and of shops containing wares especially suited to their tastes. A pilgrimage to Canterbury became not only a pious exercise, but a fashionable summer excursion; and the poet Chaucer, writing in the fourteenth century, has given us an admirable picture of such pilgrimages, with the manner and behaviour of a party of pilgrims, leisurely enjoying the journey, and telling stories to each other on the road. Our very language still contains two words originally in these customs—a "Canterbury," or a "Canterbury Tale," a phrase used for a fiction, and a "Canter," which is a short form for a

"Canterbury gallop," an allusion to the easy pace at which these pilgrimages were performed. The largely ecclesiastical character of the city may still be seen in the numerous remains of buildings connected with the church with which its streets abound to the present day. The shrine with its vast collected wealth was destroyed, and every reminiscence connected with it as far as possible effaced, by King Henry VIII.'s commissioners in 1538.

#### MONASTERY HOUSE.

We can but glance at the history of this institution, first, as a centre of learning where Greek was first taught in England under Archbishop Theodore (673-708) a native of Tarsus, the city of St Paul and of the Stoic University; then as a centre of the English missionary energy, by which the Gospel was carried in the eighth and ninth centuries into Frisia and Germany; then as a great abbey, with its noble Norman Church, and fine towers, commonly called Ethelbert's Tower, its abbot sitting in the House of Lords, and its wealth which was an object of a king's jealousy, as described in the well-known "Ballad of King John and the Abbot of Canterbury;" then, after the dissolution of the monastery by Henry VIII., as a hunting-box for the king (there is a picture in the dining-hall of a stag-hunt among the ruins); then in a phase of deeper degradation, as a tea-garden, with the Tower of Ethelbert tottering and decaying, and at last, in 1822, levelled with the ground by the aid of a battering-ram and two cannons; the wall of the Norman Abbey patched up to form a racquet-court, and the room above the great gateway turned into a brewer's vat; and lastly, since 1848, a Missionary College. The gateway has survived all changes from the day when in the thirteenth century it stood forth as a choice specimen of decorated Gothic, till the present day, when it has undergone a timely restoration, the ancient lines being exactly preserved.

But it is time that we go on into the cathedral precincts. The architecture of the stately pile ranges through all the ages and styles, from the rudest Saxon, the grand, massive simple Norman, and all the ages and phases of the Gothic—these phases of style so melting into each other in the whole pile as to produce a felicitous unity of effect. No cathedral interior that we have seen produces an impression of greater grandeur than that far-up vaulted nave, flanked by those great columns separating nave and aisle. Not improbably an edifice for Christian worship stood on this site so early as the time when the Roman eagles spread their strong wings over Britain. Again and again the savage violence of war and the consuming flames have spread desolation over the spot. But all desolation has been followed by restoration, and to-day the cathedral stands in unsullied beauty and undiminished grandeur.

#### MISS M'UOCH IN CANTERBURY CATHEDRAL.

The author of "John Halifax, Gentleman" was in Canterbury Cathedral, March 13, 1885, and under its sacred arches she wrote the following poem on General Gordon:—

And He buried him. . . .  
No man knoweth his sepulchre unto this day.

Through the dim Minster shrills the march of woe,  
Over no bier, no mourners following slow  
"This our dear brother;" God knows where he lies,  
How he departed: with what obsequies  
Foul beasts and birds have done the work o' the grave:  
Or if Nile hides beneath its kindly wave  
That broad frank brow and dear unconfined head,  
All we know—all we can know—he is dead!

And one has buried him; in English hearts  
Of women, though the passionate anguish darts  
Through every nerve; of children, crying full fain,  
"I want to be like Gordon;" and of men,  
Who, as the worldly scales slip from their eyes,  
See how a Christian soldier lives and dies;  
What matter, though his sepulchre unknown,  
We never find, to mark with needless stone;  
Nor ever learn who his last word did hear,  
Who caught his last kind smile to children dear;  
God took him. In that hour perchance he saw,  
Like Moses, all the mystery of the law  
Of sacrifice—did in a vision stand  
Beholding afar off the Promised Land,  
Order, peace, freedom, purchased by his death,  
And righteousness—the righteousness of faith.

Then, organ, peal! Sing, sweet boy-voices clear,  
"Blessed are the departed!"

No, he is here:  
Not lost, and not "departed": a great soul  
Alive through all the ages, sound and whole,  
Strong, brave, true, tender, humble, undefiled;  
The lion-heart pure as a little child.  
Our sons, who read his story without taint,  
Ceasing to smile, shall own the hero-saint;  
And England, rising from her swoon in pride,  
Shall show how victory came, though Gordon died.

It was in this place of worship, hallowed by memories so sacred and so touching, consecrated by the worship of the Triune God in the name of Jesus Christ on more than seventeen thousand Sabbath days, that Archibald Campbell Tait exercised his functions as primate of the Anglican Church. He succeeded Dr Longley in 1868. Hardly was he installed at Canterbury than it fell to him to give counsel to Mr. Gladstone in reference to the Disestablishment of the Irish Church. True to his native Scotch Protestantism, Dr. Tait signalled himself by a wise and pious attitude towards this question, which had no small influence in bringing about results of the highest value to evangelicalism as well as to Ireland. Nonconformists owe him lasting thanks for the

bold and truly Christian manner in which he rendered Lord Harroby's endeavours effectual in the settlement of the Burial Question. Indeed, towards all men he was singularly tolerant and fair. His influence quelled the storm that arose when Dr. Temple was appointed to the See of Exeter. He even did his best to provide by legislation a loophole through which Mr. Green might escape out of Lancaster gaol. One of the last things he did before his illness was to send a contribution to the Salvation Army, and he was one of the warmest and most energetic champions of the Temperance cause. The greatest ecclesiastical event of his primacy was the assembling of the Pan-Anglican Synod. A hundred bishops met under his presidency at Lambeth Palace, in 1878, from all parts of the English world. The hand of brotherhood was extended by them to the Eastern Churches, and the Old Catholics, and for the first time in history the idea of "Church of the future," more œcumenical than Rome seemed to be partly realized. The charge he delivered in 1880, at his third quadrennial visitation, contains many kind words to Nonconformists, concerning whom the Archbishop wrote: "He desired to cultivate friendly relations, and not to leave out of sight his and his Church's Christian Brotherhood with non-episcopal congregations at home and in the United States." Against extreme Ritualists and doctrinal Romanists alone was Dr. Tait stern and uncompromising. The Public Worship Regulation Bill was introduced by him in 1874, in order to carry out the principle laid down at the Synod, of which he thought so much: "That no charge of ritual should be made contrary to the admonition of the Bishop of the Diocese." As Presbyterians we cannot affect to agree with him here; but from an episcopalian point of view, we can conceive of nothing more sound and just than were the guiding principles of this the last, and in some respects the greatest, of the twenty-three Protestant Archbishops of Canterbury. That Dr. Benson should have been chosen by Mr. Gladstone to succeed Archbishop Tait is well understood to be largely owing to the high esteem expressed for him by the late Prince Consort. The Queen has never neglected those whom the Prince honoured. But the general acceptability of the appointment to Churchmen was due to Dr. Benson's own solid qualities and approved success. Neither an orator nor a diplomat, the Anglican primate has probably no ambition to shine in the secular sphere of Parliamentary life. He is as emphatically an ecclesiastic as was Laud, possessing the same power—the same passion for centralizing organization that made his predecessor a "martyr," and which demands for its sphere of exercise a society whose watchword is Obedience rather than Liberty.

Dr. Benson is the son of Mr. E. W. Benson, of Balsall Heath, Birmingham. Born in Birmingham in 1829, he was educated at King Edward the Sixth's Grammar School, under Dr. Lee, the late Bishop of Manchester, by whom he was afterwards ordained in 1853. He went with Lightfoot and Westcott to Trinity College, Cambridge, taking his degree and the Chancellor's medal. He is remembered at Cambridge as a quiet, studious man, who associated more with dons than undergraduates. His affectionate remembrance of his schoolmaster, Dr. Lee, recently called forth from Dr. Benson the remark that he could conceive no greater pleasure than to have a set of Latin verses corrected by Dr. Lee. After leaving Cambridge in 1853, he was for six years an assistant master at Rugby, during which time he read deeply and widely. Here also Dr. Benson made the acquaintance of the amiable and accomplished lady who became his wife in 1859. She is his second cousin, and is the daughter of the late Rev. William Sidgwick, of Skipton, Yorkshire. Dr. Benson is robust and vigorous, of middle stature, and has a family of five children—three sons and two daughters. He was fifty four years of age when elevated to the Archbishopric of Canterbury. We conclude our sketches of England in the eloquent words of the Honourable and Rev. Canon Fremantle, one of the most evangelical and Catholic spirits in the Episcopal Church, and Canon in Ordinary of the ancient and magnificent cathedral: "We have reviewed the institutions of days long gone by, their changes, demolition, and reconstruction; and through all we have traced a continuity of life. The glory of England is its capacity to blend the old with the new, not to destroy but to adapt; to learn from the past, but not to be enslaved by it, to rejoice in modern progress, but to attach it to that which has preceded it. We must judge the men and institutions of old times not with blind admiration, nor with an equally blind contempt, but with a true estimate of their circumstances, and of their position in the development of our history. And, as we perceive a gradual increase in force and in enlightenment, in knowledge, in the arts, in refinement of life, in force of character, in the reality of religion, throughout our past history, so we may look on to the future with the hope that all these blessings will abound more richly still; that the conflicts of the past will be merged in a higher unity, the strife of statesmen and ecclesiastics in a common effort for social and religious good, the monastic discipline in the employment of all we have in the cause of God and men, the rivalry of town and cathedral in a practical and civic Christianity, our ecclesiastical and political divisions in a full brotherhood; and that so the great Church which is the mother of English Christianity may look forth in the ages to come on as a world-wide community knit together as one family by true relations, and fostered by the divine and beneficent power to which her aisles and towers have borne witness through succeeding centuries."

#### A FRENCH WRITER'S ESTIMATE OF SPURGEON.

MR. EDITOR.—The following is a criticism of the great Baptist preacher above-named, by a distinguished French Protestant writer. I have no doubt that it will be interesting to the readers of THE CANADA PRESBYTERIAN—all the more so, on account of the writer being a foreigner.

Woodbridge, Ont.

T. F.

"Charles Haddon Spurgeon. (June 19, 1834—January 31, 1892.) Spurgeon is dead!" These mournful tidings which went forth from Mentone, and have already reached the utmost ends of the earth, have borne sadness and surprise into innumerable hearts. Wherever the English language is spoken; let us better and more truly say: wherever evangelical Christianity has disciples, in the bosom of Christian Churches and in the most remote missionary fields, the loss with which the Church has met will be most keenly felt. It is indeed immense. It is the greatest which has befallen the Christian Church in this century, in respect of spiritual power, true eloquence, and that art of arts which consists in the government of souls.

This appreciation of the peerless preacher whose voice is hushed for ever, is not, on our part, the exaggerated expression of sorrow too natural. It results from a thoughtful conviction, formed long ago, and which has only grown stronger every year. For this star of our Christian sky has not only known no decline, but it has only grown brighter and gone higher in the horizon of our religious world since it appeared, forty years ago. Since the days of Whitefield (b. 1714, d. 1770), that seraphic preacher, as he has been called, no voice of which we know has made the evangelical pulpit ring with like accents. And what is, perhaps, more astonishing than the success of his spoken word, the published sermons of Spurgeon, translated into all languages, circulated wherever there are readers, have edified every week, since he began to preach, hundreds and hundreds of thousands of souls. In this way, we can boldly affirm, he has put the impress of his personality on the Protestant piety of his day.

Other Christian orators have shown more art, more knowledge, more depth of thought, and have been able to exercise a power equal to his on this or that class of hearers. But no one has possessed that assemblage of natural gifts and Christian virtues, which made of him a thoroughly furnished evangelist, equally listened to by all classes, and exercising on each the same wholesome power.

Talents alone, though they were the most brilliant; natural gifts alone, though they were the richest, could not attain to such results. But Spurgeon came to them, as it were, quite naturally, by the seriousness (not without cheerfulness) of his disposition, the depth of his piety, the warmth of his zeal, and the singleness of the purpose of his life. It is true that he placed at the service of these divine gifts a marvellous ease of elocution, a voice remarkable for sweetness and strength, rich and powerful language, a sparkling wit, a good taste, and a profound knowledge of his contemporaries. But what would all that have availed without the graces which, in him, crowned all others: disinterestedness, forgetfulness of self?

Spurgeon has painted himself in one of those charming comparisons so common in his sermons and his writings. He said, not long ago, at a gathering of ministers: "The dog likes people to take notice of him, but as soon as he sets out after the game, he cares nothing for any one's notice, but is wholly concerned about seizing his prey. So it is with the minister in the pursuit of souls."

There is Spurgeon in full. (*Voilà tout Spurgeon.*)

Souls to win for Christ, souls to build up in Christ, souls, nothing but souls! By preaching, by prayer, by the numerous writings which he has published, by the works of benevolence which he has founded, Spurgeon was never ambitious of anything else.

#### REVEALED BY THEIR SONG.

The Rev. Dr. A. A. Bonar, writing in *Youth* on the origin of the sacramental observance of Scotland, tells us that the fast day originated in the coming together of godly men in the later days of the persecution of 1660-1688, in order unitedly to praise God. Once in a time of sore trouble, John Brown, of Priesthill, afterwards murdered by Claverhouse at his own doorstep, had gone out to a deep ravine on his farm where he thought that no one would be likely to interrupt him. To his amazement a sweet sound met his ear. It was not the song of birds or the cry of the plover. It was a voice of some hidden ones among the heather singing:—

Because I am brought very low,  
Attend unto my cry;  
Me from my persecutors save,  
Who stronger are than I.

Thereupon John Brown responded.—

O let the prisoner's sighs ascend  
Before Thy sight on high;  
Preserve those in Thy mighty power  
That are designed to die.

To which the little hidden company, two Christian wanderers from Lesmahagow, replied.—

Though ye have lien among the pots,  
Like doves ye shall appear,  
Whose wings with silver and with gold  
Whose feathers covered are.

Soon all issued from their hiding-places, and with great joy joined in spending the day in fasting and prayer. Scenes like these naturally lead to the permanent institution of the "fast days"—being found to be times of so much refreshing.

## Pastor and People.

### SPEED ON THE DAY.

BY WILLIAM MURRAY.

The Lord God said unto my Lord,  
Sit Thou on My right hand  
Until I make Thy foes the stool  
On which Thy feet shall stand.

The heathen now may rage and rend  
His heritage at will;  
But there will come a time when Good  
Shall triumph over Ill;

When the exulting saints of God  
Shall rule the radiant realms  
Which Satan's pestilential power  
And poison overwhelms;

When all the glad and glowing earth,  
According to His Word,  
Shall overflow from shore to shore  
With the knowledge of the Lord.

Speed on the day, all ye who bear  
The banners of the Lord,  
When Christ's redeemed once more shall be  
To Paradise restored!

### LIFE'S LAMENESS THE CHARACTER OF SIN

"This abominable thing I hate."—Jeremiah liiv. 4.

The first step towards a cure is to understand the nature of the disease, so I want you carefully to understand the nature of sin. Underestimate the disease and you will undervalue the remedy. The object of my putting pen to paper is to warn you against sin of every kind, and to point to God's remedy for sin. But to know and apply the remedy, we must first understand the disease.

What, then, is sin?

Sin is rebellion against God. Man is a dependent being, but he constantly forgets this and rebels. Sometimes you hear young people say, "When I grow up I shall be independent?" Now, this may bear a good meaning and it may bear a very bad one. If to be "independent" means not to be a care, trouble or expense to any one, that is a good and wholesome feeling. But if it means that when young people grow up they wish to be independent of all authority, it is a very bad saying, and very foolish notion, and a complete mistake. No man or woman, boy or girl, can ever be independent in this sense. God alone is independent. On Him we all depend. And He constantly reminds us of this. You might think that Adam, with all his freedom in the Garden of Eden, was independent. But he was not. That was the fatal mistake he made. He would do what God had forbidden. He became a rebel. His sin was the rejection of the divine authority. The smaller the restriction, the more inexcusable the rebellion. The sin, therefore, instead of being lessened, was only made worse by the insignificance of the fruit. And from that day to this, every man and woman, boy and girl, repeats Adam's sin, though in different forms, by secretly striving to be independent of God. Self-love is the secret of sin.

As a train was speeding along the railroad in the north of England the other day, a spark from the engine set fire to a shrub in a plantation near the line, and the fire spread to a forest, where it raged for two days, doing immense damage. Who would have thought that such a result would arise from a little spark? Yet so it is in the world of life—great results spring from the most trivial cause. Our hearts are, like those dry trees, ready to burst into a blaze when touched by the spark of sin. Therefore we must beware of sin. No one with a match is allowed to come near a gunpowder magazine, and if you go to the docks, where inflammable goods are stored, you may often see men turning out their pockets before police officers, to show that they carry no matches. So we should pray, like the Psalmist of old "Search me, O God and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm cxxxix. 23, 24).

Much of the evil that is in the world arises from false or defective notions of sin. People are prone to say, "Where is the harm of such a thing, or of such a course?" instead of thinking, "Would God approve?" Now, I am more anxious to give you principles than rules; therefore I take you to Scripture. How does the Bible describe sin? "Sin is the transgression of the law," or, as the Revised Version translates it, "Sin is lawlessness." There is open rebellion. "All unrighteousness is sin" (1 John v. 17). Every coming short of right is sin. "To him that knoweth to do good and doeth it not, to him it is sin" (James iv. 17). It is aggravated sin. Sins of omission will come into judgment as well as sins of commission. Let us take care that conscience be rightly informed, and that we act accordingly. " whatsoever is not of faith is sin" (Rom. xiv. 23). Our life is to spring from a principle of faith. God would have us trustfully regard the will of Christ as our rule, the glory of Christ as our end, and the righteousness of Christ as our plea. "The thought of foolishness is sin" (Prov. xviv. 9). We contract guilt, not only by the act of foolishness, but by the thought of it. Now these are very solemn statements, when we remember that they come from God's Word. They pierce us through and through, and remind us of our fallen condition.

