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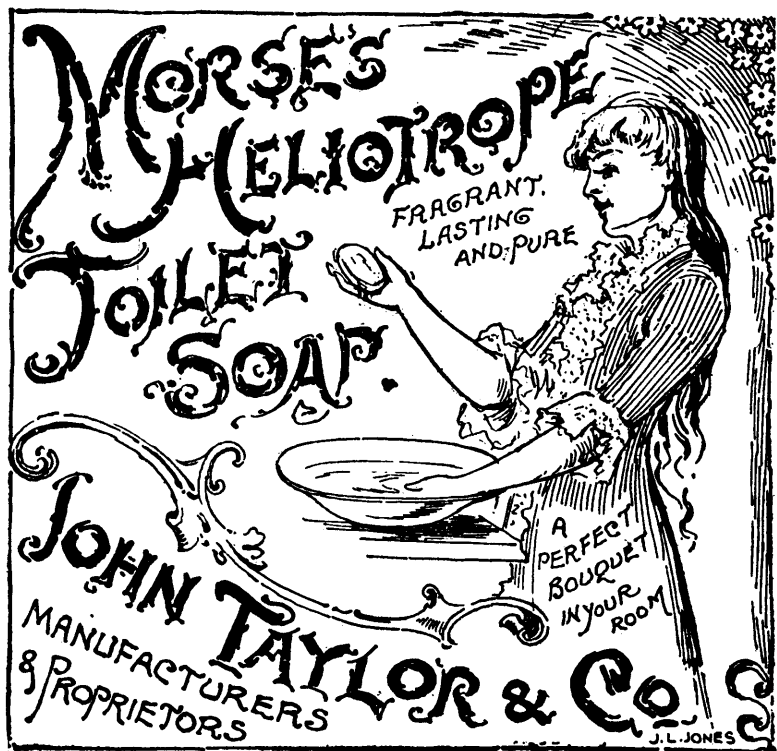
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# THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, FEBRUARY 15th 1893.

No. 7.

## Notes of the Week.

The new President of the Republic of Switzerland is a Calvinistic clergyman, and this is the seventh time he has held the office of Chief Magistrate of his country. He is otherwise famous as one of the foremost athletes of his country.

It is the New World, a Catholic paper of Chicago, that prints the following: "The rumor that Queen Victoria was going to visit Rome is contradicted. She could not go to that city without visiting the usurper, and she could visit him only with committing an act of disrespect to the Pope. Humbert has but few royal visitors."

Prof. W. G. Blaikie concurs generally in Mr. T. W. Russell's representation of the drink traffic in Canada, especially in his testimony to the sobriety of Toronto. The United States delegates at the recent Pan Presbyterian Council were amazed to find a city of 200,000 people with only 200 liquor shops, and all these shut from 7 o'clock on Saturday evening till Monday morning.

Of the 42,000 Scandinavians that entered the port of New York during ten months of 1892, only 289 were illiterate. Of the 44,000 German emigrants that entered the port of New York during the same time, only 890 were illiterate; of 18,000 Austrians, 3,140 could neither read nor write; of 43,000 Italians, more than 28,000 were illiterate.

The trustees of Lane Seminary, in Cincinnati, have voted to relieve Professor Henry Preserved Smith from duty, on his own application, at the end of the present term; the vacation to last until after the General Assembly of the Presbyterian Church has passed upon his case. The chair of Dr. Roberts, who has been a constant opponent of Professor Smith, has been declared vacant at the end of the present term.

The election of Rev. Mr. Lyle to the Chairmanship of the Public Library Board will be generally approved by the citizens of Hamilton. Mr. Lyle has been a member of the Board since its organization, and has devoted much time and study to the furtherance of its interests. On him to a large extent devolved the duty of selecting the many valuable works to be found on the shelves of the library. The Times predicts a very successful year for the library under his Presidency.

Miss Gordon Cummings writes in "Two Happy Years in Ceylon:" "It is a sore subject that, whereas Hindoo, Mohammedan and Buddhist conquerors have ever abstained from deriving any revenue from the intoxicating spirits which are forbidden by each of these religions, a Christian government should so ruthlessly place temptation at every corner both in Ceylon and in India, where, as has been publicly stated by an Archdeacon of Bombay, the British Government has created a hundred drunkards for each convert won by Christian missionaries."

A feeling tribute to the memory of Phillips Brooks appears in the last issue of Harper's Weekly from the pen of the Rev. W. S. Rainsford. The writer expresses the opinion that "as a preacher he was easily our first, nor to my mind has there been since Robinson died thirty years ago in Brighton, Eng-

land, his equal across the water." Dr. Rainsford concludes by saying: Tens of thousands mourn for him, for by burning word and by brave example he had cheered them onward as he offered them the very bread of life. Let no man, then, say the days of the preacher and of preaching are over—that amid the hurry and stress of life the opportunities of the preacher are passed or are passing away. To a man who understands his time and believes in his God men will reverently listen; they will hail him as a leader, they will trust him and love him as a friend, and will delight to count him among the very dearest of their benefactors. Generations hence the memory of Phillips Brooks will be fragrant, and men who never saw him will think of him as one who, like Greatheart in the immortal Progress, was especially chosen of his king to guide pilgrims to that Celestial City which with inspired eye he so clearly saw.

If Rev. Jos. McLeod, D.D., would throw up the Royal farce that is playing to such poor business, under the name of a Commission on the Liquor Traffic, says The Templar, it would be utterly discredited. His continued presence is the only semblance of seriousness in the whole blooming humbug. The temperance man who has not discovered that the appointment of the Royal Commission was not a despicable cowardly political trick to stave off a troublesome question, is entitled to the pity of every intelligent man. The Commission is proving itself the pliable tool of the Administration, and it will make no pretense of a report to the coming meeting of Parliament. The patience and long-suffering of the temperance people of Canada is a sad commentary on the independence and push of a democratic state.

Our contemporary, The Christian Guardian, is loyal to the heart's core. It very sensibly remarks: "In our present relations to Great Britain, we have political freedom and practical independence. We need to concern ourselves with the present, rather than with the future. But if from unforeseen causes a change in our political relations should be deemed desirable in the future, he is no true friend of Canada who tries to persuade Canadians that a national autonomy is an impossible thing. Now is the time for Canadians to show their practical attachment to their own country. We deprecate the reckless charges of disloyalty that are hurled at political opponents in partizan strife; and the gross perversion of facts in United States papers by alleged Canadian correspondents, who convey utterly false ideas of Canadian feeling."

The Manitoba Free Press is doubtless correct in saying: "The sore spot with our friends across the border is the fear that the Canadian road has proved a success. It has been managed with an intelligence and energy that has excited the greatest admiration outside the circle of its enemies. Its position has enabled it to compete with certain American roads for American traffic; and more than this, it is promising to obtain for itself a supremacy in reaching out for the large and constantly growing trade of eastern Asia. This excites the envy of the American people and the enmity of the interests affected by its success. The warfare against the Canadian Pacific is as little creditable to the public men of the United States as anything they have done for many years. It is too obviously the outcome of a petty jealousy, which is offended at an enterprise that casts into the shade the greatest of their own."

## PULPIT, PRESS AND PLATFORM.

Ram's Horn: The way to do a great deal of work is to be continually doing a little.

Cumberland Presbyterian: Be plous, be good, but put activity and strength in your piety and goodness. The great need is piety, imparting blessings, goodness, doing good.

Sunday School Times: Useless words must be accounted for. When we are sending a telegraph message, we find that every extra word has an extra cost. How that fact helps to conciseness of speech! write we must pay extra, sooner or later.

Rev. A. T. Pierson: The man or woman who learns to give in the right spirit forgets all about the duty in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.

Tennessee Methodist: Fine sermons are not needed to-day. Ambition to be a fine preacher has proved the ruin of many preachers. The dying need of this age and of the Church to-day is a faithful, fearless delivery of God's word from the pulpit.

Theodore L. Cuyler: Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else he would not hide his oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.

Phillips Brooks: None but another God Phillips Brooks: None but another God is. He not merely does not, he cannot, make to us a revelation of Himself which shall uncover the secrets of His life and leave us nothing for our wonder, nothing to elude us or bewilder us.

The Interior: We had a delightful sermon on Sabbath, sweet singing, a noble psalm for responsive reading, lifting prayer, and kindly faces all about. It is a great comfort after being a Presbyterian all week to be a Christian on Sunday. We used to be a Christian all week and a Presbyterian on Sunday, but somehow it does not seem to work so well that way, of late.

Presbyterian Witness: By this sign ye shall conquer! By your love to God and men,—by your faith; by your loyalty to truth; by your holiness of life, and the Christliness of your conduct. It matters nothing whether men call you Lord Bishop or His Eminence, or give you any title, so long as you have your trust set upon God and hold His truth and contend for righteousness. Against His true Church the gates of hell cannot prevail.

Thomas Hughes: In the life-long fight to be waged by every one single-handed against a host of foes, the last requisite for a good fight, the last proof and test of our courage and manfulness, must be loyalty to truth—the most rare and difficult of all human qualities. For such loyalty, as it grows in perfection, asks ever more and more of us, and sets before us a standard of manliness always rising higher and higher.

United Presbyterian: "After this manner, therefore, pray ye: Our Father which art in heaven,"—If when Jesus was teaching His disciples how to pray, he had been interrupted at this point, and the form of prayer following had not been given, they would still have known how to pray. If God is our Father, it follows

that we may draw near to Him as children, and this is prayer. If God is our Father, then is His whole purpose toward us loving, and gracious, and kind. He is interested in our welfare, He stands for our defence. He will not see us want for any good thing. He loves us.

Ottawa Free Press: Parliament ought to refuse to vote another dollar of public money to defray the expenses of further litigation over the Manitoba school question. It is the duty of Sir John Thompson and his colleagues to grant or refuse the request of the Catholics of Manitoba for "remedial laws," upon their responsibility as trustees and guardians of the public interest. There is no more reason for asking the Supreme Court for advice or instructions about the Manitoba school matter than there would be for seeking that tribunal's opinion with respect to the abolition of the duty upon coal oil.

Presbyterian Witness: Once upon a time a very depraved old villain, named Herod, made an oath that he would give Herodias whatever she asked; and for his oath's sake he committed a foul murder. A Frenchman in Montreal vowed to the officers of a religious body that he would never marry. He swore to it. He broke his vow and his oath to his religious sect, and he vowed according to the law of this country that he would love and cherish and care for his wife until death should part the two. The law of the country takes no cognizance of the vow taken to his sect any more than it takes cognizance of the pledges and oaths of Free Masons and Oddfellows. But the law does take cognizance of the solemn marriage vow. The French priest Martin broke the vow which is of permanent obligation according to the law of the land and the law of God. Such conduct was basely immoral, but he did it "for his oath's sake." Martin is a very weak man; but the Archbishop of Montreal, and the ecclesiastics who gave him aid and comfort in breaking his vow and deserting his wife and children "for his oath's sake" deserve very grave censure. It is hard to speak too severely of their conduct.

Rev. E. D. McLaren, B.D: Evidence indicating probability, not positive knowledge, is that which determines the ordinary actions of men. On probability humanity goes in act and thought. Spirit is invisible, and man—the man which has character, spiritual and moral—is invisible, the body alone being visible. The incomprehensibility of the Deity to man is involved in the impossibility of the finite comprehending the infinite. Personality is necessary in any power which makes for righteousness, and the infinity of God is apprehended as necessarily a divine attribute in view of the infinity around us. The constitution of human intellect demands, as a resting point, a basis of existence, a source of phenomena, a cause of effects. Human history demands belief in God. The influence upon later life of the religion of Jewry, of the art and philosophy of Greece and of the legality of the Roman mind, and the incorporation of the consciousness of the past in the increasing consciousness of the present, all give evidence of an increasing purpose running through the ages, and veto the acceptance of blind force as the operative cause. To ask of us the attribution to an unintelligent forces and tendencies of a selective faculty, working with a purpose to an end, unparalleled, within complete human experience, except by intelligence, is to ask us to do violence to the constitution of our nature.

## Our Contributors.

### A NEW REMEDY FOR DULNESS.

BY KNOXONIAN.

Referring to an article recently published in this corner a leading writer in the literary department of the "Globe" says:

A writer in the Canada Presbyterian draws attention to the lack of humor in most of our public speakers, and it is true; a great deal of our public speaking is unutterably long-winded, unutterably tiresome, unutterably uninteresting. Our orators have plenty of ability of a sort—the ability of a hard-headed and successful man of business, with an interminable flow of language; but what they lack is imagination. There is certainly no inherent want of intellectual flexibility or vivacity in the Canadian people, for I believe that this country, as soon as every impediment is removed from its free development, will produce the ablest people in every way upon the continent; but there is a general mental and spiritual depression which necessarily results from the maintenance of an inferior colonial position. Beyond a certain point—that point, viz., when the national spirit begins to show itself, as it is now distinctly doing with us—it is impossible for a people to remain in the attitude of colonists without intellectual deterioration—especially deterioration in all those activities of the mind which call into play the imagination and the finer emotions dependant upon the imagination. As long as the status quo is maintained we must be prepared to an unusual degree of dulness in an unnecessarily large proportion of our public speakers. It is a noticeable in this connection that the most brilliant, amiable and vivacious of all our orators, the Hon. Mr. Laurier, is an advocate of independence.

The theory in the foregoing is that dulness in Canadian public speaking is caused by our "inferior colonial position". "A great deal of our public speaking is unutterably long-winded, unutterably tiresome, unutterably uninteresting" mainly because our orators are lacking in imagination and the finer emotions dependent upon the imagination", and their imagination is dull because they are colonists.

Is it a fact that colonial politicians are lacking in imagination? We may easily be mistaken but we have the idea that some of them have that faculty abnormally well developed. To say nothing about vivid predictions it would be the simplest thing in the world to mention instances in which some of our colonial statesmen draw upon their imagination for their facts. Indeed we have men who when hard pushed can call upon their imaginative faculty for their figures—not figures of rhetoric but the figures we use in the multiplication table. Quite likely a goodly number of people think that the great trouble with some of our public men is that they are millionaires in imagination.

Perhaps, however, the literary gentleman who writes in the Globe, means that they do not use the imagination in arranging the form of their speeches. The matter of a speech—the facts, arguments, and even the statistics may be a pure product of the imagination while the form may be as bald, and uninteresting, and cold as a Muskoka rock in the month of January. The thing required is imaginative power that can be utilized in lightening and polishing up public utterances so that they may be read with interest by people of good taste and may at the same time help to refine and cultivate the taste of the reader or hearer. Undoubtedly there is ample room for improvement along this line and it is not by any means confined to the political arena. There is a deluge of public speaking in Canada every winter and another in the ecclesiastical month of June but how much of it is of the improving kind as regards the public taste. There is no doubt a good deal of the informing kind for which we should be thankful, but how many speakers do we hear on the political or ecclesiastical platform that it is a real pleasure to hear. How many do we hear that can give us information, improve our taste, and please us at the same time? Not many.

Supposing this fact is admitted can we account for it by saying, we are colonists? Can we mend matters by Independence or Imperial Federation?

Let us imagine a case. Mr. Brutus sits down to prepare a speech. Mr. Brutus is a mere colonist, a believer in the status quo, in the meantime. He says to himself, "Now I have matter enough for a speech an hour long if I take it any way it may come but if I arrange it and condense it I can get through in half an hour or perhaps less. But then I am a mere colonial politician and of course must not condense so there is nothing left for me but to bore the people for an hour with a speech that would have much greater effect if delivered in half an hour."

"Now how shall I begin? Yes, here is a happy reference that will put me on good terms with my audience in a twinkling. Capital! Splendid! Just the thing I was looking for. But stop. I occupy "an inferior colonial position" and must not make happy introductions".

Good illustration! Capital; rings on the point. Must not use it. Am only a colonist.

Fine historical allusion—cannot make it. Am a believer in the status quo. Audience getting a little tired, might relieve them by a little anecdote at this point. Here is a good one. Must not touch it. Colonists must not light up with anecdotes.

Poetic selection would come in well here. Yes, capital; one in my scrap book. Fits exactly. Must not quote however. Quotations are not for Colonists. Blake may quote now as he has ceased to be a mere colonist but we unfortunates who remain in Canada must not quote anything good until we have Independence or Imperial Federation.

And this it is that colonial orators suffer from the status quo. The status quo is bad, it is ruinous to good speaking; it fetters men who would speak like the best of Britons were they not haunted continually with the feeling of colonial inferiority.

The literary gentleman who writes so well for the Globe has done one thing, though it may not be a very good thing. Every Canadian who makes a dull speech, or preaches a dull sermon, or writes a dull article may father the dulness on our "inferior colonial position." It is worth noting that Mr. Laurier was just as bright as he is now before he took up Independence and Principal Grant just as eloquent as he is now before he gave so much attention to Imperial Federation.

Seriously now—does any man feel that his colonial position compels him to make dull speeches or preach dull sermons or write dull articles. Is there any necessary connection between dulness and colonial life?

There is not.

### LATE SIR THOMAS McCLURE, BART.

The Irish papers bring the news of the death of the above named gentleman, who for over half a century has been a prominent figure in the North of Ireland.

Thomas McClure was born in Belfast in 1806. He was descended from ancestors who fought under King William, at the battle of the Boyne. His was also a Presbyterian ancestry; his grandfather was the Rev. John Thomson, of Cammeny, beside Belfast; and his brother was the late Rev. William McClure of Londonderry, the author of some sermons on the "Plea of Presbytery," among the ablest books on polemical subjects ever published in Ireland; and who, with some other distinguished delegates, visited this country in behalf of Irish missions; he was also Convener of the Colonial Mission in connection with the General Assembly.

The subject of our sketch had other relations in the ministry of the Presbyterian Church.

