

The Canada Presbyterian

Vol. 21.—No. 4.
Whole No. 1041

Toronto, Wednesday, January 27th, 1892.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

Books.

SUNDAY SCHOOL HELPS
ON THE
INTERNATIONAL LESSONS
FOR 1892.

- Peloubet Notes..... \$1 25
- Pentecost Bible Studies. Paper, 60c., cloth..... 1 25
- Monday Club Sermons..... 1 25
- Burrell's Sermons on the Lesson..... 1 25
- Question Book Graded. Part I., Older Scholars. Part II., Children and Youths. Part III., Little Learners. Each..... 0 20
- S. S. Lessons and Golden Texts, with Bible Facts. 32-page book with illuminated cover. Per doz. 0 35
- Notes on Bible Study, containing Helps on the Lessons, G. I. I. Text, Y. P. S. C. E. Topics, etc. Subscription, per year..... 0 36
- Class Books from 5cts. to 20cts. each.
- Sacred Songs and Solos By Sankey and others. Containing 750 hymns. Words only, cloth cover..... 0 0
- Music edition, cloth, limp..... 0 90

THE TORONTO
WILLARD TRACT DEPOSITORY
Corner Yonge and Temperance Sts.
TORONTO.

S. S. AIDS
ON THE
LESSONS.

Hurlbut's Illustrative Notes.
A Guide to the Study of the Sunday School Lessons for 1892, including original and selected expositions, plans of instruction, illustrative anecdotes, practical application, maps, pictures, diagrams, literary references, etc. By Rev. Jesse L. Hurlbut, D.D., and Robert R. Doherty, Ph.D. (Formerly edited by Rev. Dr. Vincent.)
CLOTH. \$1.25.

BIBLE STUDIES

FROM THE
OLD AND NEW TESTAMENTS,
Covering the International Sunday School Lessons for 1892. By Rev. George Pentecost, D.D.
CLOTH, \$1; PAPER, 60 CENTS.
POSTPAID.

SERMONS
BY THE
MONDAY CLUB.
1892.

SEVENTEENTH SERIES.
CLOTH, 404 pp. PRICE, \$1.25.
POSTPAID.

This valuable annual ought to be read by those who have to do with teaching the International Sunday School Lessons, which are treated in a very comprehensive way. The writers giving expositions of the text, afford perspectives of the lessons such as help a teacher to present them most effectively.

WILLIAM BRIGGS,
27-33 RICHMOND STREET WEST,
TORONTO.

FINE CAKES AND CONFECTIONERY.
LUNCH COUNTERS
5 King St. East.
31 King St. West.
65 Jarvis Street.
152 Yonge Street

Books.

THE
Pulpit Commentary

(30 VOLUMES)
(NOW PUBLISHED)

IS NOW OFFERED

BY THE
Upper Canada Tract Society,

For a limited time, at the Reduced Price of

\$1.75 PER VOLUME

Post-paid to any part of the Dominion.

For list of volumes now ready, and best terms for complete sets, write to

JOHN YOUNG

104 YONGE STREET,
TORONTO.

The Preacher and His Models

BY THE
REV. JAMES STALKER, D.D.

POST FREE, - - \$1.50.

JAMES BAIN & SON,
PRESBYTERIAN BOOK ROOM,
TORONTO.

NEW BOOKS.

THE MIRACLES OF MISSIONS

Or, The Modern Marvels in the History of Missionary Enterprise.

Cloth, Gilt Top, 193 pages, \$1.
Paper Cover, 193 pages, 35c.

SONGS OF DOUBT AND DREAM

(Poems). By Edgar Fawcett.

Cloth, Gilt Top, 311 Pages, \$2.
Postpaid.

FUNK & WAGNALLS COMPANY,
Publishers and Booksellers,
NEW YORK. LONDON, ENG.

86 Bay St., Toronto, Ont.

Presbyterian Headquarters

S. S. LIBRARIES.

Schools desiring to replenish their Libraries should do better than send to

W. DRYSDALE & CO.,

232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Special inducements sent for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.

Agents Presbyterian Board of Publication
232 St. James Street Montreal.

ROBERT HOME
MERCHANT TAILOR
411 YONGE STREET, ASSOCIATION HALL,
TORONTO.

JOHN M. SELLEY,
PHOTOGRAPHER,
472 YONGE STREET, - - TORONTO.
A SPECIALTY IN CHILDREN'S PHOTOS
CRAYON ENLARGEMENTS.

KILGOUR BROTHERS,
Manufacturers and Printers
PAPER, PAPER BAGS, FLOUR SACKS,
PAPER BOXES, FOLDING BOXES,
TEA CADDIES, TWINES ETC.
21 and 27 Wellington Street W., Toronto

Books.

NEW BOOKS

The Young Pianists Guide.
A collection of Sonatas and other pieces of Standard value, leading gradually up to the easier Sonatas of Mozart, Haydn, etc. Compiled, thoroughly phrased and fingered, by G. RO. SCHENK. Sheet music size pages, bound in boards.
Price, \$1.25 by mail.

Callisthenic Exercises and Marches
with Pleasing Drill Songs and Music, for Schools, Colleges, Private Entertainments and Public Exhibitions. Prepared by FRANK L. BRISLOW. Price, 50 cents by mail.

Guitar Chords. Chords for the Banjo.
A collection of Chords in the Principal Major and Minor Keys, intended for those who have not the time to take lessons. Prepared by F. W. WESSERBERG. Price of each, 50cts. by mail.

Model Practice Lessons.
A thoroughly Graded Elementary Course, selected from the "The Repertoire," by DR. G. F. ROOT. Price, 50cts. by mail.

His Fortune.
A new secular Canada for Schools, Societies and Public Entertainments. Arranged by MARGIE RICE. Price 30c. by mail.

Ideal Four Hand Album.
Compiled from the best works of Wagner, Janitor, Grieg, Gounod, Tchaikovsky, Handel, Alford, Saint-Saens, etc. Edited by J. O. V. PROCTER. Bound in boards. Price \$1.00 by mail.

The Musical Visitor.
A Monthly Journal of Music for Choirs and Organists. Price, \$1.50 per year. Single copies 15 cents.

PUBLISHED BY
THE JOHN CHURCH CO., Cincinnati, O.
East & Ross Music Co., The John Church Co.,
200 Wabash Ave., Chicago. 13 E. 16th St., New York.

THE SCOTTISH MINSTREL—10c

CONTAINING THE FOLLOWING SONGS,
WITH WORDS AND MUSIC:

Callie Herring—Auld Robin Gray—Bonnie Prince Charlie—Flora MacDonald's Lament—Nae Luck About the Hoose—Scottish Blue Bells—Tak' Yer Auld Cloak About Ye—The Braes o' Yarrow—Bonnie Dundee—Dear Land Ayont the Sea—My Nannie, O—Tullochgorum—The Sweetest Word on Earth is Home—Fibroch of Donuil Dhù—The Flowers of the Forest—Dinna Fash Yer Heed!—The Land o' the Leal—Away, ye gay Landscapes—Scotch Dainties: Brose, Parritch, Kail, Haggis, an' Bannocks—Was' me for Prince Charlie—Oh! Saw Ye My Wee Thing—Bans of Scotland—When the Kye Comes Home—Return, My Darling—My Heart is Scotland's—Ye—O! Are Ye Sleepin', Maggie—Scots Wha Hae!—Wallie's Game to Melville Castle—Whistle O'er the Lave O'—My Dear Hielan' Laddie, O—The Scottish Emigrant's Farewell—Fear a' Bhata; or, The Boatman—Blue Bonnets over the Border.

POST FREE TO ANY ADDRESS ON RECEIPT OF TEN CENTS.

IMRIE & GRAHAM, Music Printers,
26 & 28 Colborne St., Toronto, Can.

The Rural Canadian

FOR JANUARY

Contains, among other interesting matter, the following articles:—

- Insectivorous Birds—The Woodpeckers.
- Beans as a Field Crop.
- Facts About Dogs—Illustrated.
- Fall Rains.
- Beets for Sugar.
- Suffolk Sheep—Illustrated.
- Definiteness in Breeding.
- Twin Hives.
- Dutch Belted Cattle—Illustrated.
- Planting an Orchard.
- White Polish Bantams—Illustrated
- Friendly Words to Women—By a well-known Canadian lady.
- Babies and their Conscience.

Sample Copies sent, post-paid, on receipt of request. Subscription price \$1 per annum.

With The Canada Presbyterian,
\$2.00 per annum for the
TWO PAPERS,

Strictly in advance. Address

RURAL CANADIAN,
5 Jordan Street, Toronto.

KNABE
PIANOS.

UNEQUALLED IN
TONE, TOUCH, WORKMANSHIP AND
DURABILITY.
BALTIMORE, 22 and 24 East Baltimore Street
NEW YORK, 148 Fifth Ave.
WASHINGTON 817 Market Space.
GOURLEY, WINTER & LEMING,
Yonge Street Piano Rooms, 188 Yonge Street,
TORONTO, ONT.

OPIUM Morphine Habit Cured in 10 to 30 days. No pay till cured.
DR. J. STEPHENS, Lebanon, Ohio.

Miscellaneous.

Toronto Savings and Loan Co.,

46 KING ST. WEST, TORONTO.
Interest allowed on Savings Accounts at FOUR PER CENT. from day of deposit to day of withdrawal. Special rates on time deposits. Money to lend.

ROBT. JAFFRAY, President. A. E. AMES, Manager.

NATIONAL ASSURANCE CO. OF IRELAND.

INCORPORATED 1822.

CAPITAL, - - - \$5,000,000.

Chief Agent for Canada:

MATTHEW C. HINSHAW, - MONTREAL.

WOOD & MACDONALD

AGENTS FOR TORONTO

36 KING STREET EAST.

Agents required in unrepresented towns.

STANDARD

LIFE

ASSURANCE COMPANY

ESTABLISHED 1825.

Total Assurances in Canada, \$12,211,668

Funds Invested in Canada, - \$ 6,200,000

W. M. BAINSWAY, Manager,

MONTREAL.

WESTERN ASSURANCE COMPANY.

FIRE AND MARINE.

Capital and Assets over - \$1,600,000.00

Annual Income over - 1,500,000.00

HEAD OFFICE:

Cor Scott and Wellington Sts.,

Toronto.

Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms.

Losses Promptly and Liberally Settled.

DOMINION LINE

ROYAL MAIL STEAMSHIPS.

From Portland and Halifax

TO LIVERPOOL.

From Portland. Steamer. From Halifax.

Jan'y 14.....Toronto.....Jan'y 16

Jan'y 28.....Sarnia.....Jan'y 30

Feb'y 11.....Labrador.....Feb'y 13

Steamers will sail from Portland about 1 p.m. Thursday, and from Halifax, about 1 p.m., Saturday, after arrival of railway connections.

RATES OF PASSAGE.

From Portland or Halifax to Liverpool or Londonderry—Cabin, \$40 to \$60; Return, \$80 to \$120. Second Cabin, \$25; Return, \$55. Steerage, \$20. Special discount to clergymen and their families.

Midship Saloons, Staterooms, Ladies' Rooms, Smoking Rooms on Bridge Deck. Superior accommodation for all classes of passengers.

Apply G. W. TORRANCE, T. B. JONES, MELVILLE & RICHARDSON, or to

DAVID TORRANCE & Co.,

General Agents, Montreal and Portland.

\$5 SHORTHAND

By mail or individually. \$5 until proficient. We teach Isaac Pitman's system. A system used by 95 per cent. of the Stenographers and Reporters in Canada.

Bookkeeping, Typewriting, Penmanship, Commercial Arithmetic, Shorthand, and Commercial Correspondence are the subjects taught, \$5 being the entire charge until proficient. Hundreds of our pupils are now holding positions throughout the Province as Cashiers, Bookkeepers, Stenographers, Bank Clerks, etc. OVER 1600 STUDENTS have graduated from this Academy during the past five years, which is equal to the combined attendance of all the Business Colleges in Toronto during the same period. PUPILS ASSISTED TO POSITIONS. We also have a Music and French Department in connection with this Academy.

LOWE'S COMMERCIAL ACADEMY,

346 SPADINA AVENUE, - TORONTO

Miscellaneous.

OF THE 1476

PERSONS WHO APPLIED TO THE

Temperance and General Life

Assurance Company for insurance in 1891, 927 were under 30 years of age, and 1328 were under 40 years of age.

The risks taken were most carefully selected from amongst these young lives, which secures the Company a very choice business, and marvellously low death rate. The Company gives greater advantages to its patrons

Correspondence solicited.

Good Agents wanted.

HON. G. W. ROSS, PRESIDENT,

H. SUTHERLAND, Manager

Head Office—Manning Arcade, Toronto, Ont.

TORONTO GENERAL

AND SAFE DEPOSIT TRUSTS CO.

VAULTS

Cor. Yonge and Colborne Sts.

CAPITAL, \$1,000,000

RESERVES, \$150,000

PRESIDENT, HON. EDWARD BLAKE, Q.C., LL.D.

VICE-PRESIDENT, R. A. MERRIDITH, LL.D.

JOHN HOSKIN, Q.C., LL.D.

Under the approval of the Ontario Government, the Company is accepted by the High Court of Justice as a Trust Company and from its organization has been employed by the Court for the investment of Court Funds. The Company acts as Executor, Administrator, Receiver, Committee of Lunatics, Guardian of Children, Assignee of Estates, Agent, etc., and as Trustee under Deeds, Wills, or Court Appointments or Substitutions; also, as Agent for Executors, Trustees and others, thus relieving them from onerous and disagreeable duties. It obviates the need of security for administration. The Company invests money, at best rates, in first mortgage or other securities, collects Rents, Interest, Dividends, acts as Agent in all kinds of general business, issues and counterfeits Bonds and Debentures. Safes and Compartments varying from the small size, for those wishing to preserve a few papers, to large safes for firms and corporations, are rented at low rates, and afford ample security against loss by fire, robbery or accident. Bonds, Stocks, Deeds, Wills, Plate, Jewellery and other valuables are also stored. An examination of these vaults by the public is requested.

J. W. LANGMUIR, MANAGER.

MORVYN HOUSE,

350 JARVIS ST., TORONTO.

YOUNG LADIES' SCHOOL,

For Resident and Day Pupils.

MISS LAV, Principal.

(Successor to Miss Haight.)

A thorough English Course arranged with reference to UNIVERSITY MATRICULATION.

Those young ladies who have passed the required examinations are presented with a certificate indicating their stage of advancement.

Special advantages are given in Music, Art, French, German and Elocution.

Morvyn House also offers all the refining influences of a happy Christian home.

MISS VEHLS'

BOARDING AND DAY SCHOOL

FOR YOUNG LADIES.

50 and 52 Peter Street, - Toronto

COURSES OF STUDY.—English, Mathematics, Classics and Modern Languages. Superior advantages in Music and Art. Home care and refinement combined with discipline and thorough mental training.

Resident, Native German and French teachers.

LESSONS IN PHRENOLOGY

Examinations Oral or Written.

Mrs. WENDON,
237 McCaul Street.

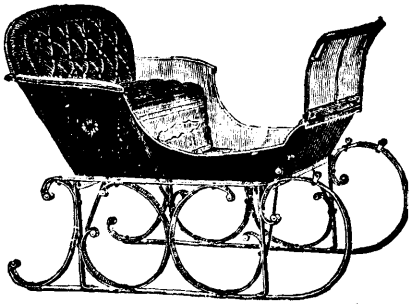
GRATEFUL-COMFORTING

EPPS'S

(BREAKFAST)

COCOA
Needs only Boiling Water or Milk

CUTTERS.



THE ARMSTRONG PORTLAND

so Light, so Strong, so Durable, so Comfortable, so Roomy, so Stylish. It pleases every user. See samples. Price right.

J. B. ARMSTRONG M'FG CO., LTD., GUELPH, CANADA.

CONSUMPTION.

I have a positive remedy for the above disease by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on the disease to any sufferer who will send me their EXPRESS P.O. address. T. A. SLOCUM, M. C., 186 ADELAIDE ST., WEST, TORONTO, ONT.

GILLETT'S PURE POWDERED 100% LYE

PUREST, STRONGEST, BEST. Ready for use in any quantity. For making Soap, Softening Water, Disinfecting, and all kindred other uses. A can equals 20 pounds Sal Soda. Sold by All Grocers and Druggists. E. W. GILLETT, Toronto.

THE CANADA SUGAR REFINING CO.

(Limited), MONTREAL, Offer for sale all Grades of Refined

SUGARS AND SYRUPS

Of the well-known Brand of



Certificate of Strength and Purity.

CHEMICAL LABORATORY, Medical Faculty, McGill University.

To the Canada Sugar Refining Company: GENTLEMEN,—I have taken and tested a sample of your "EXTRA GRANULATED" Sugar, and find that it yielded 99.88 per cent. of pure sugar. It is practically as pure and good a sugar as can be manufactured. Yours truly, G. P. GIRDWOOD.

GOLD MEDAL, PARIS, 1878.

W. BAKER & Co.'s

Breakfast Cocoa

from which the excess of oil has been removed, is Absolutely Pure and it is Soluble.

No Chemicals

are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

MINARD'S Liniment is the Best.

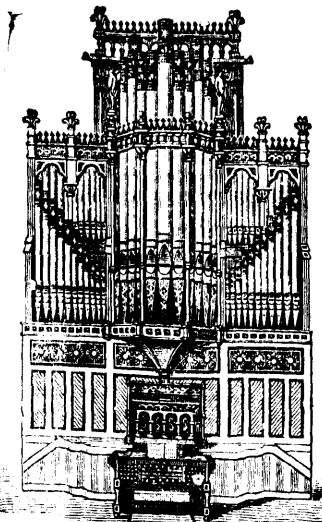


INDIAN AND CEYLON TEA MERCHANTS.

6 1/2 KING STREET WEST. Telephone 1807.

SUPERFLUOUS HAIR, MOLES, WARTS, BIRTH MARKS, and all Facial blemishes permanently removed by Electrolysis. DR. FOSTER, Electrician, Room 21, New Arcade, cor. Yonge & Gerrard sts.

AGENTS who work for us make MONEY fast. Send your address on postal card for particulars. THE ROYAL SILVERWARE CO., Windsor, Ont.

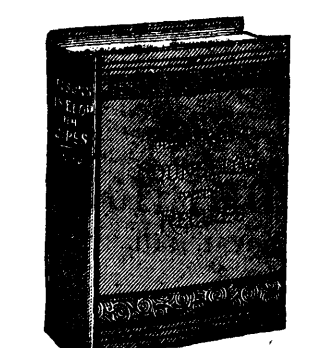


BELL CHURCH PIPE ORGANS

First class in every respect, and in prices from FIVE HUNDRED DOLLARS up. Specifications and designs submitted to intending purchasers on application. All Pianos and Reed Organs suitable for all purposes. Recognized as the Standard Instruments of the world. Send for catalogue.

BELL ORGAN & PIANO Co., Ltd. GUELPH, ONT.

HOW TO GET WELL, KEEP WELL AND LIVE LONG



Dr. DANELSON'S COUNSELOR WITH RECIPES.

A TRUSTY GUIDE FOR THE FAMILY. An illustrated book of nearly 800 pages, treating Physiology, Hygiene, Marriage, Medical Practice, etc. Describing all known diseases and ailments, and giving plain prescriptions for their cure, with proper directions for home treatment.

THE RECIPES are endorsed by eminent physicians and the medical press. Remedies are always given in a pleasant form, and the reasons for their use. It describes the best Washes, Liniments, Salves, Plasters, Infusions, Pills, Injections, Sprays, Syrups, Tonics, etc. These are valuable to the physician and nurse, making it a manual for reference.

The chapter upon POISONS is exhaustive, and every poison appears in the index, so that the antidote can be readily and, if need be, hurriedly found.

18 pages upon MARRIAGE treat the subject historically, philosophically and physiologically. It should be read by everybody.

67 pages upon HYGIENE, or the Preservation of Health; a chapter of inestimable value. "Everybody wishes to be healthy, and everybody, when they think of it at any rate, wishes to avoid such things as might bring disease and suffering."

80 pages are devoted to PHYSIOLOGY, giving an accurate and extensive description of the wonderful and mysterious working of the machinery within ourselves, correcting many popular errors, and marking vividly the stumbling blocks where most people, innocently or carelessly, begin to lose health. Truths are stated which to many will be surprising.

500 pages which follow present MEDICAL TREATMENT with Sensible and Scientific Methods of Cure.

Sent, postage paid, on receipt of \$1.

OXFORD PUBLISHING COMPANY, 5 Jordan Street, Toronto

Advertisement for 'The SURPRISE Way' soap. Text: 'YOU want your Cottons, Linens, Flannels always sweet, clean, snowy white? YOU want "the wash" done the easiest, the cleanest, the quickest, the cheapest way? SURPRISE Soap "the Surprise way," without boiling or scalding, gives these results. * READ the directions on the wrapper. *

Advertisement for Kennedy's Medical Discovery. Text: 'Kennedy's Medical Discovery Takes hold in this order: Bowels, Liver, Kidneys, Inside Skin, Outside Skin, Driving everything before it that ought to be out. You know whether you need it or not. Sold by every druggist and manufactured by DONALD KENNEDY, ROXBURY, MASS. McShane Bell Foundry, Finest grade of Bells, Chimes & Peals for Churches, Colleges, Tower Bells, etc. Fully warranted. Satisfaction guaranteed. Send for price and catalogue. HENRY McSHANE & Co., Baltimore, Md., U.S.

Advertisement for Clinton H. Meneely Bell Foundry. Text: 'CLINTON H. MENEELY BELL FOUNDRY, TROY, N.Y. MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells. The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices. BUCKEYE BELL FOUNDRY, The VAN DUZEN & TIFT CO., Cincinnati, O.

Advertisement for Meneely & Company. Text: 'MENEELY & COMPANY, WEST TROY, N.Y. BELLS. For Churches, Schools, etc. also Chimes and Peals. For more than half a century noted for superiority over all others.

Advertisement for Hartshorn's Self-Acting Shade Rollers. Text: 'HARTSHORN'S SELF-ACTING SHADE ROLLERS. Beware of Imitations. NOTICE: AUTOGRAF OF THE GENUINE HARTSHORN. Stewart Hartshorn and Label.

Advertisement for Dr. Williams' Pink Pills for Pale People. Text: 'DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE. EVERY MAN Who finds his mental faculties dull or failing, or whose physical powers flagging, should take these PILLS. They will restore his lost energies, both physical and mental. EVERY WOMAN should take them. They cure all suppurations and irregularities, which inevitably attend sickness when neglected. YOUNG MEN should take these PILLS. They will cure the results of youthful bad habits, and strengthen the system. YOUNG WOMEN should take them. These PILLS will make them regular. For sale by all druggists, or will be sent upon receipt of price (50c. per box), by addressing THE DR. WILLIAMS' MED. CO. Brockville, Ont.

Advertisement for Sparkles. Text: 'Sparkles. CONSIDER the man who is always punctual—how much time he wastes waiting for other people. DEAR SIR,—I was troubled for six years with erysipelas, and two bottles of Burdock Blood Bitters entirely cured me. I keep B.B.B. constantly in the house, and think it an effectual cure for all diseases caused by bad blood. MRS. M. DOWSETT, Portland, Ont. "STILL waiting for your ship to come in, eh?" "Oh, they've come. Whole fleet of 'em. All hardships." HAGYARD'S YELLOW OIL.—This great internal and external remedy always allays all pain. It is a specific for croup, and promptly cures coughs, colds, sore throat, sprains, bruises, burns, rheumatism, cuts, wounds, etc. Good for man or beast. Stands all tests. Sold everywhere. Price 25 cents. Hagyard's Yellow Oil.

