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Baked Salmon Trout.—Brown in oven, in pan with very little water. Pour over it one cupful of heated cream, pepper, salt and chopped parsley, and serve.

Salmon Cream.—Heat a can of fish in hot water. Pour liquor on one tablespoonful of braided flour, then add one pint of hot milk and seasoning, and pour over fish.

Fish Chowder.—Fry sliced pork. Lay in the fat six broken, hard crackers and two chopped onions, then slices of fish, another layer of cracker and onion. Season, cover with boiling water and simmer one hour.

Rabbit and Onion.—Joint and stew in salted water. Boil one pint of sliced onions in salted water, add to white sauce made of one tablespoonful of braided flour and one-half pint of rabbit stock. Season, add juice of one lemon and serve.

To Remove Acid Spots from Steel.—The application of rotten stone and oil will generally remove acid spots from steel. It will also remove rust, and bath brick will give the metal the desired polish. The brilliancy of steel may be retained indefinitely, after final polishing, if it be washed in hot suds and rinsed in clear hot water.

Squirrel Stew.—Joint one large squirrel, cover with one quart of water and simmer till tender. Remove meat, add one fourth of a pint of lima beans, corn, sliced okra, sliced tomato, one small sweet potato sliced into cold water until used in stew. Simmer till the vegetables are tender, add to one tablespoonful of braided flour and serve.

Perfect Toast.—If you want to make perfect toast, buy a sheet of asbestos and lay it over a cover of your cooking stove, over gas, alcohol or a kerosene blaze, and you will have toast that is evenly browned and dried. In making confectioner's frosting where the recipe calls for the quantity of cold water equal to the white of an egg, measure the water in half of the egg shell if you wish to be accurate.

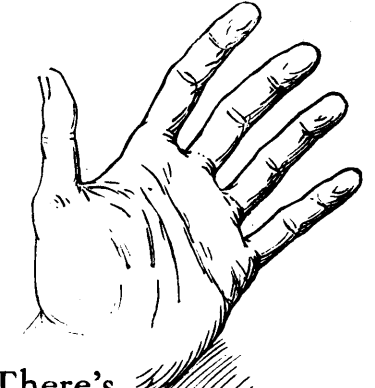
Stewed Rabbit a la Poulette.—Joint rabbits, soak in salt water, dry, cover with boiling water, salt and white pepper. Boil five minutes and strain. Fry rabbits in two tablespoonfuls of butter, dredge with flour, the butter and brown. Add one pint of rabbit stock and one-half pint of white wine. Boil up, add one onion with two cloves stuck in it. Simmer till tender, skin, add parsley, salt and pepper, and one teaspoonful of lemon juice.

Rabbit Pie.—Cut in pieces; brown in hot pork; add chopped, young onions and mushrooms, and fry five minutes. Sprinkle with one tablespoonful of flour; mix well, moisten with one glassful of white wine, one pint of stock, add salt, pepper, nutmeg, and simmer one-half hour. Add parsley and take from fire. Line a dish with paste, put in a layer of rabbit and pork—strained from stock. Strew with sliced hard-boiled eggs. Continue layers till the dish is nearly full, pour gravy over, cover with paste and bake.

Rice Gems.—A good way to use a cupful of cold boiled rice is to put it into gems for luncheon. Separate the yolks from the whites of three eggs, beat the yolks light, and add to them a pint of sweet milk and three cupfuls of flour. Mix thoroughly, then add a tablespoonful of butter melted (which is not one tablespoonful of melted butter), a teaspoonful of salt, and the cupful of boiled rice. Beat vigorously, then add two teaspoonfuls of baking powder, and the well-beaten whites of the eggs. Grease the gem-pans thoroughly and bake 20 minutes in a quick oven.

To Cook Duck.—Tame ducks are excellent stuffed with potatoes mixed with sausage-meat. To make the stuffing, boil and mash four potatoes of good size, and while they are hot add one ounce of butter, one-fourth of a pound of sausage-meat, half a teaspoonful of salt and a quarter teaspoonful of pepper. Fill the body, rub the breast of the duck with onion, lay on it a slice of salt pork, turn a quarter of a cupful of water in the pan, and roast in a quick oven. Wild ducks are best without stuffing. French chestnuts boiled and rubbed through a colander make a delicious filling for ducks.

A Haggis.—Parboil a sheep's pluck and a piece of lean beef. Grate half the liver and mince the beef, the lights and the remaining half of the liver. Take half the weight of this mixture in beef suet and mince it with six small onions. Toast two teacupfuls of oatmeal till very dry, and a light brown color. Spread out the mince, strew the meal lightly over, with a seasoning of pepper, salt and a little cayenne. Have a stout bag ready, put in the meat with as much strong broth as will make a thick stew. Leave room to swell, add the juice of one lemon, press out the air, sew up the bag, and prick it with a large needle when it first swells. Boil steadily, not violently, three hours.



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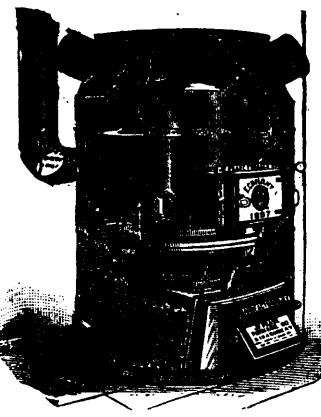
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No. 52.

Notes of the Week.

Prof. Edmund Caird, the newly elected Master of Balliol, is a Glasgow educationist of the very first rank. To carry on the work of the late Prof. Green, he has literary and philosophical powers rarely enjoyed by men even at the ripe age of fifty-eight. Unlike his predecessor, Prof. Caird is not the kind of man to seek the applause of the fashionable world. He will, however, be one of the most advanced thinkers in modern Oxford.

Great Britain has been stretching her wings over India. In 1842 she laid claim to 626,000 square miles of that country. She made additions to this every year except 1843, 1845 and 1852, down to 1856, when her possessions aggregated 856,000 square miles. Advances were made in 1866, and now the area of India under British rule is 927,887 square miles. British India is larger than all that part of the United States lying east of the Mississippi River, and its population five times as great as the present population of the United States.

An investigation of the liquor problem is to be made by fifty American scientists, who are members of what is known as the Sociological Group, which was organized in 1888 for the study of modern social questions. They are inquiring into the physiological, legislative and ethical aspects of the subject, and committees for this purpose have already been appointed. They include such names as President Eliot and Prof. H. P. Bowditch, of Harvard; Prof. Farnham and Prof. Chittenden, of Yale; Frederick H. Wines, Carroll D. Wright, Bishop E. G. Andrews, Cardinal Gibbons, Archbishop Ireland, Washington Gladden and Charles Dudley Warner.

A great Nonconformist Unionist demonstration has just been held at Hull, England, the first of its kind held in that city. Four thousand persons were present. Dr. Rentoul, M.P., was the chief speaker. The sole qualification for membership was Nonconformists and Unionism. They wanted to show thousands of Nonconformists would not desert their Irish co-religionists. Dr. Rentoul was enthusiastically received. He showed how Ireland now suffered nothing which Home Rule could remedy. Mr. Gladstone, he said, is a pronounced High Churchman, and as such must hate Dissent. Every man of you was against Home Rule till one High Churchman told you it was right. All Irish Nonconformists tell you Home Rule is ruinous.

Bishop Coxe, says the *Interior*, is writing a series of open letters to Mgr. Satolli which appear to make our Catholic contemporaries furious. We can see no reason why they should not write to anybody as many courteous public letters as he pleases. Whether his letters to Mgr. Satolli are courteous may be judged from the following extract:

"We can discuss our differences as friends. . . . But I am writing these letters to you, Monsignor, as an American citizen to a political emissary, the instrument of Jesuitism to subordinate our entire Government to Jesuit supremacy in these States. You are put forward while they are kept out of sight. To 'devour widows' houses' and drain our national and local treasures into their own channels and insatiable jaws—this is Jesuitism. I have no quarrel with you. I aim to unmask your masters."

The Australian papers give full details of the eventful life of the late Rev. Dr. Steel, of Sydney, Australia. The *Presbyterian*, published in Sydney, writes: "We shall not look upon his like again." His temper was genial, his manner courteous, and his disposition most amiable. He had hosts of friends, and left not an enemy behind. As a preacher, a platform orator, a scholar, and a writer he was alike distinguished. For missions to the heathen Dr. Steel ever showed a notable zeal, and in many ways he greatly advanced the mission cause. Few knew more about missions than he did. For a quarter of a century he acted as agent of the New

Hebrides Mission on behalf of the churches in Scotland and Canada having missionaries in the group, and gradually the Australian, Tasmanian, and New Zealand Churches added their agencies, and so increased his labours.

The Hawaiian business still continues to give no little trouble to the Government of the United States, and the action of President Cleveland in the case, as might be expected, calls forth a good deal of criticism both hostile and friendly. The President, as his manner is, uses very plain language in speaking of the conduct of the previous administration in annexing these islands. He says that Hawaii "was taken possession of by the United States forces without the consent or wish of the Government of the Islands, or of anybody else so far as shown, except the United States Minister;" that this military occupation was "without justification," and that when our Minister recognized the Provisional Government, "it was neither a government *de facto* nor *de jure*." The end of this matter has not yet been reached, however, and time only can tell what the ultimate result may be.

The Southern Presbyterian General Assembly is to have a rather interesting case on its hands when it meets, in that of Miss Sadie Means. This young lady has some hours of telephone duty on the Sabbath-day. For this she was disciplined and her name dropped from the roll of the Second Presbyterian Church in Columbus, S. C. She appealed to the Presbytery which sustained the church, and from there to the Synod, which reversed the decision of the Presbytery. On a recent Sabbath, the Rev. Dr. Law, a newly appointed professor at the Seminary of the city, took occasion to rebuke the church for allowing others to remain in it without discipline who were engaged in secular work on the Sabbath, while Miss Means was excommunicated; whereupon the elders rose in church and told him "to stop right there." If "coming events cast their shadows before," we may expect a warm debate in the Assembly upon this case.

The death of the late Rev. Dr. W. S. Swanson, has come with sudden shock on the English Presbyterian Church and to a great many in all Christian lands, so well known was he as a veteran and successful missionary at Swatow, China, and so little was the sad event expected. There was hardly a minister or leading elder of the Presbyterian Church in England of whom he was not a personal friend. The suddenness of Dr. Swanson's death, which took place at Euston, necessitated the holding of an inquest; and it is with deep regret we have learned that the evidence given was such that the jury returned a verdict of suicide while of unsound mind. The funeral took place at Hampstead Cemetery; and among those present were Mr. Hugh M. Matheson, Mr. R. T. Turnbull, Mr. Thomas Bell, Rev. Dr. McGaw, Mr. J. Leggat, etc. Rev. Dr. Monro Gibson conducted the funeral service at the house and at the cemetery, assisted at the latter by Rev. Dr. Mathews. Rev. Dr. McGaw took the service at the grave.

At the fifth anniversary of the American Sabbath Union, held at New York in the beginning of this month, Dr. J. H. Knowles, the General Secretary of the Union, gave a synopsis of the reports of work accomplished during the past year by the thirty State associations and Sabbath committees that are in affiliation with the Union. He declared the single object of the American Sabbath Union to be "the preservation of the weekly rest-day."

"The Union aims to unite the Sabbath-loving citizens of our Republic in concentrated movements for the protection of the Sunday which was incorporated in the civil structure at the beginning by our patriotic forefathers. The Union now embraces fourteen Christian denominations. It has the hearty indorsements of many statesmen, civilians and wage earners. The masses now, irrespective of race or creed, are studying as never before the Sabbath question in its social and economic bearings. The laxity of many Christians in reference to the sacred observance of the Sabbath is, to the

best leaders of Christian thought, an alarming fact; and the Church is becoming aroused to a sense of her obligation."

"The weekly rest-day will be saved only through organized effort, national in scope, wisely directed and conscientiously supported. The Sabbath is the one chief pillar of the Republic; and every consideration of citizenship, humanity and religion urges us to encourage the national movement."

The *Biblical World* for this month mentions that a new phase of University extension work seems to be coming into prominence, namely, Biblical lecture courses. It warns against the danger in such a course of one-sidedness and shallowness in this working to too great eagerness in rival organizations. "A spirit of generous rivalry," it adds, "between the different extension organizations working in the same field is undoubtedly productive of good, as it stimulates interest and action where perhaps a single organization would die out, but too great a rivalry is attended with evil." To guard against overstocking the field with second-rate lectures the American Institute of Sacred Literature propose unifying and strengthening all Extension Societies in this department by becoming a central council to which all Extension Societies may refer for the suggestion of the names of the best lecturers in all biblical lines, for choice in regard to subjects of lectures and whatever else may properly come under the head of this kind of work which we can easily suppose might be of great advantage to many ministers and be largely taken advantage of by them.

When the Rev. Dr. Paton entered the meeting of the Belfast Presbytery he was received with great applause, the members rising to their feet. Rev. Dr. Williamson introduced Dr. Paton, and at the request of the Moderator the venerable missionary addressed the Presbytery. He said he was quite overwhelmed by the kindness they had manifested on his entering their meeting. As Dr. Williamson had said, he was a very humble follower of the Lord Jesus Christ, and he praised God that he had been instrumental in advancing God's cause in the salvation of the poor perishing heathen. When he first went to the South Sea Islands the inhabitants were without clothing, and not one of their languages had been reduced to written form. He could not have conceived of men and women being so sunken. Now, however, there were 3,500 cannibals brought to the feet of Jesus, and these people had paid £1,200 for the printing of the Scriptures in their own tongue. He concluded by intimating that the object of his visit to this country was to secure five or six more missionaries and an additional sum of £1,000 annually for the support of a mission vessel. A very cordial vote of thanks was passed to Dr. Paton for his able, admirable and touching address.

At a late meeting of the Belfast Presbytery a deputation from the Board of the Royal Hospital addressed the court on behalf of the hospital. After paying a tribute to the services of the late Dr. Hanna in connection with the hospital it was added that of the 80,000 Presbyterians in Belfast belonging to the 45 congregations in the Presbytery, they had received last year only £109 4s. 6d. This sum was contributed by some 14 congregations. The members of the deputation appeared before the court to solicit their aid in having this sum greatly increased in the coming years. Though there was no such thing as religion or politics in the hospital, yet a special appeal was made to Presbyterians. Every man was received there without any inquiry as to who he was or what he was. It was sufficient for his admission that he was sick or met with an accident. Belfast, it was stated, had almost doubled its population since 1867, yet the contributions of the churches had greatly fallen off without any feeling that there was anything wrong in the management of the institution, for in the same time the contributions of the working classes had risen from £100 to £2,000. The deputation urged the establishing of a Hospital Sabbath in addition to a Hospital Saturday. The Moderator said he was sure they were very pleased to hear the clear and powerful statements of the deputation, and they would take into earnest consideration the suggestions they had made.

Our Contributors.

SOME PLEBISCITE POINTS.

BY KNOXONIAN.

Intelligent discussion strips a question of extraneous matter and sets the vital points in a strong, clear light.

The discussion of the drink question during this Plebiscite campaign has for the most part been intelligent and temperate. Some foolish things may have been said and written on both sides, but an equal amount of talking and writing on any other question would have produced an equal amount of folly.

We would not undertake to defend everything said by all the friends of prohibition. Some of them may have used facts that could not be proved correct, figures that would scarcely bear the examination of an expert, and logic that what they might not heartily endorse. But what if they did? The path of the anti-prohibitionists is strewn with the corpses of so-called arguments, in such a condition that it is to be feared they aid la grippe in making the atmosphere unhealthy.

There, for example, is the old so-called Bible argument, once so flippantly used by men who never open a Bible except when they want to find something in it that seems to under-pin some mischief. "No prohibition in the Bible," shouts the long-tongued fellow who could not find a verse in one of the minor prophets if his life and his whiskey depended on the finding. The fact is, the Bible bristles with prohibition. Every sin forbidden is prohibited. Eight of the ten commandments are prohibitory. But what is the use of trying to reason with a man who uses his Bible merely for the purpose of defending slavery or the liquor traffic.

Then there is the old liberty argument. "Prohibition interferes with personal liberty," shouts someone, perhaps a petty tyrant who never defended any kind of human liberty but the liberty to drink whiskey, nor championed any right but the right to get drunk. All, or very nearly all law, is an interference with the personal liberty of somebody. Taxation is a very decided interference with personal liberty. Tariffs are an abominable interference with personal liberty. College regulations are an interference with the liberty of students. School regulations interfere with the liberty of pupils. Family regulations interfere with the liberty of the children. The fact is, society could not hang together a day if every man were allowed to do as he pleased. The theory that individual liberty should not be restrained is the theory of an anarchist. Some years ago half-a-dozen of these people tried to practice their theory in Chicago by throwing bombs among the police. That kind of liberty may have been pleasant for the Anarchist, but it was hard on the police and the authorities of the State of Illinois effectually restrained the liberty of the Anarchists by sending half-a-dozen of them to the scaffold.

Society has a right to defend itself against anarchy or anything else that threatens its life or its well-being. Society defends itself against evils that are not doing the ten-thousandth part of the harm that is being done by the liquor traffic. Canadian Society defends itself against wolves by giving a premium for wolf scalps. Ontario defends the country against thistles by fining people who allow thistles to grow on or near their premises. Canada defended herself against cholera a little over a year ago. Society is defending itself by law against some evil every day in the year, and yet we are told that society has no right to defend itself by a prohibitory law against the greatest evil that afflicts Canada at the present moment. No passably intelligent man would use any such argument unless he had a theory or a practice to defend.

The liberty argument has nothing in it for anybody, but it becomes positively ludicrous in the mouth of an heroic defender of tariffs. This man fetters trade, shackles commerce, compels free citizens to buy and sell honest goods as he pleases, but when a proposal is made to stop the selling of whiskey he instantly begins to shout about interference with individual liberty. It ill becomes a defender of the N. P. or the M. K. & B. to talk about interference with individual freedom.

The most absurd position of all is that occupied by the man who advocates license and contends for liberty with the same breath. Is not license a most decided interference with liberty? The liberty of every man in the community is restrained by license except that of the few who happen to have the license. The liberty of the man licensed is restrained by regulations in regard to time, to place, to persons, and in regard to various other matters. License is very nearly as great an interference with personal liberty as prohibition would be.

The financial argument has been answered by three finance Ministers in succession. Galt, Tilley and Foster distinctly stated that the revenue lost by prohibition could be made up in other ways.

The attempt to introduce party politics need not be discussed here. Whether Sir Oliver Mowat, or Sir John Thompson asks the people to say what they want on this question is not a matter of any importance to a man who really wants prohibition.

The main question with most thinking people is, would prohibition prohibit in Ontario. On this issue the votes will turn. The *Globe* has done capital work by sending its commissioners to Iowa to see how the law has worked. In some places it has worked fairly well, in others it has not worked at all, but it has failed no worse than a license law would have failed, no worse than a law against gambling would have failed, and perhaps not quite so signally as the seventh commandment has failed. The one thing made undoubtedly clear by the *Globe* writers is that the enforcement of the law depends mainly on the amount of moral force behind it. The vital question is this: Is there enough of moral power in Ontario to secure the reasonable working of a prohibitory law. The best way to find out is to try. Call the law an experiment if you will, it is an experiment well worth trying. All reforms are more or less an experiment. You never can be sure how anything new will work until you try. There is no hope for a people that will sit satisfied and still and look at the havoc the drink habit is making even in the best of communities. The duty of the hour is to roll up such a majority on Monday next as will convince everybody that the freemen of this Province want something more done to stem the tide of sorrow and suffering that has for years been sweeping over this fair land. When the people say something more must be done, something more will be done. If that something is not prohibition it may be a near approach to prohibition and so long as it is a good thing good men will not quarrel about names. Roll up the majority on Monday, and when the bells ring at five to close the poll may they ring the death-knell of the liquor traffic in Ontario.

"CASTING OFF PASTORS."

SIR,—Without intending the remotest reference to "lang-shankit spunes," I think I may credit myself with enough experience to make me cautious about entering upon a controversy with the editor of a newspaper; but your article on November 8th, on the subject of the rejection of pastors after a brief term of service, is so evidently non-controversial, that I am inclined to believe you will welcome any criticism, that is, what the article itself was, an honest effort to contribute to a fruitful, or fruit-promising, discussion of the matter.