That we are born with inbred tendencies to evil is indeed

a fact which requires no revelation. It is as much a fact of experience as it is of revelation. It is as clearly an induction as any law of science. How do we prove the law of gravitation? By the fact that all bodies when free to move show a tendency to move towards one another. Pick up a stone; hold it up towards the sky; now release it from your hand; it immediately falls to the earth's surface, attracted by the larger body. How do we prove man's depravity? By the fact that when left to himself he always displays a proneness to evil. A universal effect must have a universal cause. Scripture confirms this fact. But it does more; it reveals the degree of man's sinfulness. He is thoroughly diseased. Sin has tainted every part of his nature, impairing the judgment, enfeebling the conscience and blighting the affections.

When Canova, the great Italian sculptor, was about to commence his famous statue of the great Napoleon, his keenly observant eye detected a tiny red line running through the upper portion of this splendid block of marble, which had been brought from Paros at enormous cost. Others saw no flaw, but the great sculptor detected it, and he refused to lay chisel upon it. The very perfection he aimed at compelled him to reject the marble block. Now, if there is a flaw in your life, others may not see it, but God most assuredly will. And that there is such a flaw God declares. His Word asserts, "All have sinned" (Rom. iii. 23). "There is none that doeth good, no, not one" (Psalm xiv. 3). During a naval engagement off Copenhagen, Admiral Parker signalled the ships to cease action. Nelson did not wish to retire his ship. When informed of the Admiral's signal, he looked through the telescope with his blind eye, and exclaimed, "I see no such signal." He persistently deceived himself in order that he might continue the fight. "If we say that we have no sin we deceive ourselves, and the truth is not in us" (1 John i. 8). But we deceive no one else. It is no excuse for a man to say he does not steal, does not lie, does not swear, does not covet. Neglect of known duty is sin. Man has a duty to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. xxii. 37). Not to love God is sin. And the Bible not only charges man with not loving God, but it speaks of man as being in a state of "enmity against God" (Rom. viii. 7). Therefore he cannot restore himself.

Thus we see from direct statement of Scripture the guilt and reality of sin. Let me try to show you this from another aspect. It is a stormy night by the seashore. The wind is howling and moaning, and ever and anon with boisterous gusts threatening violence to the shipping in the harbour. The sea is lashed into a seething foam. On the beach are scattered groups of people—men hurrying to and fro with excited determination, and women wringing their hands in mute agony and mingled prayer. You look out to sea. In the darkness of the night you can see nothing, but you can tell by the whirr and rush of the rocket apparatus, by the cries of the life-boat men, that a vessel is in danger. You know there is a ship in distress by these signs, though you may not know the extent or reality of her danger. So, when I see the Lord Jesus Christ leaving his throne in glory, living a life of anguish, and dying a cruel death, I learn that sin is a terrible reality. Oh, what a hideous, fiendish monster is sin, when it turns its cursed enmity against the Blessed Son of God, and imbrues its cruel hands in His precious blood! And if God spared not His Son, that the claims of His holy law should be magnified, how just is the sentence, "The soul that sinneth it shall die" (Ezekiel xviii. 4, 20). Christ lived and died to make atonement for us. He now lives in heaven to make us at one with God. He promises pardon, peace and power to overcome sin to young and old, to all who yield their hearts to Him. The message of the Gospel is, "Sin shall not have dominion over you" (Rom. vi. 14). Have you heard the loving voice of Jesus saying, "Son, be of good cheer; thy sins are forgiven thee?" Then he adds, "Go and sin no more." Are you living in the strength which Jesus supplies to all who would overcome sin?

The Emperor Arcadius and his wife Eudoxia had a very bitter feeling towards Chrysostom, bishop of Constantinople. One day, in a fit of anger, the Emperor said to some of his courtiers, "I would I were avenged of this bishop!" Several then proposed how this should be done. "Banish him and exile him to the desert," said one. "Put him in prison," said another. "Confiscate his property," said a third. "Let him die," said a fourth. Another courtier, whose vices Chrysostom had reprobated, said, maliciously, "You all make a great mistake. You will never punish him by such proposals. If banished the kingdom, he will feel God as near to him in the desert as here. If you put him in prison and load him with chains, he will still pray for the poor and praise God in the prison. If you confiscate his property, you merely take away his goods from the poor, not from him. If you condemn him to death, you open heaven to him. Prince, do you wish to be revenged on him? Force him to commit sin. I know him: this man fears nothing in the world but sin." Is there no lesson for you and me?—Rev. Arthur Finlayson, in *the Quiver*.

### RELIGION IN THE HOME.

Our city has enough churches; too many, perhaps, in some localities. Our city needs homes, not magnificent palaces, where luxurious surroundings dull the ear to the cry of want without, but homes where gentle words and kindly deeds cheer the hopeless, strengthen the weak, and lighten the load of the overburdened. In a word, the crying

need of this city, of the country, of the world, is a Christ in every household. Home is the court wherein the religious character receives its strictest trial. Men and women may pray well and speak piously when restrained by the observant eye of strangers, but all this may be dissimulation, cant. What are they when the street door closes and shuts out all save the home circle? Does that sweet smile with which our dear brother spoke of what "the Lord had done for him" in the prayer room still illumine his features when in the seclusion of his parlour? Take your outside Christ home with you, brother! Your child deserves as much evidence of your godliness as those in whose presence you prayed an hour ago. As much I rather far more. From you he gains the first impressions of religion. Your actions are seeds falling into rich soil which will yield an abundant crop of grain or brambles. The subject is all important. Business may be conducted on rules of general morality, but home life needs religion. In the days when the sunshine of prosperity floods the household the light becomes beautified by the recognition of the All Good through whose bounty the blessings have been bestowed. And when the shadows fall, when darkness gathers, think of the gloom without Christ; also when the shutters are bowed and voices are hushed and footsteps muffled for fear of disturbing the little sufferer who sleeps in the fitful slumber of fever. Ah! then what a comfort is the presence of the Spirit Christ, who, when in the flesh, took little children in His arms and blessed them. And then, when the flushed cheek has grown pale and the flashing eye dull and the fluttering heart quivered and ceased to throb, then, oh then, what is home without the voice of the Comforter saying, "Of such is the kingdom of Heaven"? But not alone in the general relations of home life is Christ a necessity; the individual relations of the household demand His presence. The holy relation of husband and wife only deserves the title when there is a bond of more than earthly love to bind them together. Mutual love for a worthy object promotes the individual affection.

The miserable record of divorce courts would be materially lessened if there were more heavenly Christ and less worldly devil in the relation. The little misunderstanding which will necessarily agitate the waters of matrimonial experience will never gain sufficient power to shipwreck the household if One is present who will say to the angry waves, "Peace, be still." A calm will follow his voice wherein pure love shall fall as a ray of sunshine through the lowering cloud. Marriage by civil contract is an outrage upon the name. Marriage without Christ is a failure. There would be a healthier tone to religion in the Church if the home Christ were better known.—*Treasury for Pastor and People*.

### PRAY, STUDY, WORK.

Pray, study, work—these are the three conditions of the pastor's success. If any minister, or teacher, or Christian fails in the service he undertakes, it is for lack of one or more of these essential things.

Prayer stands first. Through it life is imparted; and it is ever the channel, the electric wire, by which light and energy are received. A pastor or teacher that does not pray will make as little real progress as an electric car which is cut off from connection with dynamo. Prayer opens the eyes to behold the wondrous things out of God's law, touches the lips with a burning coal from the altar, gives courage and strength and life.

But this imparted energy needs to be rightly trained and guided, therefore study must be joined to prayer. We must learn the will of God and become familiar with His thoughts by the daily reading of His revealed Word. Other books written by our Father's hand must not be neglected. Science traces His handwriting in nature; history is the record of His dealings in human affairs. The pastor or teacher must study these. He must acquaint himself with the best thoughts of the best men through the books they have written. A man who exhibits ignorance of the general facts and principles of history, and literature, and science, cannot command the highest respect as a religious teacher. He that would be God's efficient messenger to the men and women of this age must be abreast of the thought of the age. He must first know thoroughly the truth to be imparted; and, secondly, understand the people to whom he is to impart it, and be able to command their respect and sympathy. He must study events in the newspapers and current literature. He should be quick to grasp things of to-day, as well as things of the past, and extract from them lessons and arguments.

The third essential thing is work. Prayer is sometimes called service, and study requires labour; but by work, as the word is here used, we mean the actual effort to win and bless men. Prayer imparts strength from on high, study arms us for the conflict, fills the quiver with the arrows of truth and gives skill to direct them. Work is drawing the bow and sending the arrow to the mark. This the preacher does in the pulpit and the teacher in the class, but both may work with equal effectiveness outside the sanctuary. On the street, or in the homes or business places of hearers or pupils, everywhere we are labouring to lead men to good and rescue them from evil. God's messenger, with heart set on fire by prayer, with mind illumined and trained by study, is to go forth an active power for good, blessing everyone he touches. In the measure that we give ourselves to prayer and study and work, in that measure will God make us useful and honour our ministry.—*Cumberland Presbyterian*.

## Our Young Folks.

### THE SUCCESSFUL BOY.

The boy that by addition grows,  
And suffers no subtraction,  
Who multiplies the things he knows,  
And carries every fraction,  
Who well divides his precious time,  
The due proportion giving,  
To sure success aloft will climb,  
Interest compound receiving.

### WHEN YOU STUDY, STUDY.

Lord Macaulay, the celebrated historian, was a student, and when he studied, he studied. He used to get up at five o'clock, and study till nine or ten. He got so that he could read Latin and Greek right off-hand the same as you can this. He had the power of putting his whole mind on his book.

Many people put part of their mind on their work and the rest on something else. But all this is wrong. Play when you play, and when you study, study. In study, all the faculties are needed: reason, to judge of what you read, memory, to recollect it; and so with all the rest.

Macaulay became one of the most distinguished writers of his time, and it was mainly by dint of this early habit of his putting his entire mind at the disposal of the work before him. All cannot study alike, but we all can be deeply in earnest in whatever it is that we do, and only downright earnestness will cause us to succeed in life.

### MOTHER AT PRAYER.

Once I suddenly opened the door of my mother's room and saw her on her knees beside her chair, and heard her speak my name in prayer. I quickly and quietly withdrew, with a feeling of awe and reverence in my heart. Soon I went away from home to school, then to college, then into the stern duties. But I never forgot that one glimpse of my mother at prayer, nor the one word my own name—which I heard her utter. Well did I know that what I had seen that day was but a glimpse of what was going on every day in that sacred closet of prayer, and the consciousness strengthened me a thousand times in duty, in danger and in struggle. When death came at last and sealed those lips, the sorest sense of loss I felt was the knowledge that no more would my mother be praying for me. In the seventeenth of John we hear Christ praying for us—just once, a few sentences; but we know that this is only a sample of the intercession for us that goes on forever. Nothing shall interrupt this pleading, for He ever liveth to intercede.

### MANNERS.

"Did you ever think what beautiful manners Christ had? It is evident that in a few minutes He could make friends with a total stranger. What a charm His recorded conversations have! How courteous His greetings and His parting words were! Surely, if we try to copy Him at all, we should try to copy His manners; for they are not among the least of the beautiful examples which He sets us." Now one root of a perfect manner is love. If you have a heart full of love, you never can be rude; for do you not wish to hurt people's feelings. You will long to please people, to help and comfort them, and to make them happier; and so your loving heart will be constantly teaching you how to pay little deferences and respect to those whom you should honour. It will prompt the sunny smile and the appreciative word. Your manner will be interested. Those little kindnesses called courtesies will be unfailing; and if you have a heart like this, such living will become easy to you; it will become the habit of your life, and then, no matter into what company you may be thrown, whether you are invited to dine with the Queen, or go to take tea with your old nurse who took care of you when you were a baby, you will be equally unembarrassed; for when one has a heart which is full of the spirit of Christ, one cannot do much that is amiss.

### LITTLE THINGS.

It is curious to note that many things which have turned out most useful discoveries for man, having great influence upon the lives and destinies of mankind, owe their beginning to some slight accident.

It is said that the art of printing took its origin from some rude impressions taken (for the amusement of children) from letters carved on the bark of a beech tree.

Gunpowder was discovered from the falling of a spark on some materials mixed in a mortar.

The stupendous results of the steam engine may all be traced to the boy who sat watching the steam which came from the nose of the tea-kettle.

Electricity was discovered by a person observing that a piece of rubbed glass attracted small bits of paper.

Pendulum clocks were invented after Galileo stood observing the lamp in a church swinging to and fro.

The telescope we owe to some children of a spectacle-maker placing two or more pairs of spectacles before each other, and looking through them at the distant sky. Their idea was followed up by older heads.

Sir Isaac Newton was sitting in his garden one day when

he saw an apple fall from a tree. This common occurrence set him to thinking why things should fall down and not up, and this train of thought led him to the discovery of the law of gravitation.

Every one can now appreciate the importance of the slight matters spoken of, because the wonderful results are now before the world. But the beginnings of these things were treated with ridicule or contempt. No matter how unimportant a circumstance appears, it is quite possible that great results may come from it. In a small building which was once Peter the Great's workshop in Holland, is the inscription: "Nothing is too little for the attention of a great man."

### A RIGHT-AWAY BOY.

"Where is Ross? I wonder," said Mrs. Mayhew. "Have you seen him, Callie?"

"I think I heard him pounding up back of the wood-house a few minutes ago," replied Callie.

"Well, get yourself ready as soon as you can, Callie, while I call him. You know, Uncle Silas is in a great hurry."

Mrs. Mayhew stepped out into the sloping back yard, and on hearing the pounding above the wood-house, she called. "Ross! Ross!"

"What do you want, mamma?" Ross answered, without stopping his work.

"Come at once, Ross; don't wait to be called again," said his mother.

"Yes, I'll be there in a minute," he replied; and then, when he heard the door close and knew that his mother had gone back into the house, he muttered to himself a little crossly. "I wonder what she wants me for, anyway. Wants me to bring a bucket o' water, or carry in an armful o' wood, or hoe in the garden, or do something else I don't like to. That's always the way. Well, I'll go pretty soon—as soon as I've finished this bird-trap; it's nearly done."

And so, as was his habit, he put off obeying his mother's call until he should finish his own work. Mrs. Mayhew had often been grieved at his habit of delay, and had wondered how she might cure him. She was a kind-hearted mother and, therefore, very loth to punish the lad unless it became really necessary. He had more than once greatly annoyed her by his failure to come immediately when she called him. It was time, she thought, to teach him an important lesson.

Pound, pound, pound went the hammer above the wood-house, waking the echoes in the large bank barn some distance away; and fully ten minutes had passed, when Mrs. Mayhew's voice again rang in Ross's ears, urging him to come quickly.

"What do you want, mamma?" he responded, and there was a note of impatience in his tones.

"I want you to come right away," she urged. "I'll tell you why as soon as you come."

"Why can't you tell me now?" he scolded.

"Come, come, Ross," she repeated, still more urgently.

"Yes, in a minute"—and pound, pound, pound the hammer echoed in the barn as before. "That proves she wants me to do something I don't like to, or she'd tell me what it is. She's always got some work for me to do—always," he ended, rapping the nails on their heads more vigorously than ever and muttering to himself.

He soon became so absorbed in his bird trap that it was fully half an hour before he decided to heed his mother's call. Then he flung his hammer to the ground, ran down the path as fast as his feet could carry him to make up for lost time, and dashed into the sitting-room like a small cyclone.

"What do you want, mother?" he asked, breathlessly.

His mother looked at him reproachfully for a moment, and that made his eyes drop to the floor and a vivid flush leap to his fresh, round cheeks. He wished then that he had obeyed his mother.

"Ross, why didn't you come when I called you?" she asked.

"I—I—wanted to finish my—"

"Yes, that is a very bad habit you have fallen into—you always have something else to do when I want you. Well, Ross, you don't know what you have missed by your disobedience."

"What have I missed, mamma?" he asked, glancing up with a half-frightened look.

"Why, your Uncle Silas Weston was here. You know you and Callie were going with him on a visit the first time he drove over this way—"

"Where is he, mamma—where is he?" exclaimed Ross, running toward the door.

"He has gone, Ross," the lad's mother replied. "He was in a hurry, and couldn't wait; and as you didn't come when I called you, he had to take Callie alone, and go away without you."

Ross burst into tears, and then ran down to the gate and looked intently up the road, thinking Uncle Silas might still be in sight, so that he could hail him; but Uncle Silas had gone for at least a quarter of an hour, and with his fleet team must have been two miles away. Then the weeping and angry lad rushed back to the house, and said in a bitter tone:—

"Why didn't you tell me Uncle Silas was here, mamma?"

"Because I wanted to teach you a lesson that you would never forget," she replied, kindly. "I was sorry to disappoint you, Ross, but this punishment will help to teach you to come at once when I call you, whether I have some work for you to do or not."

It was a sore disappointment, for Ross had long counted on a visit at his uncle's; but he could not help admitting that he deserved the punishment he had received. Like most boys, he pouted a while, but soon his better nature gained the victory, and he resolved to mend his ways.

Since that time his mamma often calls him her little "right-away boy." Can you guess why?