Advertisement for Brown's Bronchial Troches. Text: 'BROWN'S BRONCHIAL TROCHES are most useful, and I never knew an article so universally well spoken of and gain such rapid notoriety before. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try them. Price 25 cts. a box. "WHAT are you after?" shouted a man to his neighbour, who was chasing chickens on the common. "I am trying to re-coop my losses," was the reply. An English Chemist Writes: "BROWN'S BRONCHIAL TROCHES are most useful, and I never knew an article so universally well spoken of and gain such rapid notoriety before. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try them. Price 25 cts. a box.

Advertisement for Burdock Blood Bitters. Text: 'BURDOCK Cures BILIOUSNESS. BLOOD Cures BILIOUSNESS. BITTERS Cures BILIOUSNESS. Direct Proof. Sins,—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia. MARY A. E. DEACON, Hawkestone, Ont. GENTLEMEN,—In 1888 I was severely afflicted with gravel of the kidneys from which I suffered great pain. I was recommended to take Burdock Blood Bitters, which I did, finding great relief, and after taking four bottles can truly say I am cured and have not since been troubled. I highly recommend it. PETER WEST, Culloden, P.O., Ont. NUPOP: Maria, I believe that baby knows now what it took Sir Isaac Newton a life of thought to find out. Mrs. Nupop: How absurd! What do you mean? Nupop: Just notice how he tilts that bottle to gravitate the milk his way.

Advertisement for Wistar's Balsam of Wild Cherry. Text: 'WISTAR'S BALSAM OF WILD CHERRY in his practice for more than ten years, and finds it the most effectual remedy within his knowledge. He recommends it with great confidence to those subject to coughs and pulmonary complaints. DEAR SIR,—Two years ago I was very ill with jaundice and tried many medicines which did me no good until I was advised to try B.B.B., when, after using half a bottle, I was effectually cured. CHARLOTTE MORTON, Elphinstone, Man.

Advertisement for Garfield Tea. Text: 'GARFIELD Tea is positively a cure for constipation and sick headache. All druggists sell it. Trial package mailed free. Address Garfield Tea Agency, 317 Church St., Toronto.

Advertisement for Cuticura. Text: 'HUMORS of the BLOOD & SKIN Cured by Cuticura. HUMORS OF THE BLOOD, SKIN, AND SCALP, whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. CUTICURA REMEDIES are the only infallible blood purifiers. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases." Pimples, blackheads, chapped and oily skin, etc., prevented by CUTICURA SOAP. Backache, kidney pains, weakness and rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 30c.

Advertisement for Dunn's Baking Powder. Text: 'DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA. The Great CHURCH LIGHT. Frisk's Patent Rectifiers for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and improved. Send size of room. Get circular and estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. I. P. FRISK, 551 Pearl St., N.Y. Established 1857. PISO'S Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

Advertisement for Burdock Blood Bitters. Text: 'BURDOCK Cures BILIOUSNESS. BLOOD Cures BILIOUSNESS. BITTERS Cures BILIOUSNESS. Direct Proof. Sins,—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia. MARY A. E. DEACON, Hawkestone, Ont.

Advertisement for Imperial Baking Powder. Text: 'IMPERIAL BAKING POWDER. PUREST, STRONGEST, BEST. HOWARTH'S CARMINATIVE MIXTURE. This Medicine is superior to any other for Disorder of the bowels of Infants, occasioned by Teething, or other causes. Gives rest to Children and quiet nights to Mothers and Nurses. Prepared according to the original formula of the late John Howarth. Manufactured and sold by S. HOWARTH, DRUGGIST, 243 YONGE STREET MINARD'S Liniment for Rheumatism.

THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, JANUARY 27th, 1892.

No. 4.

CHOICE BOOKS! WITHOUT MONEY!!

Canada Presbyterian Premium List

THE CANADA PRESBYTERIAN is now so well and favourably known as to require no words of commendation at our hands. The twenty-first year of publication commences with the first week of January, and Publishers, Editors, Contributors and Correspondents, will unite in the effort to make the coming volume better and more useful than any that has preceded it.

For 1892 we wish to extend the circulation by the addition of at least Two THOUSAND new names. This can easily be done. It only requires a little assistance on the part of old subscribers, and the thing is accomplished. In order to enlist a number of willing workers in this subscription campaign we offer the following inducements:—

For One New Name at \$2.

Any one of the following choice books, in full cloth, mailed prepaid:—

English Prose, from Maundeville to Thackeray. "This is an admirable selection."—*Scotsman*.

Essay of Dr. Johnson, with Biographical Introduction and Notes. By Stuart J. Reid. "Gives a very good idea of the immortal doctor's prose style."—*Cambridge Independent*.

Political Orations, from Wentworth to Macaulay. A valuable handbook of British Parliamentary eloquence.

Longfellow's "Hyperion," "Kavanaugh," and the "Trouveres," with introduction by W. Tinback.

Fairy and Folk Tales of the Irish Peasantry. "The reader has here a collection of Irish tales drawn from the best sources"—*Athenaeum*.

English Fairy and Other Folk Tales.—"An excellent collection."—*Scotsman*.

Addresses by Henry Drummond. 286 pp., full cloth, gilt lettered back and side. Contains The Greatest Thing in the World, Pax Vobiscum, The Changed Life First, A Talk With Boys, How to Learn How. A very pretty volume.

The Public Statistics Relating to the Presbyterian Church in Canada; with Acts and Resolutions of the General Assembly, and By-laws for the government of the Colleges and Schools of the Church. By Chief Justice Taylor.

For Two New Names at \$2.

Any one of the following books:—

Life of Christ and Life of St. Paul. By Canon Farrar. In one volume, large quarto, full cloth.

Pilgrim's Progress. By John Bunyan. Demy quarto, richly illustrated, cloth, embossed in black and gold, gilt edges. A rich gift book.

Paul and Virginia. By Bernardin De St. Pierre. Profusely illustrated by Maurice Leloir, gilt edges, cloth, embossed in gold and black. Very handsome gift book.

Forms of Services for Special Occasions in the Presbyterian Church. By Rev. Duncan Morrison, D.D. "Its value and usefulness will be apparent to every one who requires it."—*London Advertiser*. "Likely to be useful to our young ministers."—*Presbyterian Witness*. "Will be found useful in time of need to many an overburdened pastor."—*Presbyterian Record*. "Dr. Morrison has done his work with great care, good taste and fine devotional feeling."—*The Empire*.

Master Missionaries. Studies in Heroic Pioneer Work.

Leaders of Men. A book of biographies specially written for young men.

Wise Words and Loving Deeds. A book of biographies for girls. "A series of brightly-written sketches. The subjects are well chosen and well treated."—*Saturday Review*.

For Three New Names at \$2 each.

How I Found Livingstone. Numerous illustrations, maps, etc. By Henry M. Stanley. Or

The History of the Presbyterian Church in Canada, by the Rev. Prof. Gregg, D.D. 646 pp., full cloth, gilt back. "A mine of carefully digested information relating to the Presbyterian Church."

For Four New Names at \$2 each.

Songs and Poems of the Great Dominion: An Anthology of best Canadian Verse. By W. D. Lighthall, Montreal.

For Five New Names at \$2 each.

Picturesque Scotland; illustrated with colored plates and over one hundred wood engravings; 511 pp., royal 8vo., 10 x 7 inches. A beautiful gift book. Or

Shakespeare's Complete Works, based on the text of Johnson, Stevens & Read, with Biographical Sketch by Mary Cowden Clarke, portrait of the author, and numerous full-paged Boydell and other illustrations. In four volumes, half-cloth binding, library style.

Any book in the above list will be mailed, postage prepaid.

To our young friends, especially, our premiums afford an easy way of getting a valuable lot of books, and we trust that a large number will avail themselves of the offer.

Old friends, who know and value the paper they have been reading for years, will confer a favour, if unable to get up a club themselves, by directing the attention of someone who can to the liberal inducements held out for assistance in extending the circulation of THE CANADA PRESBYTERIAN.

It is work, the next two or three weeks, that will tell.

Let us hear from you without delay.

THE PRESBYTERIAN PRINTING AND PUBLISHING CO. (Limited)
5 Jordan St. TORONTO, Can.

Notes of the Week.

A STATEMENT is current in Nonconformist circles in London that the report of the Commission on Scottish Universities will recommend that membership of the Established Church shall no longer be a necessary qualification for theological professorships. The report will, it is said, not touch modern incomes or ancient endowments, but will be restricted in the first place to the question of tests.

SINCE the lamented Hon. Ion Keith Falconer, brother of the Earl of Kintore, founded the first modern mission to Arabia at Sheikh Othman, the outpost of Eden, for the Free Church of Scotland, people in the United States have planned a mission either to co-operate with that or to open a new station. More than a year ago two young missionaries—Messrs. Cantine and Zweimer—went to Beirut to perfect their knowledge of colloquial Arabic. They have finally fixed on Basrah, or Bussorah, which, however, is not in Arabia proper, but in Asiatic Turkey, on the confines of Western Persia. Mr. Cantine is on his way back to the United States to arrange for the missionary occupation of Bussorah by "The Arabian Mission," formed of subscribers of all Churches, but chiefly the Congregationalists. He describes the place as a large growing city in itself, with a strong British element, of easy and extended water communication up the Tigris, Euphrates, and Karoon.

UNDER the direction of the Kaiserswerth, Mother House of Protestant Deaconesses, the first house established by Fliedner, the statistics of the present status of the department of Christian activity have been collected. They are practically complete, although they do not include all of the institutions of this kind which are being inaugurated in America at present. A total of sixty-three houses are reported from all the corners of the globe. The total number of sisters in 1891 was 8,478, of whom 3,180 were probationary. The various fields of labour number 2,774; the income for 1890 was 7,649,097 marks; the expenses, 7,489,437. Germany leads all Christian countries in this work. The Fatherland has thirty-eight Mother Houses with 5,804 sisters, of whom 2,234 are probationary. The first house was established in 1836; the first in America, in 1849, the so-called Orphans' Homes at Rochester, Penn. The growth of the cause can be seen from the fact that in 1888 there were only 6,528 sisters and 2,233 fields of labour, and the total income was 6,331,191 marks.

SOMETHING has just happened, says the English *Presbyterian*, which illustrates the way in which Episcopal authority is sought to be exercised by our race of bishops. The Rev. Malcolm Forbes, who was ordained deacon by the Bishop of Montreal, recently came to New Brighton, Cheshire, for the benefit of his health, and, finding that he disagreed with the ritual at the parish church, commenced a series of Evangelical services at the rooms of the Young Men's Christian Association. The Rev. C. Hylton Stewart, vicar, remonstrated with him, and asked him to discontinue the services, on the ground that he had not been licensed by the bishop to preach in the diocese, Mr. Forbes refused to comply with the request, and the vicar accordingly referred the whole question to Dr. Jayne, who at once communicated with the reverend gentleman, hinting that if the services were to be continued he would feel it his duty to inhibit him. Mr. Forbes curtly replied that the services would be continued. The Bishop of Chester, having failed to induce the Rev. Mr. Forbes to discontinue the services objected to, has finally written him as follows: "It is my duty to write and inform you, as a clergyman of a Church in communication with the Church of England, that your continuance to officiate in Victoria Hall, New Brighton, is contrary to my express wish and request, and, therefore, with regard to my position as Bishop of Chester, schismatical. It will accordingly be necessary for me to report to the Bishop of Montreal, and to all

others whom it may concern, the position you have assumed with regard to Episcopal authority in this diocese." It remains to be seen what view the Bishop of Montreal will take of the matter. The Christian public are not likely, however, to have much sympathy with the idea that an Evangelical minister of an American Church is to be silenced in England at the good pleasure of any bishop who may favour the Romanizers in the Church.

RECENT trials in English courts have roused popular opinion against the method in which barristers examine witnesses. In this connection the *Christian Leader* remarks: The manners and customs of the Bar are always very peculiar. Two recent trials have suggested that they are sometimes scandalous. The theory that the counsel are bound in honour to move heaven and earth in favour of their clients has been pushed to the verge of moving hell also. In the one case gross insinuations were made against a gentleman, not a party to the suit, solely with a view of blackening the defendant; the instruction and evidence gave no legitimate justification of such a course, and the counsel subsequently withdrew his imputations—the judge doing his best to repair the damage that had been done to a man whose professional career depends on an unblemished character. In the other case, the private life of the defendants was unearthed and it was plainly intimated that one of them was guilty of the act which he had imputed—and as it had turned out had justly imputed to the plaintiff. This extraordinary case was nevertheless described by the presiding judge, after the imputations had been withdrawn, as a "noble" defence and apology. The two cases are but illustrations of the peril to which public trials expose innocent persons, when counsel exercise no judicious carefulness in pleading. The difficulty, however, is on whom should be cast the responsibility of these reckless aspersions; the counsel plead instructions, the solicitors plead the counsel's discretion, and the clients throw the burden on both their lawyers. There seems no remedy but a more stringent watchfulness on the part of the judges in excluding and suppressing such proceedings, and in the voice of public opinion, which in both these cases has happily become loud and clamant in favour of more reticence.

THE *British Weekly* says: The news of M. de Laveleye's death has been received with a regret in England that is only less keen than that felt by his own countrymen. He was one of the really few European politicians who had an audience here, perhaps for the simple reason that he was one of the few who understood the English temperament or the condition of society sufficiently well to touch the right strings in addressing us. Whatever may have been M. de Laveleye's other distinctions and interests—and they were many, reaching from political economy to Scandinavian sagas—he was far excellence, by special bent and talent, a journalist. The main part of his life, it is true, was not spent in writing for the newspapers, for he was an industrious professor of economy at Liège, and an earnest worker in many social movements. But in journalistic ability lay his great strength, in his keen touch with the modern mind, in his aptitude for gathering the results of modern science and economic research and social endeavour to a point where they might be seen of all citizens, who would find in them food for the exercise of their minds, their hearts, and their consciences. Though an indefatigable student and a careful investigator, he has perhaps added little of original value to our knowledge of social and economic questions. Indeed, economists tell us he was woefully wrong in some of his conclusions, but his open-mindedness, his great power of vigorous expression, his sympathy with the onward course of things, raised him to a position of great distinction as a teacher. Liberalism has lost a good friend in Emile de Laveleye, and not only theoretical Liberalism. For he knew how to set his hand to the work as well as his head, and in all questions which are of international importance and interest, not Belgium alone, but the whole of Western Europe, is the loser.

Our Contributors.

WOULD THE FACTOR SOLVE THE PROBLEM?

BY KNOXIAN.

Reading the lines and between the lines of Dr. Stalker's introductory lecture, one easily reaches the conclusion that he thinks better preachers and better preaching would bring more people to church and make those who are there better Christians. The problem is to bring within the church for worship the third who never attend, and to make better men and women of those who attend more or less regularly. "It seems to me," says the Doctor, "that there can be no more important factor in the solution of the problem than the kind of men who fill the office of the ministry. We must have men of more power, more concentration on the aims of the ministry, more wisdom, but, above all, more willingness to sacrifice their lives to their vocation."

With men of this kind much more good would be done. The people at present within the Church would become more faithful, self-sacrificing Christians, and many, if not all, of the one-third who never attend public worship, would become church-goers. In short, ministers of more power, more concentration, more wisdom, and with more of the spirit of self-sacrifice, would bring about a decided and much-needed reformation in the world and in the Church.

Now it may be a fact that ministers such as Dr. Stalker describes would bring about a reformation, but most assuredly the fact does not follow from the examples set before us as in Dr. Stalker's lectures. All through his admirable volume he uses Isaiah and Paul as models of what a preacher should be and do. Better models the Head of the Church never produced, but were they uniformly successful in their work? Every Sabbath school teacher in Christendom knows that, notwithstanding Isaiah's holy zeal and seraphic eloquence, the people were in the lowest stage of spiritual declension. The lesson for last Sabbath describes the doom of Samaria for drunkenness. Beautiful Samaria, "the crown of pride," seems to have been as much addicted to that sin as the worst parts of Glasgow. Would it be quite fair to blame Isaiah for the prevalence of that vice? No doubt the prophet did all he could to stamp out that sin and every other, but the people, or some of them, went on drinking and sinning in many other ways just as if there were no Isaiah there. Perhaps some lecturer in one of the schools of the prophets told the young men that better prophets were needed to put a stop to drunkenness, idolatry and various other sins, and did so at the very time Dr. Stalker's model was doing his best work. If the conduct of the people is to be taken as the only or even principal test of ministerial efficiency, can Isaiah be called a model?

No doubt Dr. Stalker had Paul in his eye when he said we must have men of more power, more concentration, more wisdom and more of the spirit of self-sacrifice. Paul had all these qualities in a pre-eminent degree. But did these good qualities, combined with many others possessed by the great apostle, impress everybody favourably? Were the sinners that he preached to all converted or the saints brought to such a high degree of holiness that they endangered the apostle's doctrine of perfection? Quite the reverse. Paul was a man of power, but the people stoned him when he showed his power. He was a man of concentration. He could say, "This one thing I do," but they met his most concentrated efforts with scourging and imprisonment. He was a man of wisdom, but one of the leading men of the day thought he was mad. No more self-sacrificing man ever trod this footstool, but the people showed their appreciation of his self-sacrificing spirit by beheading him on the Ostian way. He was a noble preacher and spoke well on Mars Hill, but some of the learned men of Athens mocked and called him a babbler. Had Paul been labouring in the mission field under the jurisdiction of a Canadian Presbytery, most likely he would have been moved from one station to another because he could not get on with the leading people. Even the Presbytery of Glasgow, of which Dr. Stalker is an honoured and influential member, might have considered the apostle somewhat eccentric or extreme in his ways. The things clear, however, are that Paul was exactly the kind of preacher Dr. Stalker describes, but though the highest kind of man and the noblest kind of preacher, he failed in bringing everybody to hear him in the cities he visited, and of those who did profess Christianity under his ministry, too many were a long way from being model Christians. His hearers mocked him, stoned him, scourged him, imprisoned him; one at least went to sleep under one of his sermons; many of his converts imbibed false doctrines and indulged in bad practices, and the very Churches founded by him lapsed in the early centuries.

Was Paul to blame for this? No, a thousand times no. He was the noblest man that ever trod this earth—the greatest man the Almighty ever made. But there were things that even Paul could not do, and there are things that no modern minister can do, no matter how well he may be equipped or how hard he may try. One of these is to bring everybody to church, and another is to sanctify those who are there.

All honour to Dr. Stalker for the candour and courage shown in these admirable lectures. No doubt many ministers might be greatly improved. Every wise effort to improve them deserves the thanks and encouragement of all right-thinking men. Is the pulpit holding its own and doing the

work that can reasonably be required of it, is a question that will stand discussion and ought to be discussed. But if every minister were an Isaiah and a Paul combined, there would still be many outside the Church who would refuse to come in, and some are a long way from what they ought to be.

DOWN THE CARIBBEAN.

BY REV. JOHN MACKIE, M.A.

VI.—GUADALOUPE.

Leaving Montserrat at eleven at night, we anchor next morning at five o'clock in front of Basse Terre, the chief town of the island of Guadeloupe. The tricolour is flying from the flag-staff: the island is French. The city, which is large and far more pretentious than any that we have as yet seen in our cruise, is built on a plateau of rock at the foot of a richly clad mountain, from whose summit, when the clouds are driven away, may be seen the sulphurous smoke issuing from its fiery abyss. On landing at a graceful pier, a cool promenade, where music is discoursed in the evening, we see on our right a rather imposing building, bearing on its face the name of Hotel-de-Ville. Above that motto, which has too often kindled burning fires within, that have belched forth to the destruction of all that it can reasonably mean—"Liberty; Equality; Fraternity." Before it extends for a good quarter of a mile a grove of tamarind trees, under whose grateful shade the daily market is held. What a babel of voices! or rather cawing of an immense rookery. What a scene of grotesqueness! What a wonderful revelation of flowers and fruits and vegetables, and fish and fowl! The stores are arranged in little piles on the ground before groups of incessantly chattering creatures. The buyers and sellers are, every one, arrayed in the most gorgeous colours, rivalling even a sunset at sea. The style is a yoke, or baby's bodice, with waistband under the shoulders. The skirt, very full, is drawn from the sides and tied in a knot above the knee; while behind is a long and widely-extended train, which gathers the air and swells like a huge balloon as the conscious owner majestically moves about. The neck is circled with beads; the ears and nostrils are adorned with filigree gold; the wrists and ankles are covered with silver bangles, and even the toes are clasped with silver rings. The hair, black and straight, is twisted into a flattened heap on the left cheek; and the head is turbaned with kerchiefs of flaming dyes, the corners erect like the ears of some curious elfin creature. They are tall and stately, of dignified air and swinging gait, and light, coppery hue. The countenance wears an expression of perfect satisfaction and absence of every care and cross. They are the descendants of an importation from "India's coral strands," disliked as intruders by the sons and daughters of those whose ancestors hailed from "Africa's sunny fountains," and contemned by the rosy-cheeked French, the aristocracy of the land. "Your ladies dress beautifully," was the mirthful remark made to one of these upper ten. "Yes!" was the reply, "our ladies do, more elegantly, perhaps, than in Paris itself, but these women would almost frighten the cattle."

The principal commercial street lies parallel with the shore and this grove of tamarinds, and contains many attractive shops. Behind it are several others, and these are intersected at right angles by narrow lanes, scrupulously clean, well paved, and running up to the hills. On an elevation stands the Governor's residence, a building of no pretensions, in the midst of beautiful grounds, the privacy of which is effectually secured by a stone wall of gigantic height and coped with glass.

Almost in the centre of the city is the representative of the only religious denomination in the place, St. Mary's Roman Catholic Cathedral. The architecture is Norman and severely plain. The interior is attractive, and among much that is tawdry has much that is handsome and costly. The altar is of Parian marble, decorated with branches of artificial flowers, though the island abounds with nature's loveliest. The pulpit is of a beautiful wood called acajon, very like highly-polished Spanish mahogany, reached by a spiral stair and surmounted by a canopy elaborately carved. The baptismal font is also of marble, over which hangs what is perhaps regarded as the greatest treasure of the Church, a large and splendid painting of the Nativity, with the following inscription: "Donné par L'Empereur." 1860. Behind the church is a college, the chairs in which are held by professors from France, and which is in affiliation with the University of Paris. There is free education for all, and the ambition of every parent, from the high official down to the lowest negro, is to get their sons, by means of a good education, into Government employ, which is regarded as highly-respectable, well-paid idleness: an attraction and an idea perhaps not confined to Guadeloupe. There is also a garrison of soldiers, a spacious military hospital and cardboard fortifications peeping out at several points.

But the country! who can describe it? Pyramids upon pyramids, emerald from base to apex; scalloped and rounded hills; jagged, truncated, volcanic creations tumbled here and there; mountains stretching away from rich profusion and shade of exquisite valleys to naked peaks that pierce the light-cottony clouds playing round the crater of the Great Soufrière. There are meadows of amaryllis, scarlet and gold, carmine and white and coral; there are hedges of colcus of infinite blendings of brilliant hues; there are giants of the forest smothered with the dazzling blossoms of a thousand parasites; and here are whole tapestries of variegated beauty flung over the precipitous heights. There, sweeping away from the wealthy botanical wilds to wilds further on, are the

golden fields of the ripe sugar cane; and under the waving bananas and plantains and palms are invisible villages, the homes of those fairy, fantastic beings that fluttered in the tamarind grove. The whole is a picture of loveliness and grandeur; the fullest realization of one's wildest dreams of a tropical world. Fain would we tarry and leisurely explore this wonderland, but the *Caribbee* sails at sundown, bearing us further and further away from a far-off home that is ever before the eye as the fairest spot, and that loses none of its charms whatever panorama of glory unfolds itself.