You approached the subject from the point of view suggested by your quotation from the Moderator of the Synod of the Maritime Provinces: "The day for long pastorates is evidently over." The church should strive to solve "the problems connected with pastoral changes." That discussion of that aspect of the question is in order, I should be sorry to deny; nor is it likely that anything better than the remedy you suggest—a modified form of the Methodist system of itinerancy—will be discovered. But if you will couple with this conclusion the fact that the Methodists are adopting a modified form of the Presbyterian system of calling pastors, and study the coincidence a little, you will arrive at the point of view from which, as it appears to me, the subject must be treated most seriously, lest we be guilty of an attempt to heal the hurt lightly.

You say rightly that the evil cannot be checked by any mere exercise of authority on the part of the Church Courts. Nor can a fever be checked by any mere exercise of authority on the part of the family physician. But his authority may do something in the way of making sure that the proper remedies are properly applied. The evil in this case is largely of the nature of a fever, arising from a bad state of the system. As a learned and able pastor said to me some little time ago, "the spiritual life of the church is low." And he added, "but it's a fine doctrinal body." But in a democratic church, the majority rules, and the majority—in congregations—do not know much of doctrine. If, then, the ruling majority has neither life nor doctrine to guide it, what can you expect?

Here is a church which has been living beyond its means, going in for extravagances in building or music, or what not, that it could not afford. A big effort must be made, and the young people take the matter up. Need I sketch the progress of the movement? Need anyone wonder if a new pastor is desired, if only to add to the list of novel attractions?

Here is another at a somewhat earlier stage of development. The communion roll has been rather small and an increase will look well in the returns. The young people must be encouraged to come in, and by-and-bye we find that it is quite the correct thing to "join." After a time, the pastor, good easy man, is found to be too slow, and a change is desired.

When the seed is the wind, what should the harvest be but the whirlwind?

Now if we confine our efforts in this matter to the devising of ways and means by which the desire for change may be met, going no further than that, shall we not be simply pandering to an evil spirit which owes its birth in the first place to an unwise pandering to that which is described as "the natural man?" Of course it is open to anyone to deny the correctness of my diagnosis. Equally, of course, many instances of faithful men who have been cast off can be cited. The subject is a wide one, the variations are many, but I am not afraid to give a general rule and to maintain its correctness: Given plain and faithful preaching of the gospel of Christ, by men in whom is manifest something of the spirit of Christ, and the cry for change will wax fainter and fainter. You can turn it round, and you will find that the converse, or reverse, is also true. Given preaching designed to attract, but warranted not to offend; as much reproving of sin as you please, provided that nothing be said to make the respectable sinner uncomfortable; expositions of "love" which chiefly demonstrate that a backbone is out of place in the anatomy of a Christian; and a life modelled in strict conformity with the preaching, and not only will the feverish demand for change grow, but the very office of pastor will become a hissing and a reproach.

Our fathers went cheerfully to the gallows—died bravely amid the heather—that the church might be kept from corruption. Did their spirit die with them?

R. A. DIX.

WHY HOME AND FOREIGN MISSIONS SUFFER.

BY G. M. W.

On reading the two letters in your last issue, one from North Westminister (for whom I have a brotherly feeling) the other from the Rev. R. P. McKay, I was confirmed in my opinion that there is something radically wrong in the constitution of our church, and that it is time a change was made in order to remedy the defects, said defects being caused by the people themselves in giving too much liberty to those who seek to rule by virtue of their money and social position.

While our missionaries in the "great lone land" are by turns freezing and thawing, and always in straits to make ends meet, on a salary less than we pay our navvies, and the Foreign is ever crying for more, we in this part of the Dominion have shut our eyes and ears and find more satisfaction in the Jerusalem cry, as we are pleased to call it, it sounds more Christian than the more true one of self and consequently we have less than ever to give to outside work.

For example, take the case of our own town, a place of about seven thousand inhabitants—which is not increasing—in which there are two congregations; both had comfortable churches, were free from debt, and gave largely to all the schemes of the church and prospered spiritually; but alas! all this is changed. Several years ago a spirit of rivalry sprung up and changed the pleasant scene. The senior congregation tore down their fine building erected a few years before, and built another, which was at that time the most conspicuous church in the town and large enough to seat all the Presbyterians in the place. But they had a heavy mortgage also, and the moneys which had been going towards the schemes of the church were required to pay interest. The work of the church as a whole was crippled, and the congregation itself has shrunk in everything. Last year the sister congregation, having listened to the little popes which curse every one of our congregations, undertook the erection of a new church, and at a cost of some forty-five thousand dollars have lately completed, and entered into possession of their new building, which is said to contain the most convenient and handsome "dining rooms," "kitchen," "pantry," etc., of any church west of Toronto, and so liberally have the people given that only twenty-five thousand dollars remains as a mortgage, to be paid at a future day. Some may say these churches deserve great praise; granted, but would they not be more worthy had they, when they built at all, done so more in accordance with their means. The large amounts which have been, and must be paid out for interest on mortgages, has crippled their power for good both as congregations and as part of the whole church. Both suffer. Mr. Editor, these things are wrong, and could not be, if there was more true piety and less apeing after the things of the world in order to "draw;" and after all what good to the church are the people who are drawn in this way. Merely a weakness, if happily nothing worse. They are like the leech, always crying more, more, more of the world in this, that, and the other thing, till the Gospel is forced into the back ground. The poor of His people are not ministered unto, the light is hidden under a bushel. In my next I shall, with your permission, deal with the remedy.

REV. JOHN LAING, D.D., AND MISSIONARY REVIEW.

Sir,—Your issue of the 6th inst. contains a letter from Dr. Laing, complaining of an article by Dr. Pierson on *Pre-Millennialism*. The manifest purpose of the letter is to warn the readers of your paper against the *Review*. The *Review* is, without a doubt, one of the best publications anywhere to be found. In advocating missions it has been a power. It is to be hoped that the letter of Dr. Laing's may increase the circulation of it, rather than diminish it. The Doctor gives several reasons why the article of Dr. Pierson should not have had a place in the periodical. One is this, that Dr. Pierson did not always hold the views taught in said article. Without controversy, that is no reason at all. The Apostle Paul did not always hold the doctrines he taught in any one of his epistles. Another reason put forward why Christian people should drop the *Review* is, that Dr. Pierson teaches that the kingdom of God has no existence in the present age. (The word "village" in the Doctor's letter is manifestly a misprint.) This reason overlooks what Dr. Pierson plainly said, viz.: "That the kingdom of God is to be found wherever a community or a soul owns His sway." There may be a difference between the view of the kingdom as held by Dr. Laing and that entertained by Dr. Pierson, but the divergence is not so great as to cause any person reasonably to drop the most excellent periodical. Dr. Pierson takes the word "kingdom" in its normal sense, and Dr. Laing takes it in its mystical sense. Who is right? Dr. Pierson holds all that Dr. Laing does, plus a few more truths.

A third reason why the *Review* should be discontinued in the homes of Christians is that the article is *offensive* to many. Too much is made of this point. A reader who has made up his mind on this subject, and does not care to see anything more on it, can pass it over.

But there are multitudes of Christian people who desire to know what the Word teaches on this theme. The editor deemed that he was meeting a felt want of Christians when he gave forth that article.

There is a phrase towards the close of the letter that grates on my ear at least. It is this: "The so-called First Resurrection." Let me ask Dr. Laing, Mr. Editor, through you who penned the words "The First Resurrection?" It was the Apostle John, under the influence of the Spirit, that chose these two grand words. Dr. Laing will say as heartily as any that they should be spoken of with respect. The old Greek word, *anastasis*, has been allegorized and eviscerated, but it is there yet and means the rising of human beings from the dead, as it ever did. Long live the *Missionary Review*.

J. B. EDMUNDSON.

BELVIDERE, N. J.

THE PLEBISCITE AND PROHIBITION.

BY REV. R. WALLACE, TORONTO.

One of the most common objections to prohibition is that it is an interference with the liberties of the people. Now, in this respect, both divine and human laws are an interference with the liberties of the people. Most of the Decalogue is prohibitory and infringes upon the liberty to do many things to which poor, fallen human nature is only too much inclined. Do we cry out against the divine laws because of such enactments? Now the state follows the divine law and prohibits theft, forgery, adultery, murder, gambling, houses of ill-fame, lotteries, etc., because all these are injurious to the morals of the people, and sap the foundations of society. The laws against all these are sustained by the majority of the people in Christian lands—because they are held to be necessary for the protection of society and for the best interests of the community. And no doubt were it not for these laws there would be a great deal more crime. Yet all these evils cause far less injury to society than the liquor traffic, for it is the fruitful source of most of the vices and crimes of our day.

The best way to cure the desire for alcoholic liquors is to prohibit the manufacture and sale of such liquors. Besides the very object of the existence of government is to protect the community from being injured by the unprincipled. Render anything illegal and you make it discreditable and this goes a great way towards preventing its general practice.

This has been proved in Maine and other states where a prohibitory law has been enforced and where there is not the twentieth part of the liquor sold that there was under license. Besides, special evils require special legislation and all prohibitory laws are founded on this idea. If there was a dangerous place on the edge of a precipice where some were in the habit of going to destruction would it not be the duty of the government to place a fence around it to protect such persons from injury. Blackstock, the great lawyer of England, declares drunkenness to be one of the crimes which ought to be restrained. The American judges have taken the same view. Besides, the liquor traffic is itself an infringement of the primary rights of society and tends to counteract its very design. Society is, or ought to be, founded on the principle that every man is to seek subsistence for himself in such a way as not to interfere with the rights or happiness of others. The farmer, the laborer, the professional man, all benefit society while providing for their own households. But it is not so with liquor-dealers; they seek only their own benefit and that always to the injury of society. Look at any community where distillers and brewers abound, and where the people indulge largely in intoxicants and you see that a blight is on them. They and their families are miserably poor and wretched. While the liquor manufacturers and dealers are heaping up wealth, the mass of the people are impoverished, business declines and prosperity droops her wing and flies away to some more genial region. Of all monopolies the liquor traffic is the worst. Years ago I was told by a grocer who sold liquor that while he only made from 8 to 10 per cent. on groceries, he cleared 50 to 100

per cent. on the liquors he sold and that he could double that by adulterating the liquors, as many did. The State prohibits one man from taking the life of another by pistol, and should it not prohibit men from taking the lives of others by a traffic which sends hundreds of thousands yearly to the drunkard's grave and awful doom. If the law does not allow arsenic or tainted meats to be sold to those likely to injure themselves, why should it allow intoxicants to be sold to those who injure themselves and society at the same time? Since the liquor traffic leads to the destruction of more lives and the commission of more crimes and the infliction of more misery than all other evils, shall we restrain or prohibit the lesser evils and license the greater? The very existence of the license system proves that the State has the right to legislate in this matter. And the result of all past legislation proves that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its results as the liquor traffic. The custom of allowing the poor Hindoos to throw themselves under the wheels of Juggernaut in India has been abolished, though this infringes on the 'liberties of the people' and the gains of the priests. Is it not much more the duty of all Christian governments to put a stop to this most gigantic evil of the age by legislative prohibition? Some say, go on with your moral suasion and check the evil all you can. As well talk moral suasion to a professional thief, murderer or swindler as talk moral suasion to those engaged in the traffic. Their ruling passion, avarice, is interested in upholding the traffic, and all your moral suasion will be treated with scorn? The experience of the past three hundred years of the license system proves that so long as the State permits these dealers to prey on the public and present temptation, the young and the weak will fall under their influence, and thus many thousands perish yearly in Christian lands. Several of the leading statesmen of Great Britain have held that it is wrong to license that which is evil in itself or immoral, and injurious in its results. The only effective remedy for this great evil is the entire prohibition of the liquor traffic.

The principles we have set forth also prove that the liquor-dealers have no right for compensation for their business being set aside since they do not benefit the community as other trades do. Liquor-dealers impoverish the people and the country. If compensation be given, they should compensate the people whom they have impoverished. Liquor-dealers have no claim on the country for compensation.

High license will not put down drunkenness; it makes drinking more respectable and increases it. The Rev. Dr. Herrick Johnson says that in the city of Des Moines, Iowa, in 1871, with the license at \$150, there were but twelve saloons. In 1880, with license at \$200, there were 25 saloons. In 1882, with license at \$1,000, there were 66 saloons.

One secret of the success of the Maine law is that it drives all decent men from the trade. Drinkers must also go down through cellars and low back rooms to find the liquor, and that temptation is taken away from respectable young men. Archdeacon Farrar describes this evil as 'the nations' curse'; and he holds that if the liquor traffic be not removed the curse of Heaven will rest on us as on many ancient nations for their immorality. Egypt, Assyria, Greece, Carthage, Ancient Rome and Tyre all fell by their own vices. And we are more guilty than the heathen for we have more knowledge of the divine will, and yet they are comparatively free from this great vice of drunkenness. Farrar says he is horrified to think that in contact with Britain the sale of liquor had increased 30 per cent., in China in three years, and in Burmah 74 per cent. He says, if the voice of the suffering be nothing to you, yet, if you be Christians, listen to the voice of Christ pleading with you on behalf of the myriads of little ones—that it is utterly against His will that his cross and crucifixion should be rendered of no effect for the multitudes for whom He died, but who are ruined by this traffic, Prov. 24, 11, 12. Then let all Christian people vote for prohibition at the coming plebiscite in January, 1894, and demand of all their representatives in Parliament to vote for it till it be carried; and vote only for members of Parliament who will promise to vote for prohibition.

HOW IT WORKS.

BY REV. D. D. M'LEAN M'LEOD.

Perhaps a simple fact may throw light on the "old minister" problem now being discussed in your pages. In a certain Presbytery a minister resigned his charge. The only reason for his doing so was that his people wanted a change. Of his worth and of their reason for wanting a change I will not speak. The elderly minister is without a charge and requires work. It is perfectly vain for him to become a probationer. There is a station maintained by the money of the church which he could work. When it is proposed to place him there, it is discovered that a student has agreed to go there for the holidays, and the station prefers a student. Moreover, this student is so popular that a vacant congregation now hearing candidates ostensibly, has "picked on" him for their pulpit when he is licensed. The elderly minister has to go without work, the candidates are preaching to deaf ears. This is only one incident out of scores of a similar kind. In that Presbytery a member said that in his time, during eleven years, a minister had been compelled to resign each year under pressure; yet the people say they cannot get rid of ministers when they are tired of them. The minister above referred to has no claim, till nearer his death, on the Aged and Infirm Ministers' Fund, and the student gets his work. This is not the fault of the students. This is our present system. This is how our boasted Presbyterianism is being worked. And this is what ministers look forward to after thirty years of faithful, devoted services. Can we believe that if these ministers were warmly seconded by their office-bearers, if they were lovingly and loyally supported and aided by the young people, that they would cease to be effective in their congregations? How are such ministers to live during the years between their resignation and their seventieth year, when they are permitted to enjoy the bounty of the fund? The question is one which the church should consider. During the past month four ministers have written me telling of their apprehension and their anxiety. I do not think such a state of things is an essential feature of a Presbyterian church, nor can we believe that the ministers arriving at this crisis in their career are all of inferior quality compared with young men whose course is unfinished.

The Missionary Re-union and Thanks-giving service of the Brooklyn Auxiliary of the W.F.M.S., held in the Presbyterian church, was an unqualified success. Supper was served in the basement at daintily laid tables, decorated with the floral emblem of Japan, golden chrysanthemums, satisfying alike to the eye and taste. The meeting in the church was thoroughly missionary in character, and its interest was sustained throughout. Rev. J. B. MacLaren, pastor, filled the chair in his happiest manner. Professor MacLaren, of Knox College, the originator of the W. F. M. S., spoke of its encouragements and discouragements, its hopes fulfilled, and its hopes delayed, reviewed the work in China and India and presented to the audience a clear comprehensive outlook of the actual situation and its promise for the future. Rev. T. W. Leggett, of the Methodist church, said earnest, eulogistic words of greeting and sympathy with missionary enterprise. Rev. K. B. Smith, of Ashburn, spoke words of no uncertain sound for the missionary work of his church in the foreign field. The speech of Wm. Smith, Esq., M.P. for South Ontario, showed that he was fully alive to the great responsibility of the church as regards the missionary work carried on by the women of the churches. The musical part of the programme was one of its most attractive features. The financial statement showed the total of the society's contributions to be \$108.91.

INDORE MISSIONARY COLLEGE FUND.

Reported already up to Dec. 14th	\$151.15
Received since up to Dec. 21st from—	
Mr. W. Finlayson, Egmondville	1.00
A friend of missions, Dungannon	1.00
Mrs. J. Dickson, Wingham	1.00
Mr. James Burdge, Brucefield	1.00
Miss Emma Burdge, Brucefield	1.00
1st Presbyterian church Brucefield, added to collection	4.00
Total	\$160.15
	ANNA ROSS.

Christian Endeavor.

THE CLOSE OF THE YEAR. WHAT GOD HAS DONE; WHAT HE WILL DO.

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

Dec. 31st—Ps. 115: 11-18; 73: 23-24.

In a remarkable vision which came to the prophet Ezekiel he observed that the wheels before him were always turning. Whatever may be the true interpretation of that vision, we cannot be far astray if we regard those wheels as an illustration of time. Its wheels are always turning, and they have brought us now almost to the close of another year. We are to-day almost upon the border land which separates the year 1893 from 1894. The Topic very properly suggests that we should now look back, reviewing what God has done, and that we should also look forward, considering what we may expect Him to do. But as we try to do this, the thoughts which come crowding up for utterance are so many and varied that we cannot express them all. We are, therefore, compelled to make a selection and give expression to the few which appear most appropriate.

God has blessed us as individuals. If we would give expression to the feelings of our hearts we would be constrained to say, "The Lord hath done great things for us, whereof we are glad." As we look back upon the way by which we have been led, we realize that we ought so set up a stone of remembrance and inscribe upon it, "hitherto hath the Lord helped us." Morning after morning new mercies came, and evening after evening was crowned with tokens of His covenant faithfulness. If we would declare and speak of His mercies they are more than can be numbered. He crowned the year with His goodness. His path dropped fatness.

Probably some days during the past year were gloomy, but doubtless the bright ones far outnumbered them. Even for the dark days we can now look back and thank Him, for in them we learned some lessons which we would not have acquired in the sun-light. The poet has said,

"David's Psalms had ne'er been sung,
If grief his heart had never wrung."

It may be that God has made some of us pass under the rod that He might bring us into the bonds of the covenant. It may be that some have had to pass through the deep waters of trouble, that they might learn how weak they were, and that they might also learn how to lean upon God's almighty arm. Whatever our individual experiences may have been they were certainly intended to strengthen faith, to increase our zeal, to strengthen our hopes and to make our love burn with a steadier flame.

As a Christian Endeavor Society, God has blessed us. Regarding the number of new societies, the growth in membership, the accessions to the ranks of the church through the instrumentality of this society, the figures which were presented at the International Convention in Montreal in June, and at the Provincial Convention in St. Catharines, in October spoke eloquently. But there has been a growth or a development which figures cannot represent.

How many young people have gained sufficient confidence to lead in prayer? How many have had their store of knowledge increased? How many have had clearer views of truth? How many have seen their duty in a clearer light? How many have consecrated themselves more unreservedly to the service of the Master? These facts are not represented by figures, and yet if they could be tabulated in such a manner that we could grasp them, we would surely have good reason to rejoice.

What will God do? He will bless us. We are encouraged to believe this, not only because the text asserts it, but also from the fact that His love changes not. He loves us with an everlasting love, and so we may reasonably expect that as He has blessed us in the past He will bless us in the time to come. "He who hath made thee whole will heal thee day by day; He who hath spoken to thy soul hath many things to say; He who hath gently taught, yet more will make thee know; He who so wondrously hath wrought, yet greater things will show. He loveth always, faileth never, So rest on Him to-day, forever."

Pastor and People.

TRUST.

Amid earth's changes, Lord,
Its shadows and its fears,
Its broken pledges, shattered plans,
Its sorrows and its tears,
Thy children trust Thy own sure word,
And wait the eternal years.

There is no change in Thee,
Thyself art steadfast truth;
There is no room for grief and care,
No place for woe and ruth;
With Thee is every joy and love,
And blessedness and youth.

O dearest trust in God,
That lights our darkest days,
O sweetest calm that lifts a psalm
Forever to God's praise,
Glad are the pilgrims on the road
When He ordains their ways.

Written for THE CANADA PRESBYTERIAN.

THE VIII. PSALM; A MEDITATION.

REV. W. G. JORDAN, B.D., STRATHROY.