Like many others of the rugged youth of the North of Ireland he engaged early in mercantile life, and in course of time realized a large fortune, which was liberally dispensed on charitable and philanthropic objects. A large estate known as the Belmont Estate was in the market, and Mr. McClure became the purchaser, and having at considerable cost improved this property it soon became one of the attractive suburbs of Belfast. At his own cost he erected the handsome church, known as

Belmont Presbyterian Church, which was then regarded as one of the handsomest edifices of the kind in the city. Mr. McClure was warmly attached to the church of his fathers, and in those days Presbyterianism was not considered the religion of gentlemen, who often turned over to the English Church when they began to drive carriages. As an elder he was regular in his attendance on the Church Courts; and his advice on general matters affecting the interests of the Church was often sought.

Mr. McClure was in no sense an orator; and was wanting in many of the traits of character which distinguished his countrymen; still he had aspirations and ambitions for public life. In 1864 he was High Sheriff for Antrim County, and vice-lieutenant for Down County; but these positions did not satisfy the ambition of the wealthy, but humble member of the Presbyterian Church; and although his political opinions were not very generally known, still he was supposed to be a Whig, which 25 years ago meant a different thing from what it does to-day. At that time the Whigs were very aggressive, but now they would be regarded as Conservative. In fact, so far as I can remember, Mr. McClure might have been called anything at that time, except an out and out Tory. He was known to have Liberal leanings towards the farmers on the Tenant-right question, although he was an extensive landed proprietor himself. Being anxious to get into parliament at the general election in 1868 he contested the borough of Belfast, espousing the Liberal cause, although the constituency was strongly Conservative; and owing to a split in the Orange vote which always goes Conservative, to the great surprise of many he carried the seat and was declared one of the sitting members. Having voted with his chief during the parliament he fell with him at the dissolution in 1874. At the next election Mr. McClure was a candidate and although conscious that he was leading a forlorn hope, he faced the fight like a man; but the Conservatives having closed their ranks he was defeated after a hot contest. Being relegated to private life, and for the services which he rendered to the Gladstone Government he was created a baronet, and ever afterwards had the confidence of his chief, Mr. Gladstone.

By the lamented death of the Rev. Dr. Smyth, M.P., professor of theology in Magee College, Derry, in 1878 a vacancy occurred in Derry County, and Sir Thomas McClure was pointed to as the coming man, and after a hot contest in which he was supported by such men as the late Rev. Dr. Witherow and many other ministers, he was elected by a large majority.

From a variety of reasons this county was the scene of many political conflicts; for, within a period of ten years, there were five elections involving the expenditure of a large amount of money.

As vice-lieutenant and member of Parliament Sir Thomas McClure rendered valuable service to the Presbyterians of Ireland. In government appointments they never had got their full share of honors, as those were reserved for members of the English and Roman Catholic churches. It was, however, on the question of Disestablishment that Sir Thomas McClure served over church in a special manner. He was sent to Parliament by one of the largest constituencies in the empire, and had much influence with Mr. Gladstone and was thus able to get the General Assembly much better terms than could have otherwise been obtained by any other member who would have been opposed to the government.

Sir Thomas McClure was warmly attached to the G. O. M.; but it is said that since the Home Rule agitation commenced he deeply deplored the course which his former leader has adopted. He was identified with many of the religious organizations in Belfast, and was a warm friend of the Y. M. C. A. since its organization, and in many ways his death will leave a blank that will not be easily filled.

For some time he has been a resident of Edinburgh and although much advanced in life, he enjoyed good health until within a few weeks when the end came suddenly. The hon. gentleman was married in 1877 to Miss Macfie, of Dreghorn Castle, Midlothian, who survives him; but there is no family.

Toronto, Feb. 6th, 1893.

K.

### A REVIEW OF THE SITUATION IN HAWAII.

Faith Fenton in The Week.

The Hawaiian revolt is not an altogether unexpected event to those who have watched the progress, commercial and political, of this group of islands that have been so fitly termed "The Cross Roads of the Pacific."

It is but a natural sequence in the series of events that during the past forty years has transformed Hawaii from a group of unknown heathen isles to the Christianized, progressive and valuable little tropical kingdom of to-day.

Given a two thirds native population in blood and sympathy; who, possessing all the elements of good citizenship, yet labour under the disadvantages inevitable to a people but recently brought under civilizing influences, who desire to govern but do not know how; given a one third foreign element, chiefly Teutonic, who also desire to govern and do know how; given also a queen who has always disliked the constitutional form of government forced upon her predecessor, king Kalakaua, and who has long sought opportunity to restore the ancient power of the throne—and we have the elements of the smouldering discontent that has broken out at length into open revolution.

To these existing internal conditions must be added the strategic value of the islands in the eyes of the nations, a value so increased during the past fifteen years that it has set America weaving her finest web and singing her most dulcet song, if haply she may woo this pretty Pacific fly within her meshes.

The international interest in Hawaii grows altogether out of its geographical position. It is the only convenient coaling station in the great Pacific. It is the halfway house across the vast roll of water stretching between the continents. From Vancouver to Australasia, from San Francisco to Hong Kong, from Valparaiso to Yokohama, this group of islands lies almost midway—the natural port of supply and call for the ships of all nations. More than this, it is the one intersecting point for all cable communications across the Pacific.

If Australia wishes to communicate with British Columbia, she must do so via Honolulu; if the British station Hong Kong would wire to Canada, the most feasible route of transmission is by way of Honolulu. It stands unique in its commanding position, a commercial centre in the heart of a great sea—the one coaling station, harbour, port of supply—the intersecting point of all communication between two great continents and half a dozen countries.

Because then of its position, Hawaii assumes an importance politically and internationally, that is possessed by no other group of islands of similar size in any part of the world.

Without entering into any discussion of the early history of this group of tropical islands—a history that can only go back a little over 100 years,—a brief reference to the first foreign interference in Hawaiian government will not be amiss, and will aid us in making clear the present situation.

In 1844 the quarrels between the French and English settlers upon the islands, compelled the natives to appeal for protection, which was granted, and their independence guaranteed to them by England, France and America. The government was constitutional, yet with large monarchical powers, until King Kalakaua, who was both profligate and erratic, alarmed the English and American residents by his conduct; and in 1887 they exacted his assent to a new constitution which deprived him and future sovereigns of nearly all voice or control in the government.

Queen Liliuokalani, who was then heir presumptive, objected seriously to Kalakaua's submission, and secretly encouraged a native revolt, with the view of regaining the surrendered prerogatives; which revolt, however, came to nothing. Upon her accession to the throne very soon after, there was much doubt among the

Christian Endeavor.

TOPIC OF WEEK.

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

FEB 19.—Hindrances. How to meet them. Neh. 4; 9. Phil. 4; 13.

A Christian poet has said:

"What varied hindrances we meet,  
In coming to the mercy seat!"

That is sadly true, but it is also true that we meet with hindrances no matter what form of Christian privilege we wish to enjoy, or what form of service we desire to engage in. Wherever there is a Joshua ministering before the Lord there is a devil standing at his right hand to resist him. When the sons of God come together Satan also comes among them. The fact is that from the day of our conversion till the day when we lay our armour down we shall meet with opposition, and the probability is that the more earnestly we prosecute our work the more determinedly the devil will oppose us. Still, there is no reason for discouragement, for these hindrances may be met successfully. How, then, can we meet them? The texts above suggest three ways.

I. By prayer. This is an old resource, but it is a most effectual one. "The Bible fairly blazes with the record of triumphs wrought by prayer." Jacob, fearing to meet the brother whom he had once offended, betook himself to prayer, and his brother met him with outstretched arms. Hezekiah resorted to prayer when beset by the Assyrian army, and that mighty host was withered as by a blast from the Lord. When beset by difficulties Nehemiah prayed again and again, and never without success. The members of the early Church, fearing that Herod would slay Peter, besought the Lord to deliver him from prison; and while they were engaged in their supplications, Peter walked in among them.

But perhaps hindrances meet us when we wish to pray. Well, if we cannot pray as we ought, we should pray as we can. Probably it is because God has a special blessing in store for us that the evil one tries to interfere with our devotions.

II. By watchfulness. When Nehemiah found that his enemies were plotting to hinder his work he set pickets or watchmen to give warning of the approach of the enemy. "Eternal vigilance is the price of liberty." While we pray, therefore, for strength and grace to overcome our difficulties we must make use of the means at our disposal. We may be easily surprised in a fault, for Satan gives no intimation as to how or when he intends to make the assault. We must, therefore, be on our guard lest by any means he gain the mastery over us. Jesus told His disciples to watch as well as pray; and had Peter taken heed to that advice he would not so soon afterwards have denied his Master. "Prayer without watchfulness is presumption, watchfulness without prayer, sinful self-confidence."

III. By resolutely pressing on, (Phil 4: 13). The coward turns back when he sees a lion in the way, but the Christian who is earnest presses on and finds that the lion is chained. The earnest Christian, instead of being alarmed by seeming difficulties, goes resolutely forward only to find them vanish, or, if they do not vanish, he is lifted higher by them, as a strong wind raises a kite. He feels that life is real and earnest. As a racer is nerved to greater exertion by the sight of the rewards which shall be his when the race is won, so the Christian is roused to greater activity and stronger determination by the thought of the reward in store for him when his race is run. "The righteous shall hold on his way." The opposition he meets with may be strong, the obstacles in his path may be many, his road may sometimes be rugged; but by prayer, watchfulness and resolute determination he can surmount every difficulty. His enemies may be strong and numerous, but he can say with David, "In the name of the Lord will I destroy them."  
"In life's earnest battle they only prevail  
Who daily march onward and never say 'fail'."

foreign residents as to whether she would subscribe to the new constitution. This, however, she did, although her previous vigorous protest, her obvious discontent and her determined disposition, rendered the foreign citizens apprehensive of future trouble; which apprehensions have been justified by the events of the past two weeks. The Queen evidently bided her time and prepared for the coup of January 15th, when she endeavoured to compel her cabinet to sign a constitution directly opposed to that forced upon her brother Kalakaua—one by which all foreigners are to be disfranchised, and the government given over entirely to the natives.

American influence has long been dominant in Hawaii, which lies 2100 miles south west of San Francisco. The Americans were quick to see the advancing commercial and strategic importance of the islands, and during the last 15 years have made sundry favorable advances to the little kingdom. And although these have not been accepted as entirely as the great all-seeing and all-grasping republic could desire, yet it has resulted in a dominating American influence that inclined the foreign residents,—many of whom are Americans by birth or descent,—to turn to the United States and ask for the very annexation which the former country has so long and ardently desired.

A summary of the conduct of the United States toward Hawaii during the past fifteen years will show how eagerly Uncle Sam has coveted this little heart of the Pacific, and how skilfully he has played his diplomatic game. Once indeed the game was nearly won,—queen, castles and pawns—the whole possession was within his grasp,—when Canada with one quick move checkmated him and he sorrowfully retired to ponder a fresh plan of attack. In the light of past diplomacy, we are inclined to believe that this time he has played a deeper game, with a greater measure of success.

Now let us have an outline of America's policy toward Hawaii, always, you will perceive, conciliatory, and always tending to strengthen American influence in the little country.

In 1876 America established a Reciprocity Treaty with Hawaii, by which the latter's rice and sugar were admitted free into the States. At the same time extensive commerce grew up between the states upon the Pacific coast, and the islands. Many California business houses grew wealthy by supplying Hawaiian demands. American ships were employed in the transit of goods. American citizens went out and bought sugar and rice plantations upon the islands—grew rich and returned to their own country to spend the money thus acquired. It is thus evident that the advantage was not all to Hawaii; it is equally evident that this was a vast step toward securing the favour of the natives.

Step number two was more daring. In 1887, under President Cleveland, the treaty was extended and further duties remitted; for which favours the prodigal King Kalakaua ceded to the United States the exclusive right to establish a naval station upon the islands and to fortify it. This should surely have been sufficient; yet two years later the late Mr. Blaine, who during his secretaryship lost no opportunity of extending American power in Hawaii—urged the Hawaiian Minister at Washington to obtain still further concessions "so as to confer special advantages to both parties."

Absolute free trade was to exist between the countries. Hawaii was to enjoy commercially all the privileges of one of the United States; and in return for this Mr. Blaine—who did not appear in the matter; but allowed his proposals to emanate from the Hawaiian Minister at Washington—made the very modest demand that Hawaii should pledge herself to enter into no treaties with other countries without the "full previous consent of the United States." Nay, he went even beyond this, to the audacity of demanding that "the United States Government should have the right to land military forces in Hawaii, whenever deemed necessary for the preservation of order."

This last demand was too audacious, even for the good-natured Hawaiians. Simple minded as they were, they could not fail to see that such great concessions really meant the giving up of their independence.

The Washington Minister forwarded Mr. Blaine's proposals under protest concerning the last clause; the Hawaiian Cabinet submitted them to the king, with similar disapproval; but the Opposition party used it to rouse the natives against the Government.

Finally, the last clause of the treaty was struck out, and an endeavour was made to obtain the king's signature to the treaty thus amended.

But just at this juncture it was that Canada stepped in with a quiet checkmate.

"The Hawaiian Attorney-General who was a Canadian got leave of absence to visit home. While in Canada he was in close conference with Sir John Macdonald, and a guest of the president of the C. P. R. Upon his return to his post he astonished his colleagues by throwing his utmost influence against the treaty; with the result that the king refused to agree to what Mr. Blaine had been at so much pains to arrange."

And thus matters have remained for the past five years, during which Hawaii has been steadily growing in importance, while travel and commerce across the great ocean has increased immeasurably.

In the light of America's past dealings with this fair little sea kingdom, whose people are after all but mere children in their knowledge of national affairs and mere babies in the art of diplomacy; it certainly looks questionable that within twelve days after the Queen's first demand, commissioners should be as far as San Francisco, on their way to Washington to ask for annexation. Taking the six days voyage into account and allowing two days of disturbance it leaves just four days wherein the Hawaiian Government could hold their councils, consult the people, take the native vote and appoint the commissioners. At least three of these five commissioners, by the way, are Americans by birth and descent.

It is impossible not to sympathize somewhat with Queen Liliuokalani. She has no doubt felt keenly the abrogation of kingly power and dignity to which Kalakaua was compelled by the foreigners, to submit. She has also simply followed the example set her. Kalakaua was divested of governing power, by the compulsion of foreign residents. The queen, desirous of restoring the ancient power of the throne knows no reason why she also should not use coercive measures to attain her end.

'Hawaii for the Hawaiians' is as naturally a cry of the native people and their sovereign, as is our own of 'Canada for the Canadians.'

But while sympathizing with the native feeling, yet we realize that Hawaii is too important a vantage point to remain uninvaded by a large foreign element, before whom native rights must yield.

Yet Great Britain cannot permit America thus to greedily seize upon the pretty possession she has so long desired. Canada, Australasia, South America—even France and Spain will protest against the monopoly of this important group of islands that stand, a gracious and beautiful hostelry, equi-distant from many countries, yet a boon to all.

MINISTERS AND CHURCHES.

The annual congregational meeting of St. John's Church, Medicine Hat, N. W. T., (Rev. Charles Stephen, M. A., Minister), was held on Jan. 19th and was fairly well attended. After devotional exercises, Mr. W. T. Finlay, J. P., representative elder, occupied the chair. Before proceeding to the consideration of the reports the chairman made appropriate reference to the death of Mr. John Ewart, and to the loss sustained by the congregation. Mr. Ewart was a very efficient member of the Board of Managers as well as a liberal contributor to the work of the Church. He was married some years ago to a daughter of the late Rev. James Herald, Presbyterian minister here, and is survived by his widow and an only son. The Treasurer's report was then read and commented on. It

shewed the Church to be financially in good shape. The Ladies' Aid had rendered signal service in the reduction of the debt, having collected the sum of \$348.55 for this object during the year. The Sabbath School report shewed some 61 scholars on the roll, with \$102.40 collected by contributions in school and otherwise; of which sum \$30.00 were devoted, as in former years, to the support of a native teacher in the New Hebrides. Messrs. James Fisher and Peter Robertson were appointed as managers, in room of Mr. Wm. Cousins, who retired in order of rotation, and Mr. Ewart, deceased. Mr. Cousins received a hearty vote of thanks for past services. The total indebtedness amounts to \$1,038.73, but, with faith and willing work, this sum will reach vanishing point in the course of a short time.

The report of Streetsville Presbyterian Church shows the congregation to be prospering under the ministrations of the Rev. R. J. M. Glassford. Contributions from all sources \$2,700. Since the induction of the present pastor—three years ago—101 members have been added to the membership roll. The Church is now being relighted with the gasolene system at a cost of \$300.

In the absence of the pastor through illness, Mr. William Adamson, session clerk, presided at the annual meeting of Erskine Church, Toronto. The reports presented a very satisfactory condition of affairs. The church debt has been considerably reduced. There have been 88 additions to the roll during the year, placing the membership at 616. The following managers were elected; Messrs. R. E. Stewart, W. Kerr, J. K. Mitchell, Geo. Moir and Wm. Mac Kenzie.

Monday evening, Jan. 2, in the neighborhood of fifty of the congregation of the Presbyterian church, Midland, invaded the manse, 'sans ceremonie,' and proceeded to make themselves quite at home. Baskets filled with what afterwards proved to be toothsome morsels, were deposited here, there, and everywhere, and so ample was the provision that one would fancy the whole congregation was going to break bread with their esteemed pastor. Presently Mr. James listened to a short and pointed address, read by one of the party, after which he was helped into a fur-lined overcoat which gave him the appearance of an Arctic explorer. His looks expressed the feelings his tongue could not express. However, he thanked his large family for so kind an expression of approval and would now feel that he had as much fur on his coat as any other man. The evening was pleasantly spent, and the company separated at ten o'clock with the pastor's benediction.