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

May 8,  
1892.

DELIGHT IN GOD'S HOUSE.

Psalm lxxv.  
1-12.

GOLDEN TEXT. — Blessed are they that dwell in Thy House, Psalm lxxiv. 4.

#### INTRODUCTORY.

It cannot now be determined who the writer of this Psalm was. Some suppose that it is one of David's psalms, and that it refers to some period in his life when he was deprived of the opportunity of engaging in the public worship of the sanctuary. It would fit his experience when he was a fugitive during his persecution by Saul, or when he was driven as an exile from Jerusalem by Absalom's rebellion. The Psalm bears the inscription, "to the chief musician upon Gittith, a psalm for the sons of Korah." It is supposed that Gittith was a kind of harp, to the accompaniment of which the psalm was sung. The sons of Korah belonged to a family of the Levitical tribe. They were door-keepers of the tabernacle, and also led the service of song in public worship. The title would indicate that this psalm was composed for them to sing.

I. Longing for the Service of the Sanctuary.—This Psalm begins with a fervid expression of delight in the public worship of God. "How amiable are Thy tabernacle!" The tabernacle raised in the centre of the camp as the children of Israel journeyed through the wilderness, though not without ornate decoration, was not nearly so grand and imposing as the Temple subsequently built in Jerusalem. It was not the outward adornings that constituted the loveliness of the tabernacle. This expression, and others to be found in the Psalms, show that the devout Jews had a clear perception of the spirituality of God's worship. The loveliness consisted in the contemplation of the glory of the divine perfections which the services of the sanctuary were designed to set forth. It is God's tabernacle, the place where He spiritually dwells with His people. He is the Lord of Hosts, who rules over all the universe, who governs and controls all existences, and upholds all things by the word of His power. He, therefore, is the proper object of all adoration and praise. The strength of the true worshipper's desire for the service of God is expressed in the strongest form. The Psalmist says, "My soul longeth, yea, even farieth, for the courts of the Lord. My heart and my flesh cry out for the living God." This language indicates that the whole nature, moral and spiritual, longs for communion with the living God. It is the living God, the glorious personality, not an abstraction of the mind, nor an inanimate idol that the soul longs for, but for the infinite and eternal living and loving Father, who is God over all, blessed for ever, that can satisfy the true longings of the human soul. The exile thinks how even the birds of the air can enjoy a privilege that to him for the time is denied. The swallow can build its nest in the sacred enclosure, the unconscious bird, while he, the intelligent worshipper, is not permitted to approach. He then contemplates the blessedness of those who have free access to the house of God. To all true worshippers that house is a home. They delight in it. Our churches ought to be spiritual homes, where the people, young and old, should delight to be whenever they have the opportunity. Blessedness is to be found there, and it is the joyous privilege of all such to celebrate the praises of the Lord.

II. The Blessedness of God's House.—Now the Psalmist beholds in imagination the devout pilgrims going up to the tabernacle to worship, and this has been taken as a type of religious life, an image of the Christian pilgrimage. The man who finds his moral and spiritual strength in God, by waiting upon Him in the ordinances of His house, has the blessing of God resting upon him. "In whose heart are the highways to Zion" is the reading of the Revised Version. This is understood to mean that the devout man cherishes in his heart the way that leads to God. He delights in all that is connected with God's house here, and he seeks to follow the way that leads to the heavenly Zion. The highway to Zion may sometimes lead through desert wastes. The pilgrim has to pass through the Valley of Baca, the valley of weeping, the vale of tears. But these adverse circumstances are turned into blessings, for it is made a place of springs. Refreshing waters flow forth in the desert, spreading beauty and fertility all around. "The early rain covereth it with blessings." "All things work together for good to them that love God." The pilgrims advance from one degree of strength to another. From defeat they gather strength, and continue to advance on the onward and upward way. They reach their destined end. "Every one of them appeareth before God in Zion." By God's grace they are led onward until they reach the Zion that is above. The Psalmist, after contemplating the way the Zionward pilgrims take and the home they reach, prays that such blessings may be his. In the short prayer he addresses the Hearer of prayer as the Lord God of hosts, the self-existing One, the source of all existence, who rules over all. He also calls upon Him as the God of Jacob, that is the God that enters into covenant relation with His people and who is faithful to His everlasting covenant. He asks for God's protecting care, saying, "Behold, O God, our shield." God defends all who trust in Him. He shields them from temptation, and protects them in the midst of danger. They are safely guarded who take God for their shield. The words that follow are regarded as favouring the idea that David is the author of the Psalm. He says, "Look upon the face of Thine anointed." Kings and priests were set apart for the discharge of their responsible duties by the consecrating oil. They were anointed and set apart for God's special service. The preference the Psalmist expresses for God's house shows the deep sincerity of his spiritual nature. "A day in Thy courts is better than a thousand." This means much. One short day spent in the worship of the sanctuary was preferable to a thousand spent anywhere else. How many of us could truly, and in God's sight, as he did, say that we would rather have one day's communion with God than a thousand otherwise employed? The writer of the Psalm would be willing to take the lowest place in the service of God, to be even a door-keeper of the tabernacle, rather than "dwell in the tents of wickedness." The house of God, in its full significance, endures for ever, the building of God, not made with hands, is eternal in the heavens. The tents of wickedness are pitched but for a brief season. The pleasures of sin are but for a season; the blessedness of those that dwell in the house of the Lord are for eternity. From God and from Him alone all good comes. He is a sun, the source of all life and light; the most glorious object on which the spiritual vision can rest. He enlightens all that turn to Him. He is a shield for the protection and defence, and all needed good for time and for eternity He will freely bestow. He in His infinite wisdom may deny us things that we eagerly desire, but "no good thing will He withhold from them that walk uprightly." This, then, is the condition of receiving God's best blessings. We must walk uprightly; that we can only do by His grace, and that is one of the good things He will not withhold if we ask sincerely and earnestly. The Psalm ends with blessing. "Blessed is the man that trusteth in Thee."

#### PRACTICAL SUGGESTIONS.

Let us remember that where people meet to worship God it is His house and consecrated by His spiritual presence.

To the devout soul, whether young or old, the earnest and sincere worship of God is delightful.

All who find their delight in the service of God, who trust Him and walk uprightly, are blessed now and will enjoy eternal blessedness.



## INTERNATIONAL LESSON SCHEMES

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 27th, 1892.

ONE of the principal points of difference between Alexander Mackenzie and a good many politicians was that Mr. Mackenzie thought it of more importance to be right than to be in a majority, while too many politicians think the majority is the main thing.

THE annual meeting of the Woman's Foreign Missionary Society will be held in Westminster Church, Bloor Street East, on Tuesday and Wednesday, May 3 and 4. Representatives from many centres of missionary influence are expected to be present, and great interest attaches to those important and influential meetings.

IN reply to a question put by a correspondent in regard to the antiquity of Presbyterianism, the *Interior* states that the first notice we have of a Presbyterian Church is in connection with the burial of Jacob—the funeral was attended by the elders. Should the Church History Chair in McCormick Seminary become vacant we can name the man who should be appointed to fill it.

OF late years the members of the Synod of Toronto and Kingston have succeeded in holding a conference before the meeting of Synod which, in the opinion of not a few, was quite as edifying as the meeting itself. The conference last year at Lindsay was especially good. The programme just issued is highly practical and embraces such topics as "The Nature of Sin," "Present-Day Manifestations of Sin in the Church," "The Importance of High Spiritual Life on the part of Christian Workers." For ideas on some of these points the members might consult the report on the State of Religion submitted last week to the Synod of Hamilton and London.

A GOOD deal is being said about alleged "packing" of the American General Assembly with a view to the Briggs case. Presbyteries who do not think Briggs a safe teacher for theological students are blamed for sending commissioners who represent their opinions. What in the name of common sense should they do? Ought they to send representatives who do not represent their views? If in any Presbytery there is a small minority favourable to Briggs, should the minority send the representatives? As a rule it is better not to elect men with a view to any one case, but there are times when one case becomes apparently more important than the rest of the business, and of course the majority must rule.

ONE of the most successful ways of killing augmentation collections in the country is to select an augmented congregation that has one or two comparatively rich men in it and ask, Should men like that be helped to pay for their preaching? One or two things are forgotten when that question is asked. There are rich men in every congregation who do not pay as much as they might. The principal difference is that a comparatively rich man is noticed more in an augmented congregation because it is small, because most of the others are comparatively poor, and, more than all, because it is an augmented congregation. One thing is clear:

if the strong do not help the weak until all rich men do their whole duty, most of our Church work will come to a sudden end.

OPINION, even in Metropolitan Presbyteries, seems at times to be liable to rather sudden changes. Last November the Presbytery of New York decided by more than a two-thirds majority that there was no case against Dr. Briggs. A few days ago this same Presbytery appointed their commissioners to the General Assembly, and thirteen out of the fourteen are anti-Briggs men, the alternates are anti-Briggs men, and two of the elected were actually members of the committee that formulated the charges against Briggs five months ago. Strange to say, the majority this time was also about two-thirds. If the Professor had not lectured so often during winter in some of the New York churches possibly the result might have been different.

WHEN Dr. Parkhurst began his attack on the dens of sin in New York and upon their legal defenders he was told that he knew nothing about such matters. Being a mere clergyman he was not supposed to know anything about city life on its seamy side. The duties of policemen, police officials, and great people of that kind were far above the comprehension of a preacher. He was denounced for dealing in vague generalities and challenged to give particulars. The doctor and a couple of his friends went down into the dens and got particulars that were utterly unfit for publication. The moment he did that the parties who challenged him for particulars denounced him for unprofessional conduct in visiting such places. It is utterly impossible to please some people. Quite often they are never so much displeased as when you do the very thing they challenged you to do. It is scarcely reasonable to expect Dr. Parkhurst to win the plaudits of the people he is trying to chase out of the city.

THERE is no reasonable doubt that a keenly sensitive conscience such as the Hon. Alexander Mackenzie possessed does militate against success in Canadian politics. In 1867 Mr. Mackenzie was offered George Brown's place on the Coalition Government that formed Confederation, but declined. A combination such as he and Sir John Macdonald could have formed might have kept them in power during the whole of their lives, but Mr. Mackenzie thought it his duty to decline and he declined. A slight increase in the tariff would have broken the force of the N. P. cry in '78 and kept him in power, but he thought it wrong to increase the burdens of the people and preferred defeat to sacrificing his convictions. The acceptance of the trusteeship offered him by the Canadian Pacific people did not involve any compromise of principle, but, had he accepted, his conduct might have been misconstrued, and poor as he was he declined the offer. These refusals must have seemed foolish at the time to practical politicians. They look noble now.

THERE is no use in ignoring the fact that behind all other questions that can be raised about the augmentation scheme there lies the root question: Is the feeling of unity strong enough in the Western Section of the Church to work any kind of a scheme based upon the principle that strong congregations should support weak ones? In other words: Are we Presbyterian enough to work on that principle, or have we drifted so far towards Congregationalism that we now believe every congregation, large or small, must shift for itself. It may be just as well for the Church to take its bearings on that question now as at any other time. Occasional errors may have been made in the administration of the fund, but most of them were made by the General Assembly. A few special cases that were made the most of were made special by the Supreme Court. A change of men or a change of machinery will do no good. The Church has no better man for the business than Mr. Macdonnell—no better body of men than the Home Mission Committee. If they cannot work the present scheme no other set of men need try. The main question may just as well be faced at once. Those good people who by opposing this scheme are striking a blow at the unity of the Church, cannot have counted the cost. Are we ready for the revolution that makes every congregation a *Church*, or shall we stand for the historic unity of Presbyterianism?

THE Report on the State of Religion submitted to the Synod of Hamilton and London last week should be published and sent broadcast among the people. Unlike too many findings on the same important subject it discards pious platitudes, glittering generalities, and over-worked, worn-out commonplaces, means something and says exactly what it means. For years the committee says, the reports have been telling us that the state of religion is constantly improving. By this time the committee thinks, had the reports been correct, Canadians must be a highly pious people. The committee then looks among the people for evidence of this increased vital godliness and finds what it considers the reverse. Facts are adduced which seem to show that notwithstanding all the efforts put forth by the Churches the vital work of the Church is making little progress if it is not actually going back. Of course everybody will not agree with all the conclusions of the committee. The report would be of no use if everybody agreed with everything in it. Basket fulls of reports that had nothing in them but worn out platitudes have been "received and adopted" and carried. Now let the people have one that can hardly fail to make most of them *think* and some of them perhaps pray.

## CHRISTIAN JOY.

ONE of our ministers tells that when preaching on a certain occasion to the inmates of a lunatic asylum, at the close of the service he was approached by a man whose glance was sharp and restless. The alert yet kindly eye of the official, who accompanied the clergyman to the door, was upon the inmate, and he promptly asked: "What do you want?" "I want to address an observation to the clergyman," said he, "if he will allow me." "Certainly," responded the minister. "You remind me of Dean Swift," observed the patient. Wondering wherein the minister bore a resemblance to the famous author of "Gulliver's Travels," he dubiously asked: "In what way?" "You do not make religion a gloomy thing," was the quick response. "No," observed the preacher, "religion is not a gloomy thing. The gloom is in ourselves, not in religion. It is given to take away our gloom." "Ah, that's right," rejoined the parson's interlocutor, and swiftly turned away.

It is well known that many of those whose mental balance has been disturbed are able sometimes to make very pertinent remarks, and the saying just quoted is one such. How many people, both old and young, are under the impression that religion is dark, sombre and gloomy, and that part of its mission at least is to cast a shadow on all the brightness and beauty of life. Yet there never was a greater mistake. There are people the sincerity of whose religious convictions cannot be questioned, who go mourning all their days. To them many of the experiences of life have been inexpressibly sad. They have had heavy burdens to carry. They are no strangers to inward joy, but the gloom from outward circumstance is so dense that the light of their gladness but imperfectly shines through. Of such it has been said that they are indeed sad and sorrowful, but had they not been upheld by the hopes and promises of the Gospel, their griefs had been well-nigh unbearable.

Those who are able to grasp the great truths of the Gospel see farther into the mystery and meaning of life than do many whose horizon is bounded by the things of earth. The world that lies beyond is to the Christian a great reality. This world's misery has to him a deep significance. There is much with which he comes into daily contact that saddens his susceptibilities, causing him to join trembling with his mirth. One thing certain, the true Christian cannot give way to thoughtless levity. Life is too real, and abounding evils are too many to permit him to indulge in the noisy laughter of the fool. And yet he is in possession of a joy and a hope that forbid the hugging of a morbid melancholy. Both in nature and in life there is a perennial joyousness which appeals for response to his better nature. There are seasons when nature is radiant with gladness. The Christian can delight in the bright music of the winged choristers, in the gambol of young animals in the field, in the fresh verdure with which the earth is adorned, and the ever-changing glory of earth, air and sea. The beauty of nature finds an echo in the human heart, and who should respond with a kindred joy more readily than those who can say with Cowper, whose darkened life was only lightened by the beams that came from above: "My Father made them all"? In the beauty and innocence of childhood there is a charm that the heart cannot but feel. Even those

whose illusions have almost vanished must yet have a keen sympathy with the bright visions, the hopes and aspirations of ardent youth. All the experiences of life, even if some of them have harsh and discordant tones, are fitted to give forth glad and inspiring harmonies. Life is not all joyous, but whose fault is it that it is not made much more so than it is?

The Christian who is not glad in his inmost soul, not with a selfish and unsympathetic joy, is chargeable with great ingratitude. The mariner who has been saved from the sinking ship is thankful to those who rescued him and to God who has spared his life. Those who have been rescued from the misery and the condemnation of sin have profound cause for thankfulness and gladness of heart. They have been adopted into the family of God's redeemed and their thankfulness should find expression in songs of praise to Him who has pardoned their iniquity and promised them an inheritance among the sanctified. The exceeding great and precious promises that Christians can with unquestioned warrant adopt are an unfailing well-spring of joy, gladdening their existence even amid the trials, discouragements and sorrows of earth. The hope of glory, honour, immortality, eternal life, sheds its clear and radiant light over the darkest experiences of the present. When the earthly forms of loved ones are borne to their long home, and the mourners go about the streets, the dark valley of the shadow of death is illumined by the assurance of a blessed resurrection for all who sleep in Jesus. Christians do not mourn as those who have no hope. Sour-visaged believers belie their profession. It is told of a brilliant but erratic Russian lady of some prominence in the social world, Madame Kreudener, that, wearied with the frivolity and heartlessness of fashionable life, she longed for inward peace and joy, to which she was a stranger. One day she went to a poor shoemaker to procure a pair of shoes. She was struck by the happy countenance of the humble artisan. She enquired the secret of it. He, being a follower of Zinzendorff, a pious Moravian, told her in simple form the Gospel story. She believed and found peace and joy. A true and unfeigned religious life is as yet a great undeveloped potential energy. It would lift and ennoble life, and diffuse purest rays of inspiring light all around. It was not without meaning that the apostle wrote: "Rejoice in the Lord alway; and again I say, Rejoice."