There are two great subjects in the world of thought, God and man. There are sometimes said to be two sides of the same subject, and in a deep sense that is true. In the highest form God reveals Himself as man, and man comes to know himself in the light of God's glory. Philosophy teaches man to know himself. Religion calls upon him to know and serve God. It may be that in the present life we cannot know either ourselves or God perfectly, but that should not hinder us from turning our faces towards the eternal light. Any earnest endeavor after truth will teach us the close connection between the life of God and the experience of man.

Sometimes this question "what is man?" is asked in a sceptical or despondent tone by those who think that the life of man is a contradiction or a failure. There is nothing of that tone in this Psalm. The writer is not printing his question in a magazine or submitting it to a company of critics; he is uttering it at the throne of God. It is not so much a question as a devout exclamation, a thought that man is both small and great. Small in comparison with the infinite God, great because God is good to him. There is in our time much poetry of despair; men whine in elegant language over real or fancied wrongs and cry out madly against God or fate. It is refreshing to turn from this to a song which flows freely from a grateful heart, and the burden of which is "O Lord, our Lord, how excellent is Thy name in all the earth!"

This simple little song has exercised a cheering, helpful influence during many centuries. It is impossible to trace clearly through the ages the influence of any strong, noble word, but this has left three distinct marks on New Testament teaching, and these may both prove to us its living power and show us how to handle it in a broad, generous spirit.

To the scribes who were annoyed at the enthusiasm of little children, our Lord said, "Have ye never read, out of the mouths of babes and sucklings thou hast perfected praise." He saw in this Psalm a principle that the scribes had forgotten. They thought they showed their wisdom in cultivating a critical and suspicious spirit towards all new forms of life. But He showed them that there is a deeper wisdom, the wisdom of the child which manifests itself in spontaneous wonder and unrestrained praise.

Paul in that well known discourse on the Resurrection, 1 Cor. xv., shows us in the 27th verse that a sentence from this Psalm is echoing through his mind, "For He hath put all things under His feet." He knows that in a sense this is true, and yet he feels that it is a prophecy. Sin, sorrow and death have all to be put under the feet of Christ, and of redeemed humanity and "the last enemy that shall be destroyed is death."

The writer of the Epistle to the Hebrews uses our Psalm, "But one in a certain place testified, saying, 'what is man?'" etc., then he adds significantly, "But now we see not yet all things put under Him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that He, by the grace of God, should taste death for every man." In this way the writer shows us that he feels the

difference between God's view of man and man's present condition, and also his belief that Jesus Christ is the perfect man who fulfills the vision of the poet.

The Psalm has many lessons for to-day, and like all inspired poetry it has an ever-broadening meaning.

If we are to find a satisfactory solution of human life we must seek it in the spirit of praises to God. The beginning and end of the Psalm is the same, a joyful note of praise. "Lord, our Lord, how excellent is Thy name in all the earth." When this is the first and the last we are not surprised that the words which come between are words of hopeful gratitude. What is man and what is his life? When you come to that question you cannot conquer it by brute force or worldly cunning. The wicked man cannot answer it, his life is full of contradictions and disappointments. The careless man cannot deal with it until some rude shock awakes him; he has no interest in it. The sceptic cannot solve it; he confesses that he is in a fog and sees no path clearly before him. It is not every godly man who can handle it intelligently, though he may have found rest for himself. But this we know, that the man who is to shed light upon our path must see God above dwelling in righteousness and glory. He must say:

"God's in his heaven—
All's right with the world."

He who wishes to have every thing explained before he can praise God will find that he has begun at the wrong end. "The fear of the Lord is the beginning of wisdom;" it is a beginning of things to know that the world is great and God is good.

This man is content to take his place beside the children. God's answer to the proud and scornful is the praise of little children. They have no reason for infidelity, the thought of a father's care is sweet to them. They have not learned the world's false and foolish ways. You would not have the audacity to tell them that the round earth sprang up of itself; that suns and stars made themselves or came into being by chance. You could not answer the child's question, "what is chance?" It is easy to tell a child about the great and good God. God has often shut the mouths of boastful men by the unconscious wisdom of a little child. Our Lord had looked deep into human life when He exclaimed, "Thou hast hid these things from the wise and prudent and revealed them unto babes; even so, Father, for so it seemed good in Thy sight." God could speak to us in the thunder, but He prefers to teach us through the simplicity of the child which clings to its mother, worships its father and finds in these the symbols of God.

The man who looks out upon life in this spirit is deeply impressed by the generosity of God. A few years ago, when the great discoveries of modern astronomy were startling the world, there were people who came forward to preach to Christians against presumption. They said, "When we consider the heavens what is man? When we think that this little earth is only a speck in the infinite universes, and that the great sun is only one of many such bodies, what is man but a tiny insect crawling in the dust? How absurd to think that God will take any notice of him or listen to his wandering cries and foolish prayers. Let him fret his little day and then go contentedly down to the dust." That seemed to some to be an utterance of wisdom and humility. It was answered by Chalmers and other men of brilliant intellect and childlike heart. It has gone, it does not trouble us now. But how different is this man's thought. When I consider the heavens, the sun filling all the day with his light, the moon, the queen of night, with her full reflected beams, the innumerable hosts of stars sparkling in the infinite azure, what is man that Thou art mindful of him, what claims had he upon Thee that Thou shouldst make him so great; with all his frailty thou hast made him a king, and almost a god? What he says is true now in a larger sense, that is, the enlarged life of the world enables us to see it more clearly. Man has the same weakness; he staggers under his burden of care, he chafes at the stern call of duty, he indulges in trifling gaiety, he passes through tragic hours, he has the same strength in fuller measure, he can cause the earth to yield him food, he can conquer the beasts of the field, he can harness to his chariot the giant forces

of nature. This great saying applies to humanity, the individual passes away and man becomes more and more, but we each share the common life, we can feel shame over its defeat and degradation, we can glory in its marvellous victories.

That which the poet here declares is now recognized as sober scientific fact, that man is the topmost round of nature's ladder, the crown of creation. God has made him a king and put the earth under his feet. He is linked to lower things, but in one sense he is above nature, he can use the forces of nature, he can do wonders through the powers of thought with which he is endowed. That is the fact. The sceptic and the man of faith, the man of science and the poet, stand here on common ground. However he came to this position, he stands proudly in it now. But the prophets go further. They say that this is so, because in a certain sense we are the sons of God. Luke speaks of the man as the son of Adam, which is the son of God. In the same spirit the Psalmist looks up and says, "O Lord, Thou hast trusted man as Thy child; Thou hast dowered him with strong gifts and sent him out into a wide world."

The thought here is not what is man in comparison with the unbounded heavens, what a mean thing he is, but what a wonder that the great God should share His greatness, His sovereignty with man. Man is great because God is generous. It is a sign of a small nature to want to monopolize greatness. A small, narrow-minded king wishes to have only puppets round him that he alone may appear great, but a truly great king desires to encourage strength and goodness in others. God is too great to know any small rivalry or petty jealousy. He has breathed into man His own life and endowed us with some of His peculiar powers. How God is misjudged and slandered by us; we think of His service as it were a thing to belittle us. We talk as if God took pleasure in making little crawling creatures. It is not true; God calls us to share His own life and to stand up as strong, free men in the strength He has given. Some may say, "What is that to me, all this talk about man's greatness and glory as the crown of nature. What have I to do with his kingliness or godliness? I know that the world is full of poor souls who have no inheritance. I know that selfishness causes much cruelty and meanness. I know that I am hungry and wretched; the greatest powers that I possess only make me restless and discontented." That also is true; we have felt the pressure of life's contradictions. It is good to feel that it may bring us on our knees before God. This song only puts before us one side of the truth, but we need to acknowledge that the poet's message is a Christian truth, because we are often charged with slandering and degrading human nature. We see the glory of real manhood as God conceived and created it. We thank God that He did not make us brutes, but He placed us at the head of His works with our faces looking to the sky. But there is another truth, "All we, like sheep, have gone astray, we have turned everyone to our own way." Our shame, our bitterness of soul comes from the fact that we who were made to dwell in the palace of the King are too often found serving among the swine. The prophets of Israel cherished the beautiful thought that if all men were pure and submissive to God's will the earth would be full of peace. The world would lay its treasures at the feet of man, and the beasts would own his sway. This is beautiful poetry, and at the heart of it there is a God-given truth that God created us to hold this high position as His children.

Our life is broken and marred because we wander from God; we seek to be gods in our own way, just as many a boy turns with discontent from a loving father because he is fascinated by a wild delusion of being independent. There is no such thing as independence for anyone but God. In our search for independence we manifest a waywardness of passion and thought which leads only to misery.

What, then, is the story of redemption? It is this, that one man has come to this earth to show us that the way of peace and strength is the way of submission to the Father. The son of God takes this same position, the position which God has assigned to us. He bor-

rows nothing from wealth or pomp, but lives the life of simple manhood. His life is sweet and attractive because He was in full communion with God. The wild beasts in the wilderness did not harm Him, children gladly came to His feet, the sick found healing in His presence, and the sorrowful were blessed by His smile. He stood strong amid the healthful forces of life. It was the sons of men that slew Him, the bigotry and hatred which comes from unbelief wreaked their vengeance upon Him. But God who speaks through the mouths of children had ordained that our salvation, our restoration should come through His humiliation. Of Christ it is true, "thou hast put all things under his feet, and of the man who comes into fellowship with Christ it shall be true, 'thou hast put all things under his feet.'" Sin, sorrow and death, these great enemies that science cannot touch, that laugh at human cunning and mock our boasted civilization, these shall be brought under the feet of every man who comes back like a little child to the feet of Christ, and he shall say, "O Lord, our Lord, how excellent is Thy name in all the earth."

COURSES OF SERMONS.

A clergyman was telling us the other day that on the Sunday evenings during the present holiday season he had been trying the experiment of a course of sermons on subjects which seem to be of popular interest at the moment. The result was that his congregation had nearly doubled itself. Doubtless this was largely due to the ability of the preacher, but he himself very much attributed it to the fact of his sermons being in the nature of a *course*, a more or less continuous and connected treatment of certain matters familiar and interesting to ordinary persons. It is probable that there is much truth in this view. We are sometimes told that the time for sermons is a good deal past, and that, now that people can and do read so much for themselves, the attraction of the pulpit is on the wane. We do not in the least believe this; we believe, on the contrary, that it might with much greater reasonableness be urged that the spread of education has increased men's interest in sermons, even if it makes them somewhat more exacting and critical; and a *course* of sermons stimulates and retains this interest, and meets the demand of this growing power of appreciation. Unquestionably it puts a severe tax on the preacher, and there are many excellent clergymen not by nature fitted to attempt such a method of preaching. On the other hand, where a man is fitted, there is a great opening for increased usefulness, if only he will take the necessary pains, and be on his guard to avoid the perhaps inevitable temptation to become merely smart and showy. — *Church Bells*.

THE PLEA OF NO TIME.

Nothing is more absurd than the plea of those men and women who insist that they have no time for the discharge of their higher duties. They have no time, forsooth, to read, to think, to pray; no time to spend in social intercourse with their friends, in quiet meditation with themselves, or in pleasant conversation with their children. With a persistency that knows no abatement, they drudge away in the spirit of the veriest slave, at tasks that wear out their nerves, narrow their minds, and deaden their hearts. And for what purpose? Simply to get a few dollars. In some cases the endless "grind" develops a habit which is as imperious as a natural law.

We are entering no protest against hard and steady work. Indolence is a great sin. The primal law, that we shall eat our bread in the sweat of our brow, has not been repealed. There are tasks for us all—tasks that we cannot shirk or shun, without deliberate unfaithfulness. But unless we voluntarily elect to dwarf our manhood by cutting ourselves off from the best things, we shall be careful to reserve some portions of our time for rational and religious uses. The highest claims are also the first claims. They hold a prior lien on us. Until we have given them undue attention, we have really no time for anything else. It is a pitiful sight when a creature made in the image of God compares the relative value of things, and allows those that are of less importance to usurp the highest place in his mind. — *Christian Advocate*.

Missionary World.

"A NEW SHARP THRESHING INSTRUMENT" IN CENTRAL INDIA.

BY MRS. ANNA ROSS.

Some have called in question my unreasonable zeal for the Missionary College at Indore. I cannot put my own feelings toward that college plainer than by giving a verse that has been ringing in my heart while thinking about it. "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains and beat them small, and make the hills as chaff."

That is what we want for the huge work committed to us in Central India—a "new sharp threshing instrument having teeth"—something that will make short work with the mountains of difficulty and do what is to be done with a glorious completeness. I did not seek the verse in connection with the college. It came to me. At first I did not welcome it. It looked too strong, I was afraid to take it. But now I welcome it. God can make of that college just such an instrument.

Change the figure, but keep the idea of the mighty gain of wisely arranged machinery over hand labour. We as Canadian Presbyterians are responsible for the evangelization of 10,000,000 souls in Central India. That is a big field. It would not do to set it down as less than one of 10,000 acres. 10,000 acres now "white to the harvest!"

What is hand labor in such a field as this? O for a reaping machine!

A college thoroughly equipped and "meet for the Master's use," is a reaping machine. It multiplies the power of the missionary many-fold. It is the very sort of machine Christ Himself arranged when He "saw the multitudes tainting and scattered abroad as sheep having no shepherd." First, He prayed for labourers, then He gathered special disciples about Him, trained them by daily teaching and occasional direct missionary work, and, at the end of three years and a half, He turned out twelve graduates, filled with His own Spirit, omnipotent in His name to do the work He gave them to do. Dr. Mackay, of Formosa, has caught the Master's idea, and has modelled his whole missionary work "after the pattern." Watching carefully the Lord's methods, let us rest content with nothing short of such sanctified machine power fully equipped in Central India. All honor to the hand labourers and their necessary preparatory work, but God speed the reaping machine, and complete it quickly, take the bands of debt off from it, give it a strong team to work it, and plenty oil that it may run smoothly and well. Our part in the meantime is to complete that building.

Do you wonder, with such thoughts about the college, that whole-hearted haste seems necessary?

Brucefield, Ont., Nov. 23rd, 1893.

EXPENSE OF MISSIONARIES LIVING

BY MRS. ANNIE STRAITH JAMIESON.

Often lately I have noticed reference to the question of dollars and cents for Home and Foreign Mission fields. Only too gladly I leave the grave responsibility of this "levelling up" business to grayer heads than mine. All success to them, and they have my sympathy in the very difficult undertaking. But the comparing of mere figures seems to me so very misleading that I ask space for a word on that point. I think I can fairly be said to have made the round of different fields. I have lived in the manse and been behind the scenes in more than one manse in Canada, and I spent many months in the Home Mission field. I could tell tales of the struggles of Canadian ministers and their wives that would make any one feel, who has a heart at all. But I have spent years on Foreign ground too, and being now in a position to speak without delicacy, ask those discussing figures to note one or two facts regarding at least one Foreign field.

\$1,500 (in round numbers) looks, here in Canada, like a fairly respectable salary. How about it in the island home in China? When I was in Formosa missionaries counted their

salaries and received them in current Mexican, not Canadian dollars. A Mexican dollar was worth 83 per cent. of Canadian, thus the \$1,500 meant really just \$1,245, or, for convenience, allow \$1,250 Canadian money. Now, living there for foreigners was very expensive. I know what food and clothing and house-keeping means on both sides of the globe and I can make \$50 go farther here in Ontario than \$100 in North Formosa. So to be fair, just take half the \$1,250.

Practically speaking, \$625 (or about that), as things go in Canada, was what the Formosa missionary and family had to depend on and out of which to set an example of cheerful giving before the native church.

Mrs. George Leslie Mackay is the one that could tell some things about economy and self-denial

I can speak for one Foreign field only and it may be peculiar, for living was certainly cheaper on the mainland of China.

I do not want to make comparisons between Home and Foreign fields at all, only to say, do please look out for those figures, for they melt down beautifully when it comes to the practical application.

Toronto, 24th Nov. 1893.

THE THAMESFORD W. F. M. S.

An auxiliary for Foreign Mission work was formed nine years ago, in connection with the congregation of St. Andrews church, Thamesford, under the pastorate of Rev. L. Cameron, who has labored faithfully and successfully, for over nineteen years with this flock. He has been privileged to see the fruit of his labors to a far greater extent than one could hope to do, who spent the same number of years in several charges.

The work of the little missionary society has steadily prospered. The membership has never fallen below fifty, though the ruthless hand of death has time and again cut down the fairest and the best from the ranks. The death of Mrs. Cameron (Pres.) in 1890, was a severe shock, but the greater need for united, consecrated work developed talent hitherto dormant, or only partially active. "Woman's work for woman" must go on though mothers in Israel fall by the way. God has ever raised up unto himself a leader in an extremity. So noble women pushed on the work here and in God's name it flourished spiritually and financially. The contributions have been principally voluntary, for the last three years entirely so.

We generally choose a topic for each meeting and have all our work as far as possible bear upon that subject. In November we have a thank-offering meeting, our collection at which this year was \$85.55. Last year's thank-offering was \$124.35. Apparently a little of the hard times has crept into our treasury. This has been the banner society of the London Presbyterial each year since organization, with one exception when New Westminster carried off the palm. We feel that the monthly assembling of ourselves is a source of great spiritual strength, but we pray for a greater measure of God's grace and a more thorough consecration of our lives, that a greater burden of souls may be upon our hearts, so that our zeal and love may rouse those who are sleeping, not yet awakened to a sense of responsibility.

A Christian woman's influence should be exerted to help on every good work. Our Foreign Mission work gives us the opportunity of engaging in the greatest of all good works—the conversion of souls.

Let us, then, my sisters in Christ, reach out after the souls about us. A word for Christ in season may turn a soul Zionward and each soul won at home strengthens the cause abroad. They are inseparably linked.

SEC. OF W. F. M. S.

"No member shall be permitted to drink the white man's grog," is one of the by-laws adopted by a recently organized Zulu church.

The intelligence and refinement of the Fijians surprised me, said a recent traveller. I saw men, who in spirit, in manners, and in general appearance were true gentlemen.

PULPIT, PRESS AND PLATFORM.

United Presbyterian: Irreverence, even to the smallest degree in a minister, does not commend him or his message, even to an irreverent audience.

Associate Reformed Presbyterian: There are two great dangers of the present day. The search for truth without the direct help of the Spirit, and the fanatical belief in the leadings of the Spirit apart from the truth.

Christian Guardian: One of the characteristics of the rationalist school of critics is an undue exaltation of heathen religions. Christianity may be admitted to be the best of the great religions of the world, but that is all.

Canadian Baptist: A man whose giving was regarded as far short of his means, insisted that he practised proportionate giving. When pressed for an explanation, he said he gave in proportion to the amount of religion he possessed. Proportionate givers of this sort are legion.

Rev. W. C. Thrall: What the world needs among other things is more of those people who possess the invaluable charm of a happy disposition. Who doesn't enjoy coming in contact with such persons? They carry a radiance of soul with them that seems to affect the very atmosphere.

The Lutheran: Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up square; then to the next thing, without letting any moments drop between.

Primitive Methodist: It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion, and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasure in a way which proves its worth, and the skeptic himself stands confounded and silenced.

The Independent: What a vast improvement would result in the physical comfort of the families of the workingmen if the money now spent for beer and ale were used for wood, clothing and fuel. This estimate has reference to physical comfort only; but there is also a moral aspect which every man who cares for his fellow-man cannot fail to be deeply interested in.

Rev. W. H. G. Temple: Don't nurse past sorrows. They will only quicken into new life and become chronic griefs and then settled melancholy. Tears are God's appointed means of relief to burdened and bereaved hearts. To be unable to cry at such a time is to shatter the whole nervous system, if the strain last long unrelieved. But God does not intend His children to be always lachrymose.

Hugh MacMillan: We cannot undo the past and begin afresh. We have to take the past as the starting-point and determining element of the future. But the gospel reminds us that what cannot be obliterated may be transmitted by divine grace. In Christ Jesus we may become new creatures; and in the eternal life that we begin in union with Him all old things, so far as there is any condemning power in them, pass away, and all things in the transfiguring light of heavenly love become new.

The Housekeeper: The most solemn obligations engendered in any earthly contract are assumed through marriage. The entire life of man and woman entering into the state of matrimony undergoes a transformation. Each assumes an interest in another's welfare that calls for consideration at the expense of self-interests, for each has the power to exalt or debase the life thus united with their own. Humanity at large has a vested interest in every matrimonial venture, in the heritage bequeathed children, in the influences radiating from the home centre which each married couple create.

Teacher and Scholar.