Last Friday evening Convocation hall, Knox College, was comfortably filled with an audience assembled in response to invitations from the Students' Missionary Society to the eighteenth public meeting. Mr. John L. Blakie presided, and delivered a short address. Messrs. McKay, Budge, Scott and Martin, the College quartette, and the Glee Club furnished music acceptable to all. Mr. W. G. W. Fortune, B. A., read a paper full of practical hints on "The Heroic in Home Mission Work," and Mr. J. G. McKechnie, B. A., in a paper on "The Work of Our Society," gave a good sketch of the fields occupied by the students in the summer months. He illustrated his remarks by the aid of a map. Rev. J. A. Macdonald, St. Thomas, delivered a stirring address on "The Church To-morrow." In looking upon the dark side of the future he alluded to the selfishness of monopolies, the evil influences of the liquor traffic, and the efforts of the amusement man to make life appear shallow. All was not dark, however. The future was not full of despair and fear. There was hope and encouragement. There was a uniqueness about Christianity, in spite of all the accidents of history. The light of truth shone, and Christ's work would go on.

On Wednesday, the 8th instant, there died at his home near Georgetown, Ont., a venerable and much-respected resident of the township of Esqueving, Mr. Hugh McColl, father of the Rev. John McColl of Rochester, N. Y., father-in-law of Rev. Dr. Laidlaw, of Hamilton, and brother of Rev. Angus McColl of Chatham. Mr. McColl was a native of Oban, Argyleshire, Scotland. His parents were among the pioneers of the township of Esqueving. With them he came to that township when a lad, in the year 1819, and became a successful farmer in that interesting locality known as "the Scotch block of Esqueving."

He was a devout, intelligent and consistent member of the Presbyterian church, a man of firm convictions, sterling integrity and great kindness of heart. His attractive home, Elmgrove farm, was the scene of the frequent visits of attached friends, to whom he always extended so kindly a welcome as made both that home and its happy occupants dear to them. Mr. McColl's death is the first break in the now widely-scattered family circle of which he was so long the beloved head. His widow, three sons and four daughters, with many other near relatives mourn his death.

## Pastor and People.

### COMMON THINGS.

Give me, dear Lord, thy magic common things,  
Which all can see, which all may share,  
Sunlight and dewdrops, grass and stars and sea,  
Nothing unique or new, and nothing rare.

Just daisies, knapweed, wind among the thorns:  
Some clouds to cross the blue old sky above:  
Rain, winter fires, a useful hand, a heart,  
The common glory of a woman's love.

Then, when my feet no longer tread old paths,  
(Keep them from fouling sweet things anywhere),  
Write one old epitaph in grace-lit words:  
"Such things look fairer that he sojourned here."

*The Spectator.*

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### THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

(Continued.)

The helpless Lena and her son awoke and for the first time in their life found no servants of any kind to attend them. They had now to use their own hands and feet. Happily it was the season of ripe berries and other fruits but these would hardly have supported life were it not that game birds fed upon them and these were so tame from seeing no human beings that they were easily killed. The lakes and small rivers also were swarming with fish and Bertesena the first day of his exile learned to catch them. Happily for his mother and him their disguise had replaced buckles of gold and silver with steel ones and as flint or quartz was plentiful in the land and timber was abundant in the woods they found no difficulty in lighting a fire and cooking the fish and fowl that the young king killed. All at once the effeminate but tall strong-looking and handsome prince became a man. With saplings and plaited boughs and the bark of trees he made a hut for his mother while he lay out all night in the open air. In the course of their wanderings after a few days the two bands of fugitives met and Lena was in the hands of her four women while her son's hands and feet full of delight at meeting their young master begged him to refrain from work and let them save him. But Bertesena would not allow this. He had learned the healthiness and dignity of labour and refused to become an idle man. So the men worked while he directed and helped until they all had comfortable roofs over their heads, until the brush was cleared away and a piece of ground made ready for cultivation in the spring, until provision in store were laid up, and the winter's comfort was insured. Then when the winter came with little to do and easy travelling the feet travelled south westward in search of settlements where they might get clothing and other things essential to their desert colony.

When the feet arrived at the nearest settlement they found that they and their journey were clean forgotten if indeed the people had known anything about them. Emboldened by this they went farther on and at last stood within the walls of Ladak. Here they had friends in plenty who furnished them with money and told how Lena had married Langnam and how her son Bertesena was dead. They said nothing about this until they heard the tyrant reviled on every side. Then the feet said that the king and queen mother were living in far off exile and that Langnam was a traitor and a liar. Let us raise an insurrection and bring back the right occupants of the throne," cried the feet; but their friends answered "We dare not for nobody would believe us and Langnam has Schiragotschi on his side and the army which is largely made up of strangers in the king's pay." But instead of the two feet five and forty men, women, and children escaped from Ladak that night pretending that they were travelling to the far countries, bringing with them waggons, horses, oxen, and many requisites for the new colony. Other people discontented with the new king's rule, people who believed the fugitives and when they could trust, their own personal friends also, joined the caravan on the march; and, after a long and toilsome and cold journey, over a hundred arrived at the Nor where they found Lena comfortably if not luxuriously established with her son and attendants. There was great joy in the camp that night when a hundred and twenty voices hailed Bertesena as their king.

It was a strange time for founding a new colony, for setting up a new kingdom, but just the time for felling wood to build houses and for clearing land. So, while finding temporary accommodation in their waggons and in rudely built huts, the men chopped down the trees and built strong log houses and stables. There were skilled hunters and fishers among them who could set traps, shoot with bow and arrow and use the sling and throw-stick. From all of these Bertesena learned useful lessons until soon there was none so skilled in wood and handi-craft as the workman-king. The cattle grazed on the tall but sweet grass of the marshes on the borders of the lake now turned to hay, a few cows and mares among them affording milk for the children and for the use of the royal household. The women worked industriously taking off the felt coverings and blanket sides of their waggons, making carpets

for the rooms, and beds which they fitted with the downy cotton like heads of a kind of rush. At last the spring came round and the work of cultivation began. The ground was dug or hoed, seeds planted, the cattle fenced into natural pastures. The little kingdom was full of life and activity and kept up communication secretly with the outer world in the west. From time to time new additions came bringing even fresh news of Langnam's tyranny, till by the middle of summer the colony numbered over two hundred souls.

Langnam though a bad man was no fool in some things. The winter was past, the middle of summer had come and the so called trappers who had left Ladak had not returned. Some of the palace servants had disappeared and though enquired for at every port no news could be had of them. The king became suspicious and confiding his suspicions to some officers stationed them at the gates to watch every person who entered the city. This watchfulness was soon rewarded. A young man from the colony came back to Ladak to take out his father and mother to the new land of freedom and plenty. He was tortured and questioned and told everything to the king and Schiragotschi. Thereupon Langnam ordered his general to take a strong force of light cavalry that could move rapidly and secretly, to fall upon the colony and disperse the people, leaving the queen and her son alone as before; then to cut off the young king's hands and feet and tell him that when these grew on again he may come and claim his kingdom. Schiragotschi did not like this business for he was a brave man if unscrupulous in some things and Bertesena's father had been kind to him: but he thought of his daughter and went his way to do the bidding of his royal master and secret son-in-law.

Rapidly the band of cavalry advanced towards Nor, stopping all travellers on the way and sending them back in the direction of Ladak so that none might carry an alarm. In the dead of night they surrounded the settlement and when morning broke and the colonists awakened to their tasks, they saw themselves in the power of the enemy. Schiragotschi giving orders to disperse the people and drive them westward entered the rude palace where Lena and her son dwelt. The general saluted the queen with reverence and gazed with admiration on the handsome muscular young man with bronzed face and hands who stood proudly before him and knew that this was his true king. He thought of his daughter, of Langnam's anger, but in vain; some good angel within said "You dare not do so foul a deed as to mutilate your king." Himself trembling while the king faced him the general told the queen his commission and how it would probably cost him his life if he failed to execute it. Then the queen clapped her hands and an attendant came. "Tell the king's hands and feet that their presence is required" she said; and in a few moments in walked the four faithful men. "These are the hands and feet of King Bertesena" said the queen, "and you know that princes have no others." "Be it so" joyfully replied the general; "I will cut you off from your master, and as you have proved yourselves faithful men I will on your oath of secrecy take you into my own employment." The brave fellows promised, for it was to save their master's limbs, perhaps his life, and went away with Schiragotschi and the rest of the people, but while these were scattered to remote regions the hands and feet were taken by the soldiers to Ladak. At once the general sought his son-in-law. "It is done as you desired; I have cut off Bertesena's hands and feet which are in my house if you care to see them. He will not come back till they grow again." Langnam was satisfied. He had no desire to look upon the limbs of his mutilated victim and felt convinced that the dispossessed monarch would never claim his throne. Meanwhile the living hands and feet entered the general's private service and kept the secret that lay between him and them.

Lena and Bertesena were once more alone, but the son was no longer the useless youth he had been so short a time before. His hard experience had worked wonders in him. His people were scattered, his mother's female attendants gone, his buildings still smoking after the fire that the soldiers had set to them, but his heart was stout. "Mother, we must away from here, away into the north far beyond the reach of the traitor's arm." He caught three horses. His mother rode one, he another, and the third which he led by the bridle carried bedding and provisions for the way. So by painful stages they journeyed northwards towards and through the sandy desert of Kobi. When they reached the northern fringe of the desert they met a party of horsemen who bore down upon them. "We have nothing but our horses to be robbed of" cried Bertesena to their leader for he saw that they were robbers. "Then join us and lead our free life" he answered, well pleased with the appearance of the young man. They halted and at the leader's request Bertesena told his story. "Come with us" said the robber captain "and have your revenge; we will plunder his caravans, waylay his soldiers, and make it hot for the false king of Ladak." Bertesena felt inclined to fall in with his new associates but his mother said "Remember your father's words; be true to your name and to mine." Then Bertesena answered "No, O captain, robbery is not truth but falsehood for it makes another man's property appear as if it were your own, and my mother's name is truth and I am truth revealed. Tempt me no more but let us go our way." The captain was rebuked by the king who not even for vengeance's sake would leave the path of duty and said to

his gambling followers "The world is wide, leave them to go where they list." So they left the robbers and went on their northward way.

On went the fugitives ever moving towards the north star until they struck the bank of the river Orkhon and this they followed till it brought them to the piled up rock masses that surround the Baikal Sea. There they found settled habitations and a friendly hospitable people calling themselves the Bida folk. In a rude but kindly way they welcomed Bertesena and his mother and after the first greetings were past the young king told his history and that of his father going back to old Delhi days. When the elders of the people heard this strange history they called the Bida folk together and declared it to them adding this "And we or at least our fathers also came from Delhi through Thibet. Sirkata is one of our royal names, or that this prince is our own flesh and blood, the descendant of our ancient kings. Here we have no monarch; let us accept him whom Providence mercifully sends our way. Thereupon all the people hailed Bertesena as their king. But the newly elected king said "It is right you should know whom you have chosen and what to expect of him. My mother's name is Truth and my father called me Truth Manifest and with his dying breath bade me remember my mother's name and my own. If we can be true together in heart and deed I will be your prince; if not my mother and I will go our way." Then the elders promised for the people that they would be true, so Bertesena dwelt among them and became their king. Now he and the queen were safe for even the long arms of Langnam could not reach to the Baikal Sea.

The young king soon found that there is absolute safety in no part of the world. Robberies were committed and even murders in parts of the Bida country; and after these the young men would mount their horses, ride away into the west or south and come back with blood-stained weapons and loads of plunder. Bertesena called the elders together and said "You have not kept faith with me nor do your young men live the truth. You are robbed and your people are murdered because you yourselves murder and steal. If I am your king trust me, do the truth, and I will make you stronger than your enemies." The elders and the people promised, violence came to an end, every man spoke truth to his neighbour, and justice and right were done throughout the land. The Bida folk were rich. They had iron mines and were skilled in smelting the iron and in forging the metal which in various forms they exchanged with the people round about. Violence had shut up the smelting furnaces and the forges but Bertesena re-opened them, worked himself, and set all the able-bodied men to work. They made mattocks and hoes for tilling the ground, axes, knives, and scissors but Bertesena also got them to fashion spears and swords, daggers and battle axes and maces, and bows of fine steel with arrow heads of iron. The great oppressors of the Bida folk were the Tartars under their leader Chunga who for many days had laid the Baikal dwellers under tribute. Now Chunga in Bida speech means a lamb, and Shino is their word for a wolf. When therefore the Tartars sent to the Bida elders for the annual tribute they refused to pay it saying "We have got a wolf now that will eat up your lamb."

Chunga was enraged beyond measure when he heard the news. He did not know who the wolf was, but he did know that unless he managed to subdue the Bida there was no more iron to be got for him and his people. Gathering his Tartars together he rode into the Bida country expecting an easy conquest. All seemed quiet and peaceful and as he advanced only one man came to meet him, a kingly man on a strong black charger, well armed and shining in polished steel. This man was Bertesena. As Chunga advanced towards him he told the Tartar chief that he was there to rule in truth and that truth was kept between man and man, that robbery and slaughter were not of truth, then bade him retire to his own dominions. Bertesena then retired and was hidden from sight by a great mass of rock. With loud cries the Tartars pursued him and rounding the rock saw to their amazement no trembling group of fugitives but an army of well drilled horsemen armed to the teeth over whose head floated a banner of red china silk emblazoned with the emblem of a golden wolf. When the Tartars reined in their steeds in amazement Bertesena gave the word to charge and in a moment like chaff before the wind Chunga's irresistible army was swept away. Then Bertesena took his country from him and ruled over it in truth and righteousness. The king of western China sent to him for help against the barbarian invaders of his kingdom. He drove them out and married the king's daughter who came to him with many costly gifts. Everywhere oppressed peoples heard that there was a judge in the earth and came to him not in vain for deliverance.

(To be continued.)

It is an old-fashioned theology which speaks of men as living and dead, lost and saved,—a stern theology, all but fallen to disuse. This difference between the living and the dead in souls is so unproved by casual observation, so impalpable in itself, so startling as a doctrine, that schools of culture have ridiculed and denied the grim distinction. Nevertheless, the grim distinction must be retained. It is a scientific distinction. "He that hath not the Son hath not the life."—Prof. Drummond.

## Our Young Folks.

### ONE AT A TIME.

One step at a time, and that well-placed,  
 We reach the grandest height;  
 One stroke at a time, earth's hidden stores  
 Will slowly come to light;  
 One seed at a time, and the forest grows;  
 One drop at a time, and the river flows  
 Into the boundless sea.  
 One word at a time, and the greatest book  
 Is written and is read;  
 One stone at a time, a palace rears  
 Aloft its stately head;  
 One blow at a time, and the tree's cleft  
 through,  
 And a city will stand where the forest  
 'grew  
 A few short years before.  
 One foe at a time, and he subdued,  
 And the conflict will be won;  
 One grain at a time, and the sands of life  
 Will slowly all be run.  
 One minute, another, the hours fly;  
 One day at a time, and our lives speed by  
 Into eternity.  
 One grain of knowledge, and that well  
 stored,  
 Another, and more on them;  
 And as time rolls on your mind will shine  
 With many a garnered gem  
 Of thought and wisdom. And time will  
 tell.  
 "One thing at a time, and that done  
 well,"  
 Is wisdom's proven rule.

### LEOPARD TAMED BY A PERFUME.

Wild animals are completely fascinated and can be tamed by perfumes. There was a Mrs. Lee, in India, who had a tame leopard that played in the house with her children. He was very inquisitive, as all cats are, and loved to stand on his hind legs, with his fore paws on the window sill, and look at the passers-by.

When the children wanted the place for themselves they would all take hold of his tail and pull him down by that; he was generally very amiable, but sometimes, his claws being very sharp, the children were scratched. So Mrs. Lee taught Sal to keep his claws sheathed by giving him, when he did so a little paper tray on which lavender water had been dropped.

This would throw him into transports of delight. He would tear the paper into bits and roll over them on the floor. With nothing but a bottle of lavender water I have become the best of friends with a leopard, a tigress, and a lioness in a menagerie.—Rev. J. G. Wood.

### STORY OF THE NEW TESTAMENT.

A little girl expressed to her parents one day a wish that they would give her two New Testaments. To the question of her parents, why it must be two New Testaments, the child replied that one was for herself and the other to send to the heathen.

She was given the two volumes, and in one of them wrote, "A little girl who loves the Lord Jesus wishes with all her heart, whoever reads this should also love and believe on Him." This New Testament went to India, and found its way to a mission-station in the interior. A Hindu lady obtained it. She could read, but was unable to write; and as she longed to be able to write, her attention was immediately drawn to the inscription on the fly-leaf. The large and distinct characters of the child's hand-writing attracted her so much that she tried to imitate them again and again. Gradually the sense of the words made an impression upon her, and the question arose, "May not these words have been written just for me?" She began then earnestly to read the New Testament; her eyes were opened, and she learned to know and love her Saviour.

Years passed. The little girl had meanwhile grown up and thought no more of the New Testament which she had sent once upon a time to the heathen. But her love for missions had grown up with her, and it was her deepest desire to serve the Lord among the heathen. She was accept-

ed as a missionary, and sent to a rather out-of-the-way station in India. There she entered one day the house of a Hindu Christian lady. In the course of conversation the Hindu lady showed her visitor a book, a New Testament, and told her how she, a Hindu heathen, had been by its means brought to Jesus, her Saviour. You may imagine the joyful astonishment of the lady missionary when she recognized in the book the same New Testament on whose fly-leaf she had, many years ago as a little girl, written those words which had served to show the poor Hindu lady the way to Jesus. Together they knelt down, praised God's wonderful ways, and thanked Him who had drawn them both to himself. "Cast thy bread upon the waters, and thou shalt find it after many days."—Feuille Religieuse.