#### DR. PARKHURST AGAIN.

WHEN a man undertakes the reform of abuses in Church or State he must be exceptionally strong in certain qualities if he is to effect good work. A weakling would soon be mercilessly borne down by the interested opposition that all moral and social reforms have to encounter. Integrity of purpose and unselfishness of aim are indispensable. Unflinching determination and moral firmness are requisite. A man of limp spinal column can never make a reformer. Intellectual force is also needed, and it is but seldom that all requisite qualities are to be found in the same person. True, those associated together in good work complement each other, one supplies what another lacks, and thus by resolute and harmonious action great moral victories are achieved. It is not often that one so well-fitted for fighting the Devil at close quarters as Dr. Parkhurst makes his appearance, and it is now apparent that all attempts to turn back the movement he has begun will fail. He has recently published an open letter to the citizens of New York, in which, with admirable calmness, clearness and precision, he vindicates successfully the position he has taken. In his crusade against the flagrant immorality and vice sheltered in the city of New York he started out with the accusation that much of it was virtually sanctioned by the interested tolerance of the Police Board. To verify that statement, he made, in company with reputable officers of the Society for the Suppression of Vice, a tour of some of the notorious dens of the city. The result was startling, and he succeeded in his appeal to the moral conscience of the community. He has been virulently assailed, his motives impugned and his methods condemned.

That Dr. Parkhurst means to prosecute the undertaking in which he is engaged to a successful issue, and that he is prepared calmly to proceed until his disagreeable task is accomplished, unhindered by the fury of those who profit by the demoralization and ruin of their fellowmen, or the cajoling criticism of timid friends of virtue, will be seen from the following extracts:—

Now I am not going to enter into any defence of the methods which I adopted in order to secure my evidence. I

will only take the liberty of saying that these methods were adopted after a prolonged balancing of the *pros* and *cons*, and in face of every criticism that has been passed, or that may be passed. I desire to stand up in the presence of this community and say that it was the only method by which I could have cut to the quick of this whole corrupt business. It was the only method by which I could earn the power to say "I know." I have waded through quantities of filth in order to win that knowledge and to win the vantage power that came with it, and I would wade through it all again before I would surrender that vantage power, even though so dearly earned.

If the police fear me and hate me to day—I do not say that they do, but if they do—it is because they are aware that I know whereof I affirm, and because they are assured that neither their threats nor their plots nor any kind of black-guarding will shake me from the hold which my personal knowledge of the iniquity, which they practically, not to say actually, protect, has secured to me.

That is the answer he makes to his opponents. He is no less candid in his reply to timid friends. This is what he tells them:—

As to certain criticisms that have been passed, even by my friends, I want to say that I give them full credit for sincerity in their strictures; at the same time, it is always to be remembered that it is a thousand times easier to criticize another's action than it is to take action one's self, and if while I was planning how I could do something to help the cause, some one else had devised a better method than the one I was working out, I am sure I should have been only too happy to strike into it and work at their side and under their lead. . . .

At the same time, fellow-citizens, I do not ask you to approve my methods. They are approved in my own judgment and conscience, and that is enough for me. But I do appeal to you not to allow differences of opinion about methods to obscure the one object and end that we need to have in view.

The man who can feel and speak thus is cast in heroic mould. The forces of evil are strong, and in a sense possessed of influence, but Dr. Parkhurst is not the kind of man they will be able to put down.

#### PRESBYTERIANISM IN NEW ENGLAND.

IT was at one time supposed that Presbyterianism could not thrive in the atmosphere of Boston culture, laden as it was with the cold and chilling breath of Unitarianism. Besides what fervent religious life flourished there found in Congregationalism a congenial form of expression. It is found, however, that the Presbyterian Church finds congenial soil in New England, and it shows signs of vigorous growth. Preconceived ideas as to its want of adaptation in the home of Puritanism have been set aside by the logic of events. Presbyterian doctrine and polity are not, as some affect to believe, dependent largely on local and race distinctions. The place has not yet been found where, with fair play, the Presbyterian Church cannot find a congenial home and do the special work for which it is fitted. The Scottish and Irish people have done much to extend to other lands the form of religious belief to which they are attached, but if that system had not inherent vitality and adaptation it would wither and die. A religious system suited only to local or race peculiarities could not stand transplanting. In the fact that Presbyterianism exists in many lands, where conditions are so diverse, there is confirmation of the belief that it is founded on, and agreeable to, the Word of God. The religion of Christ is designed for universal diffusion, and the nearer we come to the spirit and teaching of the sacred Scriptures, the more adaptive to the vital needs of humanity will the Church become. The notion that Presbyterianism can only flourish among Scotch and Irish and their descendants is now pretty much exploded. Events have shown that it has no axiomatic value.

Dr. Cuyler has just been telling us of a recent visit he paid to Boston for the purpose of preaching in connection with the opening of a new Presbyterian Church there. Dr. John Hall had preached there the previous Sabbath, and the cause promises to advance. It is expected that good and lasting work will be the result of the new Church in Roxbury. The advance of Presbyterianism in New England was a surprise even to Dr. Cuyler himself. He states that the Presbytery of Boston is at present composed of fifty-two ministers and thirty-six churches, though a few of them are in New Hampshire and Rhode Island. Within the last few years the cause has increased rapidly, and, adds Dr. Cuyler, "the numerical increase of Presbyterian Churches in that Yankee region is greater than in New York." It is true that the Presbyterianism of New England has been largely indebted to Scotch, Irish and Canadian settlers in that chosen home of Puritanism. If these, however, are true to their traditions there will be no reason for New Englanders to look with disfavour on the extension of a Church that has built up strong and Christian character, striven to maintain purity of doctrine and worship, and has ever been the champion of civil and religious freedom.

## Books and Magazines.

AN important series of articles on "Children, their Moods and their Critics," by Mrs. A. R. Alluch, the well known author of *Unforgotten Work*, will be begun in *Harper's Bazar* for April 23.

A NEW volume of the *Century* will begin in May with a number of unusual interest. Three important serial features will be commenced in this number, namely, Senor Castelar's "Life of Christopher Columbus," "The Chosen Valley," a novel of Western life, by Mary Hallowell Foote, and the series of articles describing the architectural features of the World's Fair, which a well-known architect is to contribute.

THE sudden and unexpected death of Amelia B. Edwards leaves her last literary work, "Pharaoh, Fellahs and Explorers," which has met with such popular favour in his country and in England as to oblige the publishers, Messrs. Harper & Brothers, to put the book to press several times for new editions. The world of letters and of science has met a great loss in Miss Edwards' death, as she was regarded as a leading authority on Egyptology.

"THAT ANGELIC WOMAN" is the taking, although somewhat enigmatic, title of a new novel, by James M. Ludlow, which Harper and Brothers will bring out in a few days. The story is of society life in New York city, and is said to be full of dramatic interest. Dr. Ludlow is the author of those two very popular Oriental romances, "The Captain of the Janizaries" and "A King of Tyre," and what ever he writes is sure to be well worth the reading.

A PROMINENT literary feature of *Harper's Magazine* for May will be an article on "Robert and Elizabeth Barrett Browning," by Mrs. Anne Thackeray Ritchie. Mrs. Ritchie will relate several interesting personal reminiscences not hitherto published, and portraits will be given of Mr. and Mrs. Browning and their friend, Mr. Milnes, together with a picture of Mrs. Browning's tomb at Florence, and also *fac-similes* of the handwriting of the two poets.

THE Scribners have in preparation an important series of historical volumes to be entitled the "American History Series." The first volume in the series, "The Colonial Era," by Professor George P. Fisher, of Yale University, is ready for early publication. The book is a social picture, and treats of the manners, habits, beliefs and conduct of the people rather than of prominent individuals. It will have a chronological table, bibliography and maps.

WE have received from the Messrs. Tuck, London, a handsomely-illustrated *fac-simile* of the Queen's Letter in acknowledgment of her people's condolence on the death of the Duke of Clarence. It is surrounded by a symbolic border, which was submitted to Her Majesty and met with her approval. The contents of the kindly human letter, expressing the feelings of the sorrowing heart of the bereaved monarch, have for some time been familiar, as the letter itself was extensively published soon after it was written. In the form in which it now appears it is well suited for preservation.

THE KOREAN REPOSITORY. (Seoul, Korea.)—Korea is an unusual place to look to for a literary magazine, but here is one actually lying before us. It was commenced with the first month of the year. The one now received is the second number, and it makes a most creditable appearance. The principal contributors are missionaries, one of them well known in Toronto, Rev. J. S. Gale, who, a few years ago, went out under the auspices of the Toronto University Y. M. C. A. He contributes a remarkably well written and interesting paper, detailing his experiences on a journey "To the Yaloo and Beyond." The other subjects discussed in the number are "Korean Schools," "A Visit to a Famous Mountain," "The Japanese Invasion," "The Opening of Korea," and some miscellaneous reading matter. We wish success to this new literary venture in the far East.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.)—The occupant of the graduates' pulpit in the April number is the Rev. J. L. Hargrave, B.A., Montreal. He preaches a good sermon on "The Rule for a Christian Life," founded on Micah vi. 8. A very able and thoughtful paper on "Current Unbelief" is contributed by Principal MacVicar. Dr. Parsons, of Toronto, has written a short paper on "The Bible a Revelation and not a Science." Professor Scrimger gives an interesting account of the "Early Printers of Bible," and the services they rendered to the cause of sacred learning. There is a contribution from the Mission field in Turkey, by J. C. Martin, and a good paper on Consecration under the infelicitous title of "Wanted, Protestant Jesuits." The usual departments are filled with good things, and the poetic muse obtains successful cultivation. This excellent academic monthly is conducted with great ability and much spirit.

THE CRITICAL REVIEW. Edited by Professor S. D. F. Salmond, D.D. (Edinburgh: T. and T. Clark; Toronto: Presbyterian News Co.)—This able quarterly is adapted to the requirements of the time, in manner as well as in matter. Unlike the ponderous quarterlies that have hitherto had the field to themselves, it is concise and compact. The contributions are not shallow and superficial, though bright and brief. Its writers have studied to some purpose the art of condensation. It is just such a book as will be helpful to intelligent and thoughtful readers, on whom the claims of daily duty press, and who cannot always command the leisure requisite for protracted reading. The aim of this quarterly is to present a fair and candid view of all that is specially interesting in the field of theological and philosophical literature. The current number contains a number of critical papers on all the most noteworthy books, British and Foreign, that have recently appeared. The contributors are all of them scholarly men, most of them professors in Scottish and English Universities and Theological Seminaries. Professor B. B. Warfield of Princeton, N. J., is the only American contributor to the number. His paper is a criticism of "Harris's Codex Bezae and Codex Fagallensis." Lest the reader should imagine that the *Critical* is mainly devoted to scholastic discussions, it may be added that the opening paper by Principal Rainy, D.D., is on, "Gore's The Insurrection of the Son of God," and it is followed by a criticism of "Max Muller's Anthropological Religion," by Professor Macalister of Cambridge, and Professor Marcus Dols discusses Maurice's Sermons.

## Choice Literature.

## A ROMAN DRAMA.

In the last days of the Roman republic occurred an episode in high life, involving, among others, Cicero the orator and Clodius the exquisite. It was, after a time, forgotten by the public at least and then again revived, first by the banishment of the orator and next by the murder of the exquisite. On this episode hinges the present story, and the ancient drama of shame and suffering.

A drama, acted upon the stage of a Roman theatre, was a striking and not unimportant incident in the real drama that has come down to us. It was a shadow-counterpart of the real drama, and yet the audience saw as in a looking-glass and were aroused. And the ring of their wrathful voices echoes till this day, though play, actors, spectators are all forgotten.

In the year after the close of Cicero's consulship, Clodius, a rich and dissolute youth, excited murmur in Rome by his insolent and jocular irreverence toward the goddess called by the Romans Bona Dea. Yearly rites in her honour were being held at the house of Pompeia, Cæsar's wife. From these sacred rites men were scrupulously excluded, and not only men but all male creatures. Pictures even and statues of men were covered on such occasions.

Clodius, in the spirit of wanton adventure, clad himself in woman's garments, and sought access to Cæsar's house during the progress of the religious celebration. He was discovered and brought up for public trial. It was on this occasion that Cæsar obtained a divorce from Pompeia and gave utterance to the famous saying: "Cæsar's wife must be above suspicion."

In the trial Cicero took zealous part against Clodius, and thus it was said that he incurred the life-long spite of the young aristocrat. It is said that Terentia, the wife of Cicero, was instrumental in causing her husband to play the part that he did. She hated the family of Clodius, and most of all his beautiful sister, for her seductive grace rained upon her own brilliant husband, Cicero. Years later, when Cicero was assassinated, it was this sister, Clodia, they say, who stabbed again and again with her needle the tongue of the dead Cicero, saying: "Thus, and thus, by thy words, hast thou stabbed the hearts of men."

Clodius became tribune. His time for revenge had come. The popular tide had turned against Cicero. Clodius took advantage of it. Cicero was accused of wrongly having condemned to death men whose own defence had not been heard. This had happened in the conspiracy of Cataline. Popular sentiment was aroused against Cicero. He walked the streets, clad in penitential black, as was the custom with those who attempted to touch the hearts of the people. He was pelted with mud and stones. He was banished from Rome, from Italy. In the words of the Roman edict, he was "interdicted from fire and water."

But in 57 B.C. there is a change. The Romans realize what Cicero had done for them. Clodius becomes hateful. At all the public games he is hissed down and cursed. He must perforce crawl to his seat at the gladiatorial shows by some obscure way, called, in jest, the "Appian way."

It is a May afternoon now in Rome. The city and the suburbs are comparatively quiet. But everywhere on the streets you hear excited talk, and it is always on one theme, Cicero and his banishment. He has been gone a year and he must be recalled. The brokers, in their stalls along the Forum, talk Cicero and Clodius, the rough countrymen bartering cattle in the Forum Boarum, the tradesmen in their shops on the Via Sacra, the fine ladies in their litters, going to the baths, all talk Cicero and Clodius.

In Pompey's theatre a vast audience is assembled. All Rome is there, and not only all Rome, but all Italy. People had come in from every part of the country to attend to the State business then pending. Lentulus entertained the people by shows, and the Senate met near the theatre in Marius' Monument. This was a temple to Honour and Virtue built by Marius after his Cimbric campaign. Whatever occurred in the Senate would quickly reach the ears of the assembled people in the theatre.

Let us look at the audience there assembled. Tier above tier, they form a semicircle within the marble walls. There is no roof above their heads, but a canvas is stretched over the "cavea" to protect them from the rays of a warm May sun. Below, in the orchestra, are the arm-chairs of the senators and the seat set apart for the consul. On the lowest tier of steps we see the pretors, tribune and others holding governmental offices. Occasionally among the white togas of the men we see a coloured or a gold-embroidered cloak. There among the gilded youth sits Clodius, his white toga girded with a cord of twisted gold and on his head the effeminate head-dress which Cicero made the butt of his ridicule. Clodius is supercilious and defiant, and yet there is an apprehensive stare in his bold eyes. He feels the commotion in the air, portending he knows not what.

There is Julia, Pompey's wife, Cæsar's daughter. Her husband is not with her. He is in Capua, his new colony. Julia is proud in the dignity of a father who has ascended step by step to the climax almost of political eminence, who is at this moment winning splendid victories among the Gallic barbarians. And her husband, while she was yet in infancy, had been saluted Imperator and given the title of the "Great." And still he could unbend from military tactics to fascinate a petted girl, twenty-three years his junior.

Do you see the trio of ladies there with a man whose white cloak partially conceals the Greek garment underneath? It is not lawful that a Roman should publicly appear in foreign dress. He is Titus Pomponius, that cherished friend of Cicero, to whom so many of the orator's letters are addressed. He is surnamed Atticus, the Attic, so Grecian has he become in tastes and habits from his long residence in Athens and at his country seat in Epirus.

The lady on his right, with hair confined in a gold woven net, is Terentia. At the left of Atticus sits a girl of nineteen, whose clear-cut pale face gleams like a cameo against the violet background of her gown. Her black hair ripples simply from her forehead, and is confined about her head by a violet band fastened with a single pearl. She sits quiet, her hands in her lap, an expression of deep thoughtfulness in her dark eyes. She is Tullia, Cicero's darling only daughter. We know from his letters how deeply he grieved at her early death.

At her side sits a Roman matron, Cæcilia, a woman, as Cicero has told us, of rare virtue and culture.

It is an hour of great moment to these four. In the temple near by the Senate meets, and perhaps decrees the restoration of the one they love.

The play is about to begin. One last look at the audience let us take and see who of note may be there.

There is Horace, a slender lad, who has just assumed the toga virilis. Fresh from his father's Venusian farms, he gazes about him with untutored, eager delight. Near him is Mæcenas whom we know, in after life, as the genial *litterateur* and patron of letters. Last year's consuls are absent in their provinces, one in Macedonia, the other in Syria. In Syria, too, under Gabinus, is Mark Antony, Cicero's foe. Fulvia is here, wife of Clodius. Brilliant, captivating, conscienceless, she makes afterward a fit spouse for her third husband, the susceptible Antony. There is Lucretius, philosopher and poet. Not far away we see Lucullus, the general, epicure and man of wealth. Pompey laughs at him as "Xerxes in a gown." He is the man whose famous supper cost him ten thousand dollars.

On the faces of all alike in the audience is a look of eager expectancy. See! a senator is entering the orchestra. He has just left the Senate-house. He brings news with him. Good news to you, Tullia, and to your friends. But hark to the people. As if by a single impulse a thunderous round of applause burst from the great "cavea"

"Mutabile plebs" sneers Clodius, toying with the tassels of his toga.

A slow and sibilant kiss is heard, and scowling faces are directed toward the tribune. As senator after senator enters burst after burst of applause breaks from the excited assembly.

Look at Tullia now! There is no longer that classic staturesqueness of pose and impassiveness of feature. She is all excited and *abandon*. Her eyes glow and her face is lighted by an eager smile. "Our sunshine," her father might well call her.

The consul, Lentulus, and his twelve lictors enter. With her hand on Atticus's arm Tullia springs to her feet. With her the vast audience rises. So easily swayed are the populace, who, though Roman in their stoicism, are yet Italian—impetuous and hot-blooded.