Jan. 7th, 1894. } THE FIRST ADAM. { Gen. i, 26-ii, 3

The book of Genesis traces the origin of the covenant people of God, showing how they came to be developed into a separate nation. The need of such selection of a special people is seen from the previous history of the world. The children of men so universally corrupted their way upon the earth, that the knowledge of God was in danger of being lost. The book naturally opens with the beginning of all history, the creation of the world. The work of creation is represented as a series of great creative acts distributed through six days. These are generally taken to mean indefinite periods of trial, or they may indicate the successive scenes, by which the fact and process of creation were revealed to the inspired writer.

I. Creation of man. This is one of the two creative acts of the sixth day's work. That the creation of man is the last work of creation, marks him at once the highest of all the creatures of earth and the one who needs all the rest. The creative work throughout kept him in view. His essentially higher dignity is indicated in the manner in which his creation is described. The other creatures come into being by the simple fiat of God, but here there is a solemn declaration of the divine will. Several times in Scripture God is represented communicating His purposes to spirits which surrounded Him, 1 Kings xxii, 19-22; Job i, 6. To these spirits would thus be imparted an interest in God's work, but they are not thereby necessarily associated either in creating or in the image and likeness after which man is to be created. Possibly these words may point to that self-distinction in the Godhead, which later revelation unfolded. Further, the higher dignity of man is indicated by the fact that he is made according to the divine image and likeness. The divine image is, as it were, the form into which man is cast, the ideal after which he is fashioned. The foundation of this lies in the fact that man, like God, is a self-conscious person, the possessor of a reason by which he may know spiritual truth, and determine himself into morally right actions. That likeness is realized in the actual attainment and exercise of spiritual knowledge, righteousness, and holiness, man's capacity for which raises him essentially above other creatures of earth. Moreover the higher dignity of man is also shown, in the dominion over the other creatures which flows from and is a manifestation of the nature of his likeness unto God. The next verse, declaring the carrying into execution of this divine resolution, uses for the third time in the chapter the word create. The creation of male and female formed the foundation of the family, and children are included in the blessing pronounced by God. This blessing also conveys to man the dominion which had been purposed of God. He is to subdue the earth, mastering its powers, and possessing himself of its resources. He is to rule over the lower animals, giving to them a higher usefulness. Provision is then made for the food of man which as yet does not extend beyond a vegetable diet.

II. Completion of creation. The completion of the various creative acts is marked by a survey and estimate of the whole. Each single part is good in itself and in its relation to the whole, but this whole is very good, containing in itself the harmonious union of the various parts, and expressing the divine nature and character. The totality of the beings which fill heaven and earth comprise the host of them. The finishing of God's work is referred to the seventh day, not that therein He continued and ended a hitherto uncompleted task, but that therein He made an end of the work now completed, by ceasing from further work. By setting himself a work and engaging the powers of His being in the completion of it, God has ennobled all human work, which thus becomes a copy of the divine. The divine rest which follows is the consequence of this perfect and harmonious whole, and expresses the satisfaction and joy which it afforded Him. It does not indicate withdrawal henceforth from the world, but the conclusion of creative agency. God's blessing here, as throughout the account of creation, includes not only the wish of favor, but also the bestowment of what is wished. The seventh day was hallowed, by being separated from the other days of the week, and set apart for a sacred purpose. The divine example marks it a day of rest, and the divine hallowing indicates that this is a holy rest. The obligation to this is rooted in the needs of man's nature, bodily and spiritual. By the true Sabbath rest both body and spirit are refreshed and strengthened.

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The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 27TH, 1893.

COMPLIMENTS of the season to our readers, old and young, far and near. To each one we say, may 1894 be the best year you ever saw.

THERE is no better way to begin the new year than by giving a good hearty vote for prohibition, immediately after breakfast and family worship.

IT is a long time since the CANADA PRESBYTERIAN tried to show that corporate votes are the curse of Canada. It pleases us mightily to see men like Principal Grant, Mr. Milligan, Mr. Hossack and others working on the same line. A politician can hardly be expected to denounce corporate votes. It would be as reasonable to expect him to commit political suicide. The work must be done by others.

SOME enterprising editor, with a turn for statistical investigation, should make an estimate of the number of citizens in his community. By citizens, we mean electors who are not included in the Catholic vote, or the Orange vote, or the Patrons' vote, or the P.P.A. vote, or the corporate vote of some other society or organization. It may be quite possible that in some communities there are no citizens at all in the usual sense of that word. If the corporate vote business goes on, good government will soon be an utter impossibility.

ONCE again the people of Ontario have been shocked and disgraced by a most brutal murder committed in a quiet, rural home. Of late years most of the horrible murders committed in this Province have taken place not in the centres of population supposed to be wicked, but amidst rural surroundings that are thought to be helpful to virtue. The human heart is the same everywhere. If anything can be learned from the history of crime in Ontario, quiet surroundings seem to harden rather than soften criminal natures. It may be that the perpetrators of this last crime belonged to the city, but if so the case is exceptional. One almost expects to hear that crimes are committed in the lapsed portion of great cities, but there is something peculiarly shocking in a double murder committed in a quiet farm house.

THE *Halifax Witness* is exercised on the question of dead orthodoxy. Our contemporary thinks orthodoxy of that kind is quite as bad as heresy, or even worse. "A dead minister is a greater loss to the church than one who is astray on some doctrine." There is at times and in some places, says the *Witness*, a seeming eagerness to deal with ministers whose soundness is suspected, but the eagerness is often conspicuous by its absence in the case of ministers who by their inefficiency are ruining congregations. Our contemporary is right. Sound doctrine is a matter of prime importance, but so is good preaching, faithful pastoral visitation, liberal giving, clear living and several other things. There is grim mockery in denouncing heresy and giving five cents for missions and one for theological education.

THE course of study arranged by the Alumni Association of Knox College for the post graduate session, beginning on Jan. 30th, is quite generous. If the programme has any fault at all, it is the fault common to all programmes—undue length. There are thirty lectures arranged for, half-a-dozen or more text books to be consulted, conferences to be held with free discussion on im-

portant topics and "place will also be given to special devotional exercises." That is a pretty stiff programme for 11 days; but the brains of the "old boys" are pretty tough and there is not much danger that they will injure themselves by overwork. As there is nothing compulsory about attendance on lectures and no examination at the close, the length of the curriculum need not keep any one away. In these modern days a post-graduate course is almost a necessity in every profession. Some doctors take one every year. The amount of actual knowledge that can be acquired in ten days or a fortnight is not the main thing. The main thing is taking a man out of a rut and giving him a fresh start. The monotony of pastoral work will make almost any man more or less rusty. It requires an almost superhuman will to keep up generous, systematic study, and attend to all the details of congregational work. A well attended, post-graduate course would greatly help to solve some of the problems about pastorates that are now vexing the church.

AMONG the Christmas communications of one kind and another on our desk, there is a unique one from Dr. and Mrs. Bryce of Winnipeg. It is a neatly printed copy of an inaugural address delivered by the Doctor before the Manitoba College Literary Society on the "First Quarter-Century of the Dominion." The style has the fine literary finish that Dr. Bryce gives to all his work. The tone and spirit are hopeful and, in fact, almost optimistic. Naturally enough, a man who has seen a few huts grow into a splendid city in twenty-one years, and who has grown along with the city, takes a hopeful view of his surroundings. The old things in the Doctor's inaugural are presented in a fresh literary dress, and there are two points discussed that may fairly be called new, at least new in this Dominion. The one is, that Canadian politicians are really doing better work than they seem to be doing. "Fair-minded critics," the Doctor thinks, will be able to say, "they builded better than they knew." As a rule, the critics, especially the clerical critics, say the politicians do nothing but pander to Rome and look out for boodle. Dr. Bryce is not that kind of a critic. The other new point the Doctor makes is, that the success of confederation is seen by the growth and quickening of literary life in the Dominion since 1867. In illustration of this position the lecturer gives apt quotations on national life from seven Canadian poets. Whether the quotations prove the point or not, one thing is clear—We need more Canadians who write and speak in the hopeful and encouraging tone of Dr. Bryce.

WHAT IS PERSECUTION?

IT is as difficult to say as to determine accurately "What is a pound?" In any case it is evident, though, that many who claim to have suffered and to be suffering from persecutors and oppressors have little ground for making such a complaint, or for claiming either honour or sympathy for their so-called martyrdom. A man's goods are spoiled if he chooses to neglect the calls of the tax-gatherer. A man's person is incarcerated if it pleases him to set the law, of his country in defiance. A cantankerous person or one, it may be, the reverse, finds himself for one reason or another black-balled at his club, "cut" by his acquaintance or cast out of his church. But in any or all of such cases it does not necessarily follow that there has been anything done which could with the slightest propriety be spoken of as persecution at all. No doubt it is unpleasant to be forced to pay for that which you don't want and which you can never use. The childless man growls because he has to pay school tax, and the stingy cry out that they are robbed because, much against their wishes, they helped to bonus a railway or build a gorgeous city hall. A narrow-minded, but most conscientious man, is outvoted at a congregational meeting and finds himself in the disagreeable plight of having either to leave the church of his father, or to listen to the racket of a "kist o' whistles" every Lord's day. He says he is "persecuted," but is he? He nurses his grievance, but is he therefore a martyr or only one by mistake? Majorities surely have their rights as well as minorities, and if they crystallize their wishes in laws why should they be blamed when such laws are executed? "But their laws are unjust," may be objected; very true. You think so, but the majority view matters in a different light, and where such difference exists, who its to decide? In communities usually called free, is it not, must it not, be this

very so-called tyrannous majority? If, then, a minority has no right to cry out persecution simply because it finds itself outvoted or because it is forced to support institutions in which it does not believe, or submit to regulations which it heartily condemns, when is the time of injustice reached, and when is persecution actually endured? Are Chinamen "persecuted" because they are not allowed to settle in the United States? If so, why? Are children "persecuted" because they are sent to school? Or because they are made to feel the cane? Or because they are taught the commandments even though they plead conscience as a reason for being excused? Christians in a heathen country are not allowed to build a church. Are they therefore persecuted? Let Chinamen try to build a joss-house in Toronto, and ten to one, they would be mobbed and their property destroyed. If in any case, the majority vote a thing a nuisance and treat it as such, what is the remedy, but to suffer, rebel, or argue till the public sentiment follow a different course and the fancied nuisance comes to be thought a public blessing? But throughout the whole proceeding was the majority not well within its rights in treating as an evil that which it believed to be one of the very first magnitude? A majority then may do many things, enact many laws and use force in many ways without any one having a right either to plead conscience or opposition, or to affect the injured, the innocent, and the persecuted. The most beneficent law, which has ever been enacted, was denounced as everything bad unfair and oppressive, when first proposed. Conscience and the sacred right of insurrection have alike been invoked in opposition to the most innocent enactments and the most beneficent changes. The tyranny of the strong has been sufficiently denounced, might not the tyranny and perverseness of the weak and the unreasonable be very profitably hauled over the coals? Conscience is sacred, we are told, and into that privileged enclosure no one has a right to intrude. Yes, but what in many cases is conscience, or what the value of its pleadings? The plea of conscience has been responsible for the perpetration of grosser iniquities and for the hindrance of more righteous proposals than anything else which could be mentioned, and if such a plea had always been deferred to, the clock of the world's progress would have been absolutely stopped. The greatest nuisance in a company of professed Christians is frequently a most conscientious person, at least according to his own showing. He will bogle at the pitch pipe, cry out in agony at the very suggestion of kneeling at prayer and will all but swear if the word organ is so much as used in connection with the worship of God. He smells heresy in a simple phrase and is quite clear that Antichrist may be found enthroned in a children's hymn. Are the whims of such persons to be yielded to because they plead conscience, or for fear that they should complain of persecution? Of course not. And so in a hundred things. Is, then, this word persecution nothing more in many cases than a brick-bat with which a recalcitrant minority help their opponents in the eager, never ending still-beginning struggle of opinion the world over? No one would say that it always is, but that often this is pretty much the case is beyond all reasonable question. "Voting down," "putting down," "keeping down," etc., etc. How such things are going on the world over! Persecution, do you say? In nineteen cases out of twenty not by a long way, though the defeated cry out in that key most vigorously! And when by arguing and suffering, protesting and preaching, the minority is turned into a majority, what then? The greatest howlers about persecution and the rights of conscience are often the first to celebrate their triumph in the very way they thought in their day of weakness most abominable wickedness. *Vae victis!* Even when both sides claim to be Christians and swear hysterically by the Sermon on the Mount, "cleanse the sanctuary," "put down idolatry," "out with the kist o' whistles," "away with every rag of Babylon," "boycott idolaters," "to hell with the pope," "have no mercy on heretics," "as our oppressors did when they had the power, so let us do when the opportunity lies with us," and so on, and so on. Is there no such thing as this in this blessed Canada of ours? Is the lesson fully learned and fairly acted on? "As ye would that men should do to you, do ye even so to them"—even in this free great Dominion of which we are all so justly proud. No indeed! Very much has to be done before even many Canadians fully understand what is persecution, and what is the right Christian way to meet and overcome that genuine evil when it actually appears.

THE "CATHOLIC REGISTER" ON
PRINCIPAL GRANT.

EVERY one who knows the genial Principal of Queen's College knows him to be a man of warm, generous and broad sympathies which lead him at times to make concessions and admissions that many regard as unnecessary or even unwise. The *Catholic Register* in a late issue takes advantage of such an admission in the lecture he delivered not long ago in this city on the "Parliament of Religions." On that occasion Dr. Grant said that "no Protestant Church had been faithful to the principles of the Reformation." We are not told what those special principles are to which the Protestant Church has not been faithful, but Protestants being both too humble and too rational to claim for themselves infallibility as Roman Catholics do, it was perfectly safe to admit that Protestants have not always and everywhere attained to the high ideals involved in the principles of the Reformation. Protestants not claiming to have attained perfection, there is hope of them learning something yet and making improvement and progress in the time to come; whereas Roman Catholics claiming infallibility can, to be consistent, correct nothing and so must be left behind in the progress of humanity. But letting this pass, from that simple, honest admission of the Principal of Queen's, the *Register* proceeds to draw these very large inferences: "Either of two things, therefore, has to be admitted: the system adopted at the Reformation must be impracticable and unworkable, or the ministers set apart and ordained for its development and application to souls must have been, without exception, derelict of duty. As the latter supposition cannot, in charity or common fairness, be made of so learned and zealous a body as the Protestant clergy in general, the only conclusion possible is that the Principles of the Reformation have been impracticable, and therefore wrong and of no use from the beginning."

No doubt Roman Catholics believe, and would also be pleased to have Protestants believe, that the principles of the Reformation have been impracticable and therefore wrong and of no use from the beginning, and the Church of Rome would be glad to lead us all back to where men stood intellectually, politically and spiritually at the time of the Reformation. But though Protestants may not in some things have been faithful to the principles of the Reformation, the proof that they have not been impracticable, and wrong, and of no use from the beginning is to be seen in the position of all Protestant countries to-day, especially of all English-speaking Protestant countries, compared with what they were at the time of the Reformation, compared with Roman Catholic countries to-day. Protestants by no means believe that the principles of the Reformation are impracticable, have been wrong and of no use from the beginning. We are not ashamed of what the principles of the Reformation have done for us in Ontario, as compared with what Romanism has done and is doing for Quebec. We have no wish to change places. We challenge comparison in all that nobles man and is worthy of a nation of freemen. If the United States are immeasurably more advanced in all that makes a people great, powerful and influential in the councils of the world, than the tottering, unstable, insignificant and priest-ridden governments of South and Central America, it is because of the principles of the Reformation. If Germany is to-day the leading continental power of Europe it is for the same reason despite of partial unfaithfulness to the Principles of the Reformation. If England to-day has no peer among the nations in many important respects, it is because the principles of the Reformation have been found to be practicable and mighty for good from the beginning. It would be easy to carry these illustrations much further in vindication of the principles of the Reformation.

The *Catholic Register* does not tell its readers that Principal Grant in the same lecture, and in many things he has written on the Parliament of Religions, expresses his pleasure at the change of attitude of Roman Catholicism and his hopes with regard to the future arising from that cause, namely, its laying aside its high aristocratic, oligarchic, may we say theocratic, assumptions and pretensions and ranking itself side by side with democracy. If, in doing this, the Romish Church is faithful to its principles, then what ages of unfaithfulness and wrong is it chargeable with, and how can it atone to mankind for all the evil it has wrought, and is to-day working in all those lands where it exercises the most powerful sway, and is the author and champion of ignorance and the political, intellectual and spiritual enslavement of the people? Is it

because that, in this new departure, it has been unfaithful to its principles and is already repenting the course it has taken, that the *Register* adds, "It certainly was a privilege that Principal Grant may never be accorded in the future—of orating in the presence of so many dignitaries of the Catholic Church?" If it was most faithful to its true principles in its palmiest days when the whole civilized world was prostrate under its feet, and not only its spiritual but its temporal power, for which it now sighs and strives in vain, were supreme, then that was the time which, by the common consent of historians, is called for the dearth, if not the death of all great intellectual achievement, for the utter absence of all free political movements and aspirations, for their venality, for their impious trafficking and making gain of sacred things, the dark ages. If Rome was faithful to its real principles then, it is unfaithful to them now. But, borrowing the logic of the *Catholic Register*, as this is too harsh a conclusion to come to respecting those earnest, zealous and enlightened ecclesiastics, representatives we are to understand of Romanism to-day, we must conclude that these democratic principles which it is just now flirting and coquetting with, masquerading in, it finds impracticable, wrong and of no use, and that the so-called dark ages were those when it was true to its real principles and which therefore, in honesty, its aim must be to reproduce when it can. If this is what we are to understand, then although we have no sympathy with the methods, or, so far as we know them, the objects of the P. P. A. or A. P. A., and like associations, we have still less with those of the Roman Catholic church, which might well be called a R. C. P. A., and we can well understand how thousands may think themselves justified in using any means, to ward off from themselves and their posterity what we could regard as nothing less than a catastrophe the darkest and saddest possible. Rather than this, a thousand times rather, let us still have the principles of the Reformation, even though Protestant churches should be no more faithful to them in the future even than they have been in the past.

A PLEA FOR THE AGED AND INFIRM
FUND.

EVERY now and then we hear of possible shortage in the mission collections for the year, owing to the hard times. Now, Presbyterians, as a rule, are just as fond of the enjoyment of good things material and intellectual as any other class of citizens, and it is likely that as many Presbyterians visited the World's Fair at Chicago as any other denomination. Well, you say, what of that? Just this, if they can find the money for the World's Fair, why not find it for missions and save the funds from possible shortage. Let us see for a moment how it works:—It is estimated that in Hamilton alone 5,000 tickets were sold for Chicago during the Fair time, and as many as 10,000 in Toronto. Supposing that one-fifth of these were Presbyterians and that each person spent on ticket and expenses, at the Fair, the average sum of \$50, and some Presbyterian friends we know spent from \$100 to \$300, but taking the lowest figure, and that represents \$50,000 for Hamilton Presbyterians and \$100,000 for Toronto Presbyterians, a nice little sum this would be for the schemes. Smaller places found the money in just as great a measure. It was said that such stations as Glencoe issued 200 tickets; here, again, over 40 would be Presbyterians. If so, it would mean \$2,000 for such a place as Glencoe.

Let us contrast with this generous expenditure the amount given to our faithful pioneers on the Aged Ministers' list. Three times as much in Hamilton and six times in Toronto, by Presbyterians alone, for the Fair, as is given by the entire Western Section of the church for the Aged Ministers' Fund.

Now, no one grudges the money spent on an educational process such as the World's Fair undoubtedly was to observant people, but if this was possible to the Presbyterians, is retrenchment in the schemes necessary? What does retrenchment mean or reduction in the contribution to this truly worthy fund? Two items of income will, of necessity, be wanting this year, that from the Hymnal royalty and the extra amount received last year from arrears of rates, altogether about \$3,300. If the collections are not better than last year, then a reduction of \$43 from each annuitant will be necessary. Can we afford this? Can we contemplate a retrograde movement from the position so well taken by the committee last year? Surely not. And if retrenchment has to be made in any direction, do not let it be in the income of the veterans

of the church. But retrenchment is not necessary in our acknowledgment of God's claim upon us. It is sometimes the case, that while the schemes considered more important obtain a fair amount of attention, the Aged Ministers' Fund has been put off with a small trifle, after the main division of the funds has been made; or from the supposition that its necessities were not great, a small sum has been deemed sufficient. One line of action might, with profit, be followed here. Let Presbyteries at their January meeting strongly press that no vacancies be found under the heading of "Aged Ministers' Fund," in the statistics. Let congregations for this year reverse the order of their allocation of the money for the schemes, and for once do justice to our old men. We do not allow them to retire until they are seventy, if in health. The Old Testament economy contemplated an earlier retirement than this. We are careful to see that they are really ill before we put them on the fund. Then, in all honor, let us treat them well in their declining years. Where Missionary Associations exist, the presentation of the facts, no doubt, will lead to a better apportionment, and it is hoped this will very generally be the case. Where no Missionary Association exists, the collection is appointed for the third Sabbath in February—a time when, from the inclement weather and bad roads, small audiences are found in the rural districts, and consequently small collections. Last year over two hundred and fifty congregations gave no collection. Surely it is not asking too much that each congregation be requested to contribute something to this worthy fund.