The sun is to set, however, and the sun is to rise before we can bid farewell to Basse Terre and lose sight of Guadeloupe. It is Saturday afternoon and at four o'clock every hand drops down, and finish the discharging of the cargo they will not. What remains undone they will do to-morrow. In vain does the captain plead haste, and dilate on the inconvenience of unnecessary delay, and the vexation to passengers to have the Sabbath so wantonly encroached upon. There is but one reply, "we will finish the rest to-morrow." How disappointing to us all this announcement is, for we have been looking forward to a Sabbath on shore and communion with the faithful in the little Anglican Church at Roseau, for Presbyterian there is none! But now we must remain all night where we are and behold the Sabbath of the Lord profaned in our own steamer, and have our religious sensibilities wounded. "Nothing strange," says a resident English gentleman who has come on board to dine with us, "there is no Sabbath here until morning of vessels is as common on Sunday as on Monday. The largest market in the week is held on Sunday morning. Only pleasure interferes with business on that day, for fetes and entertainments of all kinds are invariably arranged for Sundays. The Church and religious services are of little account here. Men never go to Church, and only some women. 'I believe in God' is the longest creed of the most religious of the men, and that is too long for the vast majority of them. They hate the Church because of the character of the priests, and... but enough! We should have preferred to have left God's beautiful island with the pleasing thought that His greatness and might in the smoking mountain, and His goodness and love in the fertile valleys, kept the islanders bowed at His feet in humility, and love, and obedience of life.

DOMINICA.

The Sabbath desecration is now over. At seven in the morning the lighters came alongside and the gang of labourers in the employment of the Government re-commenced the discharging. For three hours the work was continued, and very thankful we were when the last hogshead disappeared and all the tobacco leaf was landed on the jetty in front of the Government factory, to be rolled by hundreds of black hands into *Long Toms* for the good (?) of the people and the questionable gain of the revenue.

It is now the afternoon and we are anchored at Roseau, the chief town, or village, for it looks very small, of the island of Dominica. As we sit on deck with our Sunday reading we call to mind that it was on a Sunday in 1493 that Columbus discovered it and named it accordingly. From then to the beginning of the present century England and France and Spain have contended for possession, the British and French holding it in turn; but from 1793, though several times attacked, it has remained a British possession till now. The island is about thirty miles long and sixteen broad, of volcanic origin and exceedingly mountainous. At seven o'clock the bells rang out sweetly over the waters and we rowed to service in the little English Church. How delightful it was to join again in public worship, and to experience a feeling of kinship with utter strangers, as we knelt at the throne of the heavenly grace. The congregation was small, perhaps large for the place, but they joined heartily in the prayers and praise, and listened with attention to the discourse, which, though simple, was delivered in an earnest, affectionate manner, a delivery that always secures a hearing. The Church is somewhat old-fashioned—box pews, with doors and locks; the pulpit high in the air, and the galleries are latticed off like those in a synagogue, originally intended, perhaps, for the accommodation of slaves. Any other reason we cannot imagine. But now, though a few black faces were peeping through, there is no line of separation between the colours, or yet between the sexes. The former fashion has, fortunately, gone out, and the latter has, fortunately, not yet come in.

The service over, what a magnificent scene presented itself to us standing at the church door and looking out into the night! The heavens were a blazing expanse crowded with stars of marvellous magnitude and brilliance, but the wonderful sight that arrested our gaze was the Great Southern Cross, seen for the first time, and standing just above the horizon. It was most striking, and, confronting us emerging from the Christian church and the worship of the crucified Christ, was, we must confess, solemnizing. There is no imagining it a cross. It stands out large and clearly defined, a quadrilateral of four stars poised on an angle, and certainly a cross attracting the eye even of those that are least familiar with the face of the sky. We recalled that historical or legendary page, just as you please, in which we were told that by such a celestial sign above the meridian sun, the pagan Emperor Constantine was converted to the Christian faith, and paganism overthrown throughout the Roman Empire. We thought of a paragraph that appeared twenty years ago in the *New York Tribune* to the effect that a religious periodical had published the following curious appeal: "It is asked of all newspapers desiring the spread of truth and the destruction of error, that they publish this re-

quest and prayer to Almighty Power, that on three Sunday nights in October, 1871, there shall appear in the heavens a distinct light in the shape of a great cross." On this piece of impious impertinence Richard Wilton, one of the sweetest singers that England has to day, wrote an exquisite little poem, from which these verses are a quotation:—

Lord, we do not require
A miracle inscribed upon the sky,
On the blue silent heavens a cross of fire,
A wonder hung on high.

Enough that on the face
Of ancient records we may clearly see
Thy cross of wood "without the gate," and trace
The saving mystery.

We thought of Columbus beholding for the first time the same glorious constellation, perhaps from the same Island shore and on a Sunday night, and we wondered what his thoughts and feelings were. Exalted no doubt they were, and worthy of a man whom his Church now deems to be deserving of canonization. What reck he?

But we are now in our little boat, and lo! it is gliding through a meadow of flashing diamonds; the ripples are rimmed with fire; the oars are dripping with brilliants; the concussion of a thousand phosphorescent lights marks our trail, and we feel that we are earthly creatures dreaming, or enchanted, or actually gliding among the realities of a world entirely new.

On visiting Roseau on the morrow we found that it is what it appeared from the steamer to be—a very small place indeed. The streets are all causewayed, but are overgrown with grass, and old women and children may be seen pasturing their sheep and goats on the principal thoroughfares. Here and there are beautiful residences in cool gardens of palms and lovely flowering trees, but such homes are decidedly the exception. The streets consist of rows of heaps of loose stones surmounted with small rough shanties with another heap of stones for doorsteps. Not a shade tree some- times from end to end of long such rows. The only sign of garden is the fluttering banana planted in the little yards behind the cabins. Slatternliness and dilapidation is the picture presented. Why Bethesda Chapel in a grove of fra- grant oleanders and the few larger houses with verandahs taseled with gorgeous climbers have not been imitated by the others, we are at a loss to know. The contrast is so striking—ugliness and loveliness side by side. Flowers and shrubs and trees which only the wealthy in our lands can enjoy and which they look upon as treasures are here close to every man's hand, to be had for the taking. Yet these peo- ple live in unsightliness, on heaps of bare stones without a jasmine or tropeolum or ipomæa or vine of any de- scription; without even a coating of paint on their sheds, or the touch of a whitewash brush. The only ornament they have about their doors is beautiful children, and they, bright little bronny innocents, are playing about in natural garb. One little garment would be a sign of religion, or of civilization, and would not add much to the heat of the day.

Away from the poor little town and out on the mountain side, or down in the Roseau valley, we are in a perfect para- dise of loveliness and rare fertility. Plantations of limes weighed to the ground with their green and yellow loads; or- chards of orange trees like mounds of gold, unlike the piles that Kingalee saw at St. Thomas, where oranges have never been known to grow; cocoanut trees and bananas with their heavy branches of ripening fruit, with here and there patches of sugar-cane, run away from the winding river, over the valley and far up the hills, till stopped by huge frowning bare rocks that throw themselves out as if threatening an over- whelming descent, but recede into forests of sombre hue that seem to touch the cloudless sky. A ramble through such a scene! What could give greater delight? Now we are into the clefts of the rocks, allured higher and higher by ferns and mosses and lichens; now we are down in the shady valley, wandering from spot to spot, and lost in won- der at the variety of fruits and gorgeous colouring of coun- try flowers. Here, as we follow this shady path on the bank of the river, are patches of snow-white lilies falling in clusters from stems that rise about a foot from tufts of glossy green leaves. These down to the edge of the water on mossy trunks and branches, lying as they feel, and some, more am- bitious, climbing like ivy the growing trees, is a wonderful collection of aroids—"Lords and Ladies," the glesome children in the woods at home call the cousins of these curi- ous flowers widely differing both in structure and properties. From the roots of some a delicious sago is prepared, whilst from others the Dumb-Cane in particular, a dangerous poi- son, is extracted. As in fungi so in aroids great caution is needed on the part of the un instructed, we shall neither touch nor taste, but be satisfied with the pleasure of seeing. A gentle slope to our side, having on the opposite a trian- gular beach of shingle and boulders, behind which rise to a considerable height wild rugged cliffs, which persist in pro- tecting their huge, bare ribs through the rich vesture of green with which nature would clothe them. Skirting their summits is a carriage road from which rise almost perpen- dicularly mountains of dense, dark foliage to the far-off hea- vens, and throw their deep shadows over the whole valley. We are told that these scenes of wondrous beauty and su- perb grandeur in those lofty heights, but we cannot be here and there besides, and see everything in a day. Our eyes are now fixed on large umbrageous trees planted at long in- tervals along the river edge of an opening valley and up the

sloping sides that enclose a cacao plantation. They are bending beneath a load of fruit somewhat like russet apples, but of oval shape. They are the Sapodilla, and the fruit, though very peculiar in appearance and taste, is exceedingly wholesome. When ripe it is spongy and brown and seem- ingly decayed, "rotten as a medlar," as they say in old England. At the core are several seeds, large as beans, of a dark mahogany colour, and having a narrow white fibre running half way along the inner edge. It is of this fibre that the incense used in the Roman Catholic churches in Spain is manufactured. Its odour is peculiarly sweet, and it fetches no less a price than \$160 per pound. It ought to be sweet.

LORD LANSDOWNE'S VISIT TO THE CANADIAN MISSION AT INDORE.

The Indian mails bring the following description of a visit by Lord Lansdowne to the Canadian Mission College in Indore, India, which appears in the Allahabad *Pioneer*, a copy of which has been received from Rev. John Wilkie, so well known in Canada. It will be read with interest by many who remember Mr. Wilkie's recent visits and his interest- ing addresses on the mission work at Indore. The *Pioneer* of Nov. 25 says:—

At four o'clock His Excellency proceeded to the Canadian Mission College, where an address was presented by the Rev. Dr. Wilkie. Dr. Wilkie referred to the pleasure given at the thought that a Viceroy whose administration in Can- ada had been so successful could, even amidst the absorbing duties of this immense Empire, turn aside to recognize a small representation of Canada in Indore. They had hoped His Excellency would have laid the foundation stone of their new college, for which their friends in Canada had raised 30,700 rupees, while the Maharajah had given the ground and 750 rupees. The Mission College was cramped for room, and it was necessary to extend it. About 30,000 rupees were needed in addition to the sum subscribed in Canada. The number on the roll last year was 182, and the average daily attendance 248—123 in the high school department, and twenty-five in the College department. A liberal education is imparted to all, religious instruction being, of course, a prominent feature. A good library, with 2,000 volumes, is attached to the institution, and its equipment as regards sci- entific apparatus, and for the physical development of the pupils, the outfit is very good. The address is signed by Dr. Wilkie as Principal.

HIS EXCELLENCY'S SPEECH.

The Viceroy, in acknowledging the address, said:—

Dr. Wilkie, Ladies and Gentlemen,—The reception which you have given me has a very special value and significance in my estimation. Amongst the many loyal inscriptions and signs of goodwill which decorated the approaches to the Res- idency on the day of my arrival at Indore, my eye was not slow to detect a legend in which I was informed that "Can- ada Has Not Forgotten You." I was greatly touched to meet in the midst of this Indian State, at a distance of many thousands of miles from the Dominion, with a welcome which carried me back to the five happy years which I spent as the representative of the Crown in the great Do- minion of Canada. I rejoice to find your little Canadian colony carrying on its good work successfully in India. I do not believe that the cause of education could be entrusted to better hands. There is no country in which popular edu- cation and the best means of providing it are better under- stood than in Canada. I often admired the completeness of the educational system which prevailed there. It is a system which provides what should be the great object of all systems of education—a graduated series of institutions, carrying the student, without a break of continuity, from the elementary courses of the public school to the higher education of the college and the university. I have no doubt that the educa- tion which you are engaged in giving here is of the right sort, and well suited to the requirements of this part of In- dia. I observe with pleasure that you lay stress upon the fact that it is not entirely bookish, but that, to use your own words, it takes notice of the moral and physical side of our nature, as well as of the mental. The love of manly sports, and the acquisition of a healthy habit of body, form some of the most valuable ingredients of education. There is prob- ably no country in which this kind of education is more needed than in India. I am glad to learn that Mr. Cros- thwaite has recently found it possible to increase the grant of which your school is in receipt, upon the recommendation of the inspector, whose report of the school is a very creditable one. You have referred to your desire to add to your build- ings here a new college, for which purpose your friends in Canada have already supplied a very liberal sum of money. That question is still before the Government of India, and you will not expect me to discuss it upon the present occasion. I will only say this, that if we have hesitated to assist you it has been not on account of any misgivings as to your ability to supply a proper college education, but because where there are, as is the case in Indore, a number of educational insti- tutions in existence side by side, and, to some extent, cover- ing the same ground, it is necessary for us to be extremely careful to avoid any waste of the limited resources at our disposal by subsidizing any institutions of which it cannot be clearly shown that they are indispensable for the requirements of the locality. And now, Mr. Wilkie, I will end by express- ing the pleasure which it has given me to meet your students and your colleagues upon this interesting occasion. I hope

the work upon which you are engaged will be creditable to yourself and the Dominion of Canada, of which I shall always preserve a grateful and an agreeable recollection. (Applause.)

Their Excellencies afterwards visited the Canadian Mis- sion Hospital, where Lady Lansdowne was presented with an address by Miss Mary Oliver, M.D., head of the institution, in which reference was made to the blessed work which is being carried on there, especially in behalf of Z-nanaa women. The *Pioneer* adds that they afterwards visited the Rajkumar College, where they were received by Mr. Gunnion, the Prin- cipal, well known as the Sanskrit scholar.

The same evening there was a second dinner party at the Residency, given by Mr. and Mrs. Crosthwaite in honour of their Excellencies. The vice-regal party slept in the train and left for Calcutta at three a.m. the next day.

The visit has been an unqualified success, and the hospi- tality extended by the Resident and the Maharajah has been most highly appreciated.

FOREIGN MISSION.

MEETING OF EXECUTIVE.—(W. D.)

The Executive met on January 12. Letters were read from Rev. A. B. Winchester, accepting the call of the Com- mittee to labour among the Chinese in British Columbia. Mr. Winchester appeared before the Committee and gave an interesting statement of his views in regard to the work. He proposes to visit the missions to the Chinese which are in oper- ation in San Francisco and receive what information he can in regard to methods. It was agreed to ask the Presbytery to allow him to be ready to leave for his field by the beginning of April.

Applications for employment in the mission field were re- ceived from Miss Jessie Duncan, of Stratford, and Miss Agnes Scott Turnbull, from near Brantford, but resident in Stratford. These ladies had appeared before the Board of the Woman's Foreign Missionary Society, and favourable reports were received regarding them. And it was agreed to recommend them for appointment to the Committee when it meets.

India.—Minutes of council, date November 10, were read, from which it appears that the mission work is being actively prosecuted in all departments. The most notable event of recent occurrence was the visit of the Governor-General of India to the college at Indore. His address in response to the addresses presented to him appears on another page. The missionaries are kept busy in their various portions of the field. The good seed of eternal life is being diligently sown. The result depends not only on their fidelity, but on the prayers of the Church at home on their behalf.

A minute was agreed to in reference to the retirement of Miss Rodger from mission work in connection with our Church, expressing the appreciation of the Committee of her faithful and successful labours during the long period of her service, and the high esteem in which she is held by the Committee and the Church.

The Convener presented the resolution anent Miss Rod- ger's resignation, prepared as directed at the last meeting of the Executive. It was unanimously approved, and is as follows:—

The Executive, having met with Miss Rodger and learned from her that it is her wish to retire permanently from the Central India Mission, desire to place on record their high estimate of the services rendered by Miss Rodger to the Church during the long period in which she has been connected with the work in India. Miss Rodger was the pioneer missionary of our Church to India. In 1874, with Miss Fairweather, she proceeded to India and laboured under the care of the American Presbyterian Mission, being sustained by the Canadian Church, which, however, had no regularly-organized mission of its own with which she could be connected. When early in 1877 the Rev. J. M. Douglas, under appointment of the General Assembly, organized our mission in Central India, Miss Rodger, at once removed to Indore and entered on the work which she has ever since carried on there with satisfaction to the Committee and the Church and with profit to those receiving her care.

During this long service of seventeen years the relations between Miss Rodger and the Committee have been of the most cordial character, and Miss Rodger has always enjoyed the thorough esteem and respect of the Committee, and it is with deep regret that the Executive feel it to be their duty to accept, as they now do, the resignation tendered by Miss Rodger. The Executive further in- structs the Convener to communicate this resolution to Miss Rodger.

Letters were read from China. Those relating to the re- cent attack on our missionaries were published in the Church weeklies. The latest received, from Mr. McDougall, of No- vember 9, from Hsin Chen, will be found in the weeklies of a short time ago. The following resolution was adopted by the Committee in regard to the recent experiences of our missionaries in Honan:—

The Committee, in view of the information conveyed in the let- ters of Rev. J. H. MacVicar and Rev. J. McDougall in regard to the treatment to which our missionaries in Honan have recently been subjected, and the danger in which they have been placed, would record their thankfulness to God for their preservation in the midst of the dangers to which they have been exposed, and their sym- pathy with these brethren in their trials. They trust that these painful experiences through which they have passed may be overruled to the furtherance of their own faith and of the Gospel of Jesus Christ.

Letters from Dr. Mackay, of November 21 and 24, were laid before the Committee. An application from a minister for employment in the mission field was received and favour- ably entertained. Letters were read from Mr. Morton, of London, and Principal Caven, the latter expressing his wil- liness to have regard in his visit to Palestine to the ques- tion which is engaging the mind of the Committee, namely, the most suitable point at which to commence operation in that country.

D. D. McLEOD, Secretary.

Pastor and People.

JAMAIS ARRIERE.

[A meditation on the Motto and Coat-of-Arms on Bothwell Castle gateway, Scotland.]

"Never behind;" high privilege
Hard by historic walls to dwell,
Upon whose portal are inscribed
Fit words my kindling breast to swell.

"Never behind." Yon warrior stark
Grasping a club of murderous weight—
Device heraldic, quaint and rude—
Speaks forth a time of ancient date.

And yet, though rude that warrior old,
Brutal his joys, his aims confined,
He gained them, and he tells me how,
'Tis in two words—"Never behind."

"Never behind;" not that I would
In chiefest seats my form display;
For lowliness exalted is,
And pride for lowliness makes way.

But rather in that ceaseless war
Of good with ill and ill with good,
Abroad and in my secret heart
I'd strike as sturdy foeman should.

O fools, to say, "Right must prevail,"
As 'twere some force resistless, blind,
Right prospers only when we fight
With this resolve, "Never behind."

That warrior rude is sire of men
Who've long in marble halls reclined,
God's nobles they whose foreheads bear,
"In His dear cause, Never behind."

—Villanus, in *Christian Leader*.

DOCTRINAL TEACHING IN THE SABBATH SCHOOL*.

BY REV. JAMES HASTIE, CORNWALL.

By "Doctrine" is meant truths to be believed, as distinguished from duties to be performed.

Hence man's "chief end" is all summed up in these two things, Doctrine and Duty, and these same two points sum up the entire Bible.

"The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

Our theme, then, contains these two points: The place which doctrine should hold in Sunday school teaching; and its importance there.

I. *Its Place.* What place should it occupy? What bones are to the body of man and animals; what keel, and stanchions, and knees are to a ship, Doctrines are to religious instruction.

If bones can be dispensed with in the human body with impunity; if the frame-work of a ship or a house is of little or no account; if it is a trifling matter whether in the former case bones are sound or fractured; and in the latter whether timbers be adequate to the strain they have to bear; then, may we say, that 'tis of little moment whether or no sound doctrine be taught in the Sunday school.

What doctrines? If it be asked, what doctrines should find prominence in Sunday school teaching? I name the following:—

The Trinity; the Deity of Christ and His true humanity; the personality of the Holy Spirit; the Fall of Man and the guilt and misery resultant; the remedy which God provided for fallen Man; the Incarnation of Christ; His perfect obedience to Divine law; His victorious death; His Resurrection and Ascension; His Intercession, Mediatorial reign and Second Coming. Regeneration; Adoption; Justification; Sanctification and Glorification. The Resurrection of the body; the final judgment; eternity of rewards to the righteous and to the wicked respectively, according to character; Election; Divine Sovereignty; Free Agency; the divine origin and perpetual obligation of the Sabbath. The inspiration of the Holy Scriptures; the Sacraments of Baptism and the Lord's Supper—their nature, mode and purpose.

The Church—its N. T. Polity; its officers, and administration, and history.

These are some of the leading doctrines which should be thoroughly taught to the intermediate and senior scholars in our Sunday schools.

Conflicting views. Did all men hold and teach the aforesaid doctrines in precisely the same sense, the teacher's work would be comparatively easy. But, since almost every leading doctrine of Scripture is held in diverse senses throughout Christendom, 'tis necessary for the teacher to define his terms and discriminate closely between the Scriptural and the unscriptural.

Suppose the doctrine of *Christ's Person* is found in the lesson. In a few strokes the teacher should state respectively what is meant by Christ's Deity and Christ's Humanity; and show from Scripture that:—

"The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continued to be, God and man, in two distinct natures, and one person, for ever."—(Catechism 21.)

Suppose the lesson is the 13th of John, or the 6th of 1 Cor.—the Lord's Supper. He should not deem his work well

done when he had asked a few superficial questions about the time and place of the first institution, and its relation to the O. T. Passover.

But he should proceed to distinguish between the false views and the true which obtain on this subject, e.g.—he should state the doctrine of consubstantiation as taught by Luther and held still by his followers; the doctrine of transubstantiation, as held by the Roman Catholic Church, and show wherein these are wrong. Then he should clearly present the Scriptural doctrine as held by the Presbyterian Church and some others, and press home the practical duties which spring out of this doctrine.

Suppose the lesson contains the subject of Baptism (Acts ii. 41; or xvi.). Surely the teacher should seize the opportunity, *en passant*, to show why the Presbyterian Church administers this ordinance to children as well as to adults, and why pouring water upon the head is as valid a mode as immersion; while, of course, he will give great prominence to the spiritual import of the sacrament.

So with every other doctrine.

II. *Its importance—important,*

I. Because our young people are coming in contact day by day with manifold errors from companions.

Monday—Your scholar hears a person condemning infant baptism, and declaring that no form but immersion is valid.

Tuesday—He is told that his pastor is only a layman, and therefore has no right to dispense the sacraments; that no ordination to the Christian ministry is valid save that by a Bishop.

Wednesday—An adventist tackles him and quotes Scripture (or rather perverts it) to prove that the wicked are annihilated at death, and consequently there is no hell.

Thursday—A Plymouthite tells him that clergymen are only hirelings, who care more for the fleece than for the sheep; that no man should be placed in authority over others in the Church; and as for the Sabbath, every day should be kept holy, and not one day in seven by itself.

Friday—He hears a sceptic attack the Bible and the Christian religion, and all its institutions as human inventions; and he bids your boy follow his example, and throw off the shackles of orthodoxy and adopt freethought.

Saturday—A clever Jew tells him that Jesus of Nazareth was not the true Messiah, but an impostor, and consequently the Christian religion is only a spurious "Ism" built upon a spurious foundation.