By their tears, acclamations and cries of joy, they thank the State for the decree of recall. The lictors order the people seated, and the consul takes his chair.

Now there is a buzz of voices on every side, denunciations of Clodius, praise of Cicero's patriotism, expression of renewed belief in Catiline's treachery, recollections of Cicero's eloquence.

But hush! The curtain rolls up and the play begins. It is the "Telamon" of Accius, one of Rome's earliest tragic poets, with whom—a very old man—Cicero in his youth was frequently conversed.

The play is proceeding.

The flute players have come out, the *canticum* or recitative is sung. The second act begins.

In the garb of a prophet, with a long, white beard, his height increased by the tragic *colturni* beneath his feet, Isopos comes upon the stage. He sees the consul and the senators, and he knows the decree they have passed. He sees Tullia, his little friend, his "rose of Parstum," as he was wont to call her. Her face has relapsed to that expression of sadness it has grown to wear of late. She is pale.

He catches sight of Clodius. His heart swells; his mind's eye beholds the fair Tusculan villa in flames, the city mansion ransacked and destroyed. He towers to his majestic height. He stretches his hands upward toward the deep Italian sky, with that splendid sweep and swing of motion that the people know so well. Like mellow thunder his tones reverberate through the "cavea" —

What! he—the man who still with steadfast heart  
Strove for his country; who, in perilous days,  
Spared neither life nor fortune

Father of gods!

His house—yea, his! I saw devoured by fire.

Suddenly the old man stops and turns his eyes—black eyes burning with wrath beneath bushy white eyebrows—he turns them upon the audience and transfixes them with the fiery significance of the look —

And ye—ungrateful, foolish, without thought  
Of all wherein he served you, could endure  
To see him banished—yea, and to this hour  
Suffer that he prolong an exile's day.

The people are overwhelmed. A murmur goes up from every side. The lictors cannot silence it, the consul cannot subdue it. It spreads and deepens and swells. Ah! Clodius, well may you shudder, for a populace aroused is like a fierce wild beast.

A world of recollections flashes upon Tullia. She recalled the beautiful villa her father loved so well, the trim alley, bordered with box or yew, where they had so often walked and talked together, the acanthus-beds and the stately rows of trees, myrtles, limes and oaks. She goes over again in memory the familiar rooms of the house, the vestibule with its inlaid *sabur* on the threshold, the atrium beyond with its floor of coloured tiles, its columns and frescoed walls and statues, the *peristylum*, open to the blueness of the wonderful Italian heaven, the fountain splashing about the marble Nauds.

Atticus touches her arm and repeats slowly her father's well-known words:—

"That last day brings to us not extinction, but merely change of place."

A look of hope and gratitude brightens the girl's mobile face. She responds:—

"Surely there is in heaven a definite place where the blessed may enjoy time eternal."

The seer has left the stage. The play proceeds. The people are calm. In the end of the last act, lo! Isopos appears again, impressive, majestic. His appearance is the signal for a round of applause. Tullia herself claps her hands like a child. It is evident that the play cannot proceed.

It is growing dark. The *Nocturnal Triumph* begins to pace the street outside. The odour of honey-cakes and fish is wafted hither from taverns. The Syrian slaves chatter loudly without. They have brought the litters for their owners. Clodia flings her withered chaplet down and rises. A Lydian slave-girl quickly picks up the discarded flowers and hides them beneath her sombre cloak.

The curtain descends, the *Vales* are said, the people go home.

A cry is caught up on the street: "Cicero, pater patrie!" Tullia, in her litter beside Terentia, hears the cry and smiles.

## MY THOUGHT.

My thought—like breezes blowing—  
Floats whence? and whither flies?  
Its coming and its going  
Is heard through plaintive sighs.

It wakes not at my pleading,  
Nor sleepeth at my will;  
O whereto is it leading?  
I can but follow still.

—Mary Morgan (*Gowan Lea*), in *The Week*.

## THE ART WORLD.

The world of art is a world of reflections. As in some magic mirror, phase after phase of human life and experience glitters across that polished surface and gives place to others, subtler and nobler as the ages proceed. For whatever the past has done, and to what extent soever certain aspects of expression, whether in words, or marble, or colour, have been carried to their limits, and exhausted in the entire range of their possibilities, yet to each perfected flower and fruit as it hangs and glows on the marvellous tree of time, another succeeds which touches deeper sensibilities, presents the story of the everlasting idea in a newer and more seductive guise, discloses depths of nature and heart and mind the earlier artists dreamed not of. All the ardours and glories of the imagination have disclosed themselves in the work of the landscape painter. To a Salvator Rosa nature is the reflection of moods sombre as the darkness of his own soul; to a Claude Lorraine, she is fresh with the joyousness of a soul to whom life was a scene of innocence and child-like gaiety. Very justly is he said to have been the first landscape painter who set the sun in the heaven of his creations; but that sun had first risen on the horizon of his own soul in the radiant view which his clear and joyous character took of the world and man. In Turner, on the other hand, all the tempestuous intellectual conflicts of his time are displayed; the attempt to believe what is no longer credible, the attempt to accept what is barely acceptable, the despair of doubt that disdains itself for the lack of power to allay its own torments, and exorcise its self-created ghosts, the moral struggle which leaps from stern asceticism to wildly ecstatic indulgence, and finds satisfaction in neither, with moments of transcendent peace, idyllic and serene as the golden age dreamed of by poets in the fore world, all shine, and darken and fascinate in his incomparable portrayals of nature, made to be, as she is, the vehicle of the expression of thought in all its phases. But the great landscape painter above all perceives the total process of nature, how she perpetually destroys herself only to reproduce herself. He seizes all these aspects in their most permanent and essential form; the capricious, the merely vague, the unimportant, by the instinct resident in his creative skill, he recognizes at once and drops from his picture. He sees how all nature is resumed and comprehended in the atmospheric process; how, as Emerson says, the mountains are dissolved into the air even as the waters are; how everything is engirt by the mist of its disintegration. Out of this marvellous medium the solidities of the earth are, so to speak, precipitated. The modern painter no longer portrays his object in clear isolation, in a medium crystalline and pure, but as it really is enveloped in the smoke and vapours of existence. The landscapes of Corot seem like dreams so pervaded by mists and exhalations are they; but the attempt is here distinctly made to reproduce that total process in which all things live and move and have their being, that dying into life and living into death to which everything sublunary is subject. These painters introduce the air into their pictures, and lo! the genetic processes of nature become their subject-matter and premeditated delineation. Such pictures, seeming irrational agglomerations of light and shade and colour, are gigantic efforts to throw upon canvas the whole movement of nature's life. No object in them has a definite outline, it flames up into the air, and seems gradually dissipating into space; the golden glow of the universal movement of all things suffuses the delineation, and one is confronted with nature as she really is, eternally passing away, eternally restoring herself. The art of the landscape painter, like music, is an essentially modern art, complex, capricious, various, but expressive of the deepest emotions, humane, ennobling.—*Louis J. Black*, in *the Open Court*.

## THE AUTHORS' CLUB.

The Authors' Club has passed from the preliminary stage to that of actual existence. The Club is founded upon a Limited Joint Stock Company, already established and registered, the possession of a single share in which will serve in lieu of entrance fee. The shares in the Company are limited to 600 of £5 each, of which it is not anticipated that more than £3 will ever be called up, and the shares will be allotted upon application in the usual form by the directors. The Company is not a commercial one, its directors receive no fees, and all profits

will accrue to the Club. When the first 600 shares are applied for and allotted, the election of members will be according to usual club land law, by proposer, seconder, payment of entrance fee, and election by the General Committee. The share-holding members, therefore, will possess an advantage over ordinary members. The annual subscription is fixed at four guineas, and the entrance fee at ten guineas, the usual facilities and remissions being extended to country members. The number of members is fixed at 600, and the Club house will be as near that centre of the civilized world, Piccadilly Circus, as possible. Almost every name of men at once eminent (and clubbable) in every branch of letters—scientific, informatory, or recreative—and in the ranks of the higher journalism, is upon the list of the General Committee of the Club, and its first directors are Lord Monkswell, Mr. Walter Besant, Mr. H. Tedder (the well known secretary and librarian of the Athenæum), and Mr. Oswald Crawford, C.M.G. (chairman). The qualifications for membership are that a man should be a British subject, or a citizen of the United States; an author, in the widest acceptance of the term, a contributor to a leading periodical; or a journalist of established position. Application for shares can be made to the Company's bankers, Messrs. Barclay and Co., No. 1 Pall Mall, or to the chairman, who may also be applied to for any general information, at the temporary office of the Authors' Club, Queen Anne's Mansions, S.W. *The London Literary World.*

### THE MISSIONARY WORLD.

#### MATINEE

We have on our table, says the Halifax *Presbyterian Witness*, a deeply interesting volume of 444 pages, clearly and beautifully printed, and neatly bound. We cannot read one line of it, yet we welcome it as a treasure and it awakens deep emotion. It is a volume containing the four Gospels and Acts in the Erromangan language, translated by Rev. H. A. Robertson, and printed under his supervision. It is the precious volume which is now in the hands of the Erromangan converts, and by means of which their minds are being saturated with the thoughts and words of the Lord Jesus.

This volume carries us back more than fifty years, to the shores of a darkly heathen isle of the New Hebrides group. A good man whose career had been a benediction to tens of thousands, whose one ambition was to diffuse the knowledge of Christ, was eagerly approaching the Erromangan shore. He knew the perils of the venture. Bravely, yet not without misgiving, he and his companion stepped on shore. Both were speedily assaulted and slain by cruel savages. The explorers were John Williams and his companion, who had landed on Erromanga with the one desire of making known the love of Christ to a perishing race. John Williams, the first martyr of Erromanga, was slain, and was devoured by the cannibal murderers. The descendants—the sons—of the very men who slew John Williams, now read this New Testament volume and are useful members of the Presbyterian Church, willing to be taught and to teach.

Nearly twenty years after the murder of John Williams, one of ourselves, a F. E. Island boy, a student of our College, a minister and missionary of our Church, gave himself to the work of evangelizing Erromanga. George N. Gordon and his wife spent four arduous and perilous years among the heathen not without tokens of success, for they had gathered round them a band of faithful disciples whom they were training for the Lord. Deadly epidemics of fever swept the island, and malignant men from other lands told the Erromangans the missionary was to blame from the dread invasion. Some, perhaps many, believed the foul charge. A band of murderers waylaid Gordon and slew him suddenly as he was returning to his humble mission home. And Mrs. Gordon also they slew beside her door as she stood enquiring for her fallen husband. Thus for the second time the Gospel light seemed utterly quenched on Erromanga.

A devoted brother of the fallen missionary at once sprang to the front, saying: "Here am I; send me!" And our saddened and sorrowing Church gladly accepted the offer of James D. Gordon, a man of rare power, endurance and perseverance a splendid specimen of a man. He devoted himself with patience and diligence to the work in Erromanga. He was at work upon the island for some years and made many friends and won the confidence and respect of many of the people. The work seemed promising, when, suddenly, he too was smitten down by the hand of the assassin. For the third time the light on Erromanga was quenched in blood.

Again a Nova Scotian, a sturdy Pictou boy, Hugh A. Robertson, volunteered to assail this stronghold of violence, treachery and cruelty. Mr. Robertson and his wife entered upon the field with good courage, trusting in the Lord. For years danger seemed not to be far away. The utmost vigilance was observed, while at the same time every proof of kindness and love was afforded to the people. By-and-by the citadel of heathenism was taken. The leading men of the island became obedient to the Gospel, and gladly co-operated with the missionary and his wife in all their good work. Mr. Robertson taught them useful arts of civilization. Roads were opened up where most needful. Schools were established in the places most densely settled. Gospel instruction was given to the people, old as well as young, and they have pro-

fittingly greatly. Many have been baptized, many have sat at the Lord's table commemorating the love of Him who "bare our sins in His own body on the tree." Erromanga is now virtually a Christian island. The people can read the wondrous story of the life and death of Jesus.

Such are the changes, such the events, vividly brought before our mind by this precious volume. We recall John Geddie's long and perilous voyage to the South Seas—his marvellous struggle and victory in Aneityum, his visit to Nova Scotia in 1865-66, and the impulse he gave to the missionary feeling in Canada. We recall the honoured name of his like-minded colleague, John Inglis, who passed away only a few months ago. We recall the dear and precious name of Donald Morrison, one of the truest and best men that ever adorned our ministry. His career of toil and suffering was but short, because of fever brought on by hard physical labour and exposure to tropical hurricanes and torrents of rain. Fever prepared the way for pulmonary consumption of which both Mr. Morrison and his wife died in their prime. We cannot forget Johnston and Matheson, although their days in the field were too few to admit of their leaving their mark very deeply on the work. And Mrs. Matheson, who died in her early prime, was one of the most courageous and loving of women. Mrs. Johnston also "fought a good fight," and though she long survived her husband we like to recall her as she bore herself heroically in the early days of peril. It would not be well to speak of the living, though their record is worthy of being placed along side of the record of those who have entered upon their eternal rest. Only let us name Mrs. Geddie, now the venerable "mother" of the mission. We recall her as the true helper of her husband, and only second to him in the work. The goodly succession of faithful and true men and women has not failed—never will fail so long as our Church is true to her Master.

Are they not feeble, wasting, dying races in those Polynesian groups, and was it well that precious lives should be sacrificed for their sakes—the Gordons, Morrison, the Mathesons, Johnston and others? It was well. It is a blessing to the Presbyterian Church in Canada that her sons and daughters have been honoured to lay down their lives for the Gospel—to bring whole tribes of cannibals to the obedience to Christ—to place in the hands of these converted cannibals the Holy Scriptures in their own language to train them into the ways of civilization, purity, benevolence and holiness. The lives, the deeds, the steady endurance, the martyr deaths of our pioneers even if they laboured among dying races, will be a priceless heritage to our Church for coming generations.

#### A CONVERTED HINDU'S VIEW OF FAITH AND SIN.

A magnificent testimony to the power of Christ to save was given by Bimlunanda Nag, a recent convert to Christianity, in a paper read at a meeting of the Young Men's Religious Association of the New Dispensation Brahma Samaj at Dacca, recently. This paper is now published under the title of "My Sin and My Saviour." That the writer has an experimental knowledge of what he tells of, the following extract will show:—

While engaged in writing this paper I was thinking over what faith and sin are, and a thought flashed across my mind and threw a flood of light on the subject. Sin, I thought, is the combination of Satan and "I," while faith is the combination of the Father and "I." I must tell you how the thought came to my mind. In English there are two ways of abbreviating words: One is by putting the first and last letter, as Rs. for "Rupees," and the other by putting a few letters from the beginning of the word, as Marq. for "Marquis." According to this rule, Sn is an abbreviation of "Satan," and when "I" is joined with it, it becomes sin—s-i-n. And again on the other hand, Fath. is an abbreviation of "Father," and when "I" is placed with it, it becomes faith—f-a-i-t-h. In both the cases "I" is exactly in the middle, showing "I" seized by Satan is sin, and "I" yielded to the Father is faith.—*Bombay Guardian.*

#### THE QUALITY OF MISSION CONVERTS.

Last November a native Christian of Central India, who travels as a seller of hides, was subjected to an unprovoked assault in one of the ferry-boats which ply on the River Godavery. Arrived in town, he caused a summons for assault to be issued against his assailant. During the interval, however, between the summons and the trial of the case, a new spirit had arisen within him. He felt that his present course was not according to the mind of Christ, and that there was a more excellent way. Finding that he was not allowed to carry out his desire to withdraw the charge, he proceeded by another method. When the decision was given in his favour with costs, he stated in open court that he did not wish the payment of costs. With the permission of the Hindu magistrate, he told to all present how the Lord had forgiven his sins and made him willing himself to forgive others. And when, afterwards, he introduced his enemy, now become his friend, to Mr. Norman Macrae, who narrates the incident in *Echoes of Service*, we can understand the closing words of the missionary's narrative: "You may be sure we had a hearty praise meeting." What much finer sensitiveness of the Christian heart, it may be asked, can we desire to find than we find here? When the quality of mission converts is called in question, such cases seem to demand a measure of how far it exceeds, rather than how far it falls below, the standard at home.

#### PROGRESS IN CHINA.

In the Province of Hunan no missionary has ever been able to settle. It is the home of rabid Chinese "patriots," who bitterly hate everything foreign, whether it be telegraph wires or the Gospel of Jesus. As is now well known, Hunan is the source of the pamphlets and placards which have been the cause of disturbance in so many parts of China. Yet even in Hunan there are Christians. Dr. Henry, of the American Presbyterian Mission at Canton, says "The assistant at Lien-Chow, among the hills in the far north of the Canton province, writes me of special interest in Lammo, across the Hunan border, where are over twenty under instruction, nearly half of whom have applied for baptism."

It is surely auspicious that the faith in Jesus should make even a little way in Hunan at this trying juncture. From news received from other provinces also it would seem as if the evangelizing of China had not been delayed a day by the untoward events of last year. The Presbytery of Shantung, which now embraces twenty-eight Churches, has had the most prosperous year in their history, 760 having been added to the Churches.