Let every minister be sure that his congregation is well represented in the collection and send it in promptly.

There appears at present to be a wave of anarchist and socialistic violence reaching over most of the countries of Europe, and extending in a feeble way to the United States. The threatening letters sent to men high in public life, the assassination of Mayor Harrison, the affair at Santander and Barcelona, and last, the fiendish work of destruction attempted in the French Chamber a few days ago are evidences of one of those outbreaks of insane violence which recur periodically. It is difficult for us more cool-headed and cool-blooded Anglo-Saxons to conceive how men in possession of their reason, could allow themselves to be led to the commission of acts of such wanton, mad wickedness as that of Vaillant in the French Chamber, and similar though less terrible deeds attempted by others. Granting even that any persons are or could be guilty of crimes such as would warrant the use of the means of revenge employed by the anarchists, the innocent are equally exposed to danger and death with the guilty. It is difficult to discover exactly what these miscreants would have, but it is evident according to their programme society of any kind would be an impossibility. Hating whom they call tyrants, they are themselves the worst possible kind of tyrants. The only effect of their proceedings, which one would think the blindest of them might see, is, to band all men and governments against them and so to aggravate the so-called evils which madden them. The result of this last and worst anarchist crime appears likely to be to unite civilized governments in an endeavor to put down with a strong hand this common foe of all.

Books and Magazines.

The *Cosmopolitan* for December is largely taken up with accounts and views of the Fair in many different aspects. All that need be said of it is that its letterpress makes interesting and profitable reading of its kind, is a charm to the eye, while its illustrations are simply of exquisite beauty and delicacy. The *Cosmopolitan*, Sixth Avenue and Eleventh St., New York, U.S.

As frontispiece, a picture of Professor Henry Drummond and a suggestive article by him opens *Current Topics* for December. A symposium on the Parliament of Religions, a character sketch of Mayor Harrison, with many shorter articles, complete this number which contains a number of interesting illustrations, likenesses of Dr. John Henry Barrows, D.D., Mayor Harrison, Joseph Cook and others. *Current Topics*, 1025 Mason Temple, Chicago, Ill., U.S.

December's *Arena* contains a large number of important articles on such a variety of subjects that every reader should be able to find something suited to his taste. Some of the chief are these: *The Ascent of Life*; *Aims and Methods of the Higher Criticism*; *The Wonders of Hindoo Magic*; *Can the United States restore the Bimetallic Standard of Money*; *Rent, its Essence and Place in the Distribution of Wealth*; *Realism in Literature and Art*. *Reviews of Books of the Day* and several poems complete this number which begins volume ninth. The *Arena Publishing Company*, Boston, Mass.

The Family Circle.

GOLDEN HAIR.

Golden Hair climbed upon grandpapa's knee.
Dear Little Golden Hair! tired was she,
All the day busy as busy could be.

Up in the morning as soon as 'twas light,
Out with the birds and the butterflies bright,
Skipping about till the coming of night.

Grandpapa toyed with the curls on her head;
"What has my baby been doing," he said,
"Since she arose, with the sun, from her bed?"

"Pitty much," answered the sweet little one;
"I cannot tell so much things I have done—
Played with my dolly and feeded my Bun.

"And I have jumped with my little jump-rope,
And I made, out of some water and soap,
Buttles worlds! Mamma's castles of hope.

"And I have readed in my picture book,
And little Bella and I went to look
For some smooth stones by the side of the brook.

"Then I come home, and I eated my tea,
And I climbed up to my grandpapa's knee,
I'm jes' as tired as tired can be."

Lower and lower the little head pressed
Until it dropped upon grandpapa's breast;
Dear little Golden Hair! sweet be thy rest!

We are but children; the things that we do
Are as sports of a babe to the Infinite view,
That sees all our weakness, and pities it too.

God grant that when night overshadows our way,
And we shall be called to account for our day,
He may find it as guileless as Golden Hair's play!

And oh! when aweary, may we be so blest
As to sink, like an innocent child, to our rest,
And feel ourselves clasped to the Infinite breast.

—F. BURGE SMITH.

HIRAM'S MOTHER.

"Mother," said Hiram Wetherby, as he put the milk pails down on to the buttery shelf, "I've made up my mind to be married when the spring term closes."

The mother put the strainer in the pan and watched her son pour the foaming milk in it, but she did not say a word. There was a row of pans to fill and she moved the strainer from one pan to another until all were filled. Then she took the milk pails and the strainer out into the kitchen and washed them.

"I'm afraid this is a real knock-down blow to mother," thought the son, as he went out into the shed and hung his hat on the nail.

He had been trying all day to get up courage to tell his decision on a matter which had been agitating him for some time. He did wish his mother would say something, so he could talk it all over with her. But she did not speak until she sat down in her low rocker, and took up the gray sock she was toeing off.

"It seems sort of strange Hiram, that you've made up your mind to get married after we've got on so well together all these years. Now that you are past forty it seems as if we might have kept on as long as I live just as we've been living. You know I hate changes."

"Well, mother, I think we would both be happier if I had a wife. You know you are getting on in years and it is too hard for you to work as you have to, and you won't let me get any help for you."

"Hired help isn't good for anything these days; they're more bother than they are worth. I haven't made any complaints about the work, have I? I can't get about as spry as I used to, but I seem to get around after a while. I like to take my own time and my own way, without having anybody hurrying me, or interfering."

"I'm sorry you feel so set against my marrying, mother. I think it would be a great deal easier for you if I had a wife, and Letty is such a sweet girl that I know you would get along with her. You could go over to Aunt Ann's and make a visit, or down to Uncle Jacob's, and you wouldn't have to worry about things here for they would go right on just the same as if you were home."

"I never was any hand to go gadding about visiting, Hiram. I never found any place yet quite as good as my own home. Besides, Letty Sheldon couldn't do the work I

do, that little delicate thing of a school-teacher! If you were going to marry Matilda Bascom, that would be different. She is a regular driver with work."

"I could never love Matilda, as I love Letty. You don't know Letty, mother. Every one who knows her speaks in the highest terms of her. If she is a little delicate thing, she has managed that school at Ridgeland for two years without any trouble, and she is the only teacher that has stayed over a term or two there, you know. It is called the hardest school in the county."

"Managing a farm and managing a school are two entirely different things, Hiram."

"Well, mother, I am able to hire help, and live like folks, and I want to make life easier for the two women I love best on earth—my mother, and Letty Sheldon, whom I hope soon to call my wife."

"I shan't say anything against your marriage, Hiram. Of course you are old enough to do as you wish—only I wasn't looking for it, that's all."

Mrs. Wetherby took up her candle-stick with an injured look on her face, and putting a fresh candle in it, she said, "Good night, Hiram."

"The son got up and put his arms around his mother and kissed her."

"Good night, mother." He saw tears gathering in her eyes. "You know when I get married you will have a daughter. I've heard you say many times that you wished you had a daughter."

The mother made no reply and went to her room.

"I should think mother would be glad that I am going to be so happy," was her son's thought.

"And so you are going to marry Hiram Wetherby, Miss Sheldon," said the chairman of the school committee, when he gave the young teacher the check in payment of her services, during the school term just ended.

"Yes, Mr. Kimbark, that is what I have promised to do."

"We don't like to have you leave the school, for you are the best teacher we have ever had in this district. But we ought not to say anything against your getting married, if you want to, especially as you are going to do so well. Hiram Wetherby is one of the best young men I knew of, and is respected all through the county. But I am a little afraid it will be hard for you to get along with Hiram's mother. You see her life has been just bound up in that boy ever since his father died, twenty-five years ago. The old lady is considerably broken down now, but she was one of the smartest women I ever knew when she was in her prime. I hope she will give up to you when you go there and take things easy the rest of her life. But my wife says, 'Hiram Wetherby's mother isn't going to give up yet a while, if he does bring a wife there.'"

"I think Hiram's mother and I will get on quite pleasantly, Mr. Kimbark. I understand how she must feel about Hiram's getting married now as they have lived alone together so many years. I shall try my best to be a good, true, loving daughter to her."

"No doubt of that, Miss Sheldon, no doubt of that. You are a grand hand to make things go on smoothly anywhere. I congratulate Hiram's mother on getting such a sensible, well-balanced daughter, and I wish you much happiness in your married life."

When Hiram Wetherby came home with his wife, and said, "I have brought you a daughter, mother," there was not that cordial welcome given that Letty wished and hoped for. She felt that she was an innovation in the little family circle, and that Hiram's mother felt that she had come between her and her son, and marred the perfect love and understanding they had hitherto had. But she never spoke of her unhappiness to her husband. She tried to be the most loving, patient, pleasant wife and daughter, that it was possible for her to be. When she was sorely tried she went alone to her room and asked for grace and strength to do her duty to both of those for whose happiness she lived.

Mrs. Wetherby did not feel that she could give up the house-keeping to Letty, although she was proving day by day that she was fully capable of taking what was really a burden now to Hiram's mother. "I said I wouldn't give up and I won't," was the moth-

er's mental conclusion, when the thought suggested itself that it would be wiser to rest from the labors of household cares and duties.

"Mis' Wetherby, Mis' Wetherby!" called the washerwoman at the foot of the stairs, one morning six months after Hiram had been married. "Come down quick, your mother's fallen the length of them cellar stairs!"

Letty had heard a noise, but she thought it was somebody carrying vegetables to the cellar.

It had been an unusual trying morning to Letty. Washing days always were because Hiram's mother would insist upon doing more than she ought, and that tired and irritated her to a degree that made it harder for the daughter. Letty ran down stairs and found Hiram and his man bringing the mother up from the cellar. She was soon placed on the bed and the doctor sent for.

"I was afraid those berries were working," she said, "and I thought I'd go down and look after them."

"Why didn't you let me go, mother?" Letty asked as she bathed the blood off from a slight wound on the old lady's face.

"Well, I thought maybe you wouldn't know, dear, if they were working."

Hiram's mother had never spoken in such a kind tone of voice before. The doctor found that Mrs. Wetherby's hip was injured in such a way that, at her age, the probability was she would not be able to be around for some time.

"She's had to give up now, sure enough," said one of the neighbors; but Letty only felt pity for the dear old mother who could not bear to give up the duties she had faithfully done for so many, many years. It takes quite a while and a good deal of grace for folks to arrive at the conclusion that the time has come for them, in a sense, to be laid aside.

Letty's patient, loving ministrations were well appreciated. "You seem to know just what to do, Letty," the mother said one day when the gentle hand of her daughter was driving the pain away. "Is Hiram about anywhere? I would like to talk with you both."

"I want you to forgive me both of you, for being so selfish and so set in my way, I made life harder for you both instead of easier. I haven't done as I ought to by Letty, and I'm sorry. Somehow I felt that she had taken Hiram's love for me away, but there is mother love and there is wife love, and I ought to have considered it all. A man is much happier in life if he has a good wife, and that is the way the good Lord meant it to be. I'm glad that you didn't hear to me, Hiram, and that you were wise enough to marry Letty instead of Matilda. Matilda's so high strung we'd never got along at all. I've pattered around in my slow way and hindered you, Letty, lots of times when you wanted to get the work out of the way, and I know I've tried and vexed you very often with some of my set ways, but you've never spoken a quick or an unkind word to me, and you've tried your best to get along pleasantly with Hiram's mother. Thank you. It doesn't do for folks to be so independent as I've been, for something may come at any time to show us what frail, dependent creatures we are."

Years have passed by. Mrs. Wetherby gets about the house with the aid of a crutch, but at eventime a new light has come into her face. She is very happy. Everybody who goes to see her hears her tell what a wonderful woman her daughter Letty is; she doesn't know how she could possibly do without her. She is so glad Hiram is able to keep help, so Letty will never have to work as hard as she has done. Little grandchildren put their loving arms about her and give her sweet kisses, and are ever ready to do something for dear grandmamma. She has the sunniest room in the house, and her large print Bible is ever open on the stand by her easy chair. Her room is a veritable chamber of peace in which all the members of the household love to gather.—Standard.

The centre of each human personality is the individual conscience. The centre and life-spring of society is religion. If the fountain is pure, and sweet, and abundant, so will the streams be also. Exactly as true for the community, the city, the State, as for the individual, is the law of Christ: Seek ye first of all the Kingdom of God, and all other things shall be added unto you.—The Advance.

ANECDOTES OF FRANCIS PARKMAN.

Dr. Francis Parkman, the late historian, possessed an abundance of dry wit. Although diverging widely from the sparkling humour of Autocrat Holmes and Prince Lowell, both of whom were numbered among his dear friends, it was in its own way quite as forcible.

No historian ever yet had a book published, it is probable, that he did not receive numerous letters questioning the accuracy of certain of his statements. Parkman was no exception to the rule. He once wrote this brief reply on the back of a letter questioning his authority, which was sent him, and returned it to the writer:—

"This statement has been accepted as true by historians for the last fifty years. If you knew it to be wrong, you were culpable that you did not let the world know about it long before this."

When Lowell was young he was much given to sensational adventures. On several occasions he got up in the middle of the night and went to a cemetery, where he perched himself upon a tombstone, hoping in this way to find inspiration for a poem. Parkman told him that he would get more rheumatism than inspiration.

The historian had a strict idea of justice. A friend met him one day walking along the street leading a street boy with either hand.

"What in the world are you doing, Parkman?" asked the friend.

"I found that Johnnie here had eaten all of the apple, instead of dividing with his little brother. I am going to buy another for the younger boy, and make Johnnie watch him while he eats it."

When Francis Parkman was only fifteen years old he had chosen his career. He was a mere stripling when he was graduated from Harvard. "I want to write something that will live," he declared. And he did.

During his college career he spent ten weeks around Lake George. He was very tired one afternoon, having walked many miles along a country road, when a farmer alone in his buggy overtook him. The grizzled old fellow passed him by without so much as a nod. Parkman halted him and asked for a ride. He moved along on his seat and made room for Parkman, who offered to pay him for the favour. The old fellow straightened up a little and said, sharply:—

"When I get so mean as that I'll walk myself, young man." Then he changed the subject. "You're from the city, eh? You fellers have an easy time of it. You can make money as easy as rollin' off a log. I can't understand it."

Then the old man was silent, and Parkman was thoughtful.

"Don't you get along well?" Parkman asked.

"No. I've been trying to pay off the mortgage on the farm for the last ten years. Couldn't raise enough money for the interest this time. I've just been to see Jones about it, and he's going to foreclose to-morrow. I kin stand it, but it's pretty hard on ma. She sets such a sight by the old place. But that ain't your bizness, stranger"—the old man wiped his sleeve across his moist eyes—"gee-up, Dobbins."

Parkman remained all night at the farmer's house. The next day he bought the mortgage from Jones, and better luck overtaking the mortgagee he was enabled to retain his home, and in the course of time to pay off the debt.

It was in 1846 that Dr. Parkman visited the remote West and gathered material for the most charming of his books, "The Oregon Trail." He described his guide during this trip, Lewis Goodkins, a genuine backwoods Yankee, in these words: "Goodkins did not lack brains, but for obstinacy, coarseness, self-sufficiency, arrogance, an unwavering eye for the main chance and a few other trivial drawbacks, he might have been a good fellow."

Dr. Parkman lived among the Indians of the Black Hills for many weeks, partook of their fare, joined in their hunting excursions and medicine dances. Not until he had mastered every detail and characteristic of Indian life did he feel himself capable to enter upon the work of his life, the history of the French and Indian wars. The hardships he underwent in the Black Hills resulted in his being taken very ill while among the Indians. Although sick, near unto death, he insisted that the chief assist him to mount his horse and accompany him to the borders of civilization. The chief obeyed and muttered many times during their journey, "Pale-face make heap great warrior."—Boston Home Journal.

Our Young Folks.

WORK AND PLAY.

When the fish is brought ashore,
And the boat is at the quay :
When the nets are hung to dry,
And the light has left the sea ;
When our toiling men and boys
Well have earned a time to play,
Then the workers with light heart
Laugh a pleasant hour away.

When the women's busy hands
Heavy household tasks complete ;
When the tiresome worry ends,
And the home is clean and neat ;
When the children gather round,
Lessons learned and duty done,
Then to young and old alike
Comes the time for rest and fun.

In the plan of human Life,
Toil should yield betimes to play ;
Though our Father bids us work,
He is glad to see us gay ;
Glad to give us simple joys,
Glad to see us taking rest :
Not all labor, not all sport,
But a part of both is best.

—JESSIE M. E. SAXBY.

ALONE ON A SINKING SMACK.

A (TRUE) STORY FOR BOYS.

A touching story is told of a boy named Lill, who was on board the Brixham smack Ruby when she was run into. Lill, who is 14 years of age, told his rescuers that when the collision occurred it was very dark, with a misty rain and strong wind from the southwest. The boy tried to get on board the barque, but was knocked back senseless on to the smack's deck. When he came to all was still. He called for his uncle (who formed one of the crew), but got no answer, and after searching the cabin realized that he was alone on a wreck, perhaps slowly sinking. He had a good cry, and then set to work at the pump. The rizenmast was broken off under the deck, and the water was running down the hole. This he covered up as well as he could, and pumped away again. About 2.30 the following morning he observed a steamer's lights, and he kindled a flare-up light in the hope of drawing the attention of the lookout. But the steamer passed along, giving no sign, and leaving the despairing boy to his fate. After another good cry he again manned the pump, and at daybreak saw another steamer approaching. Fearful that this one would also miss seeing the smack, the little fellow got an axe and chopped through the trawl warp, so that the smack would drive towards the track of the steamer, and again resumed his station at the pump. The steamer proved to be the Desideratum, and, although there was a high wind and short choppy sea, the boat was launched, the skipper and chief engineer going in her. They could see the little fellow still pumping away, and the boy's belief in the pump saved his life. As the boat drew near Mr. Rust saw the boy mount the rail of the smack and prepare to jump into the sea. Captain Rust, however called, "Don't jump. You are sinking ; go to the pump." The boy at once obeyed, and was still pumping when the boat got alongside.

MAMMA'S LITTLE STORY.

"I don't want to go to church," said little Amy, looking discontentedly at the fur-trimmed coat and cap and the little dogskin gloves : "I want to stay at home and play with Dora Cora Water-pine."

Mamma looked sad. Of course Amy must go to church, but she did not want to make her go unwillingly ; it seemed strange and ungrateful for anybody to go to the house of God with a lagging step and an unwilling heart.

"I am sorry you don't want to go," said mamma ; "I had a little story to tell you on the way."

"Oh, have you, mamma?" said Amy. "Well, I believe I do want to go," and on went the snug wrap and cap, while ten little fingers wriggled themselves quickly into the ten places made for them.

The church was in the village, half a mile away, so mamma had time for quite a story while they walked across the snowy fields. I didn't hear the story, so I can't tell you all the things that happened to the heroine, but I know she was one of a large family, and lived in a beautiful house, and had a dear, kind Father, who loved her devotedly, and gave her everything that it was safe and good for her to have ; indeed, He gave her more than some of His other children, and far more than she deserved to have.

"But why didn't she deserve to have it, mamma?" interrupted Amy ; "wasn't she a good little girl?"

"I hope so," said her mamma, doubtfully ; "but I have one very strange story to tell you about her : when the other children gather around the Father to thank Him for the new gifts He was constantly giving them, this little one wanted to go off and amuse herself, and not thank Him at all!"

Amy looked startled. "Do you mean?"—she began to ask, but they were at the door of the church, and mamma only smiled silently at her as they went in.

The meaning must have come to Amy while Mr. Frost was preaching, for she asked no more questions, but giving mamma's hand a squeeze, on the way home, said, "I thanked Him too, mamma."—*Presbyterian Witness.*

SOCIETY AND THE COLLEGE GIRL.