Now, when your scholar returns to class next Sunday, call to mind the manifold errors which have crossed his path in the interval. Remember, too, that in many cases error is more truthlike than truth itself, consequently is more likely to be accepted; and you perceive the importance that attaches to a thorough grounding of truth in sound Scriptural doctrine.

2. Because much of the literature of our time is saturated with unscriptural teaching.

The newspaper, the magazine, the ephemeral novel, Sunday school helps, college prelections and learned commentaries, are some of the many channels through which error is being sown.

Among its propagators are found not a few of the world's most gifted sons, and most popular preachers and writers. Hence all the more likely that error shall be spread.

Few men have access to the world's ear to-day to the same extent as has Archdeacon Farrer of England—such is the brilliancy of his style, his erudition, his largeheartedness, his practical philanthropy; yet he is one of the most unsafe guides in some theological questions.

What does he say in a recent book which has issued from his pen?

He says: "Where would be the popular teachings about hell if we calmly and deliberately erased from our English Bible these three words—'damnation,' 'hell,' and 'everlasting.'"

"Yet, I say unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility—I say, standing here in the sight of God and my Saviour, and it may be of the angels and spirits of the dead, that not one of these words ought to stand any longer in our English Bible, for in our present acceptation of them they are simple mistranslations."

Now, since Farrar's writings are carried to the ends of the earth, the chances are your pupil shall read somewhere these lines I have just quoted. Reading them he may say, Dr. Farrar is a very learned man and a very good man. He knows vastly more than my father and mother, than my teacher, than my pastor, therefore I will believe as Dr. Farrer believes.

3. Because unless our youth are thoroughly versed in the doctrines of our Church we cannot expect them to be loving, loyal, laborious members of our Zion.

The sacrifices a man is willing to make for any cause is largely determined by his love for that cause, while his love again is largely conditioned upon his knowledge.

If, then, you want to enlist a man's heart and hand, you must inform his mind. So long as Christ's followers are divided off into different regiments of the line called Denominations, we ought to make ourselves, and especially young recruits, thoroughly conversant with the distinctive features of our own regiment and its requirements; then shall we become enthusiastic in promoting its interests, while at the same time we are benefiting the entire army.

Many more reasons might be adduced, but let these three suffice to show the importance of doctrinal teaching in the Sunday school. 'Tis necessary, because our young people are coming in contact every day with error from companionship.

'Tis necessary, because much of the literature of our time is saturated with unscriptural teaching.

'Tis necessary, in order to produce and maintain strong *esprit du corps* among our people.

III. *Now we reach the important question—How is this desideratum to be secured—the training of our youth in sound Scriptural doctrine?*

Three things are essential to success:—

1. The preparation of the lesson with this distinct object in view.

Whether the lesson is prepared by private study or at a teacher's meeting under a leader—the main thing to be done is to find out what doctrine or doctrines it contains. This ascertained, the doctrine is to be made the central theme of the entire exposition.

In to-day's lesson the doctrine may be repentance. In next lesson, the final perseverance of the saints. In the next, sanctification. In the rest, the final judgment; or the Sabbath, or intemperance. Whatever it be it should be lifted up into prominence and presented to the scholar by definition, proof, illustration and application, in such a way that it will stick in memory and conscience.

2. Text-books as the second essential.

I need scarcely say that the great text-book must ever be the Holy Scriptures.

But, as auxiliary to this, helps are needed.

Happily the Presbyterian Church has the best text-book in the world for this purpose, ready to hand. It is called the "Shorter Catechism"—the book of which Spurgeon said when some one found fault with him for using it in Sunday school instead of a Baptist compilation, I will continue to use it till some one produces a better, which is not likely to be.

As an aid to its understanding let the teacher secure one or two of these excellent expositions of the Shorter Catechism, which can be had for a trifling sum, such as Patterson on the Shorter Catechism, or Vincent, or Alex. Whyte, or Hodge, or Green, or Fisher. Let him study these till he has them at his fingers' ends, and he will be well equipped to teach the Bible doctrinally, according to the views of the Presbyterian Church.

Dr. Willis was wont to say to his students: Gentlemen, if you master the Shorter Catechism you will be good theologians.

III. *Lesson Helps I name as a third essential.* What periodical is the best? The *Sunday School Times*, of course, a chorus of voices answer.

No and yes, I say. An excellent periodical the *Sunday School Times* is for some purposes. I know of none better.

But what do you want to get at? A man might read the *Sunday School Times* for fifty years and not be able to answer from its pages the question:—

Why am I a Presbyterian?

Why am I a Baptist?

Why am I a Methodist?

Why am I a Lutheran?

Why am I a Protestant?

Or of all these bodies, which is the most orthodox?

It is a non-denominational paper, having for its leading contributors, representatives of four or five Christian bodies. Of necessity they are compelled to speak only of those points on which all these Churches are agreed, and to keep silent on every point on which they don't agree.

Some little time ago one of the regular expositors of the lesson happened to let slip a remark about baptism as practised in our Lord's time. Whereupon there immediately appeared two or three indignant protests against the view expressed, with a reminder to the editor that it was a breach of faith to admit anything of a controversial character.

This little episode shows how completely handicapped the *Sunday School Times* is as regards the discussion of the distinctive doctrines and usages of the several Christian bodies.

By all means consult the *Sunday School Times*. Within its limited scope it abounds with much useful information. But don't confine yourself to it.

If you want to train up a generation of intelligent, stalwart, strong and stable Presbyterians, you must look elsewhere for some of your equipment.

Finally, if the question be asked: How far does doctrinal teaching obtain in the Presbyterian Sunday schools throughout Canada?

My reply is, I do not fully know. I am not omniscient. But, so far as my personal knowledge extends, and so far as I have been able to gather from ministers and others over the land, the conviction is forced upon me that, taken as a whole, our Church has been backsliding for years in this respect.

I believe that the Methodist Church is more faithful to its youth in this matter than we are. So is the Baptist Church. So is the Anglican. And as for the Roman Catholic Church, it distances us far and away.

Not a few teachers shun our distinctive doctrines before their classes, as if our creed was something to be ashamed of. Too many schools treat the Shorter Catechism much as they treat last year's almanac.

In days gone by the dynamic force of the Presbyterian Church, and its impregnability before the enemy's onslaught, were due largely to her firm grip of doctrine. For her to recede from that position now is for Samson to part with his locks.

"*Verb. Sap.*"

Surely I need not say to Christian teachers that as all Sunday school instruction should have Christ for its Alpha, it also should have Christ for its Omega; that as all youth have had already an experimental knowledge of what is meant by "ruin by the fall," we should earnestly strive to bring all our scholars to know what is meant by "redemption by the cross" and "regeneration by the spirit."

Therefore, the "three R's," in their relation to Calvary's Cross, should ever be the centre and summation of all doctrinal teaching in the Sunday school.

* An address given at the Sunday School Convention of the Glengarry Presbytery, 13th January, 1892.

Our Young Folks.

ARE ALL THE CHILDREN IN ?

The darkness falls, the wind is high,
Dense black clouds fill the western sky ;
The storm will soon begin ;
The thunders roar, the lightnings flash,
I hear the great round raindrops dash
Are all the children in ?

They're coming softly to my side ;
Their forms within my arms I hide,
No other arms are sure ;
The storm may rage with fury wild,
With trusting faith each little child
With mother feels secure.

But future days are drawing near,
They'll go from this warm shelter here
Out in the world's wide din ;
The rain will fall, the cold winds blow,
I'll sit alone and long to know,
Are all the children in ?

Will they have shelter then secure,
Where hearts are waiting strong and sure,
And love is true when tried ?
O, will they find a broken reed,
When strength of heart they so much need,
To help them brave the tide ?

God knows it all ; His will is best ;
I'll shield them now and yield the rest
In His most gracious hand ;
Sometimes the souls He loves are riven
By tempests wild, and thus are driven
Nearer the better land.

If He should call us home before
The children land on that blest shore,
Afar from care and sin,
I know that I shall watch and wait
Till He, the keeper of the gate,
Lets all the children in.

A GIRL'S WORK.

The beloved German teacher, Tholuck, who won such numbers of students to Christ, when asked the secret of his success, said simply, "by seeking and following."

In this unvarnished story our readers will see that success means work in our day as in his.

Our modest friend may look troubled when her eye falls upon this outline of a noble work, but she must remember that the candle has no right to object to giving light. The light of life can only come from the great Source. Let it go back to Him humbly and gratefully.

Several years ago a young girl took a class of boys in a certain Sunday school. She was very young, had never taught, and therefore shrunk from the work, but with that instinctive sagacity which boys often show, they chose her, and persisted in their choice, and so, very doubtfully, she began her work. There were ten boys in the class, and they lived in a village of four or five thousand inhabitants—a village which boasted of forty drinking saloons. They were not the good sort of boys—not at all ; but they had a cordial liking for their teacher, and a strong class spirit was soon developed, of which our slender girl did not fail to take advantage. She encouraged them to stand together, and she stood among them. They learned to tell her everything, and she was the hearty, sympathetic adviser and personal friend of each.

Wise little woman ! She was laying the foundation deep and strong. For well she knew that by-and-by the floods would rise ; and the wind would blow and beat upon these precious human houses intrusted to her care ; and so she dug deep into the solid confidence and affection of her boys.

The trial days did not delay to come. The boys were growing tall and manly. They were learning to smoke and to taste beer, and what more natural than that they should find themselves too large to go to Sunday school ?

"I had a dreadful time with those boys for four years," said the teacher ; "but I could not and would not let them go."

"But how did you retain them ? Boys at that age are pretty strong."

"Well, I followed them. As soon as a boy absented himself from Sunday school, I went after him. I had their confidence, and they would tell me even when they did pretty bad things, which, of course, was a great help. They were wide-awake, active boys, and wanted to try about every new thing, and they did, but I tried to keep along with them. At one time they formed themselves into a club, rented a room, and grew old very fast. I used to tremble in those days, and I had reason to. But I did not give up."

"It must have taken a great deal of time to follow them up."

"Well, yes it did. There have been weeks in succession when I was out every evening looking after my boys. But I thought it would pay."

"And has it ?" asked the curious listener.

"I think so. Six of the ten remain, and I have no more difficulty in keeping them in Sunday school. The others have moved away, but I hear from them. All but two are Christians, and these two are steady and seem to be well established in principle."

"But they are men now. Do you still teach them ?"

"Yes ; I cannot induce them to go into the Bible class,

though I have often tried to do so. They seem to dislike the thought of a change."

And little wonder.

So it came to pass that in a certain Sunday school there may be seen a class of young men respectful, attentive, absorbed, listening to the low-voiced teachings of a slender young woman as if they thought her words carried weight. And so they do, the weight of a life which means earnest purpose and faith in the work which is given us to do.

"But she had time to give to her class," some one says.

Listen : During all those years she was a hard-working school teacher, with but a slender stock of health and strength to draw upon. Yes, she had time to give to her boys, but where do you think she found it ? Possibly some of the adornments and enjoyments of girlhood had to be given up. Did it pay ?

TO BOYS COMMENCING BUSINESS.

Be on hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be respectful to your employers and all in authority over you, and be polite to every one ; politeness costs nothing, and it will help you wonderfully in getting along in the world. And above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful and industrious, who remembers with grateful love his father and mother, and who does not grow away from Church and Sunday school, has qualities of mind and heart that will ensure him success to a remarkable degree, even though he is endowed with only ordinary mental capacity ; for honour, truth and industry are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard saloons and be careful how you spend your evenings. Cultivate a taste for reading, and read only good books. With a love for reading, you will find in books friends ever true and full of cheer in times of gloom, and sweet companionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys, I would say again, that with truth, honesty and industry, and a living faith in God, you will succeed.

Honour and shame from no condition rise ;
Act well your part, there all the honour lies.

BERT AND THE BEES.

Bert had three buckets of water to bring from the spring. They were pretty big buckets and the spring was at the foot of the hill. The weather was getting warm, too. He tugged away at one bucket and got it up ; then he lay down on the back porch to rest.

"Hello, Bert, sun's not down yet !" said his father, coming into dinner from corn-planting.

"I wish I were a big man," said lazy Bert, "and didn't have to carry water."

"But you would have to plant corn and sow wheat, and cut and reap, and thresh and grind," laughed his father.

"I don't mean to work when I am big," grumbled Bert.

"Then you'll be a drone," said his father.

"What is a drone ?" asked the little boy.

"A bee that won't work ; and don't you know that the bees always sting their drones to death and push their bodies out of the hives ?"

The farmer went off to wash for dinner, and Bert dropped asleep on the steps, and dreamed that the bees were stinging his hands and face. He started up and found that the sun was shining hotly on him, stinging his face and hands, sure enough.

He hurried down to the spring, and finished the job by the time the horn blew for dinner. "Father," he asked, while he cooled his soup, "what makes the bees kill their drones ?"

"God taught them," answered his father ; "and one way or another God makes all lazy people uncomfortable. Doing with our might what our hands find to do is the best rule for little boys and big men, and I wouldn't be surprised if the angels live by it, too."

"LISTED," as the brokers say, at "100 Doses One Dollar," Hood's Sarsaparilla is always a fair equivalent for the price.

ANY subscriber sending us \$4.00 for two new names can renew his own subscription for 1892 for one dollar. It is expected that many old friends will take advantage of this offer. Send us \$5.00 for two new names and the renewal of your own for 1892.

THERE are thousands of our present subscribers who can, without any trouble to themselves, secure two new names, thus extend the circulation of their favourite family journal, and at the same time get the above reduction for themselves.

BOUND TO HAVE IT.

I must and I will have it, exclaimed the little man and he dashed the paper to the floor, jumped from his chair and brought his clinched hand down on the table vigorously ; then, mopping his brow and adjusting his glasses, he seated himself, seized his pen and in a nervous, excitable hand wrote : D. M. Ferry & Co., Seedsmen, Windsor, Ont., Gentlemen : Referring to your advertisement in the *National Intelligencer*, I notice that you say that your Seed Annual for 1892 is free to all applicants. As I buy considerable quantities of vegetable and flower seeds each spring, I would esteem it a favour if you would mail me your Catalogue. My neighbours say it is the best.

Very truly yours,
RICHARD DOE.

Sabbath School Teacher.

INTERNATIONAL LESSONS

Feb. 7,
1892.

THE GRACIOUS CALL.

Isaiah 55
1-13.

GOLDEN TEXT.—Seek ye the Lord while He may be found ; call ye upon Him while He is near.—Isaiah lv. 6.

INTRODUCTORY.

Through the atoning sacrifice of Christ reconciliation of God and man is effected. Through this reconciliation the kingdom of God on earth is established. The prophet pictures in glowing colours the glory, the splendour and the blessedness of that kingdom. He primarily foreshadows the return of the Jewish people from the Babylonian exile, and cordially, in God's name, invites their return to the glorious kingdom, and assures them of a gracious welcome. In wider application it foreshadows the kingdom of God and extends the invitation to all who are in the bondage of sin, and promises them an equally gracious welcome.

I. The Gospel Invitation.—The first word of the lesson is an appeal. It is designed to arrest attention. It is a call to listen and consider. Though the invitation is given to all, it is specially addressed to all who feel their need of the blessings of salvation. There is no exclusion in the words of the invitation, "Every one that thirsteth." The offer is to every one that is conscious of need. Hunger and thirst are the strongest forms of expressing bodily want. The pangs of hunger and a burning thirst cause intense suffering, and the victims long for relief. When one understands what is meant by salvation the longing for it becomes intense. There is a complete adaptation of the blessings of salvation to the needs of the sinner. What more grateful to the thirsty than fresh pure water ? So those thirsty for salvation are invited to the waters provided. Salvation is free. He that has no money is freely urged to come and partake of its priceless blessings. The provision is of the best that can be had. Wine and milk represent what was most esteemed among the Jews, and here they typify the richest and most precious blessings of the Gospel. Again the fact that these blessings are provided freely is emphasized by the declaration that they may be obtained "without money and without price." They are God's free gifts. The prophet remonstrates with those who spend their energies in profitless pursuits and neglect the blessings of salvation. Money is spent for things that cannot satisfy the soul's need or still its hunger ; labour is expended on pursuits that are unsatisfying. Instead of these vain endeavours the exhortation is to turn attention to the rich provision that God has made, and then the soul's wants will be abundantly met.

II. Why the Invitation Should be Accepted.—It should receive earnest heed. The blessed message of the Gospel is not an idle tale, often as we hear it. All the more reason, therefore, why we should incline the ear to its glad accents. The Gospel message demands more than an attentive hearing. It should at once lead to resolve and action. "Come unto Me," it says to every one. That is Christ's own invitation to us all. Coming to Christ is having faith in Him, taking Him at His word. Compliance with this invitation has an immediate result. God, in whose name the prophet speaks, enters into covenant relation with every believing soul. It is an everlasting covenant, "even the sure mercies of David." The covenant into which God entered with David embraced the promise of the Messiah, and as the salvation accomplished by Jesus Christ has eternal results, the new covenant into which God enters with His people is an everlasting covenant. This Messiah is God's gift. He was given as a witness to the people. He bore witness to men of God's righteousness, mercy and love ; He bore witness to man of his need of redemption ; He revealed the truth of God. He is the leader of the people, and their Commander in fighting the good fight of faith, enabling them to lay hold on eternal life. The extension of the Messiah's kingdom is predicted in the words that follow : "Thou shalt call a nation that Thou knowest not, and nations that knew not Thee shall run unto Thee." They shall come to the knowledge of the Lord, when they learn that He is the Holy One of Israel, when they understand His holy and merciful character.

III. How the Invitation is to be Accepted.—The invitation presses for urgent acceptance. The Lord is to be sought "while He may be found." Now is that time when He is waiting to be gracious. A time may come, how soon none of us can tell, when God cannot be found. If we wilfully delay and scorn offered mercy, the door of mercy may be closed and our desire may come too late. We are counselled to "call upon Him while He is near." God is near to us at all times, but we in heart may be far from Him. There are seasons when the soul is more susceptible to His gracious dealing than others. If we systematically neglect our precious opportunities, the heart becomes hard and the conscience loses its sensitiveness. We need God's saving mercy, and we ought to cry for it when it is within our reach. It is an absolute certainty that no one will be saved in his sins ; he must be saved from sin. So the first mark of sincere and earnest enquiry for salvation is repentance of sin. Repentance means more than sorrow for sin ; it means forsaking it. So the prophet here urges the wicked to forsake his way, his way of life, "and the unrighteous man his thoughts." His conversion must be complete. Evil thoughts within and evil deeds without must be relinquished. When doing this the penitent must turn to the Lord. Renouncing evil, he must choose and follow the good. He has been all the time going away from God. He must now turn and go to God. To all who give heed to God's call the most encouraging promises are made. They are assured of God's mercy and the fullest pardon of all past sins. Still further, to call forth the confident trust of all who sincerely desire to draw near to God, He declares that His thoughts and ways are entirely unlike the ways and thoughts of sinful men. Even as the heavens are high above the earth, so do God's ways and thoughts transcend human thought and action. Then as God's beneficent arrangements in nature accomplish their purpose, as the seed sown is watered by the rain and protected by the snow that falls from the clouds, so God's work is blessed by His Spirit and produces abundantly for the soul's sustenance. As the work of God in the natural world produces its destined results, so in the spiritual world His gracious purposes will be accomplished. The exiles will go forth from bondage ; the redeemed of the Lord shall go to their own land, and all nature shall reflect their joy. The earth will yield abundantly and the enjoyment of the ransomed shall be complete.

PRACTICAL SUGGESTIONS.

Salvation from sin is provided through our Lord Jesus Christ for all.

The invitation to accept the blessings of salvation is earnestly addressed to all.

God's salvation is a free gift ; it cannot be purchased with money or merited by good works.

Salvation cannot be obtained without repenting of sin and forsaking it.

God gives us every encouragement to come to Him, and every assurance that He will fulfil His promises.

NOW READY. THE PRESBYTERIAN YEAR BOOK FOR 1892.

CONTENTS: Frontispiece—Photogravure Portrait of Rev. Thos. Ward, D.D., Moderator of General Assembly—Calendar—Officers and Committees of General Assembly—The Moderator—Home Missions, by Rev. W. S. McTavish, B.D.—Foreign Missions—Presbyterianism in the North-West, by Professor Baird—The Presbyterian College, Halifax, by Rev. Robert Murray—The Duties and Responsibilities of the Eldership, by James Knowles, Jr.—The Presbyterian Church in Ireland, by Rev. S. Houston, Kingston—The Aged and Infirm Ministry—Fund, by J. K. Macdonald—Sketches and Engravings of St. Andrew's Church, Kingston, St. Paul's Church, Peterborough, and St. James' Church, Prince Edward Island—Rolls of Synods and Presbyteries, etc.

MAILED FREE ON RECEIPT OF 25 CENTS.

PRESBYTERIAN PRINTING AND PUBLISHING CO., LIMITED,
Jordan Street, Toronto.

INTERNATIONAL LESSON SCHEMES

Specially prepared for Presbyterian Sabbath Schools for 1892. Mailed, pre-paid, at 50 cents per 100 copies. Address—
PRESBYTERIAN PRINTING & PUBLISHING CO.,
Jordan Street, Toronto.

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES:—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements allowed.

The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 27th, 1892.

A BAPTIST exchange says:—

Some men get hold of a doctrine, and then trot up and down the earth as if they were its special heaven appointed defenders, while everything else is neglected and everybody not equally extreme is denounced.

That is a sensible and timely observation to make. The same thought has frequently come into our mind when hearing a Baptist brother on baptism.

THE Sabbath school lessons for the present month give teachers a good deal of trouble. Coming immediately after the Gospel of St. John they of course seem to lack the rich material that teachers had been dealing with for months. There is only one remedy that we know of, and that is more study. If the lessons are difficult, let the teachers' meeting be better attended and let the teachers make a point of coming well prepared. It is not an unmixed advantage to have too easy lessons. They remind us of the sermons that begin—"This text naturally divides itself," etc. If a text naturally divides itself there was nothing for the preacher to do.

FROM a paper recently published by Dr. Robertson, Superintendent of Missions for Manitoba and the North-West, and from various other sources, we take a number of points that may be of use to members of Presbyteries in discussing the remit on Summer Sessions, and may also be useful as raw material for Home Mission speeches. Here is one that may give Presbyters a pause. On the first day of November last there were thirty-six missions, with over 150 stations without supply in Manitoba and the North-West. At many of these points the Presbyterian is the only Church represented. Can the Church prosper, can she live and leave 150 of her preaching points without the Gospel? Does she deserve to live if she neglects her duty in that way?

IN April of last year the Home Mission Committee sent 133 students to the mission field. Most of these must have returned to their colleges in autumn, for the divinity halls are full. Who took the places of these young men on the field? Who is doing their work now? If thirty three remained on the field—and we doubt if half that number did—who is doing the work of the hundred? There must be a great crowd of clergymen idle in summer if the Home Mission Committee can find a hundred in October ready to take the places of the hundred students who return to their divinity halls. Unless somebody gives facts and figures to show the contrary, we think Presbyteries may assume that many of the places filled by a hundred students last summer are now vacant and will remain vacant until the students return in April.

THE new Confession reported to the last Assembly of the American Presbyterian Church and sent down to Presbyteries does not meet with much favour. When the Revision Committee met last week in New York the following were the figures—

	PRESBYTERIES
Approving Committee's report entire.....	27
Approving Committee's report with exceptions.....	14
Disapproving Committee's report.....	3
Asking for new creed.....	35
Favour no revision.....	15
Presbyteries not reporting.....	43

Revising that old symbol seems to be a difficult piece of work. It is easy to say, "Revise the Confession." The real difficulty begins when you begin to revise.