#### A REMARKABLE RECORD.

No better test of the merits of any article can be had than that given by its sale. When sales in any given place constantly increase—when the same persons had the remedy so satisfactory that they purchase it again and again—it affords positive evidence of genuine merit. To this severe test Dr. Williams' Pink Pills for Pale People has been submitted with the most gratifying results. It is only a couple of years since this sterling preparation was first generally advertised, and the satisfaction it has given, coupled with the wonderful cures that have been performed through its agency, have placed Dr. Williams' Pink Pills at the head of the proprietary medicine trade of the Dominion. We may cite the case of one retail dealer in a single city as evidence. Dr. Williams' Pink Pills first came into prominence in Hamilton through the almost miraculous cure of Mr. John Marshall, after having been pronounced incurable by many able physicians. Since that time the demand for Dr. Williams' Pink Pills in that city has enormously increased, and is still increasing, one retail firm, Messrs. John A. Barr & Co., the well-known druggists at corner of York and McNab Streets, having purchased fifty gross, or 7,200 boxes since June last. Their last order was for twenty gross, undoubtedly the largest order ever given by a retail firm in Canada for a fifty-cent preparation. This is simply the record of a single retail firm, but it furnishes indisputable evidence of the great popularity of Dr. Williams' Pink Pills with the public.

#### A FOREIGN TRIBUTE.

PRaise FOR THE PRODUCT OF A WATERTOWN ENTERPRISE FROM A LEADING ENGLISH MEDICAL JOURNAL.

*Health*, a leading weekly journal of domestic and sanitary science, published in London, England, in a recent issue has the following interesting statement in reference to a Watertown establishment which stands so well at home as to merit all that has been said of it anywhere:—

We have received samples of Messrs. Farwell & Rhines' "Diabetic Food," manufactured at Watertown (N.Y.), U.S.A. The attention which of late years has been given to food in relation to the cure of diabetes, and to the production of diet articles in which the quantities of sugar and starchy matters are reduced to a minimum, has evidently animated Messrs. Farwell & Rhines in the production of the preparation under notice. In the form of a flour it can be readily used, not only to make bread itself, but to manufacture many other kinds of tasty articles; so that the diabetic patient is presented with a staple and fundamental form of food, at a most reasonable cost, and one which can be utilized at pleasure in place of confining him to one article of diet. Chemical examination of this food shows that it is very rich in gluten, and that its proportion of saccharine matter is extremely limited. These are precisely the characters to be looked for in a typical diabetic food. By using Messrs. Farwell & Rhines' Food a true and palatable bread is made, such as any one may eat with pleasure and nutritive profit. Medical experience of this preparation has fully endorsed its chemical excellence, and we would say that for dyspeptics, in whose cases starch and sugar cause the ailment from which they suffer, this "Diabetic Food" will also be found most suitable. It can be made into rolls and pancakes with ease, and can also be used to thicken soups. Samples of food, and of Messrs. Farwell & Rhines' other foods (Gluten flour, Barley Crystals, Health flour, etc.) will be forwarded by Mr. W. J. Holland (269 Oxford St., London W.), free, on application.

Messrs. Farwell & Rhines also make the finest flour, especially for biscuit, cake and pastry, that can be made from wheat.

#### C. C. RICHARDS & CO.

*Gentl.*—My daughter was apparently at the point of death with that terrible disease diphtheria. All remedies had failed, but MINARD'S LINIMENT cured her. And I would earnestly recommend it to all who may be in need of a good family medicine. JOHN D. BOUTLIER. French Village.

Fits.—All fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvellous cures. Treatise and \$2 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

#### DR. T. A. SLOCUM'S

OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have Difficulty of Breathing—Use it. For sale by all druggists. 35 cents per bottle.

# Cake Keeps Moist and Fresh if made with Cleveland's Baking Powder.

The reason is Cleveland's is a pure cream of tartar powder free from alum and ammonia, which make cake dry and husky.

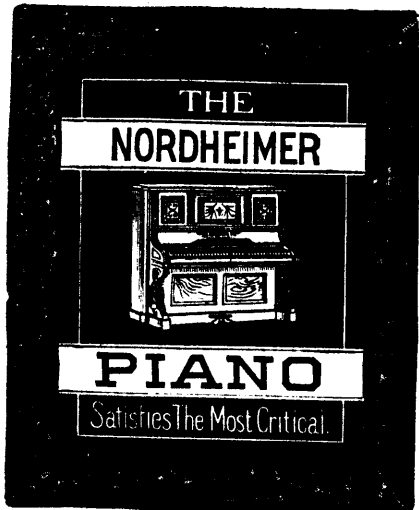
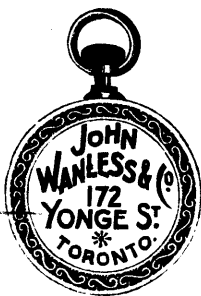
# "German Syrup"

"We are six in family. We live in a place where we are subject to violent Colds and Lung Troubles. I have used German Syrup for six years successfully for Sore Throat, Cough, Cold, Hoarseness, Pains in the Chest and Lungs, and spitting-up of Blood. I have tried many different kinds of cough Syrups in my time, but let me say to anyone wanting such a medicine—German Syrup is the best. That has been my experience. If you use it once, you will go back to it whenever you need it. It gives total relief and is a quick cure. My advice to everyone suffering with Lung Troubles is—Try it. You will soon be convinced. In all the families where your German Syrup is used we have no trouble with the Lungs at all. It is the medicine for this country."  
John Franklin Jones.  
G. G. GREEN, Sole Man'fr, Woodbury, N.J.

## TWO REASONS

Explain the Great Demand we have had for our LADIES' GOLD WATCHES—

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## Ministers and Churches.

THE Rev. A. Raulston, formerly of P.E.I., has been inducted into the pastorate of St. Lukes Church, Saltsprings.

STE. ROSE is to have a Presbyterian church. It will be at the upper end of the village, and ready for the middle of June.

It is rumoured that Rev. C. D. McDonald of Kildonan, Man., is about to receive a tempting call to the United States.

WINNIPEG now possesses four English Presbyterian congregations, two Icelandic Presbyterian congregations and two missions.

AUGUSTINE Church, Fort Rouge, Winnipeg, is to be enlarged this summer. Under Mr. McBeth's ministrations the congregation is rapidly growing.

A MOST successful convention of the Christian Endeavour Societies of Manitoba and the North-West Territories has just been held in Knox Church, Winnipeg.

THE Rev. J. C. Tolmie, M.A., Brantford, preached the annual sermon to the Independent Order of Oddfellows in Chalmers Church, Guelph, last Sabbath.

DR. COCHRANE has received \$150 for the Home Mission Fund, being a bequest of the late Samuel Marshall, elder in West Presbyterian Church, Toronto.

THE Rev. D. J. Macdonnell preached the annual sermon to the recently organized Toronto Highland volunteer regiment. The sermon was able and appropriate.

THE Rev. J. S. Henderson, Hensall, delivered his lecture, entitled "Rambles through Wonderland," in the Presbyterian church, Chiselhurst. All present were delighted.

THE collection in Knox Church, Galt, on a recent Sabbath, in aid of the distressed Russian people, amounted to \$119, which was duly forwarded by draft to the proper authority for distribution. A further supplement of \$20 was received later.

THE Montreal Presbytery, at Lachute, decided that the Rev. Mr. Forlong, who resigns his pastorate, will receive \$400 per year and a manse, the congregation to call a minister. A special effort is being made to raise \$1,500 for the Augmentation Fund.

MR. F. H. RUSSELL, student of Manitoba College, preached the annual sermon on behalf of the Missionary Society of the college, in Knox Church, Winnipeg, on Sunday, 3rd April. Mr. Russell is a good speaker and promises well. He is a brother of Norman Russell, the missionary of the Central Church, Toronto, in India.

THE Blyth correspondent of the *Huron Expositor* writes: Rev. Dr. Robertson preached a fine missionary sermon Sunday morning, taking for his text Matthew xiii. 31-33. He showed he had a clear knowledge of the North-West Missions. He has spent most of his life in the work and is very earnest. There was not a very large congregation on account of the bad weather, but if he ever comes this way again we can assure him a larger turnout.

THE elocutionary entertainment in Harmony Hall, Ottawa, last week, under the auspices of the Stewarston Presbyterian Church, was largely attended. Rev. R. E. Knowles, the pastor, occupied the chair. Professor Stephens, of Montreal, and Miss Lottie Simpkins, of the same place, were the elocutionists and divided the evening between them. The pieces selected were interesting. At the close a vote of thanks was moved by Rev. F. W. Farries and seconded by Mr. P. Larmonth.

THE first annual meeting of the Association of Theological Alumni of Queen's College will be held in the Science Hall, Kingston, on the evening of Tuesday, April 26. After transaction of business the following topic will be discussed: "How may the course of Theological study in our colleges be more fully adapted to present needs?" Short addresses will be given with special reference to the study of Apologetics, Biblical Theology, Practical Theology, Comparative Religion and Missions.

THE Brooklin, Ont., Young People's Society of Christian Endeavour, which was started in the Presbyterian Church a little over a year ago, has proved to be a very successful organization. The meetings are held each Tuesday evening and are always largely attended. From the very first a deep interest has been taken in the meetings by both young and old, and this feeling is increasing rather than diminishing. During the past month upwards of twenty young persons have professed conversion.

ANNIVERSARY services were held in East Presbyterian Church, on Sabbath last. In the morning Rev. J. M. Cameron, the pastor, preached a special sermon to the children, who largely occupied the seats in the body of the church. In the evening several addresses were made reviewing the work of the past year. Both the church and school were in a flourishing condition. During the year the indebtedness on the building has been reduced \$500. The roll of the Sunday school contains the names of 519 scholars, and the average attendance has been 422. The collections during the year amounted to \$463.42. The principal feature of the celebration was the singing of the children.

JOHN MACGILLIVRAY, of Nottawasaga township, Simcoe County, died at the homestead on Thursday week, aged eighty years. Mr. MacGillivray came to this country in 1848 from Argyleshire, Scotland, and was one of the pioneers of Simcoe County. Rev. Alexander MacGillivray, of Bonar Presbyterian Church in this city, Capt. MacGillivray, of the 48th Highlanders, Rev. Malcolm MacGillivray, of Chalmers Church, Kingston, and Professor John MacGillivray, of Queen's University, are sons of the deceased, who leaves a large family of eight children to mourn the end of a long and useful life.

THE Winnipeg *Free Press* says: Mr. Archibald McCully, editor of the *North Dakota Advocate*, Grafton, is in the city on a mission which may deprive Manitoba of one of her most popular pastors. Mr. McCully is Session Clerk and elder of the First Presbyterian Church, Grafton, and is here in the interest of his Church to press a call to Rev. C. D. McDonald, pastor of Kildonan Presbyterian Church. Rev. Mr. McDonald visited Grafton some time ago and created such a favourable impression that it was decided by the Church there to make an endeavour to secure his services. The people of Kildonan, with whom Mr. McDonald is very popular, will regret to hear of any likelihood of his departure. The call from Grafton has been sustained by the Pembina Presbytery, and will come before the Winnipeg Presbytery at the next meeting.

A SURPRISE party took possession of Blackheath Manse Tuesday evening week. The pastor, the Rev. J. W. Penman, has received from the Home Mission Committee an appointment to Manitoba; and the Bible class, numbering over thirty, had come to bid Mr. and Mrs. Penman and family goodbye and Godspeed to their new home. At the close of a very pleasant programme, Miss Nellie Thompson and Miss Fanny Cummings stepped forward, and in the name of Blackheath Bible class read a very loving and appreciative address to Mrs. Penman, and then presented her with a beautifully wrought and well-filled purse. The address was so full of loving tenderness and respect that their teacher felt her position keenly. In her reply she said that nothing could give her more pleasure than to hear that all the members of her Bible class had given themselves to the Lord. After refreshments, the pastor prayed, and closed the pleasant yet sad evening by invoking the blessing of the Most High upon those present in their future life. The four years' pastorate of Mr. and Mrs. Penman has been a very happy and prosperous one, and they are followed to their new field of labour by the prayers, blessings and tears of a deeply attached people.

THERE was a large gathering of children in Chalmers Church, Montreal, recently. The occasion was the closing of the Band of Hope, which meets each year from October until April, and the awarding of prizes to those who have attended regularly throughout the term. Rev. G. C. Heine presided, Miss Sinclair, the president, also occupying a seat on the platform. A delightful programme of vocal and instrumental solos and duets, semi-choruses and recitations was presented by the children and heartily applauded. Miss May Guthrie presided at the piano. The chairman made some very happy remarks, and afterwards distributed thirty-seven beautiful story books to as many boys and girls who had attended since the opening without missing one meeting. There were 278 names on the roll this year, with an average attendance of 191. The largest number present at any meeting was 271, and the smallest 134; 407 are enrolled on the pledge book. A knitting and sewing circle has been established, and the girls have acquired these useful accomplishments under the direction of Miss Sinclair and Miss Ross. It is customary for the children to enjoy a supper at the close of the term, but this year they have decided to forego the pleasure for the sake of the poor people of the neighbourhood, who were entertained by them last Wednesday afternoon to tea in the basement of the church.

THE Hamilton *Times* says: The Hon. J. M. Gibson, acting on behalf of Rev. Thomas Scouler, now of British Columbia, has made application for probate of a copy of the will of the late Mrs. Elizabeth Green, of Hamilton. Mrs. Green lived alone on Main Street West, and is said to have no relative. She died on January 14 of this year, leaving real estate valued at \$3,200 and personal property worth \$1,621. The late Mr. David McLellan and Rev. Mr. Scouler were executors, but after her death it had been discovered that the will had been lost. A copy of it was found, and the necessary affidavits made as to its correctness. Of the \$4,821 only \$3,600 is provided for in the will, which amount is divided as follows: \$500 to Mr. W. J. Clark, of Caledonia; \$500 to Mr. David McLellan; \$500 to Rev. T. Scouler; \$200 to the Congregational Church trustees, half for the general funds and half for the Sunday school; \$200 to Erskine Church Sunday school; \$200 to the North-West Mission Scheme of the Presbyterian Church; \$100 to the Girls' Home; \$100 to the Orphan Asylum; \$100 to the Home of the Friendless; \$100 to the Mission Fund of the Presbyterian Church of Canada; \$300 to A. A. Reid; \$300 to William F. Clark, of Hamilton; \$500 to the congregation of Erskine Church, and \$100 to be spent for easy chairs, lounges or other such luxury for the House of Refuge.

THE Presbytery of Ottawa met at Hawkesbury on Tuesday, the 19th inst., to induct the Rev. William M. Tufts, M.A., late of Badeque, P.E.I., into the pastoral charge of St. Pauls Presbyterian Church. There was a large attendance of the congregation on the occasion. The Rev. Orr Bennett, B.A., of Russell and Metcalfe preached the sermon from the text 1 Cor. i. 31. The Rev. James H. Beatt of Cumberland addressed the pastor on his duty from Christ's words to Peter, "Feed My sheep, feed My lambs." And the Rev. James Bennett, B.A., of L'Orignal similarly addressed the people on their duty of supporting their pastor by their constant attendance on his ministrations, by their sympathy with him in his work, and by their prayers for his success. Mr. Tufts received a hearty welcome, and it is ardently hoped that a new era is now entered by the congregation. The town is increasing since the railway has been brought into it and a stimulus has been given to the trade in this way, so that even a passer-by can feel and see the change, and great hopes are thereby entertained of the success of the Church. In the evening a large company was gathered together in the house of Mr. John M'Gibbon to welcome the new pastor and his wife. The young people passed away the time pleasantly with some games, music, and singing, while their elders were engaged in conversation on the prospects before their town and Church. At

a late hour the assembly broke up and the various families made their way homewards, after having spent a very delightful time together.

THE Rev. R. J. Craig, M.A. Church of the Redeemer, Desoronto, writes from Hamilton, Bermuda, under date April 14: I have just returned from St. Andrews Church, where the induction of Rev. Andrew Burrows, D.D., to the pastorate took place, and I drop you a line to that effect. I had the honour to be one of a commission of three appointed by Halifax Presbytery for that purpose. Rev. Mr. Notman, pastor of Presbyterian Church, Warwick, preached and presided. His text was 1 Cor. iv. 20., and his sermon befitting the theme. The usual form of induction service followed. To show the unity of the brethren here, I give their names and Churches: Rev. Mr. Notman, Free Church of Scotland, Rev. Mr. Lane, Canada Methodist Church, Rev. Mr. Wood, Reformed Episcopal Church, Rev. Mr. Craig, Presbyterian Church in Canada. Mr. Lane addressed the people. Mr. Craig addressed the pastor elect, Rev. Mr. Burrows. This congregation is in connection with the Presbyterian Church in Canada. They are in good heart, and ready for earnest work. They recently held a very successful bazaar, opened by the Governor-General and Lady. Rev. Dr. Junor gave efficient help. He was enjoying a short vacation from his work in New York. There are but two Presbyterian congregations in Bermuda. One of them, that in Hamilton, is in connection with our Church in Canada. The other, that in Warwick, parent of the other, in connection with the Free Church of Scotland. It is much to be desired that this latter form a tie with the Canadian Church. Dr. Burrows was formerly pastor in Truro, Nova Scotia. I may add that we are glad to see THE CANADA PRESBYTERIAN reach us in Bermuda.