Too often the college girl feels out of touch socially, writes Anna Robertson Brown, in the fourth paper of her admirable series of papers on "The Girl Who Goes to College," in the October Ladies' Home Journal. It is hard for her to find her exact place. Yet the College woman, of all others, should be a leading social power, since she ought to be able to add much to current life. There is also a vital responsibility involved, for a college girl not only returns, in some instances, to a home where social leadership is hers by right, but when she marries, her husband is, in many cases, a man of distinct prominence and wide influence, and she should be adequate for the new position which she holds as his wife.

The social difficulties of college girls usually arise from one of two causes. In a few cases they do not care for society, and scorn it outright ; others do care for it, but are so alarmingly earnest, and (from the ordinary point of view) so intimidatingly learned, that they are somewhat unmanageable socially ; between them and the world at large there is an awkward constraint. The girls of the first sort are making a serious mistake personally. More than that they are selfishly casting discredit on their training, and are making life hard for all other college girls. One unkempt, brusque, eccentric college graduate does more harm to her college than many of her delightful classmates together can do good.

SPEAKING SLIGHTLY OF WOMEN.

When a young man habitually speaks slightly of women one may feel reasonably sure that a moral blight rests upon his own character. A scathing rebuke was once conveyed to a man of this class, who, at a public dinner at which no ladies were present, was called to respond to the toast, "Woman." He dwelt almost entirely upon the frailties of the sex, claiming that the best among them are little better than the worst, the chief difference being in their surroundings. At the conclusion of his speech one of the guests arose and said, "I trust the gentleman in the application of his remarks refers to his own mother and sisters, not to ours."

This young man in his low estimate of women unconsciously verified a sententious saying by the author of "Youth": "The criterion of a man's character is not his creed, religious, intellectual or moral ; it is the degree of respect he has for women."

As a contrast to the light and flippant tone in which too many young men of the present day speak of the other sex is the noble tribute from an eminent clergyman, who says : "I am more grateful to God for the sense that came to me through my mother and sisters, of the substantial integrity, purity and nobility of womanhood than for almost anything else in the world."—*Congregationalist.*

THE GRIPPE EPIDEMIC.

A SCOURGE MORE TO BE DREADED THAN CHOLERA.

Medical Science, Powerless to Prevent its Spread—It is Again Sweeping Over Canada with Great Severity—How its Evil Effects Can Best be Counteracted—Only Prompt Measures Can Ensure Safety.

It is stated on high medical authority that an epidemic of la grippe is more to be feared than an outbreak of cholera. The latter disease can be controlled, and where sanitary precautions are observed the danger can be reduced to the minimum. But not so with la grippe. Medical science has not yet fathomed its mysteries, and is powerless to prevent its spread. Three years ago an epidemic of la grippe swept over this country, leaving death and shattered constitutions in its wake, and now once more it has appeared in epidemic form ; not so severe, perhaps, as on the former occasion, but with sufficient violence to cause grave alarm, and to warn the prudent to take prompt measures to resist its inroads.

When, a few months ago, it was announced that cholera had broken out in Grimsby, one of England's important seaports, it was feared that it would reach this continent, yet this once dreaded scourge was checked and exterminated with a loss of not more than half a dozen lives. That la grippe is more to be dreaded than cholera is shown by the fact that in London last week upwards of an hundred deaths were due to this trouble, and medical science is powerless to prevent its spread, and can do nothing more than relieve those stricken with the disease. At the present moment thousands of Canadians are suffering from la grippe and the misery it is causing would be difficult to estimate. Even when the immediate symptoms of the disease disappear it too frequently leaves even the most robust constitution shattered. The after effects of la grippe are perhaps more dangerous than the disease itself, and assume many forms, such as extreme nervousness, distressing headaches, pains in the back, loss of appetite, depression of spirits, shortness of breath on slight exertion, swelling of the limbs, an indisposition to exertion, a feeling of constant tiredness, partial paralysis and many other distressing symptoms. In removing the after effects of la grippe, or for fortifying the system to withstand its shock, no remedy has met with as great success as Dr. Williams' Pink Pills. They rebuild the blood, restore shattered nerves, and place the sufferer in a condition of sound health. In proof of these statements we produce a few letters speaking in the strongest and most positive terms as to the value of Dr. Williams' Pink Pills in cases of la grippe or influenza.

Mr. George Rose, Rednersville, Ont., says :—"I am well to-day and do not hesitate giving Dr. Williams' Pink Pills the credit of saving my life. I had three attacks of la grippe and was so reduced in flesh and strength I could hardly stand alone. I had no appetite. I could not sleep because my legs and feet became badly swollen and cramped. The pain was at times so violent that I could not refrain from screaming, and I would tumble about in bed and long for day to come. If I attempted to get up and walk I was apt to fall from dizziness. I took medicine from the doctor, but it did not help me, and I was so discouraged I did not think I could live more than a few months, when one day I read in the paper of the cure of a man whose symptoms were like mine. I sent for a box of Pink Pills, and by the time it was gone there was an improvement. I continued the use of the pills, found that I could now get a good night's sleep, and the cramps and pains—which had formerly made my life miserable, had disappeared, and I felt better than I had in four years. I know that it was Pink Pills that brought about the change, because I was taking nothing else. I have taken in all seven boxes, and I feel as good now as I did at forty years of age."

Capt. James McKay, Tiverton, N.S., says :—"I had la grippe about three years ago and that tied me up pretty well. I wasn't fit to take charge of a ship, so sailed south as far as Milk River, Jamaica, as nurse for an invalid gentleman. The weather was simply melting, and I used to lie on the deck at night, and in my weakened condition got some sort of fever.

When I reached home I was completely used up and continued to get worse until I could hardly move about. At times my limbs would become numb with a tingling sensation as though a hundred needles were being stuck into me. Then my eyesight began to fail. It was difficult for me to distinguish persons at a distance. My face became swollen and drawn, and my eyes almost closed. The doctors could do nothing for me. At this time the statement of a man down in Cape Breton came to my notice. He attributed his cure to Dr. Williams' Pink Pills, and I thought there might be a chance for me. I began the use of Dr. Williams' Pink Pills and soon found that they were helping me, and their continued use put me on my feet again, and I went to work after months of enforced idleness, to the great astonishment of my acquaintances, who never expected to see me around again. I feel it my duty to advise the use of Pink Pills by people who are run down or suffer from the effects of any chronic ailment. They saved my life, and you may be sure I am grateful."

John W. Poothe, Newcombe Mills, Ont., says :—"Words cannot express the gratitude I feel for the great good I have received from the use of your Pink Pills. I had my full share of la grippe and it left me in a weak and debilitated condition. My nerves were unstrung and I was unable to hold anything such as a saucer of tea in my hands without spilling it. I had terrible pains in my head and stomach, and although I consulted a good physician I derived no benefit. I made up my mind to use your Dr. Williams' Pink Pills, and I now look upon the decision as an inspiration, so great is the benefit I have derived from the use of this marvelous remedy. My pains have vanished, my nerves are strengthened, and I am feeling better than I have done before in years."

Mr. W. A. Marshall, principal of the Clementsport, N.S., Academy says :—"I had a bad attack of la grippe which left me weak, nervous and badly used up. I suffered almost continually with terrible headaches, backache and pains through the body. I tried many remedies without receiving any benefit until I began the use of Dr. Williams' Pink Pills, and the use of seven boxes has made me feel like a new man, as I am now as strong as I was before my sickness. I can heartily recommend them to others so afflicted."

Mr. B. Crouter, Warkworth, Ont., brother of Rev. Darius Crouter, who some years ago represented East Northumberland in the House of Commons, says :—"Two years ago I had an attack of la grippe which nearly cost me my life. My legs and feet were continually cold and cramped, and I could get little or no sleep at night, and you can understand what a burden life was to me. One day I read of a remarkable cure by the use of Dr. Williams' Pink Pills, and I made up my mind to give them a trial. When I began using the Pink Pills there was such a numbness in my feet that I could not feel the floor when I stepped on it. As I continued the use of the pills this disappeared ; the feeling returned to my limbs, the cramps left me, I felt as though new blood were coursing through my veins, and I can now go to bed and sleep soundly all night. When I get up in the morning instead of feeling tired and depressed, I feel thoroughly refreshed, and all this wonderful change is due to Dr. Williams' Pink Pills. I believe Pink Pills have no equal for building up the blood, and I strongly recommend them to all sufferers, or to any who wish to fortify the system against disease."

Scores of other equally strong recommendations might be quoted, but the above will suffice to prove the undoubted efficacy of Dr. Williams' Pink Pills in removing all the evil effects of la grippe or influenza, and those who have in any degree suffered from this dangerous malady should lose no time in fortifying the system by the judicious use of Pink Pills. They are the only remedy that strike at the root of the trouble and thoroughly eradicate its bad effects. Ask for Dr. Williams' Pink Pills and do not be persuaded to try something else. Sold by all dealers or sent by mail, post paid, on receipt of 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.



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References by permission.—Mr. Jas. Allison Treasurer Cookes Church, Toronto; Mr. John Duncan Clerk of Sessions, Knox Church, Toronto.



A Common Error.

Chocolate & Cocoa are by many supposed to be one and the same, only that one

is a powder, (hence more easily cooked,) and the other is not.

This is wrong— TAKE the Yolk from the Egg, TAKE the Oil from the Olive, What is left?

A Residue. So with COCOA.

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Ministers and Churches.

The Rev. W. G. Jordan, B.A., of Strathroy, is suffering from an attack of la grippe.

A call from "Knox" Church, International Bridge, to Rev. J. H. Courtenay, has been declined by him.

The many friends of the Rev. Dr. Jackson will be pleased to learn of his recovery from his recent illness.

Rev. Dr. Grant, of Orillia, conducted anniversary services and lectured on "Misplaced Men" in the Presbyterian church, Christie, near Dundas, recently.

Rev. Mr. Johnston lately occupied the pulpit of St. Andrew's church, Ottawa, to which church he has received a call. The Ottawa papers speak highly of the sermons.

The Rev. Dr. Sexton will preach the anniversary services at St. Andrew's church, Carleton Place, on Sunday, January 7th. These services were conducted by Dr. Sexton last year.

At a meeting held in Knox Church, Gravenhurst, on Tuesday evening, the 12th December, it was heartily and unanimously decided to extend a call to Rev. L. Perrin, B.A., of Pickering.

The congregation of St. Andrew's, Campbellton, pastor Rev. A. F. Carr, recently contributed \$700 towards the liquidation of the debt on their new church, and expect soon to pay the remainder.

Rev. M. N. Bethune delivered an address at Gamebridge on Sunday afternoon, 10th inst., in the interests of the plebiscite campaign. His subject was "Does prohibition prohibit." He dealt with the subject very forcibly, and showed beyond a doubt that prohibition does prohibit.

Rev. J. McAlpin, of Chatsworth, preached an edifying sermon and dispensed the communion in the Presbyterian church, Flesherton, on Sabbath 10th inst., while the pastor, Rev. J. Wells, occupied Mr. McAlpin's pulpit and preached anniversary sermons to the Chatsworth congregation.

The induction of the Rev. Mr. Eadie to the pastorate of the Presbyterian congregation at Point Edward, took place in the church on the appointed day. There was a very large attendance. The congregation was addressed by the Rev. Mr. McKinnon, after which the Rev. Mr. Haigh preached. The newly inducted minister was addressed by the Rev. Mr. Cuthbertson.

The members of the A.O.U.W. observed the anniversary of the Order by attending divine service in a body in the Presbyterian church, Flesherton, Sabbath, 17th inst. Rev. John Wells, pastor, preached an intensely practical and appropriate sermon to the brethren, while there was also ample spiritual food for the quickening and edification of the full congregation present.

Rev. Wm. J. Clark, pastor of the First Presbyterian Church, London, moderated recently in a meeting of the London East congregations, when it was decided to tender a call to Rev. D. Robertson. The matter comes before the Presbytery on Jan. 8th, when the church will be represented by Messrs. Chesbrough, Parkins, Reid and Forsyth. Mr. Robertson is at present assistant to Rev. Mungo Fraser, D.D., at Knox Church, Hamilton.

The Presbyterian ladies held a social in the manse of Mount Pleasant lately, which was quite a success. The supper was delicious, the waiters attentive, and the people appreciative. The programme was varied. There was an address on natural science, giving some of the late discoveries in astronomy, by means of the telescope. Then, by way of variety, one on missions, which led the way for temperance and the plebiscite, which, interspersed with music by the choir, and some recitations and readings by the young people, made an interesting programme.

The new church at St. Anne, Kankakee, Ill., was dedicated December 3, with appropriate services. The entire building will accommodate six hundred persons. The town is one of the important fields of the Chicago Presbytery. The field was originally made up by French Catholics from Canada. It is now a strong Presbyterian community. Too much credit cannot be given the pastor, Rev. P. Bondreau, who was untiring in planning for it, and who showed his usual good judgment in the management of it. At its dedication, the first work was to clear off a debt of \$1,340 of a building costing \$9,000. While the day was inclement, it did not take long to announce that \$200 more was secured than the required amount. The pastor has been with this people nearly twenty years, and if we are to judge from his present popularity he will surely be with them over twenty years more.

Ten years ago the Rev. R. J. Beattie was installed as pastor of Knox Church, Guelph, and this meeting was arranged as a recognition of the successful work of that period. Rev. Mr. Hartley opened the meeting with prayer. Rev. Dr. Torrance, who presided at the meeting ten years ago, was asked to occupy the chair at the meeting. He referred in flattering terms to Mr. Beattie's work as a pastor, leader and preacher of the Gospel. The congregation had grown to be third largest in the Presbytery, the two Galt churches taking first and second places. Provision has been made for the church debt, and the missionary contributions had been largely increased. The number of members received during the ten years was 715. Congratulatory addresses were delivered by several ministerial brethren present. The pastor, in closing the meeting, thanked all for their great kindness during the past ten years. All present were greatly pleased with the entire proceedings.

The dedicatory services in connection with the new St. Andrew's church, Stirling, recently built by the Presbyterian congregation, took place on Sabbath, Nov. 26th. Rev. Dr. Grant, of Queen's

University, Kingston, would have preached morning and evening, but owing to illness, being unable to be present, he sent in his place Rev. Dr. Smith, of Kingston. The rev. gentleman took for his text the 1st verse of the 122nd Psalm. Referring to the church building in which they were now assembled, he said that it was the most beautiful and chaste church he had seen, without exception. The house built for the Lord, however, did not constitute the church. The church of the living God was within the human heart, and a God-loving and God-fearing people formed the church. In the afternoon, Rev. T. W. Jolliffe, of Campellford, preached an excellent sermon; and in the evening Rev. Dr. Smith again preached. The congregations at all the services were large, the house being crowded both morning and afternoon, and in the evening numbers were unable to gain admission. On Monday evening the ladies of the congregation served a sumptuous dinner, both the Masonic Hall and the Music Hall being used for that purpose. There was a very large attendance at both places. It had been threatening rain during the day, and soon after dark a drizzling rain commenced, which increased in violence, the church, in spite of unfavorable weather, being well filled, and able addresses were given by Revs. J. Moore, S. Childerhose, Mr. Black, Dr. Smith, J. MacFarlane, J. A. Jewell, and Wm. Spencer. Good music was also rendered by Mr. Kelly, of Toronto, who gave three solos, Mr. and Mrs. Blackly, who gave a couple of duets, and Miss Conley a solo. The ladies of St. Andrew's, mindful of the comfort of the worshippers, have placed a rich, warm and cosy-looking carpet upon the entire auditorium of the church, choir loft and vestry. Involuntarily placing our hand upon one of the pews, we discover that they are not only substantial but also highly polished and really beautiful. Casting the eye forward, we see that the design of pulpit, chairs and communion table is in keeping with the beauty of the building, and in harmony with the style of its architecture. The total cost of the building and all expenditure connected therewith is \$6,400.

OBITUARY.

The Rev. J. Charles Quin, of Port Dover, Ontario, died at his residence there of apoplexy, on Nov. 28th, 1893, in the 78th year of his age. Mr. Quin was born in the county of Armagh, Ireland, in the year 1815. A son of the manse, he was educated for the ministry and licensed to preach by the Presbytery of Armagh in 1840. He laboured for four years in the Presbyterian Roman Catholic Mission in Ireland, then for two years, he, at the request of the Free Church of Scotland, preached in Scotland. The Free Church then commissioned him as their missionary to Canada. And arrived about Christmas, 1847, he travelled and preached through several Presbyteries, especially in Ontario, and in 1850 accepted a call and was ordained by the Presbytery of Montreal over the united congregations of Cornwall and Osnabrock which he had just organized. To these he devoted his Sabbaths, but spent his week days in travelling through the adjacent country. At the end of eight years, he saw as the result largely of his labours, nine congregations formed and almost all self-sustaining. For about ten years he was pastor at Kempville. Thereafter he crossed the lines at the earnest solicitation of the late Dr. Lord, of Buffalo. For a time he was connected with the Presbytery of Lima; and in 1872, he was transferred to the Presbytery of Buffalo, of which he was a member at the time of his demise. He was honorably retired from the active ministry in 1873, on account of enfeebled health and advancing years. Mr. Quin leaves to mourn his death a widow and one son, Charles Willis Quin, of New York, assistant manager of the Prudential Life Insurance Co.; also a daughter, the wife of Rev. J. A. F. McBain, D.D., pastor of the First Presbyterian Church of Providence, R.I. "Blessed are the dead who die in the Lord."

PRESBYTERY MEETINGS.

The Presbytery of Minnedosa met at Portage la Prairie during the Synod week, the main business being the discussion of Home Mission work. Owing to the scarcity of missionaries the work in the Presbytery has suffered severely. Several important fields have been without supply since the month of September, when the half-yearly changes took place. Two or three are still vacant. Owing largely to the smallness of the price offered for produce, the finances in several instances are not satisfactory, a considerable amount of arrears being due to those who have rendered efficient service, and who can ill afford to want the money. It is hoped that all interested will do their utmost to bring about a better state of things, and especially that those missions in arrears will make every effort to meet their obligations, and thus leave the way open to the satisfactory carrying on of the work in future.—Thos. Beveridge, Clerk.

Sarnia Presbytery met at St. Andrew's church, Sarnia, on Dec. 12th, for the transaction of business. The Rev. J. McKinnon presided. The clerk, Rev. G. Cuthbertson, reported that the Rev. Mr. Hardie, of Ayr, had declined the call from Petrolia. Rev. Mr. Findlay and R. Aylward were asked to sit with the Presbytery. The Rev. H. Currie gave in a report of the position of augmented congregations. There was considerable discussion on the state of affairs at Corunna and Mooretown. After dealing with other items of business, the Presbytery adjourned to meet at Point Edward in the afternoon. At two o'clock the Rev. Mr. Haigh, of W. Adelaide and Arkona, opened the service by preaching an able and vigorous sermon on The Conquering Christ. The clerk stated the circumstances which had led up to the call of the Rev. Mr. Eadie to Point Edward. Mr. McKinnon conducted the induction service, Mr. Cuthbertson addressed the minister, and Mr. Jordan gave a short address to the people.

The Presbytery of Bruce met at Walkerton on Dec. 12. Mr. Fitzpatrick was appointed Moder-

ator for the next half year and presided. Mr. Johnston reported having moderated in a call from Pinkerton and West Brant in favor of Mr. George McLennan, late of Camlachie. The call was put into Mr. McLennan's hands and accepted. The induction was appointed to take place at Pinkerton on Dec. 26 at 2 p.m. A call from North Bruce and St. Andrew's Saugeen, to Mr. Hector McQuarrie, recently of Wingham, was sustained and ordered to be forwarded to Mr. McQuarrie. Conditional arrangements for the induction at North Bruce on Jan. 4th, 1894, at 1 p.m., were made. Rev. Dr. James tendered his resignation of the charge of Knox church, Walkerton, stating that, on account of his advanced age, and the largeness of the congregation and parish, he did not feel able for the work that should be done; and asking the Presbytery to take the usual steps to have his resignation considered and acted on at the next ordinary meeting in March. It was resolved to cite the session and congregation to appear at next meeting, and in the meantime a deputation, consisting of Messrs. Tolmie and Johnston, was appointed to visit the congregation and confer with them anent the resignation. In answer to the remit on the proposed new hymnal, the Presbytery considered it unwise to make any additions at the present time and recommended that the psalms and paraphrases should be kept entire. On motion of Mr. Johnston, the following motion was unanimously adopted:—"That this Presbytery views with pleasure the continually increasing interest in the cause of temperance, and in view of the opportunity to be given to the community at the approaching plebiscite to express their approval of such legislation as would tend to the complete abolition of the liquor traffic, would urge upon all Christian electors to embrace the privilege of casting their ballots in favor of total prohibition."