### A CHRISTIAN FATHER'S DYING ADVICE.

He was a farmer in the middle walks of life, but a man of faith and prayer, and of Godly sincerity, adorning the profession that he made by a consistent life. He was taken away from the world in the midst of his days at the age of forty-two years, by a disorder that gradually brought him down to the grave. During his illness, which was borne with uncomplaining patience and submission to the Divine will, his greatest trial was the thought of leaving his wife, then in infirm health, and his seven children, the eldest of whom was but sixteen years of age. For several months before the end came he was sensible that it was drawing near, and in the prospect of it he wrote for his children the following as his dying advice:

"Put your trust and confidence in God, and you will be safe and happy. Be obedient to Him. Daily read a portion of His Word, and daily go to Him by way of prayer, and pour out all your care upon Him who careth for you. Be sensible of your wrongs, and try to live in peace. Love each other and everybody. While you live in the world, live useful lives, and above all live for eternity. You all need a new heart, and give yourselves no peace until you have made your peace with God. Let it be your aim to glorify Him. Seek not the fashions of this world, but to glorify God. Let your minds be fixed and stayed on him.

"Encourage all missionary, and all societies whose aim it is to spread the knowledge of God through the world. This I esteem to be the duty of all. I think I must say that it has been pleasant for me to give, and I feel as though the Lord had greatly blessed me for it, and I feel that he will greatly bless you if you cheerfully give from a right heart.

"I would warn you to regard the Sabbath Day. Endeavor to keep this day holy. Keep from playing and worldly conversation. Love the house of God, and let this day find you there; let no excuse keep you away but what will answer at the bar of God. And go not there to see and to be seen, and to return home and talk about the fashions and things of vain consequence, but to worship God. Feel that you are in His presence, and that His eye is directed upon you.

"May you be found at the Bible class and at the Sabbath school so long as duty calls you there. May the conference room and the religious meetings where duty calls you not find your place empty.

"Oh, that I could at last meet you all in heaven! Live for the other world. Make your peace with God; and may you be happy in time and in eternity. Remember that you were sent here to prepare for eternity."

His widow survived him but two months, when the family was broken up and scattered. But the orphaned children all found homes in families where they were kindly cared for. The God of their father and mother raised up friends for them. Two of them died in their teens; three of them died in middle life and beyond; and two of them still survive in a good old age. There is reason to hope that the earnest desire of the father, that he might at last meet them all in heaven, will be realized. Surely the Lord is a faithful, covenant-keeping God, in whom the fatherless find mercy. It is safe for Christian parents to commit their children to His keeping, assured that He will care for them.—Clericus in Presbyterian Banner.

## Teacher and Scholar.

### READING THE LAW.

Feb. 26, 1893. } Neh. 8: 1-12.

GOLDEN TEXT.—Open thou mine eyes, that I may behold wondrous things out of thy law.

Difficulties continued to beset the work of rebuilding the walls. Many of the poorer people had such difficulty in maintaining themselves and paying the government tribute, that they were compelled to mortgage their property to the wealthier Jews, and even to sell their children into slavery in order to raise the necessary means. Nehemiah, on learning this sternly reproved the unfeeling oppressors and rested not until they agreed to restore what they had taken. For himself he refused any payment for his services as governor. The enemies without were also active. Foiled in their attempts to surprise the city, they treacherously sought to tempt Nehemiah from it on pretence of having a conference. This repeatedly failing, they tried to work on his fears, being aided by the disaffection of some within. But notwithstanding all the work went on and was finished in fifty-two days.

I.—Anxiety to hear the Law. The law of Moses contained a provision that it should be read in the hearing of all Israel every seven years at the feast of Tabernacles (Deut. 31, 11-12). But the people in their anxiety to hear, anticipated the prescribed time. Less than a week after the city walls were finished, on the occasion of the feast of trumpets (Lev. xxiii., 24), they gathered to Jerusalem almost to a man, and assembled in a broad place to the southeast of the temple called Ophel, near the watergate, so-called because it led to the subterranean reservoirs. The gathering was composed not only of men and women but of the children as well who were old enough to understand. Ezra was then requested to bring the book of the law of Moses, doubtless the same as the Pentateuch. This is the first mention of Ezra in the book of Nehemiah. Thirteen years before he had led a band of Jews from Babylon to Judah (Ezra vii., 6-8) and sought to reform certain abuses. Then he disappears from view. As he is generally supposed to have a large share in collecting and editing the books of the Old Testament, it is probable that he was engaged in this work during the interval. He is here designated priest and scribe. The scribes (lit. writers) copied the sacred books. They were thus actually more conversant with them than the people generally, and so became teachers. Since the sacred writings were both the legal and religious guides of the people, the office of the scribes became analogous to those of lawyer and minister of the present day. Not unnaturally they came to attach great importance to the letter of the Scripture, and in our Lord's time had so utterly lost the spirit of it, that they were severely reproached as hypocrites and blind guides.

II. Reading of the Law.—Requested by the people Ezra brought forth the law. A large pulpit of wood had been erected, on which he stood in company with thirteen others, presumably priests, the opening of the book was a signal to all the people to stand up in reverence to Him whose message it was, (Judg. iii, 20; I Kg., viii, 4.). Before commencing to read Ezra led them in prayer to Jehovah. They responded by repeated Amens, by lifting up their hands, as an appeal to God, that they accepted and would obey the law, and by worshipping with bowed heads. The word Amen (so be it) is an expression of desire that the prayer may be realized. Its utterance is a fitting thing on the part of all the people who make the prayer their own. (Deut. xxvii, 15; I Cor. xiv., 16.) The repetition denotes intensity of desire. In reading the law Ezra was assisted by many Levites, of whom the names of several are mentioned. (v. 7.). As the old Hebrew had given place to a modified dialect (Aramaic), the work of the Levites might be to interpret what was read, into the common language of the people. They may also have given the meaning of obscure and doubtful passages, and otherwise have explained it. Whatever the precise form of their act-

ivity the object of it was clear, to make the people understand what was read. This is the true immediate object of Bible teaching. Explanation, illustration, etc., are of value just so far, as they bring Bible truth in contact with the mind and heart, allowing it to do its own work of instructing, arousing and persuading. The anxiety of the people to hear the law is further shown by the eagerness with which they hung upon the words of the reader (v. s. lit. the ears of all the people were to the book). From the beginning of light until noon all who could understand continued in their place.

III. Result of hearing the Law.—The first result was mourning. The people wept. The law read was a new light flashing in upon them. Through disobedience and neglect of it sore judgment had come on their forefathers. Now in bringing their lives individually and nationally to it, as a standard, they see still a startling conflict between their present state and its regulations. To reveal this, God's Spirit ever uses the Word. (Heb. iv., 12.). But their mourning, while in itself right and natural, was out of place on this holy festive day. The completion of the walls through God's good hand was a cause for joy. Even what had caused their mourning should cause joy, for now they had the law with them, and were able to understand it. Accordingly, checked in their grieving by Nehemiah, Ezra, and the Levites, the people turned the day into one of joy and feasting, eating the fat and drinking the sweet. Thus were they to prove that the joy of the Lord, joy springing from a right relation to God, is not merely a sign but also an element of spiritual strength. Nor was this festive joy merely self contained. They were mindful of the counsel to share it with those for whom nothing was provided, by sending portions to them. To send portions of food from one to another was a common expression of joy. (Esth. ix, 19; Rev. xi, 10), but this is of a higher character. The heart here goes out in love to the children of want in harmony with our Lord's counsel. (Luke xiv, 13-14).

Lessons.—It is the duty and privilege of all who can understand to hear God's word.

The worshipping heart is best fitted to understand the law of God.

True insight into Divine truth will manifest itself in the life.

### STILL AHEAD.

It is a matter of congratulation to our people that the pessimistic views of our condition, which are finding some expression in Parliament, in the Press and in society, are being yearly discountenanced by the satisfactory reports of our financial institutions. The twelfth annual report of that flourishing Canadian Company—the North American Life Assurance Co., for the past year, shows that the new policies issued amount to \$2,400,300, being in excess of the previous year; the cash income was \$446,474.40, being an increase of \$45,969.30; the accumulated funds representing \$1,421,981.80; the year's reserve being \$206,421.39. The sum paid under the Company's policies as surplus, matured endowments, claims, etc., was \$118,436.73. The Company's assets are 1,421,981.80 in excess of its Guarantee Fund \$240,000; and its Reserve Fund now is the handsome sum of \$1,115,846. In comparing the progress of the last five years the showing is an increase in assets of \$879,662.81, being a percentage of 162; of insurances in force an increase of \$5,078,690, being a percentage of 78; and an increase in net surplus of \$171,739.86 being a percentage of 313. Well may this enterprising and successful company be content with its enviable record, and most efficient official staff. The death of its notable President, the late Hon. Alexander Mackenzie was properly and feelingly regretted in the report.

### C. C. Richards & Co.

Gents,—I have used your MINARD'S years for various cases of sickness, and more particularly in a severe attack of la grippe which I contracted last winter, and I firmly believe that it was the means of saving my life.

C. I. LAGUE.



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## The Canada Presbyterian

WEDNESDAY, FEBRUARY 15TH, 1893.

Dr. Weldon has introduced a bill to the House of Commons providing for the punishment of electors who take bribes. This journal had advocated a measure of that kind for years. The election law as it now stands generally punishes the successful candidate by putting him out of his seat and allows the buyer and seller of votes to go free. The member may have been anxious to keep down illegal practices but he is punished by voiding his election and also by a tremendous bill of costs. The whole thing is a travesty on justice. Why not disfranchise every man who sells his vote and the number of venal electors will soon become greatly diminished.

The good people of Guthrie church, Harriston paid off the balance of their church debt the Sabbath before last. They did it in a delightfully simple way. Four thousand dollars were needed, and they just put that amount on the collection plates, and the thing was done. About \$5,000 have been paid within the last fifteen months and the church is now free of debt, while the collections for the schemes of the church are larger than ever. What the people of Guthrie church, Harriston, have done, any fairly well-to-do Presbyterian congregation can accomplish—if they are willing. Congratulations Brother Munro.

Dr. MacArthur, pastor of the Calvary Baptist church, New York, must have been sorely in need of a suitable introduction when he began a sermon the other day in this way:—"We are now entering upon an era which will perhaps be a most important one in the next fifty years. Our children will then have grown up, and they will be discussing the application of Canada for annexation as we are discussing the application of Hawaii." If the children keep "growing up" until the application is sent in there will be no Baptist ministers in New York strong enough to immerse them.

A leading Quebec journal stated the other day that it is believed that Mr. Dalton McCarthy's course on the Jesuit Estates Bill was merely a "flank movement" and that it was made with the concurrence of Sir John Macdonald. Mr. McCarthy should give the statement an immediate and emphatic denial and no doubt will do so as soon as he addresses the House. He owes it to himself and those who acted with him at that time to deny any such charge. Certainly the Presbyterian divines who took the platform with Mr. McCarthy did not understand that they were executing a "flank movement", in favour of a government of which Sir John Thompson was a prominent and influential member.

We learn from the Fergus News-Record that Mr. James McQueen, a few weeks ago resigned his position as Township Clerk of Nichol, a position which he held with credit to himself and advantage to the municipality for the long period of fifty-six years. We doubt very much if there is another man in Ontario who has discharged the duties of a public office for half a century and six years. At all events there are not many. It is needless to say that Mr. McQueen is a stalwart Presbyterian of the old school. No other kind of a man can keep his hold for half a century. Any man can make a

spurt but the men who know the shorter catechism are the men who wear well in every walk in life. Mr. McQueen knows the catechism and taught it well to many a Fergus youth in the good old days when "McQueen's school" was one of the institutions of Wellington County. If the people of this country would give up wrangling about Separate Schools and teach the shorter catechism and "Bible reading" as Mr. McQueen taught them fifty years ago, Canada would prosper.

It is a matter of deep regret that a member of the Ministerial Association of Toronto should have felt it his duty to call Mr. John Charlton an annexationist at a meeting of the association held last week. If there is but one public man in Canada who deserves well of ministers that man is John Charlton. For many a long year he has been the able and unflinching defender of Sabbath sanctity—of every good cause. Many a time he has stood almost alone in defending the causes that every minister of the Gospel holds, or is supposed to hold dear. Mr. Charlton is not an annexationist. He is just as loyal as any member of the Toronto Ministerial Association. If Canada were in danger he could be relied on to do or suffer more in defence of his country than many who are displaying a vast amount of lip-loyalty at the present time. True British liberty is not enjoyed in Canada if a citizen of Mr. Charlton's character and standing cannot go to Washington on private business without being charged with disloyalty in a meeting of Gospel ministers. It must have made members of the association feel a little uneasy when they saw that next day the attack on Mr. Charlton was quoted in Parliament by the publisher of a Sabbath newspaper—the journal that tried the hardest to have the street cars in Toronto running on Sabbath.

Ministers are often blamed and sometimes persecuted because they do not act as *m.o.m.s.* or public prosecutors when the law is violated. The Interior takes the ground that it is no part of a minister's duty as such to act the part of detective. Our contemporary says:—

It is conceded that the sympathies, teachings and example of the clergy are beyond reproach. These facts are not questioned. But is it a part of a minister's duty, made such by his ordination vows, to become volunteer detective, special police and public prosecutor? In his vows these duties are not specifically assumed; but do they pertain to the ministerial office by virtue of its ethical leadership? It is just as well to face the issue distinctly stated. We ask it not for the sake of caviling at our brethren of the pulpit, but because this is the demand made upon them by zealous and well-meaning brethren of the pews to-day. It has come to be assumed in many quarters that these are the natural functions of the church, and pre-eminently the imperative duties of the ministry. Is such assumption founded upon Scripture teaching, apostolic practice, or legitimate inference? Neither in the teaching nor in the practice of the Master, or his immediate followers do we find either failure to rebuke sin, or effort to convict in court. There is no indication that the ministry is called of God to bear the sword. The apostles felt that even the distribution of charity was secondary to the proclamation of the gospel as the salvation of the individual. It is not to be denied that the times were corrupt. John the Baptist preached chastity even in Herod's audience chamber. Paul preached judgment until Felix trembled. But in each case, as in the still older one of Nathan at the throne of David, it was the prophet of the truth dealing with the conscience of the sinner rather than the citizen invoking the law of the state.

That is undoubtedly the scriptural view of the case. If a minister feels it to be his duty to act as an informer or detective he may do so as a citizen but no one has a right to urge him to go into court in his capacity as minister of the gospel. His business is to preach the gospel and appeal to the conscience and when he allows himself to be coaxed or bullied out of his own sphere his Master's cause usually suffers by his conduct.

The meeting of press men held last week in Toronto was a pleasant affair. Changes are rapidly taking place in public opinion and we think this meeting and other outward and visible signs make it fairly evi-

dent that most important and far reaching changes are also taking place in many of the editorial sanctums of the Province. The reign of the mere party organ seems to be drawing to a close. To denounce opponents however worthy and defend friends however vile, is no longer considered the first duty of respectable journals. In mere self defence journalists will have to cease being mere party hacks because the general public in all intelligent communities pay little attention to what a mere hack says about anybody or anything. In fact nobody need read a mere organ because you always know what it must say without reading it. The stock adjectives with which opponents are denounced and friends lauded are all painfully familiar. Even in the matter of "news from Ottawa" a thorough paced organ is most uninteresting. If a Government organ you know the names it will call Sir Richard Cartwright and the high sounding praises it will heap upon its friends and proprietors. Liberal organs are not so monotonous because they always have family differences that give variety. Reading is always a dull business if you can go ahead of the writer and anticipate everything he has to say. The old style of flattering your own side until the flattery is sickening and cursing opponents until sympathy is created for them, may still be popular with the most ignorant people in the most ignorant communities; but these are not the people who support newspapers. As a rule the man who enjoys a dog-fight or a man-fight has little money and what he has he would rather spend on whiskey than on good journals. Of course as long as there is party government there will be party newspapers; but an independent party journal is a very different paper from a mere party hack.

## INTOLERANCE NOT OF CHRIST.

The spirit of intolerance, although dying, is far from dead. Now, as in the past, if religious bigots had temporal power behind them to enforce their wills upon the recalcitrant, the fires of persecution would still rage and the prison doors would yet swing open to intimidate or destroy any who ventured to differ from these autocrats of opinion. Fortunately for the progress of spiritual freedom and for the development of truth the severance of church and state in spiritual things is almost complete.

The circular letter of four members of the Bible Society of Quebec complaining of the treatment which the Scriptures receive in that Province at the hands of the priesthood indicates what freemen might expect if such intolerance were universal. But it is paralleled if not exceeded by a report which comes from a town in Wisconsin, where the Roman Catholics are in the majority and where the school-board was so manipulated that only one Protestant was left on it and the staff of teachers weeded until only a single female represented the Protestant minority. When this desirable consummation had been reached this teacher was ordered to bring her pupils to the Roman Catholic church, and after persistent refusals, was at length forced to do so. Then, in spite of her protestations these children of Protestant parents were forced to receive baptism at the hands of the officiating priest. But bigotry had gone a step too far and the better sentiment of the place was aroused and an appeal has been made to the courts, of which the results have not yet reached us.

This spirit is not confined to any sect or nation, and obtains in either in proportion to ignorance and limited mental grasp. The recent trials on the other side have not been without evidences of it. No one could listen to the bellicose Prof. of Union without feeling that if he had the better of the argument at times, he failed in that charity that maketh for peace. As little could we sympathize with the chief prosecutor of the Cincinnati Presbytery. The public expects, and not unjustly, that church courts should be free from bias and bitterness, that all evidence should be weighed calmly and judged impartially, so that the judgment may leave the impres-

sion of being fair and just, whether it be one of condemnation or approval.