DEDICATION services were held in the new Presbyterian church in Warton. At the opening service the pews and all the chairs with which the managers had filled the aisles were crowded with an expectant multitude, as the choir and ministers came up from the basement and took their places. The choir began with a dedication anthem. The pastor, Rev. G. A. Yeomans, offered prayer. Rev. D. McKenzie, of Tara, read the Scriptures. The keys of the church were delivered to the trustees, who were called forward to the pulpit. Rev. Dr. Jackson, of Galt, to whom all looked with expectation, offered the prayer of dedication, and preached the sermon, a sermon that moved the large congregation with thrilling interest, with suppressed humour and spiritual power. The pastor offered the prayer dedicating the offerings of the people in worship, the offering of \$130 was taken, and the morning service closed. In the afternoon the pews were filled to hear Rev. D. McKenzie, and the offering given was about \$25. At seven p.m. the large church was crowded in every part, aisles, chairs, pulpit, platform steps and standing room. Dr. Jackson, the local paper says, spoke words of thrilling truth and eloquence for an hour and twenty minutes, and yet some were heard to say they could have listened far longer. The choir and the vast audience sang with great voice, and the service was such as few will forget. The evening offering was about \$55. The interior of the church has a cheerful, pleasing appearance. The circular pews are of very neat workmanship. The pulpit platform steps are carpeted, the gift of the Christian Endeavour Society. The pulpit chair of high ecclesiastical back, and upholstered in crimson plush, was the gift of David Hendry Yeomans. The pulpit is trimmed with crimson plush, the gift of Mrs. David Muir. The platform was decorated with flowering lilies, and plants, brought by Mr. A. J. Kyle and others. On Monday evening following the tables were set in the basement by the ladies, with white spread, sweet-scented plants, and odour of fragrant coffee; the crowd poured in with numbers scarcely less than Sunday evening. At 8.15 the church upstairs was thronged in every part, the choir and

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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."

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the speakers took their places; the opening psalm was announced by Rev. F. P. Sym, the pastor offered prayer, addresses were given by the Rev. Messrs. Tovell, Magee, Edwards, Churchill, of Lion's Head, McLean, of Kemble, and Dr. Jackson. The choir sang with fine effect several excellent selections. The dedication services were continued the following Sabbath, when the Rev. C. E. Bolton preached in the forenoon, and Rev. Mr. Mowatt, of Allanford, in the evening. The collections on the occasion amounted to the handsome sum of \$450.

**PRESBYTERY OF PETERBOROUGH.**—This Presbytery met at Port Hope on the 22nd March. There were present thirteen ministers and five elders. The Rev. William MacWilliam, LL. B., was appointed Moderator for the next six months. The principle of a summer session was affirmed to be held at Winnipeg for not less than three years. It was recommended that said session shall embrace all the subjects of the theological curriculum, that students of two years' standing may be licensed or ordained, but not eligible for calls, until the course is completed, and that the increased expense in giving effect to the scheme be a charge on the Home Mission Fund. The next meeting of the Presbytery was appointed to be held in St. Andrews Church, Peterborough, on the 5th of July, at 9 a.m. The committee on the supply of the Millbrook and Garden Hill pulpits was authorized, if necessary, to appoint a minister to supply the pulpits for six months consecutively. The reports of the delegates to the Augmented congregations were duly considered, and, as based upon these, a report to the Home Mission Committee in Toronto prepared and forwarded. Mr. Cleland tendered the resignation of his position as convener of the Presbytery's Home Mission Committee, and the Rev. E. F. Torrance was appointed in his stead. The Rev. John Hay, of Cobourg, was recommended as the representative of the Presbytery on the Assembly's Home Mission Committee. The following were elected as delegates to the General Assembly, to meet in Montreal in June next, viz.: Messrs. Carmichael, Thompson, Hay, McEwen, McLeod, Hyde and MacWilliam, ministers, all by rotation, and Messrs. William Archer, Millbrook, Israel Payne, Springville; G. Paton, St. Andrews, Peterborough, Wm. Mathieson, Havelock; David Tully, Lakevale; George Rutherford, Castleton, and James McNeil, Keene, elders. The Clerk, as usual, was authorized to correspond with the delegates elect and to fill up vacancies in the case of any who may decline their appointments. Reports were submitted on the subjects of Sabbath Schools, State of Religion, Temperance and Statistics. These reports were all successively adopted, with their recommendations. These recommendations are the following: State of Religion: First, the setting apart of a particular time in each week, say at family worship, for prayer for the baptism of the Holy Spirit on our congregations and on every branch of the Church's work; second, the faithful and prayerful exposition of God's Word at all our diets of public worship; third, the seeking out and the training of suitable persons to be teachers in our Sabbath schools, and that Sabbath schools be under the control of Sessions; fourth, the use of the liberty given to ministers to hold meetings for instruction in our public schools; fifth, the explanation of the ten commandments, say, once a quarter at the public service on the Lord's Day and at Sabbath schools; sixth, that a sermon be preached once a year on the necessity of family worship and the instruction of the young in Biblical truth. Temperance: first, that, since Christ alone can uplift and bless the race, purify and save society and make us a temperance and peaceable people, that He be continually held up in our pulpits, schools and families as the only Saviour from sin and the only guide to true character; second, that the Bible be used as the great text book for instilling temperance principles and that care be taken in our homes and Sabbath schools for the memorizing of passages of Scripture pointing out the dangers of intemperance; third, that advantage be taken, as far as possible, of the provision for public school instruction on Scientific Temperance; fourth, that parents be exhorted to prevent, as far as possible, their children from gathering on the streets at night, and especially boys from loitering in the vicinity of hotels; and further, that parents make home life attractive for their children so as to remove temptations to form associations that are beyond parental control; fifth, that earnest effort be put forth by personal interest in young men to lessen and remove their exposure to temptation; sixth, that every effort be made by legal restraint, moral suasion and Christian love, to rescue and save the intemperate; seventh, that we rejoice in the decrease of intemperance and that we urge upon our people to use all Scriptural, constitutional and righteous means to work for the entire abolition of the evil. The Rev. R. P. Mackay was nominated as the secretary of the Foreign Mission Committee.—WM. BENNETT, *Pres. Clerk.*

**PRESBYTERY OF BARRIE.**—This Presbytery held an adjourned meeting at Barrie on Tuesday, April 19, to dispose of business left over from March 22. Dr. Robertson, Superintendent of Missions, and Dr. Harper, of the Methodist Church, being present, were invited to sit with the Presbytery. The resignation of the pastoral charge of Knox Church, Oro, was first taken up. Messrs. W. McNabb, W. McArthur and Donald Gilchrist, commissioners of the congregation, were heard; after them Mr. McKenzie, who desired the resignation to take effect. The Presbytery agreed that the resignation be accepted, and that Mr. McNeil, of Lozford, etc., be Moderator of the vacant Session, and preach the pulpit vacant on or after the first Sabbath of May as may be convenient. A resolution was adopted warmly appreciative of Mr. McKenzie's labours, and expressing the hope that a door of usefulness may be opened before him. The call from First Presbyterian Church of Victoria to Dr. Campbell, of Collingwood, was first taken up. Commissioners from the Session and congregation were heard. Dr. Robertson, representing the Presbytery of Columbia, pleaded

for Dr. Campbell's translation. A letter was read from Dr. Cochrane, who was also appointed to represent that Presbytery, intimating his inability to attend, and stating at some length the pleas for translation which he would have offered if present. Dr. Campbell was heard, and intimated his acceptance of the call to Victoria. It was then agreed to translate Dr. Campbell, to declare the pulpit vacant by Mr. Leishman on the first Sabbath of June, and to appoint Mr. R. Moodie Moderator of Session during the vacancy. A resolution was adopted highly commendatory of Dr. Campbell's character and labours in Collingwood, and expressing the hope that his services in his future charge will be of great benefit to the Church. A letter was read from Mr. J. A. Ross, M.A., late of Meaford, intimating his acceptance of the call to Churchill. The Presbytery thereupon agreed to meet at Churchill for the induction of Mr. Ross on May 24, at two o'clock in the afternoon, and appointed Mr. J. J. Cochrane to preside, Mr. Hewitt to preach, Mr. I. Smith to address the minister, and Mr. Carswell to address the congregation. Some other items of business of less interest were transacted, and the Presbytery adjourned at two o'clock, to meet at Barrie on Tuesday, May 31, at eleven a.m.—ROBERT MOODIE, *Pres. Clerk.*

**SYNOD OF HAMILTON AND LONDON.**

The Synod of Hamilton and London met in Knox Church, Stratford, last week. A large number of ministers and elders and of the general public were present. The retiring Moderator, Rev. Andrew Tolmie, of Southampton, preached the sermon. The Synod was then constituted, and the Clerk, Rev. Dr. Cochrane, called the roll. Rev. Hector McQuarrie, Wingham, was elected Moderator for the ensuing year, and was duly installed, after which the Synod adjourned.

At the meeting on Tuesday morning Rev. W. Burns presented the case of the Aged and Infirm Ministers' Fund, of which he is agent, and urged that steps be taken to complete the raising of \$200,000 for endowment. The claims of the fund and its administration were fully discussed. A resolution was passed commending the work to Presbyteries and congregations.

In the afternoon an overture was presented from the Home Mission Committee ancient the Augmentation Fund. Dr. Cochrane presented and explained the overture, which asked that the Synod take oversight of augmented charges within its bounds and revise all Presbyterial applications for grants before they are forwarded to the committee. Dr. Laing reviewed the history of the Augmentation Scheme, and emphasized the pressing need for immediate and effective action.

A long discussion followed, in which Drs. Proudfoot, Fraser, Laidlaw, McMullen and Fletcher, and Messrs. Cuthbertson, Tully, Cockburn and others took part. Current objections and difficulties were stated.

The following resolution, moved by Dr. Cochrane, was unanimously carried: "That the Synod expresses its satisfaction with the results of the Augmentation Scheme in aiding and developing weak congregations until they have become self-sustaining. It deeply regrets the deficits that have arisen during the last few years in the fund, and earnestly commends the Scheme anew to the interest and liberality of the Church at large. The Synod approves generally of the suggestions made in the overture of a synodical committee which shall revise the applications of Presbyteries for grants for augmentation before being presented to the General Assembly's Home Mission Committee, and will support any other well-devised measures that the Assembly in its wisdom may see fit to enact. Further, the Synod is of opinion that the applications for grants from the Home Mission Fund should in like manner be revised by the Synodical Committee before being transmitted to the General Assembly's Home Mission Committee."

The rest of the afternoon sederunt was spent in discussing a reference for interpretation and advice from the Presbytery of Hamilton in the matter of the Synod's decision in the Henderson case of last year. The Session of St. Pauls Church, Hamilton, appeal to the Synod against the decision of the Presbytery in granting a certificate of Church membership to Mr. Henderson, a member of St. Pauls Church, to whom the Session, for reasons stated, refused a satisfactory certificate. The Synod in London last year found the Presbytery's action irregular, and after a prolonged debate remitted the matter back to the Presbytery with instructions to cancel the certificate, and that Mr. Henderson be referred to the Session of St. Pauls Church to repeat certain expressions of penitence made to the Presbytery and Synod, and to receive from the Session a regular certificate. The Presbytery now appeared, asking the Synod to interpret its instructions of last year, and to advise further in the matter. After long discussion the reference was sustained.

The evening sederunt of the Synod was spent in hearing and considering reports. Standing committees for the year were appointed, the following being the Conveners: State of Religion, Rev. John Ross, Brussels; Temperance, Rev. A. Beamer, Petrolia; Sabbath Schools, Rev. J. Ballantyne, London; Sabbath Observance, Rev. John Young, Niagara.

The Committee on the State of Religion for the past year presented its report through Rev. H. McQuarrie. The reports from the various Sessions and Presbyteries were summarized, and the committee was disposed to take a not altogether hopeful view. The evil effect of social and political corruption was referred to. Objection was made to the public recognition through Parliaments of the saints' days in the Roman Catholic calendar. Political debauchery, indicated by the Gerymander Acts and election frauds, was condemned.

Rev. E. Cockburn, Paris, presented the annual report on Temperance, which recommended that members and adherents be urged to use all fair means to secure the election to school and municipal boards, the Legislature and Parliament of men

known to favour and who will vote for the restriction and prohibition of the liquor traffic.

The Sabbath Observance Committee's report was read by Rev. P. Musgrave. It urged strongly that in all ways the Church instruct and lead the community in securing the due observance of the Lord's Day.

Rev. J. C. Tibb read the Sabbath School Committee's report, which was encouraging. The Committee recommended that the duty of contributing to mission schemes be impressed on Sabbath schools; that careful oversight of Sabbath school libraries be exercised; and that due attention be given to the retaining of young men in the school and Church. Favourable mention was made of the boys' brigade.

On Wednesday morning the Synod resumed business at nine o'clock. The reference from the Presbytery of Hamilton, received and considered the previous day, was the first item.

Dr. McMullen, Woodstock, whose resolution became the finding of the Synod last year, defended the language of that resolution against the charges of ambiguity involved in the Presbytery's reference, and presented a motion interpreting last year's instructions.

Dr. Proudfoot seconded the resolution and urged the dropping of proceedings.

Dr. Laidlaw, as pastor of St. Pauls Church, objected and claimed that Mr. Henderson should be sent back to St. Pauls Session. He disputed his standing as a member of the Church.

Several motions were offered, but one by Dr. Cochrane, sending the matter to a committee to prepare a deliverance, was carried. This committee consisted of Rev. Drs. Proudfoot, McMullen, McDonald, Rev. Messrs. W. A. McKay, John Gray, and A. McLean, ministers; and Messrs. Ross, Bell, and Symington, elders. It was given power to call all the parties and report.

In the meantime the Synod proceeded with business. Dr. Cochrane presented the annual report of the Branford Ladies' College, reviewing the work of the year. The report was highly satisfactory, and after addresses commendatory of the work done in the college by Rev. E. Cockburn, Dr. Fraser and Dr. Fletcher, the following motion was adopted: "The Synod receives the report, and expresses gratification at the largely increased attendance, the growing popularity, and the high state of efficiency of the college, and the excellent character of the work done during the past year. The Synod expresses satisfaction that the college still enjoys the valuable services of Dr. Cochrane as governor, and that the staff of instructors in every department is complete. Moreover the Synod cordially commends this institution to the ministers and congregations of the Churches as one in which young ladies find a religious home and receive a thorough Christian training. It appoints the Moderator, Rev. H. McQuarrie, Wingham, as visiting director for the ensuing year."

The Synod decided that the Synod treasurer collect from each Presbytery a sum of one-half cent for each member on the roll, leaving the Presbytery treasurer to levy the rate on each congregation, and that the sum of \$200 of the balance now on hand be paid to the Aged and Infirm Ministers' Fund.

Documents were presented relative to the organization of a new Presbytery comprising certain congregations and stations in the Presbyteries of Barrie and Bruce. The petition was granted, and Dr. Laing and Dr. Cochrane were appointed to support the petition at the General Assembly. The new court will be known as the Presbytery of Algoma.

An overture was presented from the Presbytery of London, asking the General Assembly to rescind or amend its action of last year in the matter of an extramural session by theological students, and also requiring ministers from other Churches to give a year in the mission field before being eligible for a call. The overture was adopted and Dr. Proudfoot and Dr. Laing appointed to support it before the Assembly.

At the afternoon sederunt the committee on the Hamilton reference case reported their unanimous finding. The report is as follows: "The Synod regrets that the Presbytery should have difficulty in interpreting the decision of last year. The court now gives the following interpretation of the decision in question, viz.: That the cancelling of the certificate would have been fulfilled by declaring it cancelled and making intimation thereof to the parties concerned, and referring the memorials to the Session of St. Pauls with a certified extract to that effect and a copy of the Synod's decision was all that the Presbytery was required to do in order to fulfil the duty laid upon it by the Synod in that particular. The Synod regrets that this course was not taken by the Presbytery. In view, however, of all the circumstances, the Synod is of opinion that no good would result from further prosecution of the matter, and therefore enjoined all parties to follow after the things that make for peace." It being understood that Mr. Henderson is regarded as under the care of the session of the church in which he now worships, the session of St. Pauls Church having cordially consented to this in terms of section fourteen of the Book of Forms, the committee further stated that their finding was communicated to the Presbytery of Hamilton and to the representatives of St. Pauls Session, and that all parties agreed to the proposed deliverance. The Synod unanimously adopted the finding of the committee.

At the suggestion of the Moderator, the Synod was led in prayer by Dr. Proudfoot, giving thanks to God for the satisfactory settlement of this case.

On motion of Rev. R. V. McKibbin the Synod resolved to ask the Dominion authorities to close the Canadian section of the Chicago Exposition on the Lord's Day. Congratulations of the Synod were extended to Rev. A. D. McDonald, Seaford, on receiving the degree of Doctor of Divinity from the Presbyterian College, Montreal.

The Synod unanimously agreed to hold next year's meeting in Knox Church, St. Thomas. Votes of thanks were passed, and the Synod adjourned, the Moderator pronouncing the benediction.



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British and Foreign.

THE English Presbyterian Synod assembled in Broad Street Church, Birmingham, on Monday, 25th inst.

PERTH Free Church Presbytery has resolved in favour of proportional representation of elders - one for every 200 members.

ABERTARFF Free Church Presbytery nominates Dr. Stalker and Rev. Thomas Adamson, of Anderson, for the Glasgow Hebrew chair.

THE Rev. Dr. Drummond, Moderator of the United Presbyterian Church, preached recently in the new church at Newtownbreda, Belfast.

PRINCIPAL CAIRD has been elected honorary president of the Associated Societies of Edinburgh University in room of the Marquis of Bute.

THE Ambulance Class of the Irish Central Presbyterian Association has presented Dr. J. J. Austin, the season's lecturer, with a handsome writing-case.

THE Rev. Joseph Northey, of Ballinasloe, has been installed as assistant and successor to Rev. I. B. Wyhe, of Great Georges Street, Church, Belfast.

UNDER the staff of the Free Church of Scotland Ladies' Society 941 women in Calcutta are receiving a Christian education, besides 220 girl scholars in their Sunday schools

GLASGOW Cathedral was broken into recently, the thief gaining admission by cutting a hole in a stained glass window. The contents of a box for the poor were removed.

A PETITION signed by 335 members and nineteen adherents of Polmont Church on the subject of the ritualistic practices has been referred by Linlithgow Presbytery to their committee on the case.

