

THE TRUTH WITH DISCRIMINATION. — Dr. Lorimer, in reiterating his opinion that all days of the week are as much sacred time as the Lord's Day, seems to be making an honest effort to sanctify the whole week, but so far those who have preached this doctrine have only succeeded in bringing the Lord's Day down to the level of the other six days. — *Congregationalist*.

C. W. HODGE, professor of New Testament literature and exegesis in Princeton Theological Seminary, died Sunday afternoon, Sept. 27th, of diseased lungs. He was the son of the great Charles Hodge, and was sixty-one years of age.

A PROMINENT citizen in St. Louis said to a reporter the other day: "Nature has her own cure for that dread disease—diphtheria. It is nothing more nor less than pineapple juice. I declare that I have found it to be a specific. It will cure the worst case that ever mortal flesh was afflicted with. I did not discover the remedy. The colored people of the south did that. The pineapple should be thoroughly ripe. The juice is of so corrosive a nature that it will cut out the diphtheritic mucus. I tell you it is a sure cure."

METHODIST APPOINTMENTS. — A writer in the *Christian Guardian* advocates this compromise between "appointing" and "inviting" ministers: Where two-thirds of a Quarterly Board invite a minister, and he accepts—it is to be considered settled. Then at the end of the full term, that station or circuit is not to invite anyone, but receive the minister sent by the Stationing Committee. And so, alternately. If all would agree to it, very well. But probably other measures will have to be resorted to, to satisfy all parties. The invitation system has crept in, and will no doubt remain.

REV. JOHN MCNEILL.—The famous London preacher has been in Boston, as well as in Toronto and Montreal. The *Morning Star*, Boston, thus speaks of him:

"John McNeill," as Dr. Lorimer familiarly called him, in introducing him to one of the greatest of Tremont Temple audiences Sunday evening, justifies the reputation which has preceded him across the Atlantic. He is remarkably like both Mr. Spurgeon and Mr. Moody in certain respects, and yet totally dissimilar in others. Ease and earnestness, humor and seriousness, alternate and yet combine in him. A decided brogue gives piquancy

to his speech without making it at all difficult for a Yankee to understand, so clear is the voice and so distinct the enunciation—with occasional exceptions. Saxon expressions predominate, and give crispness and force to the ready wit that provokes a smile and the blunt sarcasm that compels a wince. Like Mr. Hughes, John McNeill believes with his whole soul that religion is an intensely practical thing, or it is nothing. "Faith without works is dead." His great complaint against his generation, as he puts it, is that men do not *think* enough in the light of the Bible and according to conscience. "Enough thinking for yourselves," he declares with great emphasis, "would make evangelical Christians of the whole of you."

THE CENSUS OF 1891.—The total population of the Dominion is given as 4,823,344, being an increase in the ten years of 498,534, a little less than half a million. Of this increase, 377,917 is credited to the cities and towns. The population of the provinces is as follows:

EASTERN PROVINCES.

	1881.	1891.	Incr'se
Nova Scotia.....	440,572	450,523	9,951
New Brunswick.....	321,233	321,294	61
Prince Edward Island..	108,591	109,088	197
Totals.....	870,696	880,905	10,209

THE ST. LAWRENCE GROUP.

Quebec.....	1,369,027	1,488,586	129,559
Ontario.....	1,926,922	2,112,989	186,067
Totals.....	3,285,949	3,601,575	315,626

WESTERN PROVINCES.

Manitoba.....	62,290	154,442	92,182
Assiniboia.....	25,615	61,487	35,972
Alberta.....			
Saskatchewan.....			
British Columbia.....	49,459	92,767	43,308
Unorganized.....	30,931	32,168	1,237
Totals.....	168,165	340,864	172,699
Total for Dominion.....	4,324,810	4,823,344	498,534

THE RAILWAYS. — "Did you ever thank God," said a Temperance Worker in our hearing, a few days ago, "for the help to temperance, of the railways?" How the old arteries of travel and commerce, in this province, were lined on both sides with strings of groggeries; and a young man could scarcely travel much or long, without getting into the fatal habit of "treating" and being "treated." And how, now, one may travel without seeing liquor or drinking. Total abstinence is like Christianity itself, in this respect—that whereas a man, in the early ages, had to defend himself for believing in Christ; now a man feels a need to justify himself for *not* being a Christian! So now, if a man is not a teetotaler, he