THE abuse of the right of cross-examination by eminent members of the English Bar has led to a fierce controversy in the press. It is admitted that the abuse exists and that it often leads to shameful attacks upon the character of witnesses and litigants, but there appears to be no remedy but that of bringing public opinion to bear on the transgressors. The *British Weekly* says: "The weapon is a deadly and even a cowardly one in the hands of a bully, yet legal restriction of its use might, we own, be impossible or undesirable. So we are driven back to the unwritten code of professional etiquette. And though it augurs ill for the success of this means, that the greatest offenders in recent cases have been men at the top of their profession, yet the body as a whole cannot resist the influence of public opinion." Some outraged witnesses may perhaps help to ripen public opinion by knocking down in court the legal bully who makes cowardly insinuations, under the protection of his gown, that he dare not make outside.

TWO mistakes are often made in speaking and writing about summer sessions. One is that it is solely and entirely a Manitoba and North-West question. It is not so by any means. One-half of the field under the care of the Home Mission Committee, Western Section, lies east of Port Arthur. Ontario is as much interested as Manitoba and British Columbia; perhaps more than either. Preachers are not so plentiful in Manitoba and the North-West as in Ontario, and that may be the main reason why Dr. Robertson and Professor Bryce are the principal movers in the matter. They see the necessities of the work and cannot call in temporary help as easily as an Ontario Convener can. The other mistake is that the present crisis has been caused by a lack of labourers. Happily this is not the case. The question is one of distribution purely. The problem is to keep the men on the field all the year round. There are too many one-half of the year and almost none at all the other half.

THE following extract from a recent sermon by Dr. Storrs shows that the eloquent Brooklyn preacher has not much regard for the dead line-of-fifty theory:—

But I shall not let the passage of planets across meridians determine for me the question of age. As long as childhood and youth are exhilarating to me, I shall feel that the early instincts remain. As long as nature touches my heart with spring blooms and summer radiance, I shall know that its freshness has not failed. As long as gladness comes easily to heart and lips, I shall not fear that its springs are dry. As long as plans for further effort appear in crowds, one need not stop, and surely, as long as vigour remains, I shall gladly work, thanking God for the privilege. Then I will rest. When Antoine Arnauld, the theologian of Port Royal, was reaching or passing his eightieth year, still full of labour, it was said to him by a friend, "You have laboured long. Why not now rest?" "Rest!" was his reply, "am I not to have eternity to rest in?"

Neither a minister nor any other man is any older than he feels. Dr. Storrs is well up in years, but he does not feel old, and he proposes to go on with the Master's work until the Master calls him. Dr. Storrs is right, but then it is easy to be right with a congregation like his. If he had a congregation with a strong love for "veal," he might be forced to resign and make way for a young man.

NO reasonable man will blame some of our principals and professors of theology for being a little anxious on the question of summer sessions. The change will be more or less of an experiment, and experiments always involve more or less risk. Professors are appointed by the Church to guard and promote the educational interests of the Church, and they would be unfaithful in duty if they failed to do so. They are as much in the line of duty when guarding theological education, if they consider it in danger, as Dr. Bryce or Dr. Robertson are in trying to get an adequate supply

of missionaries for the Home field in winter. A number of our professors are strongly in favour of summer sessions and have been so from the first, whilst others think the movement can hardly fail to cause confusion and injury in the divinity halls. Supposing we all admit that there will be some risk and then say that the emergency is so great that the risk must be taken. The loss to the mission field is actual and present. It exists now, and is crippling our work. The injury to the colleges is prospective and may never take place. Besides, what is to become of the hundreds of young men in our theological schools if mission stations are not worked up into congregations for them? One-half of them are not needed in the older parts of Canada.

IN 1881 the three districts of Nipissing, Parry Sound and Muskoka had a population of 19,595. In 1891 the population was 39,538. In a decade the number of people had more than doubled. Out of the scores of mission stations in that region how many grew into congregations while the population was doubling? Just four, Parry Sound, Huntsville, North Bay and Sudbury. Gravenhurst and Bracebridge were congregations before the census of '81 was taken. Ministers have grown grey who laboured in this mission field while students, and yet in that vast region known by the general name of Muskoka, there are only six congregations and half of these are supplemented. To say that the missionaries were to blame would be to libel half the leading ministers of the West, for where is the middle-aged Canadian trained minister who has not laboured in Muskoka? Than the superintendent of missions for that region there is no more diligent and efficient worker in the Church. He knows every foot of the field and has exceptional ability in the way of organizing stations, settling difficulties and doing the hundred and one things that have to be done. Why then are there not more congregations in that northern region? Beyond all doubt one reason is because congregations cannot be made out of Muskoka mission stations by six months' work in the year. We say one reason because there are other reasons. The evil in some places does not invite settlers in large numbers, the lumber population is migratory and other causes are at work, but making all due allowance for these causes the six months' system must bear most of the blame.

A UNITED STATES PROBLEM.

THE opinion that Church and State should be entirely separate is one that in modern society commands a very general belief. Union of these great factors in national and individual life is upheld now only by those who cling with tenacious grasp to the traditions of the past or who are identified with those religious communions that have enjoyed the questionable privilege of national establishment and endowment. It has been remarked that no Established Church seeks the severance of the connection that binds it to the State. It is not without significance, however, that in the Church of England, possibly the strongest of all existing Church establishments, some of the more ardent ritualistic leaders, finding that they are amenable to the irksome intervention of the civil courts, have been heard to plead for the loosening of the tie that binds the Church to the State. So far, however, as the Anglican Church is concerned these have been but as voices crying in the wilderness. The majority of clerics and laymen seem to cherish the belief that the disestablishment and disendowment would be nothing short of a calamity to the State and a disaster to the Church.

Most of the dissenting Churches in Great Britain have pronounced in favour of religious equality, and they can testify from their own experience and can point to the most recent example in which the experiment has been made—the disestablishment of the Episcopal Church in Ireland—that a Church gains in spiritual vitality, activity and generous liberality when it has to depend for its maintenance on the goodwill and devotion of its own adherents. Among the Anglo Saxon peoples of this continent the doctrine of a Free Church in a Free State is firmly believed in and zealously upheld. The only force that is opposed to it is the force of Romanism. It claims to be the highest governing power on earth, and strenuously combats the idea that what is Cæsar's should be rendered to Cæsar, and what is God's should be kept sacred from the contamination of worldly intrigue. That Church in all lands where despotism exists and where free institutions prevail, seeks to control civil government and exact from rulers all the pecuniary help it can for the advancement of its own supposed interests.

In the United States it is the avowed object of the Roman Catholic Church to secure the controlling voice in the educational affairs of the country and to secure the appropriation of State funds for the support of her sectarian charities. Recent persistently directed attempts to secure these ends have awakened considerable alarm among those who are desirous of maintaining the existence of religious equality and the continuance of the national constitution unimpaired. The first of the fifteen existing amendments incorporated with that historic document prohibits the federal Government from passing "any law respecting an establishment of religion or prohibiting the free exercise thereof." In harmony with this amendment twenty-one of the forty-four States have embodied in their constitutions provisions against the violation of religious freedom, and expressly prohibit sectarian appropriations. To secure a safeguard for the republic a national league for the protection of American institutions has been formed, and its immediate purpose is to secure the passage by the Houses of Congress of a sixteenth amendment to the National Constitution prohibiting the State Legislatures from interfering with religious liberty and from making any appropriation of public funds for aiding sectarian schools or charities. The aim of the league is receiving the support of prominent men in the various Churches. Statesmen, educationists, jurists and other representative men have given their cordial support to the league, and it is expected that the proposed amendment will soon be introduced in Congress. The fate of the proposal will be watched with keen interest. Though the conditions in Canada are markedly different, this radical method of solving a perplexing national problem will not be without significance in the various provinces of our Dominion.

CHRISTIANITY AND SOCIAL QUESTIONS.

REFERENCE was made last week to the two papers on social questions which appear in the current number of the *Presbyterian and Reformed Review*. The one on Socialism by Dr. Macgregor, of New Zealand, was noticed at some length, and now a few comments will be made on Christianity and Social Problems; by Professor Charles A. Aiken, of Princeton, to which a melancholy interest now attaches. The thoughtful and scholarly writer has finished his life work; he has given his last utterance on a theme in which he took a keen and intelligent interest, and on which he was well qualified to speak. Charles A. Aiken, professor in Princeton College, passed away on the 14th inst. He fully justified the expectations of those who knew him best, and from the position he occupied he was able to exert a wholesome stimulative influence on the keen enquiring minds who came under its sway.

Professor Aiken recognized, as do thoughtful and observant people generally, that the discussion of social questions cannot rightly be confined to any particular class of experts. "These problems," he says, "should not be left for discussion and decision to statesmen and politicians, to economists and sociologists and men of letters and professional 'workingmen' only." In confirmation of this position he quotes Professor Francis G. Peabody, who says: "Every social question is at least a moral question; the highest ethical ideas alone can solve the pressing problems of the family, charity, temperance and labour; only as men can be brought to recognize their duties to society, as well as their rights as individuals, can a better social order ever prevail." Professor Aiken holds that it is the right and duty of Christian men to take a deep and active interest in the questions that so deeply affect the well-being of society. Social conditions, though the general facts relating to them may be widely recognized, the modes of viewing them are very diverse. There is no room for doubt that some so-called social reformers take a position of direct antagonism to all religion, and even affect to deny the divine existence. In France, in Germany and in Italy there are many engaged in a direct atheistic social propaganda. One of the Italian labour papers published in Turin asserts that "God is the people's greatest enemy, for He has cursed labour," a perversion easy of refutation, but one at the same time calculated to impress unfavourably uninformed and unthinking minds. Another paper of the same class published in Naples declares that "all authority, human or divine, must disappear, from God down to the meanest agent of the police." In view of the state of mind these extreme statements reveal, it is of the utmost importance that the best and most earnest

Christian thought should be directed to the consideration of the questions that agitate the modern world.

The Church, despite her imperfections and failures to reach the high ideal set before her by her Lord, is the embodied representative of Christianity in the world. This position it is her imperative duty to maintain. Hence, Professor Aiken lays down as his first proposition that the Church must be conservative of the instructions given her. She is not to be bowed out of her proper sphere by "decorous scientific remonstrance," nor thrust from it by a "boisterous communistic clamour." She has the truth to proclaim to every age, and to apply that truth to the varying social conditions of the changing years. The Princeton professor puts the case thus:—

In this sphere, and for our time perhaps more than for any that has gone before it, it is especially necessary that the Church be conservative of a high and pure doctrine in regard to such truths and principles as those: the reality and efficiency and rightful supremacy of moral and spiritual entities and forces; the reality and the transcendent importance of moral and spiritual interests; the maintenance of a due proportion and a right relation of things material to things spiritual, and therefore, of course, the supremacy of God and things divine; the uncompromising assertion of the reality and the authoritative nature of God's revelations of Himself in His Son and in His written Word; the dignity of manhood, in the assertion and exposition of which the Church has a witness to bear, which, whatever the appearance, is higher in fact and more far reaching in significance and bearing than the most pretentious and delusive offer ever made by the great tempter to our first parents, or by modern philosophy to its adherents; the divine order and constitution of humanity and of society; the true mutual relations of the present life and the life to come; the truth that here "man's life consisteth not in the abundance of the things which he possesseth," while yet possession is no proof of stortion, usurpation or fraud; the great principle in the divine economy, whose importance is indicated to the Church by the fact that her Lord took occasion so often to re-affirm it that "whosoever hath, to him shall be given, and he shall have abundance, but whosoever hath not, from him shall be taken away even that which he hath"—a principle so utterly opposed to the communistic tenet that "to him that hath not shall be given, and from him that hath, shall be taken away that which he hath"; the principle that there are distinctions, natural and circumstantial, in essence, in power, in possibility, in right, not to be obliterated, because they owe their existence to the creative and providential orderings of God, so that to enter, as much modern revolutionism does, upon a war of extermination against them is to join issue with God; the principle that the second table of the divine law, the second great commandment upon which many without and some within the Church would concentrate an all but exclusive attention, can never be duly honoured or fulfilled, except in its secondary relation to the first; the grand principle of the dignity and blessedness of honest, earnest toil; the law of increase and conquest in many of the most important departments and relations of life, that losing is finding, that sacrifice is acquisition, that submission is ascendancy, that surrender is triumph. Now these are social truths and principles of the first magnitude. Their special relevancy to the social needs of our time, and their peculiar significance with reference to the social questions that are under debate, need no proof.

The second point that Professor Aiken makes with equal force and conclusiveness is, next to the maintenance and propagation of fundamental truths, that the office of the Church is reformatory. Her one great purpose is to proclaim Christ as the Saviour of the individual and of society. This she is bound to do in the most efficient way and in the true spirit of love and benevolence. Then the admirable paper closes with a statement of the position the Church ought to hold as a mediating agency in the contentions to which social questions give rise. Here, too, many excellent things are said. Unfortunately there is space only for one more brief extract, as follows:—

When men maintain that economics is a science of natural fact and law, from which all moral considerations are to be as vigorously excluded as from our study of the growth of the wool on a sheep's back, it is time for Christianity to call for a more serious and satisfactory dealing with the question. "How much is a man of more value than a sheep?" (Matt. xii. 12) Where men are confessedly dealt with as "animated tools," the cast iron law of inhumanity needs to be tempered by the Golden Rule. When merchants and manufacturers, grinding the faces of the poor, insist that they must act on "business principles," Christianity does well to call for a revision of these principles. Such a revision should at least divide attention with the revision of the creeds of Christendom.

The Church can do much by her teaching and practical exemplification of the unchanging truth of God in its immediate application to all conditions and relations of human life, to speed the advent of a better and more blessed age than the world has yet seen, when the evils of which men complain and the burdens under which they groan shall be removed. The ancient prophet by divine inspiration foretold the coming of a time when "the people shall be all righteous."

SUBSCRIBERS in arrears are kindly urged to remit at once. If you have been missed in rendering accounts, the date to which your subscription is paid is indicated on the address label.

Books and Magazines.

VUE'S MAGAZINE (Rochester, N. Y.), devoted to choice literature, flower culture and home interests, has been considerably enlarged and improved. It is greatly prized by all who delight in gardening.

THE *United Presbyterian* of Pittsburgh has issued a very neat and compact little "Hand Book," containing much information respecting the Church of which the *United Presbyterian* is so excellent an exponent.

THE Hon. Oliver Mowat's open Letter addressed to the Hon. Alexander Mackenzie on the Reform Party and Canada's Future has been issued in pamphlet form. It contains as an appendix Mr. Mowat's letter to Dr. McKay, M.P.P., and Rev. D. McMullen's letter on the subject matter with which the pamphlet so ably deals.

A PECULIARLY attractive feature in the current numbers of *Harper's Magazine* is the series of "Melchior" stories written by William McLennan in the quaint dialect of the French Canadian *Abolitan*. The third of these sketches, entitled "Marie," will appear in the February number of the *Magazine*, with illustrations by C. S. Reinhart.

CHURCH ENTERTAINMENTS: Twenty Objections. By B. Carradine, D.D. (Syracuse, N.Y.: A. W. Hall.)—The vexed question of church entertainments is one of great interest, and, as is sometimes remarked, much can be said on both sides. Dr. Carradine makes a most forcible presentation of the indictment against them. He writes in a clear and vigorous strain, and it would be a difficult matter for one to give a satisfactory and complete answer to his objections. If his advice were followed a far healthier form of religious life and activity would pervade the Churches. The pamphlet is presented in a neat form and published cheaply.

WILLIAM BLACK'S "A Daughter of Heth," a new edition of which is about to be published by Harper & Brothers, is the work which gave him his rank among the best English novelists. It appeared originally in the *Glasgow Weekly Herald* as a prize story, and the author retained his anonymity when it came out in volume form. He had some reputation, but wished to test himself upon his merits, as Scott did with "Waverley." The position which "A Daughter of Heth" gave him, Mr. Black has never lost, and the call for a new edition of his novels is a sign that his popularity increases with the years. This edition has been thoroughly revised by himself, and will be in every respect a desirable one.

THE CRITICAL REVIEW. Edited by Professor S. D. F. Salmond, D.D. (Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co.)—Professor Fairbairn, D.D., Oxford, opens the new number of this interesting and scholarly review of Theological and Philosophical Literature, with a careful and discriminating critique of Pfleiderer's "Development of Theology in Germany since Kant, and its Progress in Great Britain since 1825." Other useful but brief papers are contributed by Professors Whitehouse, Ryle, A. B. Davidson, Milligan, Macalister, Marcus Dodds, Findlay, Drs. Stalker, George Adam Smith and several other well-known theologians. Though scholarly in treatment, the *Critical Review* is popular in form and cheap in price.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—Readers of the *English Illustrated* will notice considerable improvement in this popular magazine. The heaviness sometimes observable has now disappeared. The articles are brighter and not so lengthy as was occasionally the case formerly. Subjects of general interest now have the preference. The illustrations are of a very high order. The contents of the January number are "Henry VIII. on the Stage," "A Tobacco Factory," "Wolf Hunting in Russia," "The Sorting of Paupers," "An Old Fifeburgh Town," "About Fruit Ranching," "Village Life in the Olden Time," and the conclusion of W. Clark Russell's well-written story, "A Strange Elopement."

SHORTHAND AND TYPEWRITING. (New York: Fowler & Wells.)—This is the title of a new work by Dugald McKillop, which opens with a brief sketch of shorthand history, followed by practical suggestions to the learner of the art which will aid any one requiring it. Following this a chapter is devoted to the Amanuensis, which should certainly be read by every person endeavouring to succeed in this work, for it shows how to be a successful shorthand amanuensis. The chapter following is for the reporter. The suggestions to the newspaper reporter are excellent, and one doing court reporting should have the points brought out by this experienced writer. Next is taken up typewriters and typewriting, and in connection with this is given fine illustrations of the leading machines and other appliances used in connection with typewriting work, with suggestions as to the proper use of the leading machines, the acquiring of speed, etc. In some respects the part of the work devoted to General Hints is the best, covering almost every phase of shorthand and typewriting work in brief and pointed suggestions which all in any way interested will appreciate. It is neatly got up in paper cover and is published at a price within the reach of all. It forms the first number of the Self-Culture Library.

THE PEOPLE'S BIBLE. Discourses upon Holy Scripture. By Joseph Parker, D.D., London. Vol. XXI. Isaiah XXVII.—Jeremiah xix. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—Another volume of "Parker's People's Bible" ready; and four more volumes of this large work, to contain the whole of the Scriptures not included in the twenty-one volumes already issued, will complete the series. Each succeeding number has surpassed in excellence the many merits of each preceding volume. The following titles of topics from the volume just issued will give an idea of the scope of its chapters: "The Use of the Rough Wind," "A Denunciation of Drunkenness," "Foundations and Covenants," "The Parable of Agriculture," "The Dominion of Ariel," "The Unseen Vision," "Plain Speaking," "The Source of Strength," "Prophetic Warnings," "Contrasts in Providence," "The Blasphemy of Rabshakeh," "Enquiry for Gods," "The Distress of Hezekiah," "Hezekiah Warned," "Hezekiah's Mistake," "Needed Comfort," "The Right of the Creator," "Unconscious Providence," "Catechetical Notes," "Three Shameful Possibilities in Human Life," "Contending Emotions," "Dramatized Truth," "Handfuls of Purpose," "Jeremiah's Study of Providence," "The Divine Porter," "Divine Questions," etc. An index occupying several pages adds value to the book as a work of reference.

Choice Literature.

Copyrighted and published in 1890 by Harper Brothers, New York.
Reprinted by THE CANADA PRESBYTERIAN, 1892.

A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NEHEMIAH.

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

CHAPTER XIV. (Concluded.)

Hiram in a moment recognized his own unwisdom in his hasty speech, and, turning to Elnathan, said:—

"I cannot take back the words you have heard. They tell more than I should have told. But, as you saved my life once at the volcano, you can preserve it only by forgetting what you have heard. Pledge me this, as you trust your God for grace."

"Nay," said Elnathan, "I think I shall best serve you by remembering it. I could have guessed as much from what I overheard these two now dead priests say, if I had not guessed it before. The ravine beyond the tent is famous for its resounding walls. The crawl of a lizard can be heard a hundred cubits. These wretches took their supper at one end of the gorge. I was beyond the tent. They might as well have whispered into the end of a shepherd's horn. Your appearance as you lay on the cot under the terebinth, your mutterings in fevered sleep, and what these rascals said to each other, I put together into a story of the miraculous escape of King Hiram of Tyre from being burned alive to Moloch. Now, my good friend, we have no king in Israel. I swear to you, King Hiram, all the loyalty a Jew can offer to any Gentile—the loyalty of man to man. Your secret is mine, and my service is yours. So help me, God of Israel!"

Hiram was unable to respond at once to this. When he did, it was to grasp both the big hands in his own, and say: "But one other man like this lives."

"Ay, my father," said Elnathan.

"And one more," added the king.

He would have kissed the hands of Elnathan, but the noble fellow withdrew them.

The moon appeared at this instant, the leaves and limbs of the trees marking themselves in sharp and moving outlines against her huge red disk, as she shone through the mists that hung over the low-lying lands by the Sea of Galilee.

In the excitement and previous darkness, Hiram had not noticed that Elnathan was strangely transfigured. He was dressed as a Persian soldier. He wore a stiff leather hat, whose round top projected forward; a leather tunic, close-fitting, with long sleeves; leather trousers, which disappeared at the ankles within high-topped shoes. At his belt hung a short sword, or rather a huge dagger. He carried also a spear, the light shaft of which served as a support in walking.

"I have brought you these," said the Jew. "Years ago, when Nehemiah came from Susa to Jerusalem, one of the soldiers whom King Artaxerxes had sent with him sickened on the way and died at my father's tent. These were his trappings. He begged that he might be buried in the winding-sheet, according to the custom of the Jews, whose faith he had embraced. Your herdsman's shirt is not a prudent disguise, especially since some of your pursuers have already tracked you in it. Besides, your very figure belies it. Sword-play and sceptre-holding give a different grace from that of clubbing swine; and it would take full twelve moons to grow a head of hair shaggy enough to make even a sheep look at you without suspicion. Our good King David might as well have played the shepherd with his crown on."

As he talked Elnathan divested himself, one by one, of his martial garments, and made Hiram put them on.

"And now, have I not performed a princely part myself?" said he, laughing. "For it was our Prince Jonathan who, when he had found out that David was really born to be a king, stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

Elnathan then described carefully the paths leading eastward; the deep, winding wadies that debouched into the Sea of Galilee; the Rock of Akhbara, rising five hundred cubits, like an enormous castle, cut by nature into a hundred hiding-places; the towns on the shore of the little sea. He gave the names of men of kin to the house of Ben Yusef, or known to be trusty, to whom Hiram might appeal in case of extremity. To Hiram's repeated pledges to reward him as a king should, when better days came, the Jew replied:—

"The Lord is our reward in all things."

"Tell me," asked Hiram, "does your God teach you to do such things as you and your father's house have done to me, a stranger? for it was not to a king, but to a stricken wayfarer, you did it from the first."

"Yes, it is the command of our God, who taught it by the holy man he had raised up to lead our people. Our patriarch Job said: 'The stranger did not lie in the street but I opened the door unto the traveller.'"

"But," interposed Hiram, "if the stranger were not merely a stranger, rather one, like myself, of a hostile race, as you Jehovites must regard the Baalites of the coast?"