SIR CHARLES E. BERNARD, K.C.S.I., in a lecture at Crouch Hill Presbyterian Church, London, on "India and her People," bore strong testimony to the great good missions are doing in the East.

THE Rev. W. Patrick, B.D., of Kirkintilloch, has been recommended by the Congregational Committee of Free St. Pauls Church, Dundee, to succeed the Rev. Richard Waterston in the pastorate.

THE Rev. G. G. Gillan, M.A., of Carmunnock, in a recent sermon, mentioned that the 22nd ult. was the 200th anniversary of the ordination of the first minister of the parish after the Revolution settlement.

At a meeting of Greenock Presbytery an application was submitted from Rev. W. R. Scott, late of Nelson Street Evangelical Union Church, asking that he be admitted a licentiate of the Church of Scotland.

THE Rev. Hugh Black, M.A., of Paisley, who is only twenty-four years of age, has been recommended by the Congregational Committee of St. Georges, Edinburgh, as colleague successor to Rev. Dr. Alexander Whyte.

THE Rev. Dr. John M'Lean has been lecturing to large audiences in Alexandria Free Church lately on his life as a missionary to the Canadian Indians. He appeared in cowboy costume, and exhibited many interesting articles.

THE foreign office has informed the Jewish Committee of the Free Church that the local authorities in Turkey have been instructed to suspend the operation of their order and not to interfere with schools maintained by foreigners.

KINCARDINE O'NEIL Free Church Presbytery have agreed to overture the Assembly that the time is now opportune for an amalgamation of the Free and United Presbyterian Colleges as an initiary step to union of the Churches.

THE Rev. William Hastie, B.D., delivered the first of the eighth series of Croall lectures in the Tron Church, Edinburgh, on a recent Sabbath evening, his subject being "The Protestant Principle of the Reformed Church."

EDINBURGH Presbytery has nominated for the Glasgow chair, Rev. D. D. MacLachlan, of Dalkeith, Rev. George A. Smith, of Aberdeen, and Rev. Andrew Harper, lecturer on Hebrew in the Theological College of the Presbyterian Church of Victoria.

THE Statist, a leading London financial paper, is giving a series of articles on the management of charitable and missionary funds. It places the mission of the English Presbyterian Church at the head of similar organizations in the matter of economy of administration.

THE Rev. W. Colquhoun, of Omagh, has been asked to reconsider his decision as to his acceptance of a call from the Cooke Centenary, Belfast; but has replied that owing to the peculiar circumstances of his own congregation at present, he cannot see his way to leave it.

THE restoration of the nave of the old church, Haddington, is almost completed, and public worship will be recommenced in a few weeks. The cost, including \$5,000 for the organ, is about \$20,000, of which the heritors gave \$4,000, the rest being raised by the congregation and their friends.

THE Rev. Robert Laws, M.D., D.D., of Livingston, addressed a meeting at Dumfries recently, held under the joint auspices of the Free and United Presbyterian Presbyteries, after which he went on to Aberdeen, where his aged father resides. Dr. Laws is expected to speak at the U. P. Synod and the Church Assembly.

THE death, in his seventy-eighth year, of Rev. Joseph Johnston, of Freemantle, Western Australia, is announced. Mr. Johnston was the last of the band who went out with the well-known missionary, John Williams, to the Society Islands in 1836, and he was the sole missionary who remained in Tahiti when it was besieged by the French.

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Household Hints.

COMPOSITE—RHUBARB AND RICE.—Cut a small bundle of rhubarb into inch pieces; after peeling put into a stew-pan with one and a-half pounds of white sugar, simmer until rhubarb is cooked. Pour off the syrup, and reduce by boiling to one-half; then add the rhubarb and let it cool. Boil some rice in milk with a little sugar added; let it cook tender then cool. Make a border of rice in a glass dish, and put the rhubarb in the centre, and serve with powdered sugar over it.

CELERY SALAD WITH MAYONNAISE—Cut away the green leaves and thoroughly clean some celery; cut it into shreds crosswise; season with salt, pepper, vinegar and a little oil; dish up and serve over in a mayonnaise dressing as follows: rub the inside of an earthenware bowl with a piece of onion; break in two raw yolks of eggs, a teaspoonful of dry mustard, a little salt and white pepper; mix well, and add a few drops of oil from time to time, stirring meanwhile with a wooden spoon; when a foundation is started add a little vinegar; to thin it a little keep adding oil and vinegar alternately until sufficient dressing is made.

CHARLOTTE RUSSE.—Home made charlotte russe is much nicer than that bought at the baker's and is easy and simple to make. The following recipe will make desert enough for a family of five. Half a pint of double cream, teaspoonful of vanilla, and a third of a cupful of granulated sugar. Whip these together, and when stiff add the beaten whites of two eggs and mix thoroughly. Line the bottom and sides of a fancy pudding dish with single of lady fingers—nice crisp ones. It will take about eighteen double ones, giving you thirty-six single strips. It is better to buy these at a good confectioner's than to make them. Pour in the whipped cream and set aside in a cool place. There are ways more involved for making charlotte russe, but the above is entirely satisfactory.

APPLE BATTER PUDDING.—Pare and core as many nice tart apples as will fit easily into your pudding dish, leaving them whole. In each cavity place a spoonful of sugar and a pinch of cinnamon. Make a smooth batter of a pint of milk, eight tablespoonfuls of flour and three eggs. It is best to set the apples, covered and with two tablespoonfuls of hot water added, in the oven while making the batter, so that they will be partially cooked before pouring the batter over. Bake until the batter is firm and light, and serve quickly. All batter puddings are better when the whites and yolks of the eggs are beaten separately, and the milk boiled and thickened with flour, to begin with. It's a little more trouble, but this method insures lightness. Serve with a liquid sauce.

HOW TO EAT AN EGG.—Let the lover of a good egg—one who can eat egg every morning all the year round, and who rejoices in the real egg flavour—stand the beloved article on one end in a small egg glass and then, ever so cautiously tap on the other end until a small hole is made. Let him, still proceeding cautiously, take off the broken shell until there is a bare white surface exposed about the size of a five cent piece. Now, with an egg-spoon or an after-dinner coffee spoon, puncture the surface of the egg, and, after dropping in a piece of butter about as large as a white bean, let him chop up the entire egg until it rests in its shell, all cut up and ready to be eaten. It is still deliciously hot, and has parted with none of its pristine loveliness. Just as soon as well prepared it should be eaten, before it has had time to cool. Those who eat eggs in this way will testify to their glory; and those who do not take them thus would do well to give them a trial.

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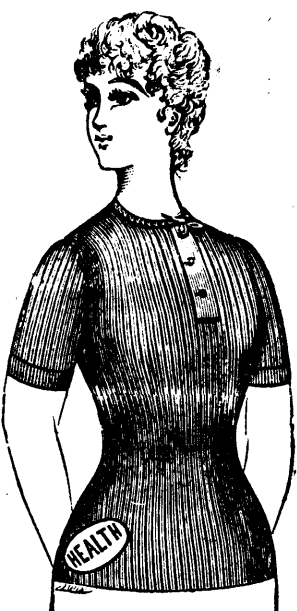


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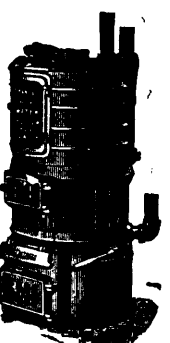
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Household Hints.

SWEET POTATO PIE.—Boil sweet potatoes until well done, mash and rub through a sieve. To a pint of pulp add three pints of sweet milk, a tablespoonful of melted butter, a teacup of sugar, three eggs, pinch of salt and nutmeg or lemon to flavour. Use rich paste for undercrust.

VINEGAR KEEPS FISH.—Vinegar is said to be better than ice to keep fish over night. Housekeepers who are obliged to be economical should have their fish sent home towards night, and then, by putting a little vinegar on the fish, keep it perfectly well, even in very hot weather. Fish is really improved in flavour under this treatment.

ENGLISH PUDDING (HOUR).—One pound each of currants, raisins (stoned) and suet, one half pound of citron, one cupful of molasses, one pint of boiling milk, one scant teaspoonful each of cinnamon, allspice and salt, one-half teaspoonful of clove, the same of soda and one nutmeg; six eggs, reserving one white for sauce. Boil six hours. Add flour to stiffen, so that a fork will stand upright in the mixture.

OATMEAL GRUEL.—Properly prepared an oatmeal gruel is delicious. Stir two tablespoonfuls of oatmeal into a boiling mixture of half a pint of milk and half a pint of water. Let it cook slowly for two hours where it will not burn but merely simmer. If the steam cooked oatmeal commonly sold in the grocery stores is used, it will require but half an hour's cooking. A scant half teaspoonful of salt should be added to the oatmeal when it is put over to cook. It may be cooked in a double boiler, but if so, the inner dish which contains it must be set for a few minutes on the stove lid at the beginning. The gruel is all the better, however, for being cooked in a single porcelain-lined kettle, if you are willing to take care to stir it occasionally.

HOW TO REMOVE GLASS STOPPERS.—Sometimes it is very difficult to remove a glass stopper from a bottle. A cloth wet in hot water sometimes is sufficient; but if this fails, remember that the principle is to expand the neck of the bottle by heat and not the stopper. With hot water the latter is often heated equally with the neck, and thus the desired effect is not produced. By holding the neck of the bottle about half an inch above the flame of a lamp or candle, however, in a few seconds the most obstinate cork will generally come out. Care must be taken to turn the bottle rapidly, and not allow the flame to touch the glass, as it might crack it. When the glass is thoroughly heated a steady pull and twist will almost always bring out the stopper.

COFFEE FRITTERS.—And now try coffee fritters. They won't do you any harm and they may do you a great deal of good. Cut some stale bread into neat and rather thick slices, and soak them in very strong, freshly-made coffee. Beat up the yolks of one or two eggs (according to the amount of fritters you wish to make), favouring them with a little sugar and a few drops of strong coffee; brush the slices of bread with this, and fry at once in hot oil or butter; when just crisp and a light golden-brown tint, lift them out, drain them well, and serve them at once, sprinkle with sugar. Of course, all crust should be removed from the bread, and coffee should be both freshly roasted and freshly ground, and of very good quality, if the fritters are to be a success. The outside should be just crisp enough to eat short, though the inside should be soft and very strong of the coffee.

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Miscellaneous.

PRESBYTERIAN CHURCH IN CANADA. Closing of Accounts of Schemes of the Church. The accounts for all the Schemes of the Church for the year 1891-92 will be closed on the 30th inst. Moneys received afterwards must go into next year's accounts. W. REID.

SYNOD OF TORONTO AND KINGSTON. The Synod of Toronto and Kingston will meet in St. PAUL'S CHURCH, PETERBORO', On Tuesday, 10th May, 1892, At half-past seven o'clock p.m.

- 2—The Committee on Bills and Overtures will meet on the same day and in the same place, at three o'clock p.m. 3—The Synodical Religious Conference will be held in St. Paul's Church, Peterboro', on Monday, 9th May, 1892, at half-past seven o'clock p.m. 4—Rolls of Presbyteries, and all papers for the Synod, should be in the hands of the Clerk not later than 2nd May, 1892. 5—Railway Certificates for reduced fares to those attending Synod, and their wives, if accompanying them, must be obtained before starting from the Ticket Agents at the railway stations.

JOHN GRAY, Synod Clerk. Orillia, 13th April, 1892.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS NOT EXCEEDING FOUR LINES, 25 CENTS

MARRIED.

On the 4th April, at the Manse, by the Rev. J. Campbell Tibb, Miss Clara F. Bolt to Murray W. Shaw, Esq., all of Petreola.

At the Manse, Wyoming, on April 6, by the Rev. George Cuthbertson, Mr. George Garner Craig to Miss Lottie Lambert, all of Petreola.

On April 6, at the S. A. Barracks, Petreola, by Rev. T. L. McCutcheon, Mr. Wilson Blain to Miss Georgina Lucas, both of Enniskillen.

At Petreola, on April 6, by Rev. J. McRobie, Mr. Fred. Shepherd to Miss Flora May Foster, both of Enniskillen.

At Montreal, on Wednesday, April 13, by the Rev. F. M. Dewey, M.A., George F. Calder, of the Lachute Watchman, to Jimina Carswell, daughter of Jos. Rodger, Esq., Wickham, Que.

At the residence of the bride's father, Egremont, Ont., on the 13th inst., by the Rev. John Morrison, Duncan Buchanan, farmer, Osprey, Ont., to Jane, second eldest daughter of Mr. Alex. Buchanan, Egremont, Ont.

On the 14th inst., at the residence of the bride's parents, by the Rev. Dr. A. B. Mackay, Hugh Henry, to Helen Gertrude Antrim, both of Montreal.

At Westminster Church, Toronto, on Tuesday, April 19, by the Rev. John Neil, assisted by Rev. David McTavish, Rev. G. C. Patterson, M.A., of St. Enoch's Church, Toronto, to Miss Isabella Violet McInnes, daughter of Mr. M. McInnes, Toronto.

On Wednesday evening, April 20, 1892, at the residence of the bride's father, 54 St. Mary st., by the Rev. Geo. Robertson, B.A., Mr. Augustus Grant Malcolm to Miss Matilda King, second daughter of Mr. J. B. King, all of this city.

At the residence of the bride's father, 93 Gloucester street, on Wednesday, April 20, 1892 Rachel Helena, second daughter of Thomas H. Lee, to William Ker, second son of the late Rev. Dr. George.

On April 20, at the residence of the bride's uncle, No. 301 Berkeley street, by the Rev. G. M. Milligan, Edward Newton Tyrrell to Jessie Ruthford, eldest daughter of Alex. Robertson, of the firm of Robertson Bros., Toronto

On Thursday, April 21, 1892, at the residence of the bride's father, by the Rev. Mr. Eastman, F. Edwin De Hart, Whitby, to Lydia, daughter of Mr. Jesse Trull, Darlington.

On Thursday, April 21, at the residence of the bride's uncle, Dr. W. S. Black, 526 Church st., by the Rev. S. H. Kellogg, D.D., T. M. Higgins, Barrister-at-law, of Osogood Hall, to Alice Brand, fourth daughter of the late Adam Gordon, M.P. for North Ontario.

DIED.

At the Manse, Parry Sound, on Thursday, April 14, 1892, Mary Ellen Duncan, eldest daughter of Rev. J. B. Duncan.

At his late residence, Nottawasaga, on 21st April, John MacGillivray, in his 80th year.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on Tuesday, May 31, at 11 a.m.

BRANDON.—At Brandon, May 3, at 8.30 p.m.

BROCKVILLE.—At Brockville, second Tuesday in July, at 2.30 p.m.

BRUCE.—At Chesley, July 12, at 2 p.m.

CHATHAM.—At Wingham, Tuesday, May 10, at 11.15 a.m.

GLENGARRY.—At Alexandria, on July 12, at 1 p.m.

GUELPH.—In Chalmers Church, Guelph, on Tuesday, May 17, at 10.30 a.m.

HURON.—At Exeter, May 10, at 10.30 a.m.

LINDSAY.—In St. Andrews Church, Sonya, Tuesday, May 31, at 11 a.m. Sabbath School Convention, Monday, May 30, at 11 a.m.

MAITLAND.—At Wingham, on Tuesday, 10th May, at 11.15 a.m.

MONTREAL.—In Knox Church, Montreal, on Tuesday, June 7, at 2.30 p.m.

ORANGEVILLE.—At Orangeville, May 3, at 11 a.m.

OTTAWA.—In St. Paul's Church, Ottawa, on Tuesday, May 3, at 10 a.m.

PARIS.—At Embro, May 5, at 2 p.m.

PETERBOROUGH.—In St. Andrews Church, Peterborough, July 5, at 9 a.m.

REGINA.—At Round Lake, on second Wednesday in July, at 11 a.m.

SARNIA.—At Sarnia, first Wednesday in July, at 10 a.m.

SAUGEEN.—In Knox Church, Harriston, on Tuesday, July 12, at 10 a.m.

STRATFORD.—In Knox Church, Harrington, May 9, at 7.30 p.m.

TORONTO.—In St. Andrews Church West, on third Monday in May, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, May 10, at 3 p.m.

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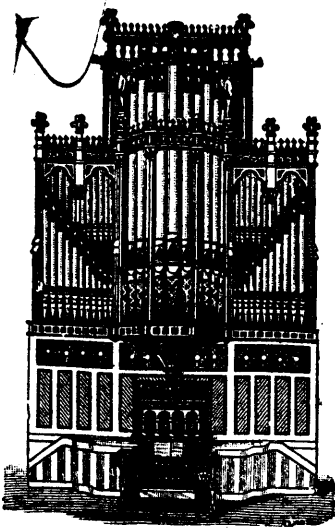
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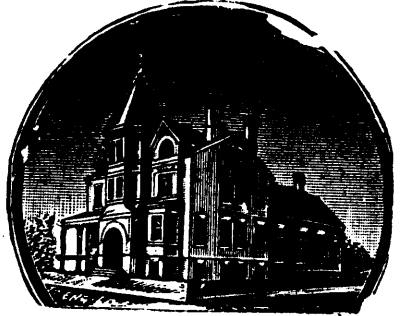
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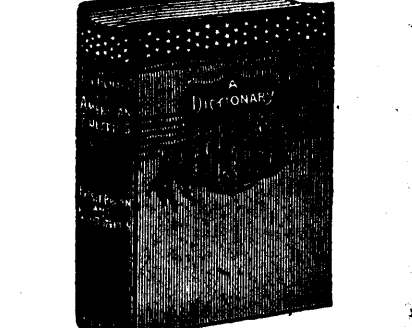
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