Christianity is not furthered by the spirit of intolerance. There is no community between them. It is wider than any creed, or than all of them put together. No one man, or no single church, possesses supreme wisdom to infallibly discern between truth and error; while all may have enough of Christ to be partakers of His great salvation.

"Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

Wider measures, broader counsels, and a more liberal spirit are needed in order to bring not only the churches nearer to each other, but also that the Church universal may permeate with its influence the whole world. It seems to us that the Church and Christianity has equally to fear and deprecate the dogmatism of the bigot whose vision is limited by the environment of his sect, and the arrogance of the expert who measures heaven and earth by their relations to his chosen subject. Both are contrary to that loving charity which "beareth all things, believeth all things, hopeth all things, endureth all things"; and both are inimical to the spread of the religion of the Christ of the Gospels.

## ORGANIC UNION OF THE CHURCHES.

An ever-growing desire both among individual Christians and churches for greater union among the different branches of the Church of Christ may be said to be one of the characteristic marks of the Christianity of our day. Every honest attempt to effect this most desirable object is entitled to respect even when it may fail to command general sympathy. In this light the recent conference in the Ministerial Association of this city upon the subject of Organic Union among the churches is worthy of more than a passing notice. The Conference was marked by the greatest frankness and a fine spirit of Christian courtesy and kindness. Every effort after so desirable an object, conducted in such a spirit, must result in good, even if it were nothing else than a more tolerant spirit among Christians and greater mutual regard.

What are the obstacles in the way of Organic Union and whether or how far Union of this kind is possible is an enquiry deserving of the most attentive and friendly consideration at the present time. Every union of the Churches hitherto effected has only been attained by mutual concessions among the uniting bodies on questions regarded by them as of more or less importance. This uniting process, which in the future more than in the past will mark the Church's history, can only be brought about by the same means of mutual concession. The two departments specially requiring its exercise are those of doctrine and church government. The utmost limit to which mutual concession on these two important subjects can be carried, consistent with conscientious adherence to truth, must fix the limit of possible Organic Union among the Churches.

The conviction is undoubtedly growing in the Church that many things which at one time were considered essential as regards the Church are not really so. The question then arises here, what is the standard by which it shall be settled what is and what is not essential? Another difficulty also requiring to be settled before real progress can be made in the way of Organic Union is agreement as to what really constitutes the Church, and what is the one great function, including, it may be, many subordinate ones, for which by its Divine Head it has been instituted. Want of unity on these points must hamper and impede every step of the way toward Organic Union. Without attempting to settle these knotty points, and taking the word Church in its usual popularly understood sense to mean—and as regards organic union it can only be used in this sense—a visible organization of Christian people with certain office-bearers and having for its great object the salvation of

men from sin, leading them into a life of holiness and of obedience and service of God in every possible way. There was in the Conference referred to one thing tacitly, and as it were a matter of course, treated as essential, namely, the sufficiency and divine authority of the Holy Scriptures. Evidently there can be no organic union worthy of the name unless as a very first step this is agreed upon, otherwise in teaching—and the Church by the appointment of its Head is a teaching body—one might be pulling down what another was at the same time laboriously building up.

This being settled there would naturally follow that in order to any organic union substantial agreement must be arrived at as to what the Scriptures teach on some fundamental questions. Such, for example, is the nature of the Lord Jesus Christ. Is he a Divine being? Was he God manifest in flesh or simply a created being, even though the most exalted? The difference between these two views is so great that no organic union is possible without agreement upon them. Intimately connected with this is the question as to the real nature and purpose of the sufferings and death of Christ in their relation to sin and the salvation of sinful men. Were they vicarious and expiatory, the saving benefits of which are only to be secured by the sinner through the exercise of faith; or were they only a splendid exhibition of love toward man and of loyalty to truth even to death, intended to inspire men and lift them up to holiness and fitness for Heaven by the force of a sublime example? Difference here again would surely be fatal to any solid organic unity. Connected with this, the nature and place of the Sacraments in Christian doctrine and life would be a question of the utmost importance. This came out with marked prominence in the paper of Mr. Grant, the Baptist representative. So long as Baptists hold as vital and as the teaching of Christ believer's baptism, in the sense that it can only be administered to those who are personally capable of repentance and faith, and so long as paedobaptists cannot accept their view and can be met by no concession on the part of Baptists, so long will organic union between them be impossible on the ground of a difference of view as to the Sacraments. This by way of illustration might be extended. Lastly, in connection with the doctrine of the Trinity, the Divinity, Personality and Work of the Holy Spirit are so important that agreement substantially would be a necessity to incorporate union of the Churches.

But who shall say that these points, so far as doctrine is concerned, include all that are really essential to organic union; for while to the great body of Christian people they might appear to be sufficient to fix the limits of possible mutual concession, there would still remain a large class subtle in intellect and severely logical, who, having regard to the far-reaching bearings of other doctrines, could not conscientiously make concessions upon them. If, however, points pertaining rather to the philosophy of religion than to it in its relation simply to holy living are to be pressed as essential, then the hope of organic union of the Churches may be as well at once and forever abandoned.

In the Conference at the meeting of the Association, it is most worthy of notice that it was not questions of doctrine, which would naturally appear to be the most important, but of Church government and office-bearers which chiefly engaged attention. With respect to these the discussion was confined to the prelate and presbyterian forms of government and views of the ministry. On these subjects in the minds of Presbyterians at least, the question is not the practice of the early Church, or the authority of the Fathers, but what saith the Scriptures? So long as we believe the Scriptures to be of divine authority and marked by infinite wisdom in their teaching on the subject of Church government, as well as in matters of doctrine, it will be impossible to unite with Episcopalians, for example, who declare that they cannot surrender or concede anything as regards what they describe as the "Historic Continuity" of the Church, meaning

by that its existence from the first as a society divinely organized with its three orders of bishops, presbyters and deacons. So long as both are conscientious in holding as the teaching of the Word of God these two diverse views, and would regard any concession as disloyalty to truth, so long organic union must be impossible, and both must be content to go on their separate ways doing Christ's work and extending and building up His kingdom. Provost Body considered that "patient historical study was a first step to union." But after the lapse of more than eighteen hundred years, it is not at all likely that the most patient historical study will ever discover or shed any such amount of new or clearer light upon this subject as to remove to such an extent the differences between Anglicans, on the one hand, and Presbyterians and Congregationalists, on the other, on the question of Government and the Ministry, as to admit of organic union being arrived at. And even should patient historical study shed yet clearer light upon these subjects, the question would still remain, and this is the only authority, what saith the Scriptures?

It has long been felt in this country, at least, whatever may be the case in other lands, that differences between Presbyterians and Congregationalists on the subject of how church government and the ministry are not so great as to be insurmountable. It would appear to be the part of practical wisdom, then, for us as Presbyterians to turn our attention earnestly, in the spirit of prayer and conciliation, to where there is apparently some hope of a possible organic union, and meanwhile, cultivating a spirit of brotherly love and Christian fellowship with Episcopalians and others from whom we differ, be earnest in prayer for the teaching and leading of the Holy Spirit, and wait for the day to come when by His power and in God's time organic union may be accomplished to the glory and praise and honour of the Father, the Son and the Holy Spirit.

SPEECH SOUNDS IN CANADA.

ARCH. MCGOUN, JR., in The Week.

a ago; æ act; aa alms; qq all; ei veil; ea bear.

A letter in a recent issue of The Week on "Our National Voice," opens up a very interesting subject. It can hardly be denied that many of our people have rather a harsh way of treating their vowel sounds. If attention could be directed to this by teachers in our schools a great improvement might be made. Most teachers themselves, indeed, should examine their own way of speaking and teach by example as well as by precept.

The article referred to speaks of what is called the flat sound of "a" in many words in which other parts of the English speaking world use the beautiful Italian sound. This "flat" sound is the vowel usually written by modern phonetists—Ellis, Sweet, Murray, Miss Soames and others—æ. It is correctly used in such words as act, atom, carry, arrow, have, hand, madcap: (ækt, ætom, kærri, æro, hæv, hænd, mædkæp.) But there is a tendency with many speakers in Canada to use it erroneously instead of the Italian (a), written phonetically (aa) in calm, halve, calf, psalm, palm, and with a few speakers even in ah, father, alms. It is amusing and unpleasing to Old Country speakers to hear the Book of Psalms pronounced as the Book of Sams. The Italian a is sounded with the mouth moderately wide open and the tongue very little raised and farther back than æ. All the authorities give it as the correct sound in all the above words: (kaam, haav, kaaf, saam, paam, aa, faadr, aamz); and in words in which the a is followed by r, either at the end of a word or followed by other consonants, as are, car, far, armour, Arthur, cartridge, Parliament: (aar, kaar, faar, aarmr, Aarthr, kaartridzh, paarliment).

In another class of words such as ask, fast, master, France, can't, command, dance, the same Italian a is given by many—and I think the best—of the authorities. This is universally used in London and the south of England and very largely in Edinburgh and other parts of Scotland: (aask, faast, maastr, fraans, kaant,

kamaand, daans). It is perhaps more particularly with regard to this class of words that usage in Canada tends to (æ), which we hear (æsk, fæst, mæstr, fræns, kænt, kamænd, dæns). It is impossible to dogmatise about such words. Usage unquestionably sanctions both. But even those in Canada who admit the greater beauty of the sound (aa) in such words, hesitate to adopt it, because they have been accustomed to hear (æ) and it seems affected to change. If, however, we honestly do prefer the (aa), we should have the same courage to adopt it that we have to drop any other objectionable habit, such as using an ungrammatical phrase or a wrong pronunciation. It will not improve matters to attempt the use of an intermediate sound between (æ) and (aa). People who have a difficulty in striking a sound between ant (ænt) and haunt (hænt) (see next paragraph) will not succeed very well in attempting one between ant (ænt) and aunt (aant). And if any one desires to discontinue the use of (æ), it can only be done by using a vowel clearly distinguishable from it.

Another class of words spelt with au but usually pronounced (aa), such as jaunt, haunch, are often pronounced by Canadians with the vowel in all, awl, haunt (phonetically written qq), as (hæqntsh, dzhæqnt), instead of (haantsh, dzhaant). This practice also extends to some words written with (a) alone. Thus we find Chicago pronounced (shikæqgo, shikæægo, and even shikaargo); Hochelaga, (hoshilqga or hoshilææga). The correct sound is of course (shikaago, hoshilaaga). The tendency with such speakers is to carefully avoid the use of (aa) except before r.

Once more, Canadians do not seem to show care enough in distinguishing the two different sounds of (a) in such a word as Canada. The first sound is (æ), the other two are the "obscure" or "natural" vowel which is found also in the unaccented syllable of the words ago, ocean, idea, silent, freedom, London, succumb. This is the most frequent sound of (a) in the English language, and is therefore the sound represented by the later phoneticians by the single letter (a). The word Canada therefore is (kænada,) but we often hear it (kænædæ), and I remember hearing Sir Adolphe Caron pronounce it (kænæadaa), which is natural to a French speaker and better than the other error. Some Americans, chiefly New Englanders, would say kænædei (ei being a phonetic sign often used for long a) or kænadi. We hear also (eisei, amerikei) or (eisi, ameriki), for Asa, America (eisa amerika). This does not prevail to any great extent in Canada. But we do hear it in the indefinite article a, as in (ei mæn, ei hors), for (a mæn, a hors).

I don't know what is the correct pronunciation of the word "a" when under stress or emphasis. I rather think (aa) is to be preferred to (ei) or (æ). In all the other European languages this is the ordinary sound of the letter a, not only in Italian, but in French, German, Spanish, and in our own Scotch. When not under stress the indefinite article is of course the natural vowel (a), while its other form is ('an') if unaccented, ('æn') if under stress. For long a we have given as a phonetic digraph (ei). This does not imply that it is a diphthong, though there is usually a perceptible glide in most words; that sign is used only because there is no single letter available. Before r where there is no glide suggestive of i, long a is written by Miss Soames (ea) as in (bear).

The above all refer to the letter a. Many curious points might be mentioned for all the vowels and for some of the consonants. On the question of Italian a, we are inclined to South English usage, as stated above. On the sound of long o, of long a (ei), and on the treatment of r before a con-onant, I think we should resist the South English practice.

Two excellent books might be referred to as useful for instruction to teachers especially. One is called "Pronunciation for Singers," written by Alex. J. Ellis, the greatest orthoepist who has written in English, author of the article on Speech Sounds in the Encyclopædia Britannica. This book is published by John Curwen and Sons, London, 1877. It is intended primarily for singers, but is in every way as useful for speakers, and is the only simple book I know of that covers the ground fully. Another most useful book is an Introduction to Phonetics by Miss Laura Soames of Brighton,

with an endorsement by Miss Dorothea Beale, Principal of Cheltenham Ladies' College. There are several excellent works by Henry Sweet, but they are perhaps rather too closely based on London colloquial speech.

School-teachers should give attention to this subject and a revolution might easily be effected in the direction of purifying and beautifying the language of our Canadian youth.

New plans have been made for the projected bridge across the English Channel, and the promoters will apply to Parliament this session for powers to go ahead with its construction. The engineers are Sir John Fowler and Sir Benjamin Baker. The length of the bridge has been reduced about three miles, and the number of piers have been reduced from 121 to 72. The cantilever system is proposed. The greatest span will be 1,640 feet. The cost is estimated at £32,750,000.

Colonel J. H. Ray, of Dickinson, N. D., owns what is believed to be a valuable relic of prehistoric ages. He claims that his find was dug up in a gravel pit near Glendive, Mont. From its structure the relic is believed by many to have formed the backbone of a biped fully sixty feet high. A section of the vertebrae of a six-foot human skeleton was laid along side it, and according to Colonel Ray, the relic was found to be a perfect counterpart except that it was ten times larger. The find has been examined by members of the Smithsonian Institution and Oberlin College and pronounced to be one of the most valuable discoveries of its kind ever made on the North American continent.

It is reported that near Currizo Springs, Texas, an oval-topped mound, covered with petrified human skulls, has been discovered. The mound is circular in form and about 100 feet high, and on one side is joined to a short range of hills of about the same height. On the summit and for some distance down the sloping side it is covered with what appear to be smooth spherical bones, which upon close examination prove to be, it is said, petrified human skulls distorted into grotesque shapes. It is further stated that, by removing the loose dirt and sand from the orifices of the face, the unmistakable human countenance is revealed. Bones of other classes are also said to be found there, and from all appearances the whole mound is formed of human skulls.—Philadelphia Ledger.

Starting from the most general and obvious means of conveying power from motor to machine—the common leather belt—Sir R. Ball remarks that a light, fast-running cotton rope may be substituted for the heavy, slow-running belt, when the conditions are favourable to the exchange of speed for weight. Following up the line of reasoning thus presented, Sir R. Ball shows that a rope as light as sewing cotton, running at the speed of a rifle bullet, would carry a horse power. Proceeding to the extreme case of the lightest kind of line known (that of a spider's web) and the highest known velocity of travel (that of light), Sir R. Ball arrives at the astounding conclusion that if a line of spider's web could be driven at the speed of light, it would carry something like 250 horse power.—Age of Steel.

So many accidents of a fatal nature arise from imprudence in searching for "a gas leak" that we have obtained authoritative advice. It comes in the following form: In "case of any escape of gas from the premises by means of the main cock, always placed near the meter, then opening doors and windows to allow the accumulated gas to get away, and immediately sending for a gas-fitter, or one of the company's inspectors, seeing, of course, that no lights or fires are going. I would no more advise a householder how personally to search for an escape of gas than I would advise him how to doctor himself or repair his watch." This is the opinion with which we are favoured by the distributing engineer of a great gas company.—British Medical Journal.

The tallest trees in the world are found in the gulleys of Victoria, one of which is 471 feet high. Nearly every country in England has its favorite oak, the largest of which is the Cowthorpe, of Yorkshire, which has a circumference of eighty feet. The Carnoch ash, in Stirlingshire, is thirty-one feet in circumference. The Tortworth chestnut, in Gloucestershire, was used to identify the boundary in the year 1135. It is said to have been the first tree that was ever planted in Great Britain by man. The largest cedars in England are at Clumber; they measure twenty-seven feet in circumference. There is a yew-tree at Crowhurst, in Sussex, thirty-three feet in circumference. The "Crawley elm" is sixty-one feet in girth. The largest beech tree is to be found in Cornbury Park, Berkshire, and the largest sycamore is at Cobham Park, with a circumference of twenty-six feet.—Garden and Forest.

## Choice Literature.

## GRANDFATHER'S FAITH.

BY JULIA A. MATTHEWS.

But all of this, Harry knew very little. He was aware that the doctor had been sent for at once; but he did not imagine that he had spent the whole of the two last nights in the house, beside having called in to see Charlie three or four times through the day. Twice he had been in to see him, to arrange the bandages of his arm, and make him as comfortable as possible; but when he had asked him about Charlie, he had spoken very cheerfully and encouragingly of him, and Harry, always inclining to look on the bright side of things, was, happily, easily satisfied. His arm had done marvellously well too; and he found himself so much less ill than he had feared he might be when he first understood the extent of his injury, that he was ready to believe that Charlie might escape as well.

Fortunately for his speedy recovery, Clifford, in spite of his slight figure, was a tough little fellow, strong, and even sinewy for his age, and his cool, equable temperament, and easy manner of taking every thing which befell him, aided him wonderfully now. No fever of any consequence had followed upon his accident, and he was, in all respects, as well and as strong as was possible to a boy who carried an arm bound in bandages and splints.

"Why, Harry!" said Mrs. Braisted, coming into his room to see if he were sleeping, and finding him, to her surprise, established at the window; "it is only half-past five. Why did you rise so early? and you were awake so much last night too?"