"In heart you are not of Baal. Our God knows his own; and He has given to some of His people a wondrous power of detecting all true souls. My father, Ben Yusef, through much communion with the Lord, seems to be possessed of such spiritual sight. As you lay under the terebinth, before you came to your senses, my father cautioned us, saying: 'The favour of the Lord is upon this stranger. What we do unto him will be as if done to our God.' Besides, did not the Lord give your life into my keeping when He bade me look the moment you fell into the crater? Did He not give me daring to go down into its very fires, and strength to carry you out? I have looked into that pit of brimstone since, and surely man alone could not have rescued you. And did not our God, at my prayer, give back your breath, that the hot air had burned out of you? Your life is mine, and must I not guard it as I would my own life? If harm should come to you through my neglect, I would not dare to pray to our God again as long as I live."

"Strange people!" said Hiram, half musing within himself. "In the tent of a shepherd I have learned more than all the world could teach me. I know nothing of gods, but I

can pray one prayer to the God of Israel. It is, that He will bless the house of Ben Yusef forever."

"Amen! And the throne of Tyre!" said Elnathan, as the two heartily embraced, and stood gazing a moment into each other's moonlit faces.

Hiram started on his way. He had gone but a few paces, when the Jew recalled him.

"I may serve you further. Let me go with you, or let me follow you, that I may watch for you against dangers."

"It must not be."

"Then give me some sign by which, if evil comes upon you, I may know that you have need of me."

Hiram paused a moment before he replied:—

"Then let the sign be the mark of a circle. Farewell!"

He quickly disappeared through the shadows of the night.

CHAPTER XV.

The morning found the fugitive by the Sea of Galilee. Massive ruins lined the road along its western and northern shores. These were the memorials of the days before the Babylonian captivity. Blocks of stone, pretentious in size and over-ornamentation, evidently dated from the age of the great Solomon. Other blocks were inferior imitations of these, and were made, doubtless, in the times of the later kings. Within the foundations of an ancient palace were loose stone cabins, belonging to the poor inhabitants, who gained a precarious living by adding to the scanty yield of the ground the better gleanings of the sea. Here and there clumsy fishing-boats, drawn upon the beach or floating idly on the water, told of the decadence of the arts and enterprise that had marked preceding times. Only nature was untouched by the degenerating influences of the age; and, fair as upon the day of its creation, lay the water, unrippled by the slightest breeze, mirroring the deep blue of the sky, like an immense piece of lapis-lazuli, in the setting of the encircling mountains.

The silence and motionlessness of the sea imparted themselves to Hiram. The rush of events and the intense excitement of the past few days had almost exhausted the active energies of his mind. As the strained strings of an over-used lyre give no sound, so he seemed no longer able to respond to even the rude alarms of danger. He was fleeing now, not with any sense of fear, but solely with the momentum of past impulses, as the heart sometimes continues to throb and the lungs to heave when conscious life has ceased. He realized his own mental condition. He felt the moral inertia. He said to himself: "I believe I would not move if Egbalus pointed his sacrificial knife at my heart. I could walk into the arms of Moloch." He could understand somewhat how the priests succeeded in preparing their human victims for unhesitating obedience at the fatal moment. He saw how the will becomes paralyzed by the strain of the previous terror, and how the wretched devotees lose the susceptibility to recoil even at the steps of the altar, as the leaves of the sensitive-plant, frequently rubbed by the fingers, no longer shrink at the touch.

In this condition of mind, the stillness of the sea was very congenial to Hiram. It invited him as a kindred spirit. Out upon its placid bosom he could rest, without the necessity of arousing himself every moment to pass judgment on things that appealed to his suspicion. There, too, after yielding himself for a while to the soothing influences that lulled the air and water, he could plan for the future, instead of taking his cue, as heretofore he had been compelled to do, from the movements of his pursuers. Should he go across the desert to Damascus? to the plains of Babylon? to the court at Susa, and throw himself beneath the protecting shadow of the Great King? to the solitude of the Sinaic mountains? Or should he seek the coast of the Great Sea and cross to Greece? Whither, when, with a few more turns, like those of a hunted fox, he shall have thrown the Baal-hounds off the scent?

And Zillah! How her fair face shone in every bright thing he looked upon, and her frightened, agony-drawn features stared at him out of every gloomy object! There was so much to think about. And on the sea he could think. Perhaps Jehovah would help him think, or maybe speak to him. Such a beautiful lake as this must be sacred to him who is god of mountains and water and sky alike. Yonder where the sea blends with the distant shore, and the shore rises until it blends with the sky—surely that must be the meeting-place of earthly and heavenly influences, if gods ever commune with men.

Musing thus, he observed a fisherman's hut near by. One wall had once belonged to some palatial structure; the others were made of such broken stones as a man might carry from the heap of ruins that lay about it. The doorway of the hut was faced on the one side with a column of marble; on the other, with a polished slab of granite. In front of the hut was an oven; the half of a huge porphyry vase, inverted, served for the fire-back, and gave direction to the draught. On some coals a woman was boiling fish. On a flat stone, lying half in the fire, and covered with ashes, a man was baking thin sheets of yellow dough, to be subsequently rolled into loaves of bread. Several others were lounging near, sleeping and bedraggled with the fishing of the past night. They welcomed Hiram with a grunted salium.

"Peace be to you!"

"Peace!" "Peace!" said one and another, scarcely raising their eyes, as if the apparition of a Persian soldier were too common to awaken interest. An elderly man, coming from the hut, eyed the new-comer more attentively.

"Another man from the coast of the Great Sea, eh?" Our Persian masters are hiring Phœnicians to be soldiers as well as sailors. But it takes more than change of skin to make a wolf of a fox, and a man from the coast can never pass with me for one from beyond the desert. The west wind blows you fellows inland as it does the salt-water gnats. But sit by, and the Lord bless you! especially if your purse is lined with darics."

Though the speech was not assuring, Hiram, with his recent memories, could not distrust a Jew. He gave his entertainers some good-natured repartee, though their words had cut far deeper than they knew.

"Stranger!" said one, "tell us your story of that miracle at Tyre."

"I have not heard from Tyre for many a day," replied Hiram. "I am in the king's business, and have been going up and down in your land for a time. What was the miracle?"

"Ha! Ha! Think of old Benjamin telling the news to a

Phœnician who boasts that he knows everything! Why, they were going to offer up some prince or other—or was it a priest, Ephraim? No matter which. Well! the gods saved them the trouble. The sun grew bigger and bigger, and came down nearer and nearer, until he opened his mouth and swallowed up prince, priests, and five score attendants. I would not believe it but that Ephraim here, who had drunk plenty of leban that same day, says he saw the sun come bobbing down at him while fishing on the lake."

Hiram surprised himself at the heartiness with which he laughed at the story, and matched it with one he pretended to have heard some Jews relate as belonging to their national traditions. "Your great general, Joshua, one day was taken with a chill in the midst of a battle. He could not even give the commands, but only chatter with the cold. Then he bethought him to order the sun to come down and hang just over his head. It floated there like a red-hot shield until he had killed every man among the enemy. But who told you of the miracle at Tyre?"

"Why," said Benjamin, "the priests themselves. Two were along here yesterday."

"They were not priests," said Ephraim.

"They were, though," rejoined Benjamin. "Mother Eve once mistook a snake for an honest creature; but I know a snake's wriggle and a priest's wriggle, in whatever disguise they may be. You could not be a priest of Baal if you tried, stranger. Your face is too honest. But those fellows yesterday—at least one of them—could not cast his priest's skin, though he was dressed like a merchant. He looked as if he wanted to glide down under the stones there, as they say the Baalite priests live half the time in the vaults under their temples, pulling strings to make their gods move, and talking up through holes to answer the prayers of the silly people."

"What were they doing here in the Jews' land?" asked Hiram.

"They said they were searching for a young Tyrian who had fallen heir to a fortune, who was travelling hereabouts, and did not know his good luck. Maybe you are the happy man."

"I wish I were," replied Hiram, "if for no other reason than to get rid of a very disagreeable journey. I must cross the lake at once, and go as far away as Bozrah. The king's business keeps one as lively as a flea. I must have a boat."

"You have only to pick it out; we have enough lazy fellows to sail it," replied Benjamin, rising and looking along a row of boats.

"I would go alone," said Hiram. "I can leave with you the price of the boat against my getting wrecked, or being swallowed by this terrific sun of yours, whose heat must make him thirsty enough to drink up your little sea."

"Despise not its littleness," replied the Jew. "It is as strong as the very dragon in the sky when it gets to rolling and writhing under the Lord's frown."

"A Phœnician can tame any sea 'twixt Tyre and Tartesus. The heaviest winds that blow over Galilee would be only as the song of a sea-bird to a sailor on the main," said Hiram.

"Leave, then, your money, and sail it or sink with it, as you like," replied the rough fisherman.

CHAPTER XVI.

Hiram's experience enabled him to select the best among the boats, though it was one of the smallest. A package of smoked fish, a pile of thin bread cakes, and a bag of dates sufficiently provisioned his craft; and within a few moments he had pushed from shore.

As he did so he observed two strangers approach the group he had left. They conversed a little with the fishermen, then suddenly turned and watched his receding boat. Though several hundred cubits away, he could not mistake the bearing of one of them, who had not the stiff manner of a man used to toil in the fields, nor the firm but elastic step of a soldier, nor the swinging gait of a sailor, nor yet the dignified grace such as is soon acquired by a merchant, whose attire this man wore. Hiram appreciated the keen detective instinct of Benjamin, for he too could not mistake the priest of Baal under that secular disguise. The mental habit of doing everything by indirection comes to impart itself to the physical motions, just as habitual secretiveness and hypocrisy show themselves in the face. Besides, the temple service calls for little use of the muscles, and an old priest's body is not symmetrically developed. That would-be merchant could have come from nowhere but some temple. His every motion seemed ajerk with the bigotry of his business.

Hiram felt a tinge of pride in his powers of observation that was not, perhaps, fully warranted; for, though he had no recollection of having done so, he had often seen this same man among the priests at Tyre. It was a case of unconscious memory.

The other man was not so unique a specimen; indeed, having seated himself while the other was walking about and gesticulating, he was in better concealment. "But crow flies only with crow, and priest with priest," thought the king.

Hiram had gained two furlongs from the shore, when the men came to the boats and prepared to follow him. Only heavier craft than his were left; but there were two rowers against one. They rigged the long oars, one swivelled on either side of the vessel, and each requiring the full strength of a man to wield it. One oarsman was awkward, but the other, by strength and skill, made up for the deficiency of his comrade, and by an alternate strong pull and back-water dip of the blade kept the boat steadily ploughing ahead, and slowly gaining upon the fugitive.

For Hiram to reach the eastern shore before being overtaken was impossible. He laid his plan. It was this: at the moment of contact to turn suddenly, and with the prow of his boat crash against the oar of the inept priest, break it, and glide off, leaving the heavy craft at the disadvantage of having but one propelling blade. The odds would then be with him.

Suddenly a dark shadow fell upon the water near the western shore, just beneath the gap in the hills. The shadow elongated itself like a serpent emerging from its hole. Beneath it the water began to roll in billowy convolutions. The turmoil spread until, within a few moments, the entire lake was transformed into a vast caldron of boiling waters. The storm waves on the Great Sea were higher, but they were also longer, and more readily mounted than these. The Galilee boats, too, were utterly untrimmed for such an emergency, as the fishermen were accustomed to strike for land at the first sign of a storm, and danger made them alert

to anticipate it. But to Hiram the wind-blow was a god-send. He invoked Jehovah's blessing, and raised to its place the log that was called a mast, and swung from it the heavy square sail of goat's hair.

Let the storm drive him where it would! He would rather die a victim of the elements than fall under the gloating hatred of Egebalus' crew of demons. But he did not expect to die. The storm-shriek was like a bugle blast, thrilling his courage. He shouted in triumph as he went bounding over the waves. A Tyrian king! A sea king, indeed, was he!

In the exhilaration of the moment he almost forgot his pursuers. But glancing back through the dense spray, he caught a glimpse of a heavy prow not far in his wake. Above it hung a great sail that seemed like some black-winged spirit driving it onward to fulfil its accursed mission. The vessel disappeared an instant in the blinding mist, only to reappear a full length nearer. A moment more and fate would ring down the curtain upon this tragedy.

But Hiram determined that the exit should be a climax, if there were any ghostly spectators to applaud; and drawing his dagger, he caught it in his teeth, and waited. Fast as they flew the waves flew faster, and poured over the low stern of his vessel. Crossing a shoal, the high billows mounted higher, and one of immense size hovered an instant in air, like the jaw of some great behemoth pursuing its tiny prey, then fell upon the boat, swallowing her in its remorseless maw.

Hiram was prepared for this, and, being a tireless swimmer, kept afloat while he was flung through the breakers. His pursuers came on. Being higher in the stern, the great waves caught and hurled their boat across the shoals. Hiram cursed all the gods when he saw that, and even taunted Jehovah as the hated craft flew past him.

But a moment later he became as pious a Jew as he had been a blasphemer; for the flying boat suddenly stopped; her mast bent forward; she swirled, careened, and sank.

Hiram could not see the shore through the blinding spray, but the billows were wings for him, and he was sure of holding out though the entire lake were to be crossed.

The wind in an instant died away. The spray as quickly ceased to fly from the broken crests of the waves. The billows rolled, but seemed to have lost their force. They lifted him gently, and allowed him to glide onward. The shore was there, not a hundred strokes distant.

But what was his consternation to see, scarcely three boat-lengths from him, a swimmer as strong as he. It became a race for life. Hiram had kept his dagger in his teeth. He dived, intending to come up beneath his antagonist and plunge the blade into his body. But either he miscalculated the distance, or the man, discerning his purpose, had swum out of harm's way.

It was now a question which should first reach the shore and seize his opponent with fatal advantage. Hiram's strokes were tremendous, surpassing those that had won him the match so often in the harbour of Tyre, before the dignities of the crown had forbidden his taking part in such sports. But they were now of no avail. His competitor kept abreast with him. They reached the shore almost at the same moment. Hiram, striking a better footing, was first out of the water. Seizing an enormous stone, he turned to crush the skull of his enemy before he could gain a foothold on the shelving beach.

"My king! My king!" cried the man.

Hiram dropped the stone in bewilderment.

"Hanno! As sure as Baal—as Jehovah lives, it's Hanno!"

(To be continued.)

TYPES AND RACES.

A Greek tribe in Lycia (as stated by Luschau in a book of travel, which appeared in 1889) does not proceed from a single type, but from two, which live near each other, and, despite the mixture resulting from matrimonial relations for a thousand years, remain distinguishable by their characteristic physical peculiarities. This statement contradicts the generally accepted opinion that every people possesses one especially peculiar type; an opinion, which the most eager search with the most exact methods has not been able to confirm. All people are composed of the fragments of different types, which, like this Grecian race, have intermarried for a thousand years. The great mass of statistics with regard to the colour of the eyes, hair and complexion of school-children furnishes an irrefragable proof of this. They have shown that two types are spread over all Europe, from north to south: the blonde and the brunette. The Germans, Swiss, French, English, Austrians, etc., are all mixed in this way. The two types are seen side by side, in almost every village, and even in almost every family. No one had expected this comprehensive result. It had been hoped that there would be found, at least, some small race, a fragment of a people which would show a pure type. But this is nowhere the case. The latest communication from America confirms this. Franz Boas says that the same result has been obtained by his examination of certain American Indian races, as in the Greeks of Asia Minor. The Bella Coola of British America have intermarried with the Athabaskas for a long time. The measurements of the skull among them show two different lengths of head, while the heights of the body and the shape of the face agree with the differences of the skull in such a striking number of cases that it is impossible to be the result of accident. Thus it appears that the American Indian race is composed of two different and opposite types (instead of belonging to a single race), which have, in the course of time, intermingled. Then these have again intermarried, but without the result of a mixed race, for the original types remain clearly recognizable. Boas has pointed out that these agreeing observations confirm the opinion of Kollman, obtained from widely differing territories, over the indestructibility of type. Long faces and broad faces, long skulls and short skulls, under like conditions, were found in the oldest

colonies, just as they appear before us to day. They have been existing in Europe for thousands of years, so that exact comparison leads us more and more to the knowledge that, though peoples, nations and culture are all variable and the result of evolution, the anatomical characteristics of type remain. The human physical material remains the same, so that spiritual, national and mental development may reach the greatest height, without change in the colour of the eyes and hair, or the shape of the face. —Translated for Public Opinion from the New York *Belletristisches Journal*.

SUNSET.

From this windy bridge at rest
In some former curious hour
We have watched the city's hue,
All along the orange west,
Cupola and pointed tower,
Darken into solid blue.

Tho' the biting north wind breaks
Full across this drifted hold,
Let us stand with iced cheeks
Watching westward as of old.

Past the violet mountain-head
To the farthest fringe of pine,
Where far off the purpled-red
Narrows to a dusty line,
And the last pale splendours die
Slowly from the olive sky;

Till the thin clouds wear away
Into threads of purple-gray,
And the sudden stars between
Brighten in the pallid green;

Till above the spacious east,
Slow returned one by one,
Like pale prisoners released
From the dungeons of the sun,
Capella and her train appear
In the glittering Charioteer;

Till the rounded moon shall grow
Great above the eastern snow,
Shining into burnished gold;
And the silver earth outrolled
In the misty yellow light
Shall take on the width of night.

—Archibald Lampman, in the *Independent*.

THE MISSIONARY WORLD

THE SITUATION IN CHINA.

China has figured lately very prominently in the eyes of the world and has taken an unenviable position. The civilized and Christian world has long had a wrong idea of China and her condition, brought about largely by the glowing and often false reports of those interested in her welfare. China is neither Christianized nor civilized, and she is distinctly unfriendly to foreigners of all nationalities and to the Christian religion. Her government is rotten and corrupt above every government on earth; the officials are either unable or unwilling to control their people in case of anti-foreign demonstrations. Various reasons have been found for the recent riotous disturbances that have taken place; the bottom cause of the whole is and has been Hunan. The Kolao hui and the anti-Christian, especially anti-Catholic, furor has been but fuel to the flame.

For more than a month China has been free from any more open outbreaks, but through all this time there have been mutterings of a coming storm. Strangers—almost always Hunan men—have travelled over all Central China preaching the doctrine of rebellion and subversion of the present dynasty. These men have given no names or addresses but, prophet-like, have uttered their denunciations and disappeared. All these things have had the desired effect of stirring up the people's minds and creating a feeling of disquiet and unrest.

But these missionaries of evil from Hunan have not been content with these wanderings. For two or three years or more, floods of the most impure and blasphemous literature have poured from Hunan over all these central provinces. These pamphlets and tracts have been of the same general character and always bitterly opposed to the Christian religion. The vilest cartoons have been circulated. A hog nailed to a cross with foreign men and native women prostrated before it worshipping is to represent the worship of Christ. This has appeared in varying forms, most always blasphemous and obscene to the last degree. Christ is represented as the god of lust, and foreigners are accused of the vilest crimes—crimes which are said to exist nowhere but in China. Much of this has been put into verse, which the children sing along the streets. China is represented as foreignized, and all kinds of calamities predicted.

These terrible words have wrought upon the minds of the ignorant and superstitious people and are fully believed. These productions have come from wealthy and retired officials in Hunan; and although the viceroy's attention has been called to the matter he has taken no steps to stop it, thus conniving at the crime.

There can be no question but that the officials thoroughly sympathize with all these things and would like to get rid of the hated foreigner. The secret society men see here a mighty help to the attainment of their objects, and rowdies and worthless characters have had an eye to immediate plunder and spoil.

Recently one of the secretaries of the viceroy at Wuchang, trained in Europe, wrote a long, bitter, and abominable charge against missionary work, which was in all probability inspired by the viceroy. This has brought out a perfect storm of replies from missionaries and others, in which the cause has been more than vindicated. The article from the viceroy's yamen is really so full of barefaced lies and wilful perversions of the truth, and written with such unconcealed hatred, as to make it lose any force to those who have any, even the slightest, knowledge of the work. One good has, however, resulted, and that is the replies of native and well-educated Chinese Christians, who have completely demolished their countrymen's arguments.

The Central Government has not attempted to make any reparation for the burnings and brutal murders, and now Great Britain is bringing the matter to a head. All the Great Powers are a unit in the matter, and have decided to uphold England in her claims. Three questions were asked of the Chinese Government, namely:—

1. Why was not the imperial edict at once telegraphed to the provinces?
2. Why was the magistrate at Wu Hu, who tried to defend foreigners, degraded, while the higher officials, who really abetted the rioters, continued in office?
3. Why has not the Wusueh massacre been settled?

As usual the Chinese have given rotten answers, or rather no answer at all, to these questions; in the meanwhile foreign life and property are in greater danger than ever before. The Foreign Governments are not satisfied with these replies, and Britain has sent in an ultimatum and demanded the opening of Hunan to foreigners. Hitherto none have been able to obtain a footing in this province. Not a single foreigner is found here. A few have made short and adventurous journeys into Hunan, getting away with their lives after many hair-breadth escapes.

The Chinese Government loses its control here; it has failed to be able to erect the telegraph through this province. This month a large party of telegraph constructors have been defeated and driven pell-mell over the borders, 1,200 of their poles burned and the wire set adrift down the river from an open port, while the official was made by the angry populace to sign a document that he would never allow anything that bore a trace of being foreign to enter the province. And all this in the face of an imperial edict which the party carried as their authority. The Central Government has been openly defeated. What will it do? What can it do?

The demand to open Hunan on the part of England meets with universal approval on the part of foreigners. It is felt by those most qualified to judge that China will never have peace till Hunan is subdued, and now to beard the lion in his den is a master-stroke and will settle all the difficulties. This is the position in which we now are; the opening of Hunan means a dangerous undertaking.

Should China decide to try her hand at opening the province, there will be resistance on the part of the Hunanese, and a general rebellion may be one of the possibilities. If China refuses it is expected the Foreign Governments interested in China will do it themselves. China may like this, and she may not. In any case it is felt that the die is cast and Hunan will be opened. This will cause great excitement throughout the Central Provinces, and troublous times may possibly come upon us, but we entertain the hope that these important changes may be brought about in peace. Missionaries feel that these changes portend great things for the Church of Christ in China. Our work is now getting fairly and squarely before the people. For a brief time a heavy cloud will hang over the Church, but that will lift and the bright sunshine of prosperity again pour forth to gladden the hearts of God's people.—*The Gospel in all Lands*.

DOES PROTECTION PROTECT?

Certainly, in one instance, it does. Hood's Sarsaparilla is the great protection against the dangers of impure blood, and it will cure or prevent all diseases of this class. It has won its name of the best blood purifier by its many remarkable cures.

The highest praise has been won by Hood's Pills for their easy yet efficient action. Sold by all druggists. Price 25 cents per box.

CULLED FROM THE OLD YEAR.

- Lewis S. Butler, Burin, Nfld., Rheumatism.
 - Thomas Wasson, Sheffield, N.B., Lockjaw.
 - By. McMullin, Chatham, Ont., Gout.
 - Mrs. W. W. Johnson, Walsh, Ont., Inflammation.
 - James H. Bailey, Parkdale, Ont., Neuralgia.
 - C. I. Lague, Sydney, C. B., La Grippe.
- In every case unsolicited and authenticated. They attest to the merits of MINARD'S LIMINENT.

DR. T. A. SLOCUM'S

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

It's concealed,
but it's there—
ammonia in baking powder
widely advertised as
"absolutely pure;"
'tis easy to detect it;

Boil up a heaping spoonful of the
powder in a spoonful of water,
and smell the steam.

There's nothing to conceal
in Cleveland's baking powder;
the composition is
stated on every label.

The ingredients are all so whole-
some we are glad to have people
know what they are.

"August Flower"

How does he feel?—He feels
blue, a deep, dark, un-
pleasant, dyed-
in-the-wool, eternal blue, and he
makes everybody feel the same way
—August Flower the Remedy.

How does he feel?—He feels a
headache, generally dull and con-
stant, but sometimes excruciating—
August Flower the Remedy.

How does he feel?—He feels a
violent hiccoughing or jumping of
the stomach after a meal, raising
bitter-tasting matter or what he has
eaten or drunk—August Flower
the Remedy.

How does he feel?—He feels
the gradual decay of vital power;
he feels miserable, melancholy,
hopeless, and longs for death and
peace—August Flower the Rem-
edy.

How does he feel?—He feels so
full after eating a meal that he can
hardly walk—August Flower the
Remedy.

G. G. GREEN, Sole Manufacturer,
Woodbury, New Jersey, U. S. A.

An Elegant Christmas Present.

Royal Canadian Perfumes & Sachets.



Arbutus,
India (White) Lilac,
Peau d'Espagne,
Russia Leather.

Elegant Envelope Sachets (1 1/2 x 3 1/2 in.)
5 cents each, or two for twenty five cents.
Not procurable in your locality, will be
mailed, post free, on receipt of price.
Mention this paper

LYMAN, SONS & COMPANY,
MONTREAL.

CAMPBELL'S
QUININE WINE

ORIGINAL AND ONLY GENUINE

THE GREAT INVIGORATING TONIC

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

BEWARE OF THE MANY IMITATIONS

ARE YOU DEAF

Or do you suffer from noises in the head. Then
send your address and I will send a valuable treatise
containing full particulars for home cure which
costs comparatively nothing. A splendid work on
deafness and the ear. Address
PROF. G. CHASE, Orlilla, Ont.

Ministers and Churches.

THE sacrament of the Lord's Supper was dis-
pensed on Sabbath, 17th inst., at Chester, and
was very interesting and impressive. Ten new
members were added to the Church. This little
congregation is doing well. The Rev. G. Simpson
preached for the pastor in the evening.

THE Rev. D. Cochrane has received \$2.00 from
St. Andrews Church Mission Band and Brookside
Auxiliary, Perth, towards the support of their mis-
sionary in the North-West during last summer.
The ladies of Zion Church, Brantford, have con-
tributed \$200 for a similar object. Dr. Cochrane asks
us to remind other congregations throughout the
Church, who are contributing to the support of mis-
sionaries in the North-West, that the amounts pro-
mised should be sent to Dr. Reid, or himself, at
the earliest date.

A DAY or two ago Mr. John Logie and his son,
George W. Logie, were laid to rest together side by
side. Mr. George Logie was a young man thirty-
three years of age. He was, at the time of his
death, a student in Knox College in the second year
theology. Two weeks ago he preached at Lindsay,
apparently in his usual health. On Friday, the 15th
inst., his father also passed away, also from an at-
tack of grip. He was one of the pioneer settlers of
Nassagaweya and reached the great age of ninety-
three years. Last summer George Logie laboured
in Toronto in a mission connected with West
Church (Presbyterian). The double funeral was a
very solemn event. Six of his fellow-students came
from college to act as pallbearers.

THE Rev. T. F. Fotheringham has issued the fol-
lowing circular, which has been sent to all presiding
examines appointed to conduct the examinations in
connection with the Higher Religious Education
Scheme: I have been completely prostrated for the
last week by la grippe, and am strictly forbidden
by my physician to undertake any work. My as-
sistant is in a similar helpless condition. The ques-
tion papers are laying by me printed, but it will be
quite impossible for me to mail them in time to
reach you by January 29. Under these circum-
stances I am compelled to crave your indulgence for
another fortnight, and would ask you to do me the
great favour to hold the examinations on Saturday,
February 13, instead of the date prescribed by the
Assembly. I shall be happy to send out question
papers to any who apply up to the very last moment.

THE *Orillia Times* says: Tuesday evening an
appreciative audience to the number of three hun-
dred people assembled in the Presbyterian lecture
room, when Rev. R. N. Grant lectured on his re-
cent trans-continental trip, under the auspices of
the Bible class. "Over the Rockies" was the title
of his lecture, and for an hour and a half he held
his audience in rapt attention while he discoursed on
the mineral resources of the western portion of this
province, the fertility of the Manitoban grain belt,
the grazing lands of Calgary, the wild and romantic
scenery of the Rocky and Selkirk mountains and
the products of British Columbia. The many towns
and cities he visited afforded an opportunity for
describing their various situations, apparent pros-
pects and picturesqueness; and the run of the C. P.
R. train through the passes of the Rocky moun-
tains was most graphically described by the eminent
lecturer. The lecture was particularly interesting
to those who never had the pleasure of the trip, but
with all the grandeur of wild west scenery, and
push of thriving western towns, the rev. gentleman
had to confess that there is no fairer spot in the
whole Dominion than our own beloved Orillia. Mayor
Harvey occupied the chair and discharged
its duties in an efficient manner; Mrs. Hunter led
the service of song. Rev. J. Jones took part in the
opening service. At the conclusion Dr. Beaton
moved a vote of thanks very neatly, which was
seconded by Rev. J. Jones and carried amidst ap-
plause. The collection was liberal.

THE fifth annual meeting of the Barrie Presby-
terial Society was held in the Presbyterian church,
Bradford, on Tuesday and Wednesday, January
12 and 13, 1892, the first vice-president, Mrs.
McKee, liaise in the chair. The committee
on credentials reported thirty-eight delegates pres-
ent, seventeen Auxiliaries and Mission Bands be-
ing represented. At the first session at two p.m.
the president's address was read by the deputy,
owing to the absence and illness of the president.
The reports of the secretary and treasurer showed
six new auxiliaries and two new Mission Bands,
and an increase of 139 members. The Society has
now twenty five branches and a membership of
532. Total contributions, \$1,012, as against \$830
of 1890. Contributions to Presbyterian Fund,
\$3476. An address of welcome from the ladies
of Bondhead and Bradford was read by Mrs.
Smith, of Bradford, and replied to by Mrs. Cam-
eron, of Barrie Auxiliary. The public meeting in
the evening was well attended; addresses from
Rev. Messrs. R. N. Grant, of Orillia, J. Car-
well, Bondhead, were listened to with great atten-
tion. Miss Duffey, Collingwood, pleased the
audience with her singing. The following officers
were elected next morning: Mrs. Robertson, Col-
lingwood, president; Mrs. Bethune, Gravenhurst,
first vice-president; Mrs. Grant, Orlilla, second
vice-president; Mrs. Smith, Bradford, third vice-
president; Mrs. Stevenson, Barrie, treasurer;
Mrs. Foote, Collingwood, secretary; Miss K.
Robertson, Collingwood, assistant secretary. The
president and Mrs. Young, of Gravenhurst, were
appointed delegates to the general Society meeting
in May. An invitation from Gravenhurst Auxil-
iary to hold the next annual meeting there was
gratefully accepted. After the transaction of a
large amount of business the meeting closed at six
o'clock p.m. on Wednesday, it being the most
pleasant and profitable meeting the Society ever
held.

PRESBYTERY OF HAMILTON.—This Presbytery
met on January 19th. A call from Jarvis, etc.,
addressed to Rev. G. A. McLennan, of Comber,
was sustained; also a call from Port Colborne,

addressed to Mr. N. Morrin, licentiate; and it was
agreed that if he accepted it the ordination trial
exercises shall be held at Port Colborne on the
second day of February at 1.30, after which the
ordination and induction will take place. Mr.
McCuaig to preside, Mr. Reid to preach, Mr.
Young to address the minister and Mr. Crawford
the people. Mr. Mowat's resignation of Merriton
by resolution of Presbytery took effect forthwith,
and a call from Allenford, etc., addressed to him was
put into his hand by the Clerk. A call from
Manchester and Smith's Hill, addressed to Mr. S.
A. Hamilton, of Lynedoch, etc., was set aside at
Mr. Hamilton's request, as he stated that he had
decided not to accept the call, and it was therefore
unnecessary to cite the congregations. The remit-
ment the appointment of a secretary for the Foreign
Mission Committee was approved, and on motion
of Mr. Lyle, Mr. D. D. McLeod, of Barrie, was
nominated for the office. Regarding the remit-
ment summer sessions it was resolved, that if in the
opinion of the General Assembly the proposal of
the Synod of Manitoba and the North-West, to
hold the theological classes in Manitoba College is
feasible, the Presbytery assents thereto. Arrange-
ments were made for visiting the supplemented
congregations.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF STRATFORD.—This Presbytery
met in Lisowel on the 19th inst., Rev. J. W.
Cameron, Moderator pro tem. Rev. P. Scott was
appointed Moderator for the current six months.
Leave was granted to Atwood congregation to sell
the old manse and apply proceeds in the erection
of a new one. The congregation of Millbank was
also granted leave to sell their old church building
and apply proceeds in paying for the new one, to be
opened on the 31st inst. The congregations of
Millbank and Harrington reported their desire to
be henceforth known as Knox Church congrega-
tion respectively. Mr. Pantou was authorized to
moderate in a call at Harrington. A request
from the Session of Avinton and Carlingford de-
siring to be erected into two Sessions was present-
ed and granted. A circular letter from the Pres-
bytery of Columbia, showing that application
would be made to next Assembly for leave to re-
ceive Rev. B. K. McElmon, of the Presbyterian
Church of the United States, was read. A circular
announcing the Assembly Fund was read, and the con-
gregation which have not yet divided their funds
for 1891 were requested to keep in mind the claims
of this fund. The remitment the appointment
of a salaried secretary for Foreign Missions was
considered, and, the vote being taken, was disap-
proved. Leave was granted to the congregations
of Harrington and Burns Church and Brookdale
to obtain their own supply for one-half the time
of their vacancies. The report of the Ladies'
Foreign Mission Presbyterial Society was presented
by Mrs. Hamilton and Mrs. Hyslop, and showed
that the Society had made substantial progress
during the past year. The membership is now 567,
and the contributions amount to \$1,308.63. The
Presbytery expressed their gratification, and ap-
pointed Revs. Cameron and Henderson to convey
their fraternal and cordial greetings to the Society
at their public meeting. Mr. Pantou was appointed
to act as Presbytery's Home Mission Convener
during the absence of Rev. Mr. Hamilton. The
Presbytery then adjourned to meet in Knox
Church, Stratford, on March 8 next, at half past
ten a.m.—A. F. TULLY, Pres. Clerk.

CONGREGATIONAL MEETINGS.

The sixty-first annual meeting of St. Andrews
Church West, Toronto, was held last week, the
pastor, Rev. D. J. Macdonnell, in the chair. The
report of the managers expressed the loss sustained
by the Church in the death of Mr. John Kay,
who had been one of the managers since 1877. It
also referred with regret to the resignation of the
secretary of the board, Mr. Mitchell. The finan-
cial statement showed that the revenue was: Sun-
day collections, \$4,792; special collections, \$448;
pew rents, \$3,915; from mission fund for St.
Marks, \$423; subscription to repairs, \$200; float-
ing debt increased by \$1,710, making a total of
\$11,490. The expenditure was: Stipend and sal-
aries, \$5,850; interest, \$1,517; St. Marks, inter-
est, \$847; choir, \$687; repairs, \$105; pulpit sup-
ply, \$660; special collection paid, \$448; general
expenses, \$1,369; total expenditure, \$11,490. The
debt of the church has thus been increased by \$1,
710. This is partly attributable to the fact that
during the year pew rent for three quarters and
ten days only fell due owing to the change of the
date of payment, and that \$660 was paid for pul-
pit supply during the absence of Mr. Macdonnell.
The Sunday collections average \$92, being a de-
crease of \$7 as compared with last year. The
amount of the floating debt is now \$6,753. Mr.
John Wright was elected by the managers to fill
the place of Mr. Mitchell, and Mr. J. B. Kay the
place of Mr. John Kay. Mr. Justice MacLennan
was appointed trustee of the Church property in
place of Mr. John Kay. The old board of managers
was re-elected. The report of the Sunday school
showed development of unusual character in that
work. In March last a branch school was estab-
lished at 484 Spadina Avenue, to accommodate
the children belonging to the congregation who
live at a distance from the church. It is not a
mission school, and does not interfere with the
work of other congregations. It has proved of
great benefit, and, while it has in some measure
drawn from the main school children who would
have continued to attend there, the children in it
are to a large extent children of the congregation
who would otherwise have drifted from their church
connection. The average attendance at the branch
school has been forty-four, and the total offerings
\$57. The average attendance in the main school
has been 149, and the total offerings \$214. Of
these offerings \$35 was given to the St. Andrews
Church Institute and \$25 to the Sick Children's
Hospital. The report of the institute Sunday
school showed that the average attendance was
216, an increase of thirty per cent. The offerings
for the year amounted to \$131, of which \$12 was
given to the Sick Children's Hospital. This school

has paid one-fourth of the running expenses of the
institute for the year. The institute library does
good work under Mr. Hay, and is the means of
sending good literature into many homes. The
Institute Building Committee reported that \$3,745
was received for the building fund. The report of
the treasurer of the institute penny savings bank
showed that the total number of deposits was 5,600,
amounting to \$4,819, being a decrease of 147 in
number, but an increase of \$218 in amount. The
institute night school is a work of prevention. It is
simply impossible for a boy to attend the institute
regularly three evenings a week even for one winter
and not be strengthened and built up morally,
mentally and physically by the influences that sur-
round him in the night school, gymnasium and read-
ing room. The average attendance has been
eighty-seven, which is about double that of any year
in the old building. The Willing Helpers Society
reports another year of prosperity. The meetings
have been of unusual interest and have been more
largely attended than in former years. Rev. D. J.
Macdonnell, after all the reports had been pre-
sented, stated that the total contributions of the
Church amounted to \$27,051 during the year, as
against \$26,724. Of this sum \$9,257 was devoted
to congregational, and \$17,793 to missionary,
educational and benevolent purposes. The fol-
lowing officers were appointed for the current year:
Messrs. Robertson, Maclean, Shepard, E. R.
Gregg, Alexander, Mickle, J. B. Kay, Wylie, Mc-
Millen, Steele, Charles McArthur, Dixon, Mc-
Gregor, Hart, Mitchie, Hay.

Hon. George W. Ross, as chairman of the Board
of Managers, presided at the annual meeting of
the members of St. Andrews Church East, Toron-
to, last week. There was a large attendance.
The reports of the various branches of the Church
organization were presented, among them the ses-
sion, Sunday schools, Ladies Association, Women's
Foreign Missionary Society, Mission Band, Cru-
saders Mission Band, and Young People's Associa-
tion. The Sunday school report showed that there
were 500 pupils on the books, with an average at-
tendance of 298; the young women's Bible class
had a membership of 176 and the men's fifty-eight.
The Board of Management reported that the total
receipts for the year ending December, 1891,
amounted to \$8,584.62 and the expenditure for
the ordinary purposes of the congregation to \$7,
093.95. The usual Sunday collections amounted to
\$1,166.91, as compared with \$1,241.28 the previous
year; the contributions by envelopes amounted to
\$6,866.56, as compared with \$6,799.30 the pre-
vious year. In the contributions for 1891, however,
is included the sum of \$236.95, received during the
last two Sabbaths in response to the special request
of the managers. The total actual receipts for
1891 show an increase of \$54.04 as compared with
1890, including the special contribution already
referred to. Referring to the financial statement
submitted, the report states: Your board carried
over an indebtedness of \$2,064.31 from last year on
decoration and repair account, and the sum of \$2,
884 on account of St. Enoch's Church. This, with
the sum of \$2,100 spent on improving the base-
ment, the sum of \$1,010 paid for an extension of the
grounds to the east, and the sum of \$94.80 for fur-
niture, represented the total liabilities of the con-
gregation outside the mortgage or capital account.
Owing to the expenditure on drainage at the pre-
sent time the capital account amounts to \$7,000.
As we are paying six per cent. on this sum at the
bank, your board ask your authority to add at least
a part of it to the mortgage, as it will then bear
only 4 1/2 per cent. interest. This last clause ask-
ing for power to consolidate the floating debt with
the existing mortgage, thereby increasing the said
mortgage from \$17,000 to about \$24,000, was
warmly discussed. The report, however, was car-
ried and the power granted as requested by the
board. After all reports had been received and

A Tonic

HORSFORD'S ACID PHOSPHATE,

A most excellent and agreeable
tonic and appetizer. It nourishes
and invigorates the tired brain
and body, imparts renewed energy
and vitality, and enlivens the
functions.

DR. EPHRAIM BATEMAN, Cedarville, N. J.,
says:

"I have used it for several years, not only in my
practice, but in my own individual case, and con-
sider it under all circumstances one of the best
nerve tonics that we possess. For mental exhaustion
or overwork it gives renewed strength and vigour to
the entire system."

Descriptive pamphlet free.

Rumford Chemical Works Providence R.I.

Beware of Substitutes and Imitations

CAUTION:—Beware the word "Horsford"
is printed on the label. All others are spu-
rious. Never sold in bulk.

dealt with, a resolution of sympathy and condolence was unanimously passed to the esteemed and beloved pastor, Rev. G. M. Milligan, in the severe bereavement he had sustained in the death of Mrs. Milligan last summer. Resolutions of thanks expressing gratitude for valued services rendered the Church were passed to Messrs. John Leys and J. D. Oliver, the former also containing a clause sympathizing with Mr. Leys in his continued sickness and praying for his speedy recovery. The election of managers to take the place of the three members retiring by rotation resulted in the choice of Dr. Peters, Messrs. John Leys and Peter McEachren. Messrs. Argus MacMurchy and John G. Kent were appointed auditors for the ensuing year. Heartly thanks for faithful service were voted to the members of the choir, the collectors of the church funds and the ladies who had entertained the congregation to supper prior to the meeting, after which the meeting closed with the doxology and benediction.

The reports submitted to the twenty-third annual meeting of Westminster Presbyterian Church, Toronto, held last week, showed a very satisfactory state of affairs. It was the first congregational meeting since the erection of the new edifice, and during the year the substantial sum of over \$12,000 was raised for all purposes, and the membership increased by 107. The greatest unanimity prevails and all the departments of Church work were reported to be active and progressive. The pastor, Rev. John Neil, conducted the opening devotional exercises, and expressed his gratification that there were no deficits to report, but advances in every department. There was much to encourage them in going forward, and he urged all to bear in mind that the mission of the Church was a spiritual one, and could not be estimated by statistics. Their great aim should always be to bring men to a knowledge of Christ and to build up members in their faith. Mr. James Brown was then elected chairman and Mr. John Kyles secretary. The Session report presented by the pastor stated that the Church membership at present is 512; new members 107, removals thirty six. Mr. George C. Taylor, treasurer of the trustee board, in his report gave the following information: Balance from last year, \$111 97; weekly envelope offerings, \$3 784; loose collections, \$1,534; interest \$8 70. Total receipts for general maintenance, \$5 439. In the disbursements the chief items were: Pastor's stipend, \$2,000; choir leader, \$166; organist, \$150; interest on loan, \$1 298; sexton, \$300; interest on old church mortgage, \$385. Messrs. George A. Chapman, chairman, and John Kyles, secretary, in reporting for the Trustee Board, congratulated the congregation on the marked increase in revenue over previous years. The ordinary revenue receipts were increased by \$1,071. The average contribution per Sabbath during the year was \$102.29, this average being largely increased since entering the new church. It was urged that an effort should be made to pay off at least \$1,000 yearly of the mortgage. The Building Committee's report, read by Mr. J. C. Hamilton for the treasurer, Mr. James Brown, stated that the total cost of the new building was \$64,492. When the assets (old church property and unpaid subscriptions) are allowed for, the net debt is about \$47,000. This debt, Rev. Dr. Reid remarked, was not a very heavy burden for the constantly-growing congregation, and he felt sure that before long it would be materially reduced. The chairman voiced the sentiments of the meeting when he expressed the belief that it was the best church for the money ever erected in Toronto. The Building Committee and the trustees, who devoted much time and thought to the details of the building scheme, were voted the hearty thanks of the meeting. Mr. W. J. Hendry read the report of the Ladies' Aid Society, which stated that, in addition to the general work of the Society \$2,048 had been raised for the church-furnishing account. Mr. E. F. Gunther presented the report of the Davenport or Belmont Street Mission, and Mr. George Graham that of the Society of Christian Endeavour, both being of a satisfactory character. The sum of \$25 was voted to the latter Society to aid them in their mission work. The election for trustees resulted as follows: Two years' term—Messrs. G. Tower Ferguson, George A. Chapman, James Bain, jun., Robert Barron, James Gunn, F. N. W. Brown and James Scott. One year—R. A. Nesbitt and J. J. Kelso. The meeting concluded with votes of thanks to the choir, retiring trustees and the chairman.

The annual business meeting of Bonar Presbyterian congregation was held in the church on Wednesday evening last. The esteemed pastor, Rev. Alexander Macgillivray, occupied the chair, and presented the report of Session for the year 1891, which dealt elaborately with all the important departments of congregational work. The report showed an increase of fifty-four members since the pastor was inducted in May last, making the total number on the communion roll at the end of the year to be 118. The report of the Board of Managers was read by the secretary, Mr. W. D. Crammond, and showed the progress made during the year just closed to be of the most encouraging kind. The treasurer, Mr. Andrew Scott, presented the financial statement for the year, which showed the congregation to be in a healthy financial condition. The receipts of the congregational and building funds amounted to \$2,480, and the total expenditure to \$2,477 93, leaving a balance in the treasury of \$2.07. Mr. Gander presented an interesting report on the working of the weekly offering system by envelope. The report of the Sunday school was read by the secretary, Mr. D. Lochrie, which showed a greater degree of prosperity and growth than perhaps any other department of the Church's work. The number of scholars on the roll at the end of the year was 250 with a staff of twenty-eight teachers and officers. There have not been more than three Sabbaths in the last nine months on which new scholars did not come in, and the attendance is more than twice what it was a year ago. Bonar Church has before her a field of unusual richness and promise among the young. The report of the Young

People's Society of Christian Endeavour was full of encouragement and hope, the total number of members on the roll being thirty-seven. Active work in the way of distributing cards and flowers, calling on the sick and the stranger, and holding prayer meetings, was carried on with efficiency and enthusiasm. The Mission Band reported a membership of about sixty, and, although only recently organized, is doing a good work; the meetings are held fortnightly and are well attended. The Women's Aid Society had also been recently organized and promises to be of great assistance in the work of the Church. A motion was adopted increasing the number of the Board of Managers from nine to twelve. And the following members constitute the Board for the present year: Messrs. Mann, Crawford, Webb, Black, L. Chie, Barton, Scott, Seath, Johnston, Crammond, Jackson and Gander. Messrs. Lang and Cummings were appointed auditors for the ensuing year. The question of enlarging the present building is now pressing itself upon the congregation, and a committee was appointed to fully consider the matter, procure estimates and report at a subsequent meeting. The congregation have secured during the past year a large addition to the church site which now extends from the present building on Lansdowne Ave. to College Street, and the pastor now occupies a handsome and commodious residence adjoining the present church building, and which has been erected since he took charge of the congregation on the 1st of last May. Votes of thanks were cordially tendered the choir, under the leadership of Mr. Jaffrey, with Miss Rankin as organist, whose services are cheerfully rendered without remuneration. The pastor and other officials having received votes of thanks, the meeting was closed with the doxology and benediction.