The Presbytery of Saugeen met in Clifford, Dec. 12th. An extract minute of the Presbytery of Sarnia was read, intimating that Mr. Pritchard had declined the call to Fordwich and Gorrie. The congregations of Holstein and Fairbairn were granted leave to mortgage their manse property to the amount of \$1,100. Mr. Aull reported that he had visited Cedarville and Esplin, also Drayton, anent grants from the H. M. fund. Mr. Aull further recommended an exchange of pulpits as the best method of bringing the different schemes of the church before the congregations. The exchanges recommended by him were agreed to, the ministers exchanging to fit the Sabbath most suitable for themselves. Messrs. Thom and Edmison were appointed to meet with Drayton congregation on the day of their annual meeting to give advice and encouragement; Messrs. Ramsay and Munro were appointed to make arrangement for Dr. McKay's visit to the Presbytery. Mr. Stewart laid on the table a hearty and unanimous call to the Rev. A. B. Dobson, of Esson and Willis church, Oro, Presbytery of Barrie; salary, \$800 per annum and manse. The call was sustained and the clerk instructed to forward it, with relative papers, to the Presbytery of Barrie. Mr. Stewart was appointed to prosecute the call. Conditional arrangements were made for induction on the 13th Feb. next. Mr. Munro, on behalf of the committee appointed to bring in a resolution anent evangelistic services, presented the following report, which was adopted:—"Your committee would recommend that sessions and ministers take into serious consideration the propriety of conducting a series of continued services with a view to more earnest and importunate prayer and the presentation of the Gospel to the people; and further, we would recommend that such services be conducted under the control of the pastor and session, and through the agency of the regular ministry and our Christian people." The Rev. John Morrison tendered his resignation of the pastoral charge of Cedarville and Esplin on account of impaired sight. It was agreed to cite the congregations to appear for their interest

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in Mount Forest, 16th Jan., at 2 p.m. Mr. Ramsay read a carefully prepared report on the state of religion, which was received and adopted. There was presented and read a report of the Presbyterian W.F.M.S., which also met in Clifford same day. It was moved by Mr. Ramsay, duly seconded and carried, that the Presbytery, having listened with great pleasure to the report of the Presbyterian W.F.M.S., from which it appears that there are now fourteen Auxiliaries and six Missions Bands with a membership of about 390, within our bounds; that they have contributed this year to Foreign Missions a sum of \$610.33, being an increase of \$94.65; and have sent to the North West for use among the Indians, clothing valued at \$564.95, being an increase of \$214.63; hereby records its sense of the great importance of the work in which the ladies are engaged, tenders its congratulations upon the success of their operations, and extends its hope that they may go on and prosper until among the multitudes of women in lands still heathen there may be none who have not heard the glorious Gospel of Jesus Christ. There was a public meeting in the evening in connection with the W.F.M.S., which was well attended, when Mr. McKellar, on behalf of the Presbytery, and Mr. Ramsay on behalf of the Society, gave able and instructive addresses on Foreign Missions.—S. Young, Clerk.

The Presbytery of Ottawa met on the 12th inst. to present an address of welcome to His Excellency the Earl of Aberdeen—the new Governor-General of Canada. The members assembled in Bank Street Church whence they proceeded at noon to the Government House. Those present were: the Rev. Chas. A. Doudiet, Moderator, Rev. Dr. Moore, Rev. Dr. Armstrong, Rev. Dr. Campbell, Rev. M. H. Scott, M.A., Rev. E. F. Seylaz, Rev. R. E. Knowles, B.A., Rev. A. McGregor, B.A., Rev. R. Whillans, M.A., Rev. J. L. Gourley, Rev. T. W. Winfield, and Rev. Jas. H. Beatt; Messrs. George Hay, Wm. Kerr, A. Devinney, C. Dewar, J. I. Byrnes and J. Keane. The Rev. Dr. Wardrope, of Guelph, who was present, accompanied the Presbytery as a corresponding member. Arrived at Rideau Hall, the Presbytery was graciously received by His Excellency and Lady Aberdeen, when the following address was presented and read by the Moderator, the Rev. Chas. A. Doudiet: To His Excellency the Right Honourable Sir John Campbell Hamilton Gordon, Earl of Aberdeen, Viscount Formentine, Lord Haddo Methlic and Tarves, Baronet of Nova Scotia, Governor-General of Canada.—We are directed by the Presbytery of Ottawa to assure your Excellency of the loyalty of our people and ourselves to her Majesty's person and government, and our great satisfaction that it has pleased our beloved Sovereign to select as her representative in the Dominion a statesman whose public services command the confidence of the people of this portion of the empire, and whose Christian character is so eminently fitted to adorn the high position to which you have been called. The Presbytery of Ottawa as a portion of the Presbyterian church in Canada, claim to represent a branch of the Church of Christ with which your Excellency's ancestry has long been connected, and with whose history the house of Aberdeen, as one of the great families of Scotland, will ever remain identified. Highly appreciating as we do the priceless blessing of civil and religious liberty, which is our birthright as British subjects, we cannot forget that this splendid inheritance was won for us in a large measure by the fidelity and sacrifices of the brave men in the fatherland, and we rejoice to have among us one who claims descent from such heroic ancestry. Knowing that the fear of God lies at the foundation of all true and enduring national prosperity, it is the aim of our church to mould the people into loyal subjects of her Majesty. In this, we know, we have your Excellency's cordial support. In the name of the Presbytery, we respectfully request your Excellency to accept this copy of the minutes of the meeting of the General Assembly held in June last, which contains in brief compass a good exhibit of the strength of our church and her work in all departments during the year 1892. We pray God to make your Excellency's administration of the affairs of Canada a blessing to the whole country and the means of strengthening the many ties which

bind us to the Throne, and that both Her Excellency Lady Aberdeen and yourself may be greatly rejoiced by the success of your efforts for our good. In the name and by the authority of the Presbytery of Ottawa, (signed) Chas. A. Doudiet, Moderator, Jas. H. Beatt, Presbytery Clerk.

HIS EXCELLENCY'S REPLY.

"Mr. Moderator and gentlemen," said the Earl of Aberdeen in reply, "I beg you to accept my best thanks for this address, in which you express in dignified and graceful language your deep loyalty to the illustrious occupant of the Throne and your hearty greetings to Her Majesty's representative. Such a welcome from such a source cannot fail to be a gratification, and ought to be an encouragement. I appreciate also your thoughtful allusion to my ancestry. You doubtless refer, amongst others, to Baillie of Jarviswoode (himself a descendant of John Knox), from whom, on the maternal side, I claim descent. He was a man who took a noble part in that struggle for civil and religious liberty which most members of the Presbyterian Church regard with pride and gratitude. Nor do I wish to disguise the fact that another ancestor of mine at about the same period took no small share in the public affairs of those times, but on the opposite side to that on which Baillie was ranked. That such was the case is sufficiently indicated by the fact that a transept of the ancient cathedral of St. Giles in Edinburgh was, until quite recently, known by the name of 'Haddo's Hole,' referring to the fact that Sir John Gordon, the Laird of Haddo, after enduring the siege of my ancestral home by the forces of the Covenanters, was captured, and for convenience, or perhaps with the idea that it would be for his own benefit, was imprisoned in the old church, which, I am sorry to say, he only left when he was led out to execution. I do not know whether it was owing to the counter-balancing influence of such heredity that I am indebted for a readiness to look on both sides of a question. At any rate, I have had ample opportunity for the cultivation of an impartial and comprehensive attitude of mind in regard to ecclesiastical matters, owing partly to the fact having from boyhood usually spent half the years of my life in England and half in Scotland, my experience and associations have been almost equally divided between the English and the Scottish churches, though of course my territorial connection is chiefly with the latter; and by a happy circumstance Lady Aberdeen's experience has been altogether of the same kind. The practice of attending the different churches in the two countries is, of course, not uncommon, though to some people it may seem strange. I want to quote a high example of the usage, we have only to recall the fact that Her Majesty the Queen when in Scotland has invariably attended the ministrations of the Scottish Church, and when in the southern part of the kingdom those of the Church of England." Turning to the work of the Presbyterian Church in Canada His Excellency acknowledged the important work it performed, its vast opportunities and the importance of its position. Much of this vigour could safely be attributed to the happy union of the various branches of the Presbyterian body—a union largely promoted by the just and considerate attitude of the Church of Scotland at home. His Excellency then alluded to the importance of the Home Mission work, and in this connection recounted his and the Countess of Aberdeen's experience "in a remote but charming part of British Columbia" when they attended a school house service conducted by a minister who had ridden thirty five miles through the night, to officiate. "It was a beautiful morning," said His Excellency, "and we have always retained a vivid impression of the scene. The horses and the various vehicles were tied to the trees, while the farmers were grouped around the church in quiet conversation, and their wives and families were preparing to take their places in the church; and when all was ready, without any formality the service was commenced. I cannot profess to be able to recall the substance of the sermon, nor even the text, but I retain a very vivid impression of the associations and feelings which were awakened on that Sunday. The Sabbath atmosphere was around; we felt that it was indeed Sunday, and who can measure the benefit of such emotions." Quoting from the minutes the remarks of Dr. Robertson, His Excellency spoke in terms of sympathy and encouragement upon the mission work in the North West, alluding especially to the labours of Rev. Mr. Gordon, from whom His Excellency had received a letter, thy other day, requesting assistance in obtaining written expressions of support from the municipal branches of the Presbyterian church in Scotland. In conclusion, His Excellency again expressed cordial thanks on Lady Aberdeen's behalf and his own for the kind words of the Presbytery, wishing success to the work under its control as well as to the work of the Church as a whole. The members of the deputation were then introduced to their Excellencies.

TO THE FRIENDS AND SUPPORTERS OF THE POINTE-AUX-TREMBLES MISSION SCHOOLS.

We opened the present session on the 16th of October, under most encouraging and favorable auspices. The fine weather favored our young travellers, and a great many of them coming from all directions were present for the opening. Three weeks only have passed away and we have already eighty-five boys and seventy girls coming from fifty different localities, and we expect to receive about thirty more and then we shall have as many as we can accommodate this year. Eighty of our scholars are children of Roman Catholic parents, five come from Protestant homes, and the others are sent to us by families who have been rescued from the errors of Romanism. We are most thankful to God for this large gathering of young people who have been brought to us through the persevering efforts of His servants and through many difficulties perhaps unknown and hardly understood by those of our friends who are not closely connected with our missionary work. It might seem to many that a large and comfortable school, where a sound

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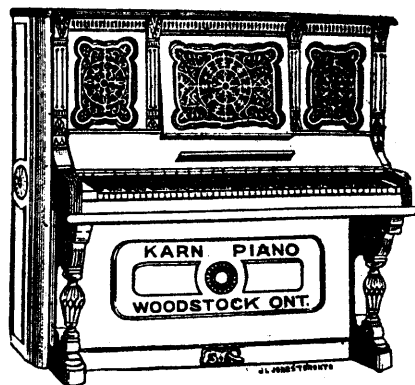
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education can be obtained at the lowest price, must be so attractive to the youths of this Province that they will flock to our doors. Far from that, we have to gather them one by one, and through many obstacles. It is true that everywhere can be found a large number of young men and young women who, having experienced how difficult it is to succeed in life without education, earnestly desire to come to us, but they meet with opposition from every direction. On the part of their parents it is a blind ignorance which refuses to see the importance of education; their tendency to keep their children at home in order to secure the profit of their work; their poverty, which does not allow them to provide for travelling or clothing expenses; the danger of seeing their neighbours turn against them and cast them out of their society; the fear of losing a situation which provides bread for the family, and, above all, the almost certainty that their children will become Protestants, as most of those who have passed through our schools have done. On the other hand, comes the influence of the priests, who scatter prejudices of all kinds against us; who refuse the sacraments of the Church to parents who send us their children; or if they consent to administer them, it is only after obtaining a solemn promise that they shall never let them come again to Pointe-aux-Trembles. If it is difficult to secure pupils for our schools, it can easily be understood that it is no less difficult to keep them. There are no cloistered walls around our buildings, our pupils are free and many of them could go home without any plausible reason and at the same time without having anything to fear from parental authority. Parents who have sent their children for one session have not always the means or the courage to send them again. If the older children of a family come to us the priest will certainly refuse to admit to their first communion the younger ones and then they will be looked upon as the outcasts of the parish. However, most of those who have spent one session with us come again, some of them only after a lapse of several years when they get the first chance of breaking up the ties which have bound them to the enemies of the truth and of progress. We sometimes receive letters from supporters expressing their surprise, if not their dissatisfaction, at the change of their pupil. We regret deeply to be frequently obliged to assign new scholars, but we never do so without being compelled by circumstances and by the reasons above mentioned. If all the young Roman Catholics who enter our schools remained with us it would certainly be a sure sign that we are not doing our duty and that we are neither exposing the errors of the Church of Rome, nor teaching the truth of the Gospel. Were our daily Bible lessons blotted out from our programme every difficulty would vanish away and we would not only receive many more applications, but all the pupils would pursue their studies without interruption. But then our schools would have lost their character and their aim, and there would be no more any reason for asking the support of the Church. In spite of all those difficulties our schools for forty-six years have carried on their noble work of rescue and every session has seen many a young soul brought from darkness to light and from sin to a free salvation through faith in Jesus. Our schools have sent messengers of the Gospel to every locality of this Province, and to their influence and faithful work is in large measure due the great change which has taken place in the disposition of the French Canadians. Our pupils are divided into five classes. The class of the beginners is the most numerous and is composed of very different elements. Pupils who are over twenty years of age learn their letters with boys of twelve. The higher class is far less numerous, and it is formed of young men who are preparing themselves for the college or the university. The subjects taught are the following: Bible, Reading, Writing, Drawing, Singing, Geography, Canadian History, General History, Arithmetic, Algebra, Geometry, French and English Grammar, Dictation, Composition, French and English Literature, Bookkeeping, Art of Teaching, Latin and Greek. The classes are taught from 9 a.m. to 6 p.m. with two and a-half hours' recreation. The rest of the time is spent in study and homework. Every day's work is opened and closed with family prayer, and every morning the Bible is taught to all classes from nine to ten. On Sabbath we have

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Toronto, Dec. 14, 1893.



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regular services as well as a Sunday school, and the pupils hold a prayer meeting among themselves, which is well attended. Besides the Principal and the Directress of the Girls' school, the work is divided between five teachers, all living in the schools, as do the whole of the pupils. Everything is working harmoniously, and we feel that the Lord is with us and that the Holy Spirit is doing His blessed work in many a young soul that has been enlightened by the Gospel. We hope that a large number will be brought to Jesus during this session and that our schools will continue to be a source of light and purity, spreading in many homes their blessed influence. Do not forget, friends and supporters of these schools, that their success depends still more on your prayers than on your liberality or the faithfulness of their teachers. This year threatens to be one of financial trouble for our Board, but we pursue our work confident that Christians who cast their bread upon the waters in heathen lands will not remain indifferent to the needs of this mission amongst our own countrymen.

Yours very truly,

JULIUS BOURGOIN.

Pointe-aux-Trembles, Nov. 14th, 1893.

P.S.—All contributions should be sent direct to the Treasurer, Rev. Robert H. Warden, D.D., Box 1839, Post Office, Montreal.

OUR THANKS ARE PRESENTED

To our numerous customers for the encouraging support given us during the year past. We wish one and all a Happy New Year.

If our prices and methods of conducting business have been found satisfactory to you, we would kindly ask you to recommend us to any of your friends who may require something in our line.

••• We Give Full Value.

••• We Guarantee Everything.

John Wanless & Co.,

ESTABLISHED 1840,

172 YONGE ST., - TORONTO.

"A Word To the Wives Is Sufficient."

For Rendering Pastry Short or Friable.

COTTOLENE

Is Better than Lard

Because It has none of its disagreeable and indigestible features.

Endorsed by leading food and cooking experts.

Ask your Grocer for it.

Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

THE JUDGES Of the WORLD'S COLUMBIAN EXPOSITION Have made the

HIGHEST AWARDS (Medals and Diplomas) to WALTER BAKER & CO.

On each of the following named articles:

- BREAKFAST COCOA,
- Premium No. 1, Chocolate, . .
- Vanilla Chocolate,
- German Sweet Chocolate, . .
- Cocoa Butter,

For "purity of material," "excellent flavor," and "uniform even composition."

WALTER BAKER & CO., DORCHESTER, MASS.

AGENTS WANTED for our marvellous picture. The Illustrated Lord's Prayer and Ten Commandments, which is a creation of genius, a master-piece of art and an attractive household picture, beautifully executed in eight handsome colors; printed on heavy plate paper 10x12 inches. Sample copies sent by mail on receipt of 25 cts. Special terms.

C. B. PARISH & CO., 59 Queen Street East, TORONTO, ONT.

GILLET'S PURE POWDERED LYE

PUREST, STRONGEST, BEST. Ready for use in any quantity. For making Soap Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds of Soda. Sold by All Grocers and Druggists. W. W. GILLET'S, Toronto

COAL AND WOOD.



CONGER COAL CO., LIMITED General Office, 6 King Street East.

Minard's Liniment is used by Physicians.

British and Foreign.

A monument in honor of Gen. W. S. Hancock will be unveiled in New York on December 30.

The London *Lancet* records 109 cases in which participants in football games played in 1892 in Great Britain received injuries so serious as to require hospital treatment.

The California Midwinter Exposition gates are to be thrown open on New Year's Day. It covers 150 acres of ground, and has seventy-five buildings, excluding such structures as kiosks and small restaurants.

Hawaii has about fifty miles of railway and two hundred and fifty miles of telegraph lines, and almost every dwelling and business house in Honolulu has its telephone. The city has also street railways, and is lighted by electricity.

There are 34 applicants for the pastorate of the Martyrs Church, Dundee. A committee has been appointed, on which it was proposed by a member that women should serve, but Rev. C. Shaw, the Moderator, said that while not illegal the practice was unknown in the church.

The recently opened Manchester ship canal cost about \$75,000,000, and gives direct communication from Manchester to the sea, making that city the shipping point of a vast trade which has hitherto gone to Liverpool. The canal practically makes Manchester a sea-board city.

A good story was told at Middlesboro' by the Rev. Bryan Dale. He said that at the meeting on the previous day an old Yorkshire woman had defined the differences between the sects thus:—"Wesleyans drag 'em out of the gutter; Baptists wash 'em; and Independents starch 'em!"

Jubilee services were held on a recent Sabbath in Buccleuch Street U. P. Church, Dalkeith, Rev. Dr. Joseph Brown preaching in the forenoon, Rev. N. D. Maclachlan in the afternoon, and Rev. Dr. Fergus Ferguson in the evening. A public meeting followed next evening, Principal Hutton being one of the speakers.

Principal Rainy, while holding that it is not the business of the church to take up everything that is desirable, says temperance is a subject so concerned with the well-being of men that it has a right to specific attention. The cause might be aided by those who did not abstain, but if much influence were to be exerted on the question it must be from the abstinence platform.

An American firm has contracted to build a railway from Acre to Damascus, a distance of 148 miles. The road will pass by the Sea of Galilee on the south. It is to be fully equipped as an American road, to be completed in eighteen months, and will cost \$5,750,000. Damascus now has 150,000 inhabitants, and is fifty miles from the important seaport of Beyrout.

The Presbyterian Church of England earnestly recommends all its members who may go to reside in Wales, or any district where there is no congregation of its own, to join an English congregation of the Welsh Presbyterian Church, should there be one there, inasmuch as it regards the said Church as bearing the closest relation to itself.

Mr. Councillor Renton, the new Presbyterian Mayor of Jarrow-on-Tyne, has been for more than thirty years a member of Ellison street church. This church is one of very considerable size, and accommodates about 1,200 people. The new Mayor of Newcastle is a Roman Catholic, while the sheriff, Mr. William Sutton, is a Presbyterian.

The Rev. Alex. McKenzie, of Gairloch, a seceder from the Free Church, has been inducted as minister of the congregation formed by the Secessionists in Inverness. Two other ministers took part in the "laying on of hands," by which it would appear that the Secessionists are going the length of reordaining. The call was signed by two elders, forty-three members, and 213 adherents.

Open-air preaching is no easy matter in the south of Ireland. Within the last few weeks an attempt has been made to preach the Gospel in the leading thoroughfares of the city of Cork. Some members of the Y. M. C. A., accompanied by two or three ministers, marched last Sunday in procession and singing hymns to the grand parade. Here a very noisy crowd of Roman Catholics tried to stop the meeting by interruptions, singing of music-hall ditties, etc. Eventually the police interfered, and the crowd was dispersed.