"That is just the reason I got up, ma'am," said Harry. "I was so tired of the bed. How is Charlie?"

"He is in less pain, I think. He has been talking about you, and wants me to tell you that he 'stood true,' as he expresses it." "May I go in to see him to-day, Mrs. Braisted?"

"If the doctor says so; but he wants him kept very still, and I don't believe that he will let any one see him yet. Are you going to remain up altogether, Harry? If you are, you had better let me help you on with your jacket, and tie your cravat for you."

She aided him to put on his jacket, which she had already opened on the shoulder and, after doing all she could to make him comfortable, left him to return to Charlie. Clifford had re-seated himself at the window, and was opening his Bible to read as he usually did before breakfast, when the sound of carriage wheels on the road below made him lift his head. A carriage approaching the house at six o'clock in the morning was something very uncommon. Could the doctor have been sent for so early? If he had known it, Dr. Maynard was lying asleep in a small room adjoining the apartment where Charlie lay, having thrown himself down for a little rest after a long night of watching. Not knowing this, however, he peered into the vehicle as it drove up the avenue, with very anxious eyes. There was no Dr. Maynard there; but a lady and a young girl,—a little lady, in a black silk dress, and a plain bonnet!

"Snappy as any thing, she looks, and sharp," thought Harry; for he had recognized her in an instant from Charlie's description.

"Aunt Harriet," he said to himself. "Oh! what a pity that she should have come just when Charlie's sick. She'll bother him to death. Who's that girl, I wonder? Oh, I suppose it's that Hattie Raymond he talks about. I'm glad she's come. I'd like to see what sort she is."

After breakfast, when Dr. Maynard came in to see Harry, preparatory to leaving the house for a few hours, he thought it more wise, finding him so bright, to tell him something of Charlie's real condition, fearing that he might by some means hear the truth in an abrupt manner, which might do him harm. Clifford learned, to his grief,

that it had been thought necessary to send for Dr. Mason; and that, as he was detained by the illness of his patient, his daughter had come in his place. But somehow, even when he knew all the truth, Clifford was not down-hearted. He could not bring himself to think any thing else than that Charlie would come out of this fierce trial refined and purified, but stronger than ever; and, although the knowledge of his sufferings made him grave and quiet, he steadily insisted to all who expressed any fears for his friend, that he was "sure" that he would recover.

"He'll get well, I know he will," he said, over and over again. "And he'll live yet to show us all what a true, noble heart can do, even though it may be carried under in the first of its struggles."

For the second time in the five years and more, since her nephew had been under her care, Aunt Harriet stood looking down upon him with a soft tenderness in her usually sharp eyes. The first time that unwonted gaze rested on him, he had been asleep; but even in slumber it had disturbed and roused him; now he glanced up to meet it, hastily, and with a frown. He did not seem to know her, but rather to connect her with herself; for although he addressed her at once, he spoke of her as if to a third person.

"Oh," he exclaimed, fretfully, "tell Aunt Harriet I did hang up my hat. Caspar's all right. I can't go after him now, I'm so tired and hot; and the sun burns so. He won't do any harm. She drives me so, it's no use for me to try to please her. She's never satisfied. But Grandpa dear Grandpa, I'm going to tell Mr. Braisted. I will be honest, I will."

It was the same thing all day long, whenever she came near him, until poor Aunt Harriet could have wished, in her distress, that she might have been stricken dumb rather than that his tortured brain should have been so filled with recollections of her petty fault-finding and small restraints. Even once or twice, when she stood behind him at the bed's head, and laid her soft, cool hand gently on his flushed and bruised forehead, he moaned out that he would not spill the ice around if she would only let him have it; for he was "so hot, so very, very hot." And when they brought him ice, and in putting it into his mouth, he let a little water drop upon the bosom of his shirt, he put his hand over the spot hurriedly, and whispered to Mrs. Braisted,—

"Don't tell Aunt Harriet. She'll say I'm so careless and provoking."

It was hard to travel all those weary miles to be met thus; to come to him with her woman's heart yearning over him at last, and to find that the hard hand of a strange Irishwoman was more welcome to him than her own; to see him shrink and fret and mourn, whenever he saw or felt her near him. But whose fault was it that even in his delirium, he turned from her to comparative strangers? If we could but know how often these sharp, repellent, perhaps thoughtless words of reproach, cost us who utter them, not only the love, but the respect of the child's heart,—a heart which we might draw the closer with gentle teaching and tender remonstrance. Our Master does not bid us drive our children to him; he bids us, "suffer them to come."

It was growing towards dusk. Miss Harriet, loth to leave the room, yet not daring to venture near the bed, lest her presence should excite the troubled brain again, sat in the farthest corner, wrapped in most unhappy thought; Mrs. Braisted had fallen into a light sleep in her arm-chair, thoroughly worn out; Charlie lay, for the moment, silent and motionless, and there was not a sound in the room except the ticking of the clock upon the mantle.

"Grandpa, Grandpa!" called Charlie, softly, as he had called time and again all through the day; as he might have done if his grandfather had been asleep, and he were trying to rouse without startling him.

But now his plea was answered; for, as the boy spoke, Dr. Maynard gently opened the door and entered the room, followed by Dr. Mason.

"Well, Charlie said Dr. Maynard, laying his hand on his brow, "does your head pain you any less?"

"It's hot, too hot," said Charlie. "Tell Grandpa how it was. Tell him!"

But another hand was laid upon his forehead, and the wandering, uncertain eyes fixed themselves with a curious, searching look on the old face with its crown of silver hair which leaned towards them. Little by little they lost their questioning, doubtful expression, a faint smile parted the fevered lips; and as the white head was bent still lower, Charlie lifted his arm, and put it lovingly around his grandfathers neck.

"Grandpa, dear, I did keep my word. Don't despair of me, Grandpa."

"Never, my boy, my noble, brave boy, never! I trust you and love you more than I can tell."

He smiled again, and taking fast hold of Dr. Mason's hand, lay very still for a long while. By and by the wide-open eyes which had been traveling to and fro about the room, vague and uncertain still, except when, from time to time, they came back and rested intelligently on his grandfather's face, began to close slowly; only to open fitfully again at first, but after a while the heavy lids sank, and the boy lay for hours in a restful sleep.

The news which Watson had carried to Dr. Mason of the departure of his daughter for Melville on the previous evening, had sent him back to his patient's bedside with a far lighter heart. He had been more than half inclined to propose to her that she might go in his place; but her prejudice against Charlie had been so strong and so deep-rooted that he had doubted her willingness to do so; and, hoping to be able to leave home in the morning, he had concluded not to make the suggestion. That she had gone to the boy of her own free will, was a double satisfaction to him, and through all the wearisome hours of the night the thought had been a comfort and support to him.

Life and death fought hard in Mr. Paisley's sick-room that evening; but steady, watchful care and unusual skill turned the almost equal balance, and at midnight, the feeble flame which Dr. Mason had tended and fanned so ceaselessly, kindled into stronger light, grew steadier hour by hour, and by the early morning burned so clearly that he dared to leave it to the care of other hands, less skilful, but no less devoted than his own.

The whole story of Charlie's sin, repentance, and suffering, had been revealed before he reached Melville. Herbert Demorest and Jack Harper had, in the morning, of their own accord, risen in their seats before the school, and related all they knew of the occurrence. Harry when questioned at their suggestion, had given his testimony, both as to Perkins' attack upon himself, and as to Charlie's intention of taking back the promise of secrecy which the latter had forced from him; and last, but not least, Barney after indefatigable exertions, undertaken entirely on his own account, without orders from Mr. Braisted, had tracked William Perkins to a little house in the woods where he had hidden himself until he should be able to find out the extent of the injuries he had inflicted upon Charlie.

For coming back to the scene of their encounter only a few moments before Barney entered the copse to call them both to supper, he had seen the prostrate figure still lying where he had thrown it, and had not dared to approach it. Standing there watching, hoping that it might lift itself from the ground, fearing, he knew not what, he had heard Barney's step, and had hidden behind the trees, listening there to the man's horrified exclamations, true suspicions, and expressions of terror; near enough all the while to see that the drooping head and nerveless hands were never once raised in answer to his appeal. All through the night he lurked about the house, trying to discover whether Charlie were alive or dead, but springing back into concealment every time he saw a human face. And that was very often; for until late in the evening, there were many of the older boys out in search of him.

Mr. Braisted had at length concluded that, afraid to return to school, he had

gone home, and was just in the act of despatching a telegram to Mr. Perkins to ask if Will were with him, when Barney came in, triumphantly leading his unresisting captive.

Perkins had not made the least effort to escape his arrest. Worn out with fatigue, hunger, and fear, he had yielded at once, and although Barney had taken infinite delight in gripping his arm fiercely and tightly, and telling him over and over again that if he attempted to run away from him he would tie him hand and foot and carry him in his arms to the seminary, it was nothing but a pleasant little farce on his part, indulged in for his own satisfaction and revenge; for the exhausted boy knew well that he was no match for the strong Irishman in his present state; nor had he the heart to attempt an escape even were it feasible.

He made no effort whatever at concealment or deception, for there was no use in any such thing now. Indeed Mr. Braisted asked him but few questions. He simply told him what he knew and what he suspected; asked him if he denied anything with which he charged him; and when Perkins dejectedly shook his head, expelled him from the school.

Early in the afternoon, after a long talk with the master, in which the latter had used every persuasion in his power to induce him to endeavour to lead, from that time forward, a different life, William Perkins left Melville Seminary, never to return again.

Harper and Demorest were not expelled. Their distress and self-condemnation were so deep and so real when the result of their sin was disclosed, that no one could doubt its sincerity; and Mr. Braisted felt that they had been already punished with a severity which they could never forget.

## XIII

## A PLEASURE TRIP

The experience of the next few weeks led Charlie Stockton to the firm and unalterable conviction that a fit of illness was about the happiest circumstance that could possibly befall a boy. After the first fortnight, he suffered but little, and this new experience of babying and petting was perfectly delightful. Every boy in the school not only, but every article of property belonging to every boy, was at his service and command; and he was the best man whose time and talents were of most use to the invalid. Harry, too, came in for his full share of attention and nursing; for they were both looked upon by all the boys, especially those of their own class, as heroic martyrs who had shed their blood, and all but lost their lives in the cause of righteousness and truth.

And, indeed, so far as his grandson was concerned, Dr. Mason found that this boyish enthusiasm and ardour were not so greatly exaggerated; for the wound beneath those short, brown curls, needed to have gone but a trifle deeper to have ended forever all Charlie's temptations, failures, and victories.

(To be continued.)

Why on earth do people think it fine to be idle and useless? Fancy a drone superciliously desiring a working-bee to stand aside, and saying: "Out of the way, you miserable drudge; I never made a drop of honey in all my life!"

Electric search lights are being adopted by customs officers in England in order to avoid the possibility of explosion while rummaging for goods on board tank and other vessels carrying petroleum or explosives. Ruby-colored lights for the examination of imported cases of photographic negatives in a dark chamber are also to be supplied to obviate the risk of premature development.—New York World.

Henry Van Dyke opens the February issue of Scribner's with a most interesting descriptive paper entitled "From Venice to the Gross-Venediger." "Personal Recollections of Charles Sumner" by the Marquis de Chambrun will be found amongst the most interesting contributions to this issue. "The Florentine Artist" by E. H. and E. W. Bashford is a charming paper. Anne Reeve Aldrich contributes a sonnet entitled "A Memory" which is followed by "To Her," a short story from the pen of T. R. Sullivan.

## Missionary World.

### UNWELCOME ROYAL PATRONAGE IN UGANDA.

It is possible to have too much of royal favour, as the Protestants are finding out in Uganda. King Mwanda, after trying all sides, has decided that it will be more advantageous to ally himself with the Protestants, at least so long as there is a prospect of Britain remaining in Uganda. The Roman Catholics have their agents in this country, who send them out notes of probabilities, and a little while ago the king had almost made up his mind that it would be best to side with the Catholics; but time has gone on and there is no sign of Britain going back, so the king has once more put on the Protestant colours, and recently appeared at the opening of a Protestant church at Mengo, borrowing as Mr. Baskerville pathetically says, "the mission donkey for the occasion." There was a congregation of 3,000 and when the king came in they shouted with a joy which was half triumph, and half the desire to be friendly with the power which is but a man of straw to-day but which may be the tyrant of to-morrow. The missionaries fear that the patronage and bad example of the king may make it difficult for them to preserve the purity of the church. There is a great need for female missionaries in order to instruct the women, who are deplorably ignorant. Several women natives of Uganda are now being trained for the office of teaching elder to serve among the women. Mr. Baskerville says "that the church in Uganda cannot grow strong till the women are taught to be good Christian wives and mothers, and this cannot be done till we have lady missionaries to teach them."

### GIVING HIMSELF.

Many years ago in Scotland a little boy went one day to a missionary meeting, where he was so much interested in what he heard about the people in other countries who knew nothing of the Father in heaven and of the message He has sent to the world by His Son, that his heart was deeply stirred, and he determined that if he should live to grow up, he would be a missionary himself, and go to the heathen and tell them about Jesus Christ. When the meeting was about to close, there was a notice given that a collection would be taken at the door. Now the boy had not a cent in his pocket, and as he was ashamed to go out and not make any contribution, he hung behind the rest of the people, hoping that the collectors would do their work and depart before he should appear. But as he was stealing towards the door, one of the men heard him, and turning back, held the plate towards him. The boy stood still for a moment and looked at the man, and then said quietly: "Please hold it a little lower sir," The man complied with the request. "Lower still, sir," said the boy again. Again the man did as requested, half amused, half curious. "You'd better put it on the ground," persisted the boy, and when this direction was followed, he stepped into the plate and glanced up with a smile. "It's all I have to give, sir," he said, "but if God will let me, I will be a missionary some day." And there was nobody in all the church that day who gave so much as the little lad with nothing in his pockets.

### AFRICAN WOMEN.

The condition of African women is most degraded. A woman is practically a slave to her father or eldest male relative before her marriage, and afterward to her husband. She is condemned to ceaseless toil in order to provide for the wants of the family. Added to this is the cruel practice of wife-beating. A whip or scourge made of the hide of the hippopotamus, cut in tails at the end, hangs on the wall of every Guinea negro's hut and is brought in use almost daily. In no heathen country are the women more ignorant, vicious, and utterly degraded than in this part of Africa.

This sad condition is largely due to the universal practice of polygamy. There is no limit, except of means, to the number of wives a man may have. In fact, he is considered wealthy or otherwise according to their number. There is usually one who is called the "chief" or "head" wife. She can tyrannize over the other wives as much as she pleases so long as she does not interfere with the authority of the so-called husband, whose will is absolute. Favouritism on his part may make the lot of some of his women more endurable than that of others; but at the best it is an unenviable one and shows how greatly they need the civilizing influence of the Gospel of Christ.

Girls marry at twelve or even younger. Strange as it may seem, considering their ill-treatment, marriage is the goal of every native woman's ambition. They have no form of marriage ceremony whatever. The payment of a certain sum or "dowry" by the man to the girl's father is the only thing required, and when that is fully

paid he can claim his wife. Parents frequently betroth their children when very young, and, though the paying of the "dowry" may require several years, the bargain stands, for goods must be refunded if the girl's father wishes to cancel it. Throughout the whole transaction the girl herself has no choice allowed her.—Mrs. Wm. Swan, in Presbyterian Banner.

In 1848 there was one church in Syria, with eighteen members, where now there are, in the whole country, more than 30 church buildings, nearly 2,000 church members, and 3,000 regular hearers.

North China has suffered much from famine. More than 100,000 lives were saved in Shantung Province by the famine relief fund, provided by Christian people, and distributed chiefly by missionaries.

It is two years since a band of missionaries assembled at Shanghai, China, issued a call for "1,000 men for China," to be sent within five years. It was a large draft, but it is likely to be honoured. It is said that 350 of the recruits called for are already in the field.

The Church of Scotland is represented in the foreign field by 77 European missionaries, women included, and 314 native helpers. In 1891 the baptisms numbered 1,129 more than double those of the year before, and the total income was £46,124 (\$230,620,) the largest sum ever reported.

The Sudan and Upper Niger Missions of the English Church Missionary Society are conducted under the following regulations: "The missionaries, while outside the British territory, place themselves under the authority of the native rulers, laying aside all claim to protection as British subjects. They endeavour in every way to share with the people the difficulties and trials of their Mohammedan environment. When away from the town of Lokoja, either itinerating or resident in the Hausa states, they conform in all respects to the manners and ways of living of the Hausas. The ample garments and wholesome food in use among these people render this complete assimilation to their mode of life as practicable as it is desirable. While resting and recruiting at Lokoja, their base of operations, this conformity to native ways is to be adhered to as closely as may be compatible with a due regard to the necessity of recruiting their health."

Successful anniversary services were held in the Presbyterian Church, Norval, last Sunday. Rev. Mr. Blair of Nassagaweya conducted the services.

Rev. T. W. Smith, D.D., of Queen's College, Kingston, occupied the pulpit in St. Andrews Church, Lanark, morning and evening of last Sunday.

Rev. P. O. Mowat preached in St. John's Church, Brockville, on Sunday and assisted Rev. C. J. Cameron in ordaining six elders and receiving thirty-eight new members.