The annual meeting of the congregation of St. James Square Presbyterian Church, Toronto, was held last week. Mr. Robert Kilgour was elected chairman and Mr. John Paton Secretary. The report of the session showed that the number of candidates received to membership on confession of faith during the year was twenty-four and on certificates thirty-four, a total of fifty-eight. Letters of disjunction were given twenty-five and seven were removed by death, a total of thirty-two. The members reported to assembly at the end of 1891 was 706 as compared with 676 at the end of 1890. The managers' report showed the total contributions for 1891 to be: ordinary congregational purposes \$7,905.50, church repair fund \$2,566.50, to St. Johns Church, Toronto, \$480, missionary and benevolent purposes \$8,611.84; total \$19,557.84. There was an adverse balance between the receipts and expenditures and a considerable falling off in the weekly open collections and offerings as compared with the previous year. The closing of the church during the summer months no doubt, to a large extent, explains the deficiency in the open collections. The managers hoped that the frequent appeals made by them to the congregation would have been more liberally responded to, and they trust that during the current year contributions will be sufficiently increased to admit of the adverse balance being cleared off. The cost of the improvements already made is \$3 259.36, towards which there has been \$2,875.50 subscribed, leaving still to be subscribed \$383.86. In order properly to acknowledge the subscriptions to the repairs fund the managers proposed to publish a list of these subscriptions with the annual reports of the congregation. They also recommended publishing in a similar way the contributions for ordinary congregational purposes. This clause in the report caused a brief discussion, and on Mr. R. C. Steele's motion in amendment the recommendation with regard to money contributions was struck out. Messrs. R. K. Cathron and Thomas Woodbridge were appointed auditors for the ensuing year. The ballots for the election of managers were taken up, Messrs. J. O. Anderson, W. E. Long, R. A. Grant and James Watt being appointed scrutineers. The result was the election of Messrs. H. W. Nelson, Robt. Darling, Alex. Nairn, W. D. McIntosh, John Paton, James Baik and R. C. Steele. The usual votes of thanks were passed.

This annual meeting of the College Street Presbyterian Church was held in the lecture room last week. Rev. Alexander Gilray, the pastor, presiding. After devotional exercise elections were held to fill six vacancies in the Board of Management. The newly-elected members, together with those whose terms have not expired, give the following composition of the new board: C. R. Peckin, D. T. Gray, A. B. Smith, James Brown, R. E. Walker, D. Cameron, P. B. Martin, William McCully, D. W. Clark, William Clark, J. A. Dingwall, Dr. Gordon, James Smith, P. Whylock, Dr. Bentley, William Melville and G. E. Dalby were re-elected auditors, and W. F. Sorley was elected in place of Joseph Calhoun, who retired. D. R. Gardener and Chas. J. Smith were elected trustees. T. C. Peterkin was elected treasurer of the building fund. The report of the Board of Management showed a large increase in the revenue compared with the previous year. The receipts from open collections were \$1,054.12 and from offerings by envelopes \$4,122.52, the total receipts from collections, \$5,176.64, being \$479.11 in excess of the receipts for 1890. The treasurer of the building fund had received in excess of the amount required for interest, \$287.06, and the amount had been applied to the reduction of the debt. The average amount by envelope and open collection was \$99.55, an increase over the previous year of \$9 21. The average contribution per member during the year, including that to the building fund, was \$6 90. The Sabbath school report was presented by the treasurer, Mr. C. R. Peterkin, jun. The total receipts, including a balance from the last year of \$91.88, were \$515 25. The average attendance was 404, an increase over the previous year of 30. There were eleven officers, 53 teachers and 587 scholars on the rolls. Mr. James Brown presented the report from the Bible class. The total receipts for the year were \$128.17, and a balance from last year of \$118.33 made the total funds for the year

\$246 50. The report of the Woman's Society of Christian Endeavour showed a balance on hand of \$10 36. The total receipts were \$119 87. Miss Nellie Morrice read an interesting report of the work of the Speedwell Mission Band. The little workers had collected during the year \$53 49, out of which they had the large proportionate surplus of \$48.50. The Junior Society of Christian Endeavour reported, through Mr. John Joss, that their collections had amounted to \$5 63. Mr. T. Watson reported for the Young People's Society of Christian Endeavour. The total revenue from all sources during the year amounted to \$7 470 24, an increase over the previous year of \$688 94. The receipts of the Missionary Association were \$747 68, the balance on hand and in bank being \$511.36. According to the report of the session the total membership was 780, a net increase of fifty during the year.

The annual meeting of St. Enoch's Church, Toronto, was held on Wednesday evening, 13th inst. Refreshments were provided by the ladies of the congregation. There was a very fair attendance of members. The Rev. G. C. Patterson presided. The session report showed that during the year the attendance upon the Sabbath services had steadily increased. Fifty-two new names were added to the communion roll, and very gratifying progress was made in all departments of the congregation's work. Very satisfactory reports were received from the Managers and Building Committee, Ladies Aid and Young People's Christian Association, Sabbath School, Women's Foreign Missionary Society, the Boys' and Girls' Mission Band and District Visitors. The Sunday school report shows a total membership of 315; average attendance 200; offerings for the year \$137. The Building Committee reported a total expenditure in connection with the new building including furnishing of \$22 048 75. The total receipts from all sources for the year equal \$9 146.48. A very handsome piano lamp was presented by the congregation to Miss Maggie D. Fischer in recognition of her services as organist. The Board of Managers for 1892 is as follows: Messrs. Pettie, McGregor, Stevens, Mills, Murdoch, Ford and McGlashan. Auditors: L. J. McIntyre and J. McGlashan.

The annual congregational meeting of the East Presbyterian Church, Oak Street, Toronto, was held last week in the lecture room, which was well filled with members and adherents. After devotional exercises by the pastor, Rev. J. M. Cameron, Dr. Bryans occupied the chair. The report of the Session was presented by the Moderator, Rev. J. M. Cameron, showing that during the year ninety one new members had been received into the communion of the Church, sixty five by certificate and twenty-six on profession of faith, and five removed by death, amongst them Mrs. Cameron, wife of the pastor, leaving the membership at the close of the year 515. Twenty-five children were baptized. There was collected for the relief of the poor of the congregation \$126 66, and disbursed \$105, leaving in hand a balance of \$16 66. The women of the congregation have established a weekly prayer meeting, and a large Bible class is prospering under the charge of Mr. Samuel Arnold. The secretary's report, presented by Mr. Shier, showed the congregation to be in a more prosperous condition than the previous year, the average weekly contributions being \$107 86, an increase of \$7 86 per week over the previous year. Mr. James Frame, the treasurer, presented his annual report, showing the receipts to be \$6 674 21, and disbursements \$6,475 82, leaving a balance in hand of \$198.39. In the beginning of 1891 the mortgage on the church amounted to \$33,000, which was reduced by \$525 during the year. There is no floating debt in connection with the congregation. The missionary report showed that there had been collected by envelope system \$264 33. There was also collected by the Women's Auxiliary \$136. Sunday school \$151.98. Total \$552 31. The Women's Auxiliary to Foreign Missions are working energetically for this worthy cause. They now have a membership of sixty four. Their report very feelingly referred to the death of Mrs. Cameron, who was a prominent worker in the Association. The Young People's Association of Christian workers, which has an active membership of 113, is accomplishing excellent results amongst those who attend no place

of worship, having last year distributed \$,730 tracts. The Sunday school has 517 scholars on the roll with an average attendance of 422. The total collections for the year amounted to \$465.42, of which \$151 98 was handed to the Missionary Society and \$120 18 applied for expenses in connection with the school, leaving a balance in treasurer's hands of \$193 43. The school has also an efficient staff of officers and teachers. At this juncture an adjournment was made for one month, when managers will be elected and other important matters transacted.

The annual meeting of the Park Life Presbyterian Church was held last week. Mr. J. B. Harris presided, and there was a fair attendance considering the inclemency of the weather. The meeting opened with devotional exercises. The report of the Board of Management was the first business taken up. It congratulated the congregation on the satisfactory condition of its finances. The total receipts for the year were \$9,188, and the total disbursements \$8 885, the balance in hand being \$302. Of the total receipts \$5 798 had been collected by the weekly offerings. The statement of the total assets and liabilities of the Church showed that, by the recent valuation of an expert, the assets of the Church were \$43,784 and the total liabilities \$23,000, there being a surplus of assets of \$20 784. The indebtedness of the Church had been reduced by over \$1,000 during the past year. It was unanimously decided to raise the stipend of the pastor by \$250, making \$2,250, and the salary of the caretaker was also raised to \$450. The following gentlemen were elected members of the Board of Management: Messrs. A. Fraser, R. Ludlow, F. M. Nicholson, Major Carlaw and James Crichton. It was decided to continue the assistance of \$150, which had been given to the Ruth Street Church in the past, for another year. This decision was made in consequence of representations made by Mr. Duncan McKinley, who came as a deputation from the Ruth Street Church. On the motion of Mr. Winchester a resolution was passed authorizing the Board of Management to commute the taxes of the church at such time as they consider they are in a position to do so. It was suggested to the meeting that it would be well to benefit by the exemptions that was accorded church property, but the congregation was determined that they would pay them. An adjournment was made at this stage to the church parlour, where refreshments were served by the Ladies' Aid Society.



The importance of purifying the blood can not be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla: sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass. 100 Doses One Dollar



SOMETHING TO LIVE FOR

Something well worthy of every effort. From the Roman Cordons' time, to our own, children have been the jewels of the good parents' pride and care. It's the exception to this only that excites comment.

But without good health one can neither well appreciate or direct the vigorous physical activity which is characteristic of the young, and yet the dread of delicate or depressed parents.

But how is the overtaxed parent to acquire fresh vitality? By means of Drs. Starkey & Palen's COMPOUND OXYGEN. Its mission is to build up, what work, worry and disease tear down. Enriched and magnetized air does the business, when put where it is needed, by way of the lungs.

Too simple, you say? That reply might upset a theory, but not a fact. A fact cannot be too simple. The helpfulness of our (notice the "our") COMPOUND OXYGEN is a fact—fixed, proven, clinched! The only vital questions about it are, Do you need help? Will you have it help you?

Send for large book of explanation and proof—free for the asking.

DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa. 120 Sutter St., San Francisco, Cal. 66 Church St., Toronto, Canada

THOSE ACHES
down your
Back and through
your
Limbs MEAN
RHEUMATISM, NEURALGIA
OR KINDRED ILLS.

BETTER HAVE



THE GREAT REMEDY for PAIN

PERFECT DIGESTION

INSURED.

ADAMS' PEPSIN
TUTTI-FRUTTI.

Office of Dr. F. Guernsey, 229 Fifth Ave
New York, October 22, 1891.

ADAMS & SONS CO.
Physiology teaches that a certain amount of
saliva secreted by the salivary glands of the
mouth and mixing with the food before or after
it passes into the stomach, is essential to diges-
tion. The chewing of your Tutti-Frutti Gum,
before or after a meal, especially when com-
bined with so valuable a digestive as "Armour's
Pepsin," not only increases the flow of saliva but
adds so materially to its strength as to insure a
perfect digestion at the same time correcting
any odor of the breath which may be present.

Sold by all Druggists and Confectioners in Pa-
ckages, or for bulk of assorted samples which
will be sent by mail, postage paid to any address
on receipt of 25 cents.

Address
THE TUTTI-FRUTTI, A. V. CO.,
60 Yonge St., Toronto, Ont.

STAINED GLASS

FOR

Churches, Public Buildings and Dwellings.

HIGHEST TESTIMONIALS.

DOMINION STAINED GLASS CO.

61 Richmond Street West, Toronto.

INWARD PILES CURED.

ST. LEON
TRIUMPHANT.

Having been troubled with
constiveness and also inward
piles, was recommended to
take

ST. LEON MINERAL WATER
I did so, and received the
best satisfaction, being en-
tirely cured.

W. F. JOHNSTON,
Forest and Farm,
TORONTO.

THE ST. LEON MINERAL WATER Co. (Limited)

101 1/2 KING STREET WEST, TORONTO

Branch Office at Tidy's Flower Depot, 164 1/2 Yonge Street

I CURE FITS!

When I say I cure I do not mean merely to stop them
for a time and then have them return again. I mean a
radical cure. I have made the disease of FITS, EPILEP-
SY or FALLING SICKNESS a life-long story. I warrant
my remedy to cure the worst case. Because others have
failed in no reason for not now receiving a cure. Send at
once for a treatise and a Free Bottle of my infallible
remedy. Give EXPOSURE and POST-OFFICE.
H. G. ROOT, M. C., 186 ADELAIDE ST.
WEST, TORONTO, ONT.

MINARD'S Liniment is the Hair Restorer.

British and Foreign.

THE Peden monument at Cumnock is now com-
pleted.

THE Rev. James Craig, B.D., has been elected
to Whitburn Parish Church.

THE Rev. W. A. Walton, of Berwick, has ac-
cepted the call to St. James, Paisley.

DR. FERDINAND KORMER, of Breslau, one of
the most distinguished geologists of Germany, is
dead.

THE Rev. Alexander Bain, of Blair Athole, has
been elected to Lorn Street Free Church, Campbeltown.

THE attendance at the daily service in St. Giles,
Edinburgh, during the past year has averaged about
thirty.

PRINCIPAL Geddes, of Aberdeen, has received
the honour of knighthood. He is an eminent Greek
scholar.

MR. SPURGRON has published a New Year's dis-
course entitled "Gratitude for Deliverance from the
Grave."

THE Rev. A. N. Johnson, M.A., of Leicester,
has been appointed home secretary to the London
Missionary Society.

LECKY'S "History of England in the Eighteenth
Century" is to be published in London in a series
of monthly volumes.

ARBROATH will be visited on an early date by
Messrs. Moody and Sankey, and a committee are
making preparatory arrangements.

UNDER a recent Act of the British Parliament all
meetings where singing takes place, and a charge is
made for admission, require to be licensed.

PROFESSOR MASSON will publish, in book form,
some articles contributed to *Macmillan's Magazine*,
dealing with Aberdeen, Edinburgh and London.

THE Pope declares his encyclical on the labour
question to have produced a marked improvement
on the part of the labouring classes towards the
Holy See.

MESSRS. MOODY AND SANKEY have been labour-
ing with great success in Aberdeenshire. They
have had large meetings at Huntly and in the city
of Aberdeen.

THE trustees of the University of Pennsylvania
have decided to appoint chaplains representing the
different denominations to conduct the morning ser-
vice of prayer.

DR. LAWS will leave Capetown in the end of this
month for Scotland after more than five years of his
second term of service, or fifteen years in all, in
Central Africa.

PROF. P. A. DE LAGARDE, of Göttingen, the
noted Orientalist, is dead. He succeeded Ewald in
1869. His real name was Botticher, and he was a
native of Berlin.

THE invitation to Messrs. Moody and Sankey
from the East of Fife has been signed by nineteen
ministers from Crail to Elie and by 130 office-bearers.
One minister refused to sign.

LOUIS KOSSUTH is very sick at his home in Turin.
He suffers considerably from asthma, and also has
trouble with his eyes. His friends fear that he will
never again recover his health and strength.

ACCORDING to the editor's note to the seven-
teenth edition of "The Classified Directory to the
Metropolitan Charities," the approximate total in-
come of these institutions is over six millions sterling.

DINGWALL Presbytery has rejected the Declara-
tory Act. Mr. Macaskill's speech occupied three
hours, and he characterized the document as got up
in deference to a blatant minority of about sixty in
a ministry of 1,000.

THE committee of the Edinburgh Free Library
has resolved to purchase for \$100 a copy of an edi-
tion of the Bible printed by Bassandynce, of Edin-
burgh, between 1576 and 1579—the first Bible
printed in Scotland.

THE Rev. Thomas Millar, of St. Pauls, Leith,
protests against the great space given in the press
to horse-racing, betting and divorces, while the
smallest paragraph suffices in some journals for im-
portant evangelistic movements.

THE Rev. Dr. Stewart, of Lovedale, in selecting,
Kibwezi for the new Scottish Mission in Africa, has
been influenced by its fertile soil. At Machakos
the climate is splendid, but the soil inferior—a
great drawback in a mission partly industrial.

THE Rev. A. G. Macleod, for many years minis-
ter of the Free Church of Croy, near Inverness, died
suddenly. The deceased had seven sons, all of
whom are ministers, and only the previous week he
was present in Edinburgh at the marriage of one of
them.

By the will of Mr. R. H. Knox, saddler, Perth,
\$1,000 has been left to the Mission Schemes of the
U. P. Church, including the Aged Ministers' and
Missionaries' Fund; \$500 to the poor of the East
United Presbyterian congregations, Duns; and
\$500 to the funds of that Church.

THE Rev. Mr. Macaskill has given notice of an
overture to the Assembly to be moved by him at
next meeting of Dingwall Presbytery, calling for
steps to be taken to vindicate its authority, which is
being set at naught, and to safeguard the interests
of divine truth, especially in connection with the in-
spiration and infallibility of the Bible.

THE first volume of Dr. A. K. H. Boyd's "Twenty-
five Years at St. Andrews" is to come out this
month. It begins with a description of St. An-
drews, its colleges and their Principals, Forbes,
Tulloch and Shairp. It tells of Kingsley's visit
when the British Association was at Dundee; of
Dean Stanley's sermons and those of Principal
Caird at St. Andrews; and Mr. Froude's recollections.

MINARD'S Liniment cures La Grippe.

East Pittston, Me.
August 28th, 1890

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

Dear Sirs:- I have used Ayer's Hair
Vigor for some time, and it has done
wonders for me. I was troubled with
dandruff, my hair was turning gray
and falling out, so that I was rapidly
becoming bald, but since using the
Vigor, my head is free from dandruff,
the hair has ceased coming out and
I now have a good growth of the same
color as when I was a young woman.
Very truly Lydia O. Moody.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

ESTERBROOK PENS  THE BEST MADE.
26 JOHN ST., N. Y.

For sale by all Stationers. ROBT. MILLER, SON & CO., Agents, Montreal

THE LEADING

PUBLICATIONS

OF THE WEST

(1) **THE LONDON ADVERTISER**—Two editions daily, ranking among the Leading Dailies
of Canada. Founded by John Cameron in 1863. By mail, \$4 per annum. Eight to
twelve pages.

(2) **THE WESTERN ADVERTISER**—Canada's Great "Double Weekly" Published on
Tuesdays, on Fridays. Vastly improved. Only \$1 per annum, including remainder of 1891.
Eight pages singly, making sixteen pages each week.

(3) **WIVES AND DAUGHTERS**—A charming Monthly Publication for Women, conducted
by Mrs. John Cameron, assisted by Miss Ethelwyn Wetherald. Subscription rate, 50c.
per annum, including remainder of 1891. To "ADVERTISER" subscribers, only 25c.
Sixteen pages.

These various issues are among the largest circulations, and most effective advertising media in
the entire Dominion. Sample copies, advertising rates, etc., promptly forwarded on request by addressing

ADVERTISER PRINTING CO., London, Canada.

FOR THE USE STAMINAL
GRIPPE

A PREPARATION OF BEEF.

Sustaining, Strength-Giving, Invigorating.

Put up in 1-4, 1-2 and 1 Pound Bottles.

BY THE JOHNSTON FLUID BEEF COMPANY, MONTREAL.

HOLLOWAY'S OINTMENT

An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for
Gout and Rheumatism. For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,
Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts
like a charm. Manufactured only at

THOS. HOLLOWAY'S Establishment, 87 New Oxford St., London.

And sold by all Medicine Vendors throughout the World.

N.B. - Advice gratis, at the above address, daily, between the hours of 11 and 7, or by letter.

HOUSEHOLD HINTS.

CHICKEN PIE.—Chicken pie made by this receipt is excellent cold: Save the neck, the tips of the wings, the gizzard and the liver of the chicken, and the feet. Pour boiling water over the feet, leave them a moment, then pull off the outer skin and nails. After these are removed, put the feet with the other parts. They are quite important, as they contain the gelatine which forms the gravy around the chicken when the pie is cold into a delicious jelly. Stew the skinned feet, wing-tips, neck and giblets, which have been well cleaned, in just enough water to cover them, add a slice of onion, one of carrot, and let the water simmer gradually till it is reduced one-half; add a few drops of lemon juice or a teaspoonful of tarragon vinegar, and some jellied stock, if necessary. Pour this gravy around and over the chicken in the pie and cover it with a paste, and bake it until the crust is a fine brown. It is better to strain the gravy before pouring it over the chicken. Some people add little egg-balls or slices of the yokes of hard-boiled eggs and rings made of the whites.

BOILED TURKEY.—Take a nice, plump hen turkey, which has been hung for a few days—a week, if the weather will permit—pluck, singe and draw; fill with forcemeat, veal, oysters or chestnuts. Truss for boiling, remembering to draw the legs well up into the body, and bind it securely with tape. Dredge flour all over, and put into a large saucepan, with just sufficient warm water to cover it. Add a teaspoonful of salt, two small carrots, one onion, stuck with three or four cloves, a dozen peppercorns, a bunch of parsley and a few outer sticks of celery. Bring the whole slowly to boiling point, skim the liquor very carefully and let it simmer gently till the turkey is tender. A bird weighing ten pounds will require to simmer for two hours, counting from the time the water reaches boiling point. When sufficiently cooked, take up the turkey, drain it for a minute and serve it on a very hot dish. Pour a little good melted butter or white sauce over it, and send parsley, butter, celery sauce, oyster sauce, chestnut sauce, Dutch sauce, or even good melted butter, flavoured with horseradish, to table with it. All these sauces are suitable accompaniments, but the one chosen must always be in keeping with the forcemeat with which the turkey is stuffed. Garnish the dish upon which the bird is served with little rolls of boiled bacon or ham; thin slices of tongue or small forcemeat balls; or, if preferred, with sprigs of fresh parsley and sliced lemon.

BONBONS, CREAMS, CARAMELS AND TAFY.—If one is willing to devote a little time and patience to the work, a great variety of most delicious bonbons may be made at less than half the price ordinarily charged by the confectioner. Receipts have been often given for various cream candies compounded of confectioner's sugar worked to a paste with water and the white of an egg. The chief, if not the only merit which these possess is that they are very quickly prepared. They are so greatly inferior to the boiled cream confections in every way, especially in wholesomeness, that no space will be devoted to them here. Granulated sugar may be recommended for all creams as being more reliable than powdered or confectioner's sugar. Excellent results are produced with the pulverized sugar oftentimes, but it is not so uniformly pure. In making the foundation cream the writer invariably uses water and the granulated sugar. Milk or cream is preferred to water by some good bonbon makers. One objection may be urged against either of these, which the inexperienced will do well to consider. If one chances to fail in the first experiment with the foundation cream, it is a simple matter to add more water and repeat the process, and the cream will not suffer because of the second boiling. When milk is used the flavour of the cream is likely to be impaired by so much cooking, and this is even more noticeable with cream.

Should you at any time be suffering from toothache, try GIBBON'S TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.

FOUNDATION CREAM.—To a pint of granulated sugar allow a scant half pint of water. Place them on the back of a range in a granite kettle or bright tin basin, until the sugar has nearly dissolved, shaking the kettle occasionally to assist the process, but never stirring. Bring forward and boil, skimming off whatever impurities rise to the surface without disturbing the syrup. When it has boiled ten minutes, test the syrup by allowing it to run slowly from the end of a spoon. It will soon drip in elongated drops, and finally a long, fine thread will float from the end of the spoon. As soon as this appears remove from the fire and set in a pan of snow or ice-water, and allow it to partially cool. While still blood warm begin to work it with a stout spoon. Should the syrup be boiled too long a crust will have formed on the top, which may be removed before stirring. When cooked exactly right the surface is covered with a thin skin. When the syrup thickens and whitens add a