The poet Burns says: "Dyspepsia is the devil." It is, but where he assumes this form he is easily gotten rid of by K. D. C. Use K. D. C.

CREAM OF SCOTTISH SONG WITH WORDS AND MUSIC Seventy-one of the Best—in Book Form 64 pp. for 25c—Send to Imrie & Graham, Church and Colborne Sts., Toronto, Can.

The Baptists are anxious to establish a college in Scotland for the training of students for their ministry. Annual subscriptions to a considerable amount have already been promised.

Rev. Dr. Donald MacLeod, speaking at the opening of the Lawn street mission hall of Paisley abbey, said he did not like this separation between the churches and the mission halls, as he wished the poorest man to feel the same interest in the church as the rich man.

The chief characteristic of nineteenth century life is rapidity. If you are wise avoid hurry in eating—hurry in anything. If you have been unwise and have dyspepsia, use K. D. C., the King of cures.

In Chicago there are 15,000 places where the railway lines cross the streets, interrupting the traffic and endangering the lives of the citizens. There are also miles of street which are occupied with the iron way. According to the local papers there have been over one hundred deaths at level crossings during the first seven months of this year.

In Reply to Oft Repeated Questions. It may be well to state, Scott's Emulsion acts as a food as well as a medicine, building up the wasted tissue and restoring perfect health after wasting fever.

Plans have just been adopted for largely increasing the circulation of Mr. Spurgeon's sermons, so that, where there is a sufficient population to work upon, any church may send out, every week, 1,000 sermons into as many families. By this method, there would be no drain upon the resources of the church, but, in many instances, an increase to its income. All information may be obtained by applying to Pastor J. M. Steven, Arnsby Villa, Romford, Essex.

C. C. RICHARDS & Co.

I have used your MINARD'S LINIMENT successfully in a serious case of croup in my family. I consider it a remedy no house should be without.

J. F. CUNNINGHAM.

Cape Island.

That string on my finger means "Bring home a bottle of MINARD'S LINIMENT."

A Christmas dinner will be given to 1,500 of the poorest children in London on Tuesday, January 2, at the Guildhall, the use of which has been kindly granted by the corporation. The Lord Mayor, Mr. Alderman Treloar, and other distinguished friends of poor children have promised to attend. This is the first of a series of dinners to be given in London, Glasgow, Liverpool, Manchester, etc., by the readers of the *Young Man* and the *Young Woman*. In connection with these magazines nearly 20,000 hungry children are fed and entertained every year.

Hay, Ont., March 18th, 1893.

The Charles A. Vogeler Co., Toronto, Ont.

Gentlemen,

My wife suffered from childhood with rheumatism, but was cured by St. Jacobs Oil.

Yours truly, W. H. Johnston, Hay P.O., Ontario.

Mrs. Hugh Price Hughes and other "sisters" of the West Central London mission addressed meetings in its interest in Edinburgh and Glasgow last week.

CHRISTMAS CARDS. CALENDARS.

The best assortment at low prices. Presents of every description in

CHINA, GLASS, LEATHER AND PLUSH.

Prizes for Sunday Schools supplied at wholesale prices.

Mail orders promptly attended to.

G. H. BIRCH & CO., 110 Queen Street West, TORONTO.

ENTIRELY NEW.

MISS PARLOA'S YOUNG HOUSE-

KEEPER. Designed particularly for beginners—who have just begun to keep house for two or three. How to furnish the kitchen sensibly; right way to buy food and care for it; preparing all kinds of dishes by economical methods; how to preserve fruits and vegetables; easiest and best ways to do laundry work, and many other things of great importance. A plain book for plain people. Over 400,000 Parloa Cook Books already sold.

1 vol., 12mo., cloth, (waterproof) \$1.00.

For sale by all booksellers, or sent, postpaid by ESTES & LAURIAT, PUBLISHERS, BOSTON.

"For Years,"

Says CARRIE E. STOCKWELL, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton



weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from

thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."

AYER'S PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Every Dose Effective

R. R. R.

RADWAY'S READY RELIEF.

CURES AND PREVENTS

Coughs, Colds, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, RHEUMATISM NEURALGIA, Frost-bites, Chilblains, Headache, Toothache, Asthma,

DIFFICULT BREATHING.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Sure Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs.

It was the First and is the Only

PAIN REMEDY

That instantly stops the most excruciating pains, allays inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

ALL INTERNAL PAINS, Cramps in the Bowels or Stomach, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Diarrhoea, Colic, Flatulency, Fainting Spells, are relieved instantly and quickly cured by taking internally as directed.

There is not a remedial agent in the world that will cure Fever and Ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S RELIEF.

25 cents per bottle. Sold by all Druggists.

RADWAY & CO.,

419 St. James Street, Montreal.

RADWAY'S PILLS,

Always Reliable.

Purely Vegetable.

Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health, grapple with and neutralize the impurities, driving them completely out of the system.

RADWAY'S PILLS

Have long been acknowledged as the Best Cure for

SICK HEADACHE, FEMALE COMPLAINTS, INDIGESTION, BILIOUSNESS, CONSTIPATION, DYSPEPSIA, AND ALL DISORDERS OF THE LIVER.

Price 25c. per Bottle. Sold by Druggists.

It is believed that the explosions of dynamite in blasting for the great St. Gothard railway tunnel have increased the number of avalanches from the mountain, through which this passage was cut, and lawsuits for damages have been brought against the Swiss Government in consequence.



This is a very good likeness

of our youngest, as he appeared recently, after having dropped out of his high chair on to the floor, very solid. We rubbed the afflicted parts thoroughly with St. Jacobs Oil, and he was soon put right again, and is now the joy and hope of our lives.

We shouldn't think, however, of being without St. Jacobs Oil in the house, not only on account of the Baby, who frequently receives knocks and scratches, but on account of the Rheumatic aches and pains, which we sometimes have.

We find that St. Jacobs Oil removes all these like magic—in fact, it is thoroughly a Household Remedy, and it is a household word, that St. Jacobs Oil "Conquers Pain."

MISCELLANEOUS.

Roller skates with pneumatic tires are a recent English invention. The combination is said to be adapted for service on roads.

It has become popular to abuse the pen-shun agent. Perhaps he would not shun the pen if it was one of Esterbrook's delightfully pleasant writers.

Town refuse is being used for fuel in several English cities; and it is claimed that one horse power for every forty pounds of refuse has been obtained at Oldham.

A movement has been started at Jackson, Miss., for the purchase of the former residence of Jefferson Davis on the coast, for use as a home for Confederate soldiers and their widows.

The largest park in the United States is the Yellowstone. It is sixty-five miles north and south, fifty-five miles east and west, contains 3,575 square miles, and is 6,000 feet above sea level.

A true critic ought rather to dwell upon excellencies than imperfections; to discern the concealed beauties of a writer and communicate to the world such things as are worth their observation.—Addison.

The aged oak upon the steep stands more firm and secure if assailed by angry winds; for if the winter bares its head, the more strongly it strikes its roots into the ground, acquiring strength as it loses beauty.—Metastasio.

Miss Ethel Arnold, sister of Mrs. Humphrey Ward, is an uncommonly brilliant talker, and it has long been supposed that she could, if she would, write remarkable books. She is about to prove what she can do in this line in a volume to be called "Platonics."

The famous German ornithologist, August Karl Edward Baldamus, died at Wolfenbuettel, Germany, a few days ago. He was eighty-two years old, and the founder of the German Ornithological Society. Baldamus had one of the largest collections of birds' nests and birds' eggs in Europe. He wrote a number of books on birds.

A HIGH VALUATION.

"If there was only one bottle of Hagyard's Yellow Oil in Manitoba I would give one hundred dollars for it," writes Philip H. Brant of Monteith, Manitoba, after having used it for a severe wound and for frozen fingers, with, as he says, "astonishing good results."

In his annual report Secretary of Agriculture Morton states there are 6,000,000 farms in the United States, upon which dwell more than 30,000,000 persons, who furnish more than seventy-four per cent. of the value of the exports of this country.

THE BEST COUGH CURE.

Dr. Wood's Norway Pine Syrup is the safest and best cure for coughs, colds, asthma, bronchitis, sore throat and all throat and lung troubles. Price 25c. and 50c.

The kangaroo readily covers in a leap from sixty to seventy feet. The longest recorded leap of a horse is thirty-seven feet; of a man, twenty-five feet six and a half inches. The latter was jumped by Mr. C. B. Fry, the well-known Oxford athlete.

Thin and impure blood is made rich and healthful by taking Hood's Sarsaparilla. It braces up the nerves and gives renewed strength.

The Empress of China has no sympathy with gay and flighty fashions. She celebrated her sixtieth birthday by issuing a proclamation enjoining a general restraint of extravagance. Her Majesty has even prohibited the customary gifts of silks and jewels by ministers.

WORTH ITS WEIGHT IN GOLD.

DEAR SIRS,—I can truly say Hagyard's Pectoral Balsam is the best remedy ever made for coughs and colds. It is worth its weight in gold. HARRY PALMER, Lorneville, Ont.

A number of Egyptian papyri, bought for the public library in Geneva, have been examined by Mr. Nicoli, who has, it is said, found fragments of the Iliad and Odyssey. There is also a fragment from the "Orestes" of Euripides, a thousand years older than all the other texts.

B. B. B. CURES SICK HEADACHE.

GENTLEMEN.—Having suffered for a number of years with sick headache I concluded to try B.B.B., and by the time I had used two bottles I was cured, and have not had any symptoms of it since. I can safely recommend B.B.B. for sick headache.

MRS. A. A. GAMSBY, Orono, Ont.

The late Sir Andrew Clark, Mr. Gladstone's physician, will be missed on occasions when the G.O.M. makes an important speech. At such times, as recently at Newcastle, Sir Andrew used to sit, watch in hand, to see that Mr. Gladstone did not speak longer than the limit prescribed by the physician.

Ask for Minard's and take no other.



INFLUENZA,

Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is Ayer's Cherry Pectoral.

"Last Spring, I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete. It is truly a wonderful medicine."—W. H. WILLIAMS, Crook City, S. D.

AYER'S Cherry Pectoral Prompt to act, sure to cure

BBB CURES DYSPEPSIA.

Dyspepsia arises from wrong action of the Stomach and is the cause of much misery and many diseases such as Constipation, Biliousness, Bad Blood, Headache, Burdock Blood Bitters is a prompt and effectual cure because it tones the stomach, aids digestion and renovates the entire system. Cases which seemed past hope have been completely cured by B.B.B.

LIFE WAS A BURDEN.

"Life seemed a burden, the simplest food disagreed with me, and I was in misery from Dyspepsia, but two bottles of B.B.B. entirely freed me from it," says Miss L. A. Kuhn, Hamilton, Ont.

United States Treasurer Morgan states in his annual report that the net revenues of the Government for the fiscal year of 1892-3 were \$385,819,628.78, an increase of over \$30,000,000 over those of the year before, and the expenditures \$388,477,554.49, an increase of over \$38,000,000.

PREVENTION IS BETTER

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. You can rely upon Hood's Sarsaparilla as a remedy for rheumatism and catarrh, also for every form of scrofula, salt rheum, boils and other diseases caused by impure blood. It tones and vitalizes the whole system.

Hood's Pills are easy and gentle in effect.

Love apple, the early name of the tomato, is a translation of a French misapprehension as to the name of the vegetable. The Italians received the tomato from Morocco, and called it pomo di Mori, "apple of the Moors." The French, deceived by the sound, translated it "pomme d'amour," and the English translation from the French spread the original error.—New York Sun.

CONSTIPATION CURED.

The following extract from a letter from Mr. Jas. M. Carson, Banff, N.W.T., will speak for itself:—"I have been troubled with constipation and general debility and was induced to use your B.B.B. through seeing your advertisement. I now take great pleasure in recommending it to all my friends, as it completely cured me."

The French vintage is estimated by European authorities at 49,800,000 hectoliters, 20,700,000 above last year, and 20,900,000 above the average for ten years. The average for 1856 to 1865 was 41,800,000 hectoliters, and from 1866 to 1875 it was 56,900,000. Then came the phylloxera, the ravages of which are now being gradually retrieved.—Bradstreet's.

OUR FAMILY PHYSICIAN.

DEAR SIRS,—I was troubled with eczema (salt rheum) for about two years, but I did not bother with it until it began to itch and spread over my hand. I then took four bottles of B.B.B., which completely drove it away. It was by my son's advice I took B.B.B., as B.B.B. is our family physician.

J. S. MILLS, Collingwood, Ont.

Keep Minard's Liniment in the House.

CANADA'S . . . BEST POLICY

THE . . . DOUBLE MATURITY POLICY.

Are you thinking about taking some Life Insurance, and cannot make up your mind which company to insure in? Well, you will find that the

DOUBLE MATURITY POLICY OF THE MANUFACTURERS LIFE

The easiest and most convenient form of saving money for old age ever devised. The full amount insured for is payable at death or age 65, or as soon as the reserve and surplus combined shall amount to the sum insured, estimated at about thirty-one years from date of issue. The policy is

INDISPUTABLE AFTER THE FIRST YEAR

and you may live or travel in any part of the world, engage in any employment whatever, without prejudice or restriction. You pay your premiums and the Company will pay the insurance. That's the policy for you.

MANUFACTURERS LIFE INSURANCE CO.

63 Yonge St., TORONTO, Cor. Colborne.

The Highest Standard of Excellence in Point of Flavor, Nutrition and Digestibility

Has been attained by

JOHNSTON'S FLUID BEEF.

The public have a positive guarantee that they are getting the best possible form of concentrated nourishment.

REFUSE ALL SUBSTITUTES.

The New English Perfume

CRAB-APPLE BLOSSOMS

FROM THE CROWN PERFUMERY CO. OF LONDON.

ASK YOUR DRUGGIST FOR IT

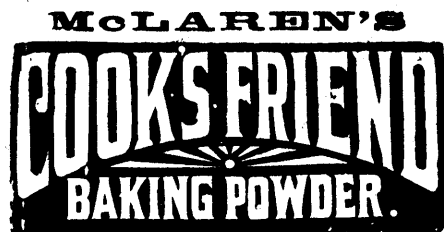
Sold by Lyman, Knox & Co., Toronto, and all leading druggists.

The Great Church LIGHT.

FRANK'S Patent, Safest, give the most powerful, the brightest, cheapest and the best light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

L. V. FRANK, 661 Pearl Street, N. Y.

Miscellaneous.



Equal in purity to the purest, and Best Value in the market. Thirty years experience. Now better than ever. One trial will secure your continued patronage.

RETAILED EVERYWHERE.

STAINED

GLASS WINDOWS

OF ALL KINDS

FROM THE OLD ESTABLISHED HOUSE OF

JOSEPH McCAUSLAND & SON

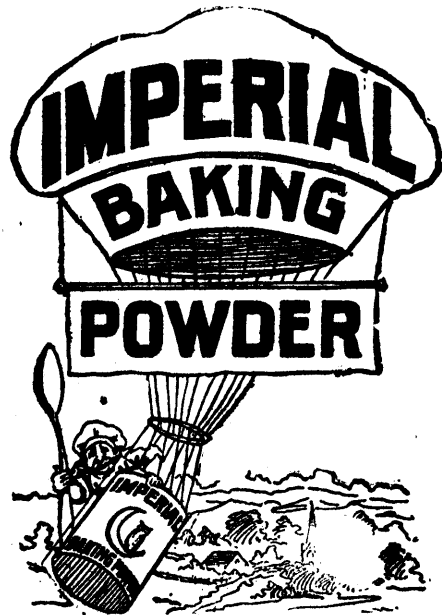
76 KING STREET WEST

TORONTO.

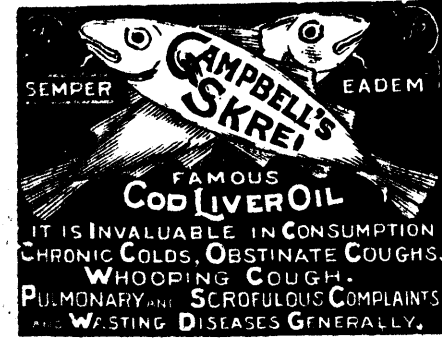
A NICE HOME

OF 100 ACRES IN VIRGINIA. 100 acres timber. Well watered. Land gently rolling. Part fenced. Orchard of select fruit. Cottage house and outbuildings. Price \$2,200. Write for free Catalogue.

H. B. CHAFFIN & CO., Richmond, Va.



PUREST, STRONGEST, BEST. Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.



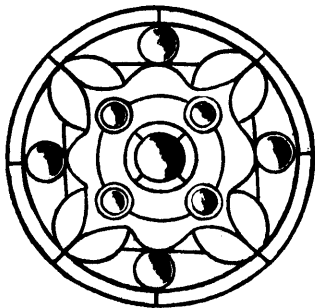
IT IS INVALUABLE IN CONSUMPTION CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY AND SCROFULOUS COMPLAINTS AND WASTING DISEASES GENERALLY.

CHATTERBOX THE KING OF JUVENILES. No book has ever been made for young people which compares in value, or has had one-tenth the sale of this great annual. Millions of copies have been sold.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk. BRUCE.—At Walkerton, on March 13th, at 1 p.m. BARRIE.—At Barrie, on January 9th, at 10.30 a.m. CALGARY.—At Calgary, first Tuesday of March, 1894. GLENGARRY.—At Maxville, on Dec. 27th, at 11.30 a.m. GUELPH.—In St. Andrew's Church, Guelph, on Jan. 16th, at 10.30 a.m. HURON.—At Clinton, on Jan. 16th, 1894, at 10.30 a.m. LANARK AND RENFREW.—In Zion Church, Carleton Place, on Feb. 26th, at 8 p.m. LONDON.—In Knox Church, St. Thomas, on Jan. 8th, at 3 p.m., and Jan. 9th, at 9 a.m. MINNESOTA.—At Gladstone, on March 12th, 1894. MAITLAND.—At Wingham, on Jan. 16th, 1894, at 11.30 a.m. MONTREAL.—In Presbyterian College, at 10 a.m., on Jan'y 9th, 1894. ORANGEVILLE.—At Orangeville, on January 9th, at 10.30 a.m. OTTAWA.—At Ottawa, in St. Andrew's Church, on February 6th, 1894, at 10 a.m. PARIS.—In Dumfries St. Church, Paris, on Feb. 8th, at 10 a.m. QUEBEC.—At Quebec, in Morin College, on February 27th. REGINA.—At Indian Head, on second Wednesday of March, 1894. ROCK LAKE.—At Manitou, in St. Andrew's Church. SARNIA.—At Sarnia, in St. Andrew's Church, on March 13th. STRATFORD.—At Stratford, in Knox Church on January 16th, at 10.30 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WHITBY.—At Port Perry on third Tuesday of Jan'y, 1894. WESTMINSTER.—At New Westminster, on March 20th, at 2.30 p.m.

CHURCH WINDOWS, ECCLESIASTICAL WORK, CATHEDRAL DESIGNS,



HOBBS MANUFACTURING CO., LONDON, ONT.

PARK BROS. 328 YONGE STREET. PHOTOGRAPHERS

KILGOUR BROTHERS, Manufacturers and Printers. Paper, Paper Bags, Flour Sacks, Paper Boxes, Folding Boxes, Tea Caddies, Twine, Etc. 21-23 Wellington St. W., Toronto.

ARTISTIC : DRESSMAKING MRS. J.P. KELLOGG, 15 GRENVILLE ST. Ladies' Evening Gowns and Empire Effects a Specialty. High Class costuming after French and American measurements.

Printing OF EVERY DESCRIPTION AT OFFICE OF THE Canada Presbyterian FAIR PRICES GOOD WORKMANSHIP ESTIMATES GIVEN Church Reports, Sermons, Pamphlets, etc., receive special attention. ORDERS PROMPTLY FILLED PRESBYTERIAN PRINTING & PUBLISHING CO 8 JORDAN STREET TORONTO

Miscellaneous.

PROMPT SERVICE—Goods Fresh From Our Own Bakery.



68 JARVIS ST., 152 YONGE ST., 51 KING ST. WEST, 51 KING ST. EAST, (Rear Entrance 28 Colborne St.)

HOT MEATS AT NOON AT 51 KING ST. EAST.

SOME THINGS HE IS SURE OF.

BATES, the successful advertising manager for the great Indianapolis department store, says:—

"A Great Deal about advertising is uncertain, but some things I know. I know them so well that I wonder how anybody ever doubted them."

"One Thing is, that the highest-priced paper is likely to be the cheapest."

"Another is that advertisements in dull seasons and on 'off days' pay, and

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