Tuesday of last week was an eventful day for the congregation of Lindsay, and that they realised the fact was evidenced by the large attendance at the Presbytery meeting convened at 1.30 p.m., to consider the call of the Parkdale church to their popular and talented pastor Rev. Robt. Johnston, B. A. Rev. Robt. Mc. Kinnon of Fenelon Falls was moderator. The Toronto delegation present to press the call was a strong one, comprising Rev. Mr. Turnbull, Rev. Mr. McKay and Messrs. J. Perry, Jas. Rankin and John Inglis. The Lindsay Presbytery was represented by Messrs. D. J. McIntyre, J. R. McNeillie, Duncan Ray, John Watson, Andrew Robertson and Wm Needler. The Parkdale members spoke eloquently of the larger field of labor and the necessity of having the very best men in the city charges as a majority of the young men of the province naturally gravitate to the business centre. The Lindsay representatives were not less eloquent, and alluded to the great work already accomplished by Rev. Mr. Johnson during the three years he has been in charge of the congregation, but said that that work was not fully completed, and it would be unfair to the congregation and unjust to the pastor to remove him before his labors had borne full fruit. Besides during the past few months a large number of new members had joined the church, and if these were deprived of the ministrations of a loved pastor at the present time the consequences could not fail to be serious. When all had been heard the moderator called upon Rev. Mr. Johnson to give his decision, and to the heartfelt relief and great satisfaction of all, after stating the reasons that actuated him, the rev gentleman decided to remain in Lindsay, being convinced, he said, that he could yet accomplish much good in this field of labor. After he had given his decision several of the Toronto gentlemen coincided with him, while regretting that they lost a pastor the call to whom had been an unanimous one. The utmost good feeling prevailed throughout the session, which lasted two-and-one-half hours.

## A FRONTENAC MIRACLE.

### RELIEF COMES WHEN HOPE HAS ALMOST FLED.

#### An Ex-Councillor of Oso Township Tells of His Release From Suffering—His Neighbors Verify His Statements—A Marvellous Cure That is Now a Household Word.

Kingston Whig

The readers of the Whig will remember that our reporter at Sharbot Lake, on two or three occasions last winter, wrote of the serious illness of Edward Botting, a well-known and respected resident of the township of Oso. Mr. Botting was so low that his friends had no hope of his recovery, and although of an energetic disposition and not the kind of a man to give up easily, he even felt himself that life was slipping from him. Later we learned that Mr. Botting's recovery was due entirely to the use of that remedy which has achieved so many marvellous cures that its name is now a household word throughout the land—Dr. Williams' Pink Pills for Pale People.

Our reporter visited Mr. Botting at his home on the picturesque shore of Succor Lake. Mr. Botting is a very intelligent and agreeable gentleman, some seventy-five years of age, but looking and acting as smartly as a man twenty years younger. He is probably one of the best known men in this section. He was postmaster at Fermoy for fourteen years, and a councillor of the united townships of Bedford, Oso, Olden and Palmerston for ten years. He gave the Whig representative a cordial greeting, remarking that it was his favorite paper and that he had been a constant subscriber for forty-nine years. Mr. Botting readily consented to give his experience in the use of Dr. Williams' Pink Pills, saying that he believed it was a duty he owed to humanity to let the public know what they had done for him. "It was about two years ago", said Mr. Botting, "that I first began to feel that I was not my old self. Up to that time I had been exceptionally strong and rugged. My illness first came in the form of kidney trouble, which seemed to carry with it general debility of the whole system, and none of the medicines that I took seemed to do me any good. I am not of a disposition to give up easily, and I tried to fight off the trouble and continued to go about when many another would have been in bed. Things went on in this way until about a year ago when I had a bad attack of la grippe, and the after effects of that malignant trouble brought me so low that my friends despaired of my recovery. I did not give up myself for that is not my disposition, but when I found that the remedies I tried did me no good, I must admit I was discouraged. I was troubled with severe and constant pains in the back, sensations of extreme dizziness, weakness, and was in fact in a generally used up condition. I had read frequently in the Whig of Dr. Williams' Pink Pills, and at last the conviction forced itself upon me that they must have some special virtue else they could not obtain such strong endorsements in all parts of the country. The upshot was that I determined to try them and I bless the day that I came to that conclusion. Before the first box was finished I felt benefited, and I continued their use until I was as strong as ever. I have lately worked hard and find no ill effects therefrom. I consider Dr. Williams' Pink Pills the best medicine sold, and you may say I would not be without them in the house if they cost \$5 a box. All my neighbors know what Pink Pills have done for me," said Mr. Botting, "and I would just like you to ask some of them."

Your reporter acted upon the hint, and first saw Mrs. L. Kish, a daughter of Mr. Botting. Mrs. Kish said "What my father has told you is quite true. It was Pink Pills that cured him and we are very, very thankful. Father is now as smart as he was twenty years ago."

Charles Knapp, a prominent farmer, said: "I consider Mr. Botting's cure a most wonderful one and I believe he owes his life to Dr. Williams' Pink Pills." Your reporter called at John W. Knapp's but found that gentleman away from home. His wife, an estimable and intelligent lady" said "we are aware that Mr. Botting was very sick for a long time and considering his age thought it unlikely that he would recover, but he is now as smart as he was ten years ago and he ascribes it all to Dr. Williams' Pink Pills."

Mr. Avery, Reeve of the township of Oso, and Warden of the county of Frontenac, merchant, told your reporter that he has a large and constantly increasing sale for Pink Pills, and from all quarters has good reports of their curative qualities.

H. W. Hunt, a commissioner and school teacher, said he had known Mr. Botting for a number of years and considered him a well read and intelligent gentleman, who, if he said Pink Pills had cured him, could be depended upon, as he is a very conscientious man who would not make a statement that was not accurate.

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

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

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

The Presbyterians of Beamsville are to have a new church.

It is reported that the Rev. M. N. Bethune, of Gravenhurst, has declined the call from North Bay Presbyterian congregation.

At the second annual meeting of the congregation of St. Paul's Presbyterian church, Victoria West, B. C., there was a good attendance and the proceedings were cordial and harmonious. The Rev. D. MacRae presided. The report submitted showed gratifying progress and a satisfactory state of all the departments of the church's work during the past year, due largely to a neat and comfortable church with a regular morning and evening service instead of an afternoon service in a rented hall, as previously. The attendance and membership and revenue more than doubled during the year. The building committee presented a final report showing a total expenditure of \$3,813.24, with a balance on hand after paying the floating indebtedness of \$61.74. The treasurer's report showed a balance in hand from ordinary revenue of \$36.18 after meeting all claims for salaries, interest on loan and running expenses, with \$86 (united congregation) contributed to church schemes and benevolent objects. The Sunday school report showed 78 pupils and 7 teachers enrolled with contributions of \$101. The special thanks of the congregation were tendered to the ladies for the valuable contribution of nearly \$300 towards the building fund during the year. With a total contribution of \$723.94 to this object as the result of two and a half years' labor.



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bowels are prevented, relieved, and cured. They're tiny, sugar-coated granules, a compound of refined and concentrated vegetable extracts—the smallest in size, the easiest to take, and the cheapest pill you can buy, for they're guaranteed to give satisfaction, or your money is returned. You pay only for the good you get. There's nothing likely to be "just as good."

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## Ministers and Churches.

The congregation at Paris have decided to erect a new church at once, to cost \$24,000.

The Rev. Dr. Armstrong has been elected moderator of the Presbytery of Ottawa for the ensuing six months.

Rev. D. G. McPhail, pastor of the Picton Presbyterian church, was in Perth last week, visiting home and friends.

Mr. H. K. Maitland, who has been presentor in Chalmers' church, Guelph, for the past twenty years, has resigned that position.

The First Pres. Church, London, raised, for ordinary expenses and the various schemes of the church, the sum of \$8,729.16, during the last year.

The anniversary services of Knox Church, Clifford, were conducted by Rev. Professor Thomson, of Knox College, on Sabbath the 22nd January.

The Presbyterians of Springfield, Man. have extended a call to the Rev. A. Matheson, and it is said the rev. gentleman has intimated his acceptance of the charge.

The Rev. W. F. Farries, for the past eighteen years pastor of Knox church, Ottawa, has tendered his resignation of the charge, amid many expressions of regret.

The Session report of Brandon Presbyterian Church shows the present membership to be 365; 156 names having been added during the year. Total revenue for 1892, \$7,073.92.

Rev. John Pringle, of Port Arthur, formerly of Georgetown, has been invited by the authorities of Macalester College, St. Paul, to take a position in that institution.

The Watford Guide Advocate states that at the annual meeting of the Watford Presbyterian congregation, it was decided to proceed this year with the erection of a school room.

The Rev. Thomas Goldsmith, who has been occupying the pulpit of St. Paul's church, during the illness of the pastor, was recently presented with a fur coat, cap and gantlets by the congregation.

The report of Bradford Pres. Church was most satisfactory. The amount raised by the congregation for all purposes amounted to \$777.83, and it enters upon this year with a balance on hand of \$185.18. The Rev. Mr. Smith occupied the chair.

The call from the congregation of Dominion City, to the Rev. W. J. Penman of Elkhorn, has been sustained by the Manitoba Presbytery. The salary promised is \$850 without a manse, \$100 below the minimum. An effort will be made to bring it up to \$950.

Miss Robertson, daughter of Mr. Adam Robertson, East Wawanosh, was recently waited on by a number of young people Calvin church, who presented her with an address and handsome gold watch, on her resignation as organist. A pleasant hour was spent in social intercourse.

St. Andrews Church, London, have held their forty-second annual meeting. The sum of \$8,960.86 was contributed by the congregation for all purposes. There are 317 scholars on the roll of the Sabbath School. This is a slight decrease over 1891, accounted for by the formation of a school in London West.

Rev. A. H. Drumm is receiving many expressions of good will from his congregation at Avonton. At the annual meeting of his church, Mr. Drumm was granted three weeks holidays, annually; and the united congregation presented him with a valuable fur coat. A new church to seat 400 will be built next year.

In publishing the interesting report on Systematic Beneficence, by the Rev. S. H. Eastman, adopted by the Presbytery of Whitby, the 2nd recommendation was incorrectly printed. It should read: "That congregations which have not yet adopted the system of weekly offerings for the schemes of the Church, be earnestly urged to take steps in that direction."

Cobourg Presbyterian Church appears to be in a flourishing condition. The Rev. J. Hay, occupied the chair at the last annual meeting. The session report showed the present membership to be 316. The money raised from all sources is \$3,982, being an increase over 1891. The retiring managers were re-elected. Mr. C. Y. McCallum was chosen to fill the vacancy caused by the death of the late chairman of the board Mr. P. Mc. Callum Jr.

The first anniversary of the erection of the new Burns' church, Mosa, was held on Jan. 22nd and 23rd. Sermons were preached on the 22nd, by the pastor, Rev. A. Miller, M. A., lately from Scotland, in Gaelic; and in English by Rev. John H. Graham, B. A., of Watford. The social gathering on the evening of the 23rd, was addressed by Rev. Messrs. Miller, Graham, Henderson (Appin) and Currie, Glencoe. Music by the church choir and recitations were interspersed with the speeches.

The anniversary services in connection with the induction of the Rev. J. B. McLaren into the pastorate of Columbus and Brooklyn were conducted by the Rev. A. Gilray, Toronto, Jan. 29th. It is needless to say that the people appreciated his efforts. The annual tea-meeting at Columbus was held on the Monday evening following, when the reverend gentleman gave his entertaining and instructive lecture on "Italy in winter and Tell's mountains in summer." Proceeds of the tea and social \$116.

A very satisfactory advance over previous years was shown in the financial report at the last annual meeting of St. Andrews Church, St. John N. B. The total receipts were \$9,282.99. Expenditure \$8,432.99. The balance was placed in the hands of the ladies who are about painting and re-carpeting the church. During the six years pastorate of the Rev. Mr. Macneill several thousand dollars have been liquidated from the church debt. Much satisfaction is felt at the present progress.

The congregation was well represented at the recent annual meeting of the First Presbyterian Church, Victoria, B. C., and the proceedings were of a most harmonious character. There were received 112 members during the year; 50 were removed from the roll, leaving the actual membership 353. In the S. School there are 421 scholars. The total contributions amounted to \$6,466.53. The managers were instructed to have the small debt paid off at an early date; and the next move of the congregation will probably be a new church or a new manse—perhaps both!

Rev. D. Strachan, B. A., who has been in the southern states for some time past for the benefit of his health, returned home recently much improved by his sojourn in the south. His ordination and induction took place at Hespeler on Thursday last under favourable auspices. Rev. Dr. Torrance offered the ordination prayer. The Rev. J. C. Smith, of Guelph, addressed the young minister, and Rev. J. H. Ray, of Acton, the people. The social reunion thereafter was greatly enjoyed by all who were present. Mr. Strachan commences his pastorate with bright prospects for the future.

The annual congregational meeting of Knox church, Scarborough, Rev. Jas. A. Brown B. A., pastor, was held on Wednesday the 11th ult. The Session's report showed that 24 members were added during the year, 16 on profession and eight by certificate, and three by death. The present membership is 270. The manager's report was highly encouraging. Total receipts from all sources \$2,484. The congregation's contribution to the schemes of the church for the past year is \$946. The W. F. M. S. contributed for Foreign Missions the sum of \$209. There is a warm and growing interest all along the line of church life and work.

The annual report of the Columbus and Brooklyn congregations indicates continued prosperity. The pastor, Rev. J. B. McLaren appears to have had his hands pretty full, having made 450 pastoral calls; attended 16 funerals; baptized seven infants and one adult; and celebrated four marriages; besides giving faithful attention to Sabbath services and prayer meetings. Twentysix persons were added to the membership on profession of faith, and the roll now stands at 292. The Sabbath schools, Endeavour societies and W. F. M. societies are all doing a good work. The contributions to the schemes amounted to \$684.28 as against \$726.44 last year.

Sabbath the fifth inst. will be a memorable day in the history of Guthrie church, Harriston, as on that date the congregation deposited on the plate the sum of \$4,083.80, which completely wipes out the mortgage on the church. Fifteen months ago when the pastor, Rev. Gustavus Munro was inducted there was a mortgage against the church of \$4,500, and three months after the induction, \$500 besides accumulated interest was paid. At the anniversary services conducted last Sabbath by the Rev. R. P. McKay, of Parkdale, whose labours were greatly appreciated, the plate collection gave the amount as before stated. In addition to the above the social on Monday evening netted \$135, so that the complete results are \$4,218.80. The pastor asked the congregation for \$4,000 but the response was beyond his expectations. This has been a grand effort in clear cash and leaves the congregation free to do the real work of the church.

The last annual meeting of St. Andrew's church, Victoria, B. C., was a somewhat lively one and gave indication of not a little friction between the pastor, Rev. P. McF. McLeod and certain members of the congregation. The report of the Session reviewed the year's work and made feeling allusion to the death of the late Hon. Jno. Robson. The manager's report indicated a debt of \$40,000 and recommended a reduction of the pastor's stipend from \$3,750 to \$3,000. Mr. McMicking, in amend-

ment to the report, moved that the pastor's salary be reduced to \$2,000. A lively discussion ensued. When the amendment was put the result of the ballot showed 75 for reducing the salary to \$2,000 and 51 for fixing it at \$3,000. Dr. Mine denounced the meeting as "packed"; and Mr. McLeod stated that at an early date he would call a congregational meeting with ple wished him to continue in the pastorate.

A very interesting meeting was held in the lecture room of the First Presbyterian church, Brockville, on Thursday afternoon, Feb. 2nd., the occasion being the annual meeting of the auxiliary of the W. F. M. S. The reports of the officers showed that the past year had been a very prosperous one. The treasurer reported having \$215.46 on hand after all expenses were paid, which is \$75 more than last year. The Y.W.M.B. reported having \$50 and the Juvenile M. B. \$22.33. During the year Mrs. Halt became a life member, and at this meeting the members of the auxiliary presented Miss Dowsley, their much esteemed treasurer, with a certificate of life membership and a short address as a token of their appreciation of the interest she has always taken in mission work. 85 women were present 61 of whom enrolled their names for the coming year and elected their officers as follows:—President Mrs. Gill; 1st Vice-Pres., Mrs. Scott; 2nd Vice-Pres., Mrs. W. A. Gilmour; Sec., Miss B. Moore; Treas., Miss Dowsley.

The annual meeting of Knox church, St. Catharines, was held in the lecture room on Wednesday evening, 1st. ult. After devotional exercises by the pastor, Mr. R. Laurie was appointed chairman and A. Hodge secretary. Reports from the various organizations of the church were read, all of which seemed to be satisfactory. The Session report showed a membership of 231. The total revenue of the congregation for all purposes was \$6,413; of this amount \$945.50 having been raised for the schemes of the church. The congregation purchased a manse during the year, on which was paid the sum of \$2,847.18 leaving a mortgage on the same for \$2,000 for five years at 5 per. cent. This is now the only debt of the congregation. The trustees' report showed a balance on hand of \$53.19 after all indebtedness had been paid. The following were elected a board of management for the year: A. McLaren, A. Hodge, A. W. Marquis, S. G. Smith, J. Marshall, M. G. Kellogg and Jas. Aille.

Zion Church, Brantford, so long under the pastoral charge of Rev. Dr. Cochrane, is in a flourishing condition. The fortieth annual meeting was held on the evening of the 7th inst., the pastor in the chair. The membership is now 740. The S. School has average attendance of 400, with 745 scholars on the roll. The report of the Missionary Association showed receipts \$1,902 in addition to \$1,221 given to St. Andrew's Mission, making a total of \$3,497, a sum that speaks well for the liberality of the people. The receipts footed up the handsome sum total of \$9,000. On motion of Dr. Nichol a resolution expressive of the congregation's regret at the removal of Mr. John Gilchrist from the city was unanimously carried. A recommendation from the Session to the effect that the

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Growth of the congregation rendered necessary the securing of an assistant minister, was unanimously endorsed by a standing vote; and a strong committee was named to make all necessary arrangements for the meeting of the General Assembly next year. This brought to a close one of the largest and heartiest congregational meetings ever held during Dr. Cochran's long pastorate of 31 years. The words spoken of him by Messrs. McLean, Robertson, Duncan, Henry and many others showed how strong the attachment still is between pastor and people.

Rev. A. A. Drummond, late of Newcastle, and Clerk of the Presbytery of Whitby, died at his residence, Newcastle, on Tuesday evening, 7th inst. He had just completed his 73rd year, and had for some time been declining in health. The funeral took place on Friday from the Presbyterian church, Newcastle, to the Bowmanville cemetery. It was attended by a large number of friends and acquaintances, including two representatives from Shakespear and Hampstead, a former charge. Rev. W. F. Allan, of Newcastle, assisted by several members of Presbytery, conducted the services, Rev. R. D. Fraser, M. A., of Bowmanville, giving a sketch of Mr. Drummond's life and work. Rev. J. Abraham, of Whitby, added further appropriate remarks. We hope to give our readers a full obituary notice of the venerable father next week. At the close of the funeral services a meeting of Presbytery was held, and Rev. R. D. Fraser, Bowmanville, was appointed to act as Clerk until the regular meeting of Presbytery in April.

The day for special prayer in connection with the board of the W. F. M. society of the Presbyterian church, was held in Bloor street church on Friday the 10th inst. at 3 p. m. Notwithstanding the inclemency of the weather the large lecture room was filled with representative women from the various congregations of the city. Mrs. Ewart, president, presided. With her on the platform were the following ladies, who took part either in the reading of Scripture, or prayer: Mrs. McLaren, who gave a short address, Mrs. R. Wallace, Mrs. Patterson, Mrs. Shortreed, Miss Stuart, Mrs. McLennan, Miss Lay, Miss Caven, and Mrs. Cromble, Miss Bertram presided at the organ and though no special arrangements had been made, the singing was most hearty. The prayers offered were characterized by earnestness, pointedness and brevity. All felt that it was good for them to be there; and that a rich and abundant blessing would follow the labours of the society during this year, both at home and abroad.

The Rev. Thomas Goldsmith, of Toronto, acting pastor, occupied the chair at the last annual meeting of St. Paul's church, Peterborough. The clerk, Sheriff Hall, read the report of the Session, which was adopted, showing that the meetings of the congregation had been well kept up during the year. The illness of the Rev. E. F. Torrance was feelingly referred to. The membership of the congregation remained about the same. Mr. J. W. Bennett presented the report of the managers which showed a reduction on the church mortgage debt of \$1,500 during the year leaving a balance of \$3,500. The current expenses of the year were all paid and a balance of \$10.54 was left on hand. The treasurer's report showed the total receipts to be \$7,374.67; the expenditure \$7,864.67 and out of this \$1,015.00 was paid in on the mortgage account. The receipts of the Ladies' Aid Society were \$219.15, the expenditure \$161.78. The amount collected by the Sunday school for missions, during the year was \$329.26. An encouraging report was also presented by the Christian Endeavour society.

The annual meeting of the Caledonian Presbyterian church was held on the evening of the 26th ult. and was one of the most interesting in the history of the congregation. Refreshments were served from 7 to 8 o'clock after which the pastor Rev. J. S. Conning, took the chair, and reports from the various organizations were read, all of which were full of encouragement. The report of Session showed the present membership to be 303, the number of additions during the year being 17. There were 17 deaths in the congregation during the year, eight of whom were members. The report of the Board of Management showed the receipts to be \$2,185.99 with an expenditure of \$2,096.98, leaving a balance in the treasury of \$89.01. The Sabbath school reported 160 scholars enrolled, with an average attendance of 120. Teachers and officers 17. The contributions—\$201—were as usual devoted to missionary and benevolent objects. The W. F. M. S. presented an interesting report indicating much interest. The amount contributed was \$94.12. Two mission bands under the care of this society also presented encouraging reports. The Y. P. S. C. E. reported a total membership of 75, ten of these being honorary, 30 associate and 35 active. The contributions for the year were about \$50. A flourishing Band of Hope reported a membership of 90. Encouraging reports were also received from

the Kennedy's Sabbath school, and the Douglas Y. P. S. C. E., which are under the care of the congregation. The total amount contributed by the congregation was \$2,329. The givings of the congregation for missions and benevolence was over \$1,200. A new pipe organ is to be bought at a cost of \$600.

The 2nd annual meeting of Toronto Auxiliary Canadian McAll Association was held on Thursday 2nd inst., in the Library Y. M. C. A. Mrs. J. L. Brodie, one of the vice-presidents presided. After the usual devotional exercises, the minutes of last meeting, and the annual reports were read and confirmed. Treasurer's statements showed that free of all expense we have \$997.95 to send to Paris, the fruit of '92. The election of officers for '93 was then proceeded with, which resulted as follows: Honorary President, Mrs. Edward Blake; Acting Pres., Mrs. Howitt; Vice-Presidents, Mrs. S. C. Duncan Clark, Mrs. W. S. Finch, Mrs. J. L. Brodie, Mrs. Byrne, Mrs. W. H. Howland; Sec., Miss M. G. McMaster; Treas., Miss Inglis; Lit. Sec., Miss Agnes Bain; Executive committee, Mrs. Wm. B. McMurrich, Mrs. Sills, Mrs. W. C. Matthews, Mrs. Shortreed, Misses Copp, Parsons, McCallum, Berthon and Carty. Mrs. W. E. Long read a letter from Dr. Sottan in which he said "since Dr. McAll left in October we have been much occupied, as all his work has to be divided among us, so far as his work can be thus taken by others. Dr. McAll has been very unwell, and is weak and poorly still. He cannot do much work, except a little correspondence. He had hoped that by moving to England he could do a great deal more for the Mission, in obtaining funds, but hitherto he has been quite unfit for it. Mr. Greig has been appointed his co-director, and chairman of committee, and all goes on remarkably well, thank God, except that we are in much need of funds. We have lost so many old friends, the claims of all kinds are so numerous, and alas! those who have inherited their parents' wealth, have not always inherited

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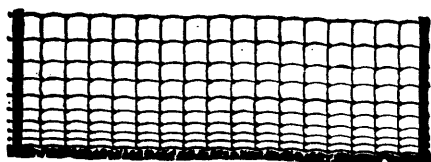
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## Hood's

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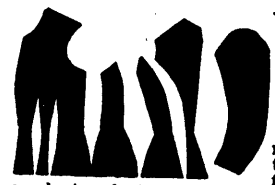
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**British and Foreign.**

Rev. Geo. Muller is in his eighty-eighth year, but is still preaching.

Longormacus Parish church, Berwickshire, has been restored at a cost of over £600.

Prof. Drummond has refused a most important position in the new university of Chicago.

More than half the street railway mileage in Massachusetts, is now operated in whole or in part by electricity.

The death is announced of the Fifeshire centenarian, Jane Balfour, Torryburn, who completed her 102d year in May last.

Rev. Dr. Whyte, Edinburgh, commends to his young men's class George Merideth's "Egoist" as an antidote against self-love.

Plans have been accepted for the new E. church at Oban, showing a building in the Norman style seating 560, and costing £3,000.

One of the Queen's Christmas presents was a large cheese from Kilmarnock, which was sent to Osborne by the Scottish Dairy Institute.

An earthquake has done great damage in the island of Zante, Greece. Whole streets of houses have been ruined, and the people are in great distress.

It is stated by the Dundee Advertiser that Rev. D. Fairweather of Kinfauns, has informed some of his members that he will decline the call to Regent-square, London.

The Lord-Chief Justice of England says that the habit of taking a Sunday walk to qualify as a bona-fide traveller has added a word to our language—the verb "bonify."

An attempt by Prof. Laidlaw to get Edinburgh school board to place temperance teaching on the dual basis of total abstinence and temperance as the result of scientific knowledge has failed.

Great floods have desolated parts of Australia. Brisbane is under water, the main streets being flooded to the depth of twenty feet, and despatches from other towns show a similar condition.

Rev. A. Ritchie of Erskine church, Stirling, died on 17th ult., at the age of 59. Mr. Ritchie was translated from Yetholm in 1883, and was held in high esteem by his people and the community in general.

At a recent meeting of the Glasgow United Presbyterian Presbytery a letter was read from Dr. Wallace resigning his charge as pastor of East Campbell Street congregation in consequence of ill-health.

Pasteur Ch. Merie-d'Aubigne has left La Louviere and settled in Liege, in succession to M. Gagenbin. He thus finds himself at the head of a large congregation, and in a most important sphere of mission work. Liege has 150,000 inhabitants, and only one other resident pastor.

A series of four services for university students are being held in the Tron Episcopal church, Edinburgh. At the first on Sabbath Rev. Dr. Cooper of Aberdeen was the preacher. He will be followed by Rev. Dr. Strong of Glasgow, Rev. Dr. Mathieson of Edinburgh, and Rev. Principal Cunningham of St. Andrew's.

A memorial booklet relating to Rev. Dr. Andrew A. Bonar has been published by Messrs. John Smith and Son, Glasgow. It contains the funeral sermons by Dr. J. Hood Wilson and Rev. D. M. McIntyre, and pulpit references by Dr. Stalker, Dr. Black and Rev. W. M. Macgregor, and also the notes of a sermon by the late Dr. Bonar, whose portrait forms the frontispiece. The

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Rennie's Illustrated Guide for Amateur Gardeners. We have just received a copy, and it is really handsome. This enterprising firm is widely known for the superior quality of their seeds, bulbs, plants, etc., and also for promptness in filling orders. At the Toronto Exhibition, last September, 23 out of 26 first prizes were won with the product of their "Famous Field Root Seeds." Messrs. Rennie have promised to send every reader of this paper a copy of this beautiful publication free. Address, WM. RENNIE, Toronto, Ont.

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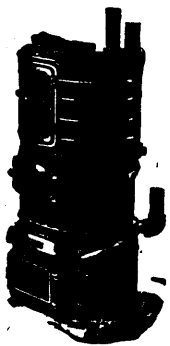
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The great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

A fashion journal says "nothing will be worn this winter by the fair sex but longitudinal hose." An airy costume, truly for winter weather.

"Time brings strange reversals. There's poor old Henpeck, for instance who married his typewriter." "Well where does the reversal come in?" "Why, it was he who used to dictate."

Mothers will find the PAIN-KILLER invaluable in the nursery, and it should always be kept near a hand in case of accident. For pain in the breast take a little PAIN-KILLER in sweetened milk and water, bathing the breasts in it clear at the same time. If the milk passages are clogged, from cold, or other causes, bathing in the PAIN-KILLER will give immediate relief. Ask for the New Bottle.

Mamma (reprovingly, Sunday)—"You told me you were going to play church." Little Dick—"Yes'm." Mamma—"Then I'd like to know what all this loud laughing is about." Little Dick—"O that's all right. That's Dot and me. We'r the choir."

A man had a donkey for sale, and hearing that a friend wanted to buy one, he sent him the following written on a postal card: "Dear D—: If you are looking for an A1 donkey don't forget me. Yours, etc., F—."

To-DAY,—Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine. Such success could not be won without positive merit.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

"The great problem that I have to deal with," said the keeper of the imbecile asylum, "is to find occupation for the people under my charge." "Why not set them to inventing college yells?" asked the visitor.

An old lady up in the Adirondacks, when asked if she heard the earthquake, answered, "Yes, I heard it, rather enjoyed it; for it is the first thing that has happened since I married Jeremiah that did not think I was to blame for!"

AN ENGLISH CHEMIST writes: "Brown's Bronchial Troches are most useful, and I never knew an article so universally well spoken of and gain such rapid notoriety before." Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try them. Price 25cts. a box.

The most absent-minded men on record are the fellow who thought he had left his watch at home, and then took it out to see if he had time to go home and get it. And the man who put on his office door a card, saying, "Out, will be back soon," an don his return sat down on a stair step to wait for himself.

GREAT GAMES.—The great American game, Baseball, in the States, and the great English game, Cricket, in the Dominion, are in full career, and it is apropos to consider what a celebrated pitcher says: Mr. Louis Rush, 49 Preston St., Detroit, Mich., U. S. A., writes: "In pitching ball I sprained my arm; two applications of St. Jacobs Oil cured me." If you want to be ready for the next day, try it.

Literature certainly runs in the Green-smith family. The two daughters write poetry that nobody will print; the sons write plays that nobody will act; and the mother writes novels that nobody will read.

And what does the father write? Oh, he writes cheques that nobody will cash.

OLD NURSE-Y FAVORITES.

There was Tom, the Son of the Piper, Jack Sprat, and Merry King Cole, And the Three Wise Men of Gotham, Who went to sea in a bowl; The woman who rode on a broomstick, And swept the cobwebbed sky, And the boy who sat in the corner, Eating his Christmas pie.

These were some of the old favorites, but they have been supplanted by the "Pansy" and "Chatter-box" stories, "Little Lord Fauntleroy," and "Five Little Peppers." The old fashioned pills and physics have been superseded, and wisely, too, by Pierce's Purgative Pellets, a mild, harmless and effective cathartic. They are pleasant to take—so gentle in their action that the most delicate child can take them, yet so effective that they will cure the most obstinate cases of constipation, stomach, liver and bowel troubles. They should be in every nursery. As a gentle laxative, only one for a dose.

The Khan, while reporting for the Hamilton "Spectator" was told to give a daisy report of a wedding, as 500 copies were ordered. He did it well saying: I had fully described the dresses, and told how charming the bridesmaids looked in skirts of corn colored silk. But the printer spoiled it all by using an 'h' for a 'k' in skirts. And the bride's father wouldn't buy a single copy.



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old way in every way. Pearl-ine washes clothes or cleans house with half the labor. The most delicate fabric is washed safely; the roughest housework is done easily. Pearl-ine does away with the Rub, Rub, Rub. You can't do without Pearl-ine; you may do much work, but you'll never be done.

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Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearl-ine." IT'S FALSE! Pearl-ine is never peddled, and if your grocer sends you something in place of Pearl-ine, do the honest thing—send it back. 273 JAMES PYLE, N. Y.

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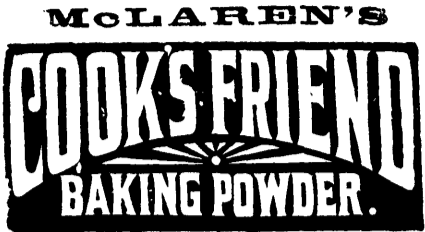


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MEETINGS OF PRESBYTERY.

ALGOMA.—Next meeting of Algoma Presbytery will be held at Thessalon, on Wednesday, 15th March, at 2 p.m. BRUCE.—At Paisley, March 14, at 11 a.m. BRANDON.—In Portage la Prairie, Tuesday, March 14, at 3 p.m. BARRIE.—At Barrie, Tuesday, March 22, at 11 a.m. BROCKVILLE.—Second Tuesday in March, at Iroquois, 1.30 p.m. CHATHAM.—In First Church, on Tuesday, 14th March, at 10 a.m. GUELPH.—Next meeting in Knox Church, Elora, on Tuesday, 21st March, at 9 o'clock a.m. Conferences on State of Religion, Systematic Penitence, Sabbath Schools and Sabbath Observance begin in the same place on the evening of Monday, the 20th, at 7.30 o'clock. HURON.—Presbytery of Huron will meet in Clinton on the 11th March at 10.30 a.m. LINDSAY.—At Lindsay, Tuesday, February 28, at 11 a.m. MAITLAND.—In Knox Church, Kincardine, March 14, at 2 p.m. MONTREAL.—The Presbytery of Montreal will meet in the Presbyterian College, on Tuesday, March 21st, at 10 a.m. ORANGETTLE.—At Orangeville, March 14, at 10.30 a.m. PARIS.—In Brantford, Zion Church Thursday, February 9th, at 10 a.m. PORT HOPE.—At Port Hope, in Mill St Church, on March 14th, at 9 o'clock a.m. QUEBEC.—In Morrin College, Quebec, on the 28th February, at 4 p.m. ROCK LAKE.—At Boissevan, on the first Tuesday of March, at 7 p.m.

BIRTHS, MARRIAGES AND DEATHS. NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At the Manse, Toledo, Ont., on the 7th. the wife of the Rev. David Flemming, B.A., of a son.

MARRIAGES.

At the residence of the bride's father, Galt, Ont., on the 18th ult., by the Rev. Dr. Jackson, Rev. Herbert S. McKittrick, of Orangeville, Ont., to Miss Eliea R., daughter of George Pringle, Esq.

On the 25th ult., at the residence of the bride's father, by the Rev. J. Myles Crombie, F.S.A.-Scott, Charles Grant, Montreal Collegiate In., stitute, to J. ssie, eldest daughter of J. H. MacFarlane, Montreal.

At the residence of the bride's father, on Tuesday, 25th ult., by the Rev. R. J. M. Glassford B.A., James Harvey, Chinguacousy, to Miss Nettie Madden, daughter of Richard Madden, Esq., Churchville.

On the 31st ult., at the residence of the bride's uncle, Mr. Robert Ferguson, M.P.P., Thamesville, Ont., by the Rev. John Beckett, Mr. Neil McCrimmon, barrister, of Toronto, to Miss Helen Macfarlane, daughter of Daniel Macfarlane, Esq., of Thamesville.

At Howick, P.Q., on the 8th inst., by Rev. J. B. Jenkins, incumbent of Hemmingford, assisted by the Rev. C. M. McKeacher, of Howick, Rev. H. L. Wood, rector of Gilton Forge, Va., eldest son of Benj. Wood, Esq., of Burton Crescent, London, W.C., to Elizabeth, youngest daughter of Andrew Stewart, of Rose Bank Villa, Howick. No cards.

DEATHS.

Died at Newcastle, Feby. 7th, Rev. A. A. Drummond, aged 73 years.

At Montreal, suddenly of hemorrhage of the brain, M. A. (Annie), daughter of J. D. Ander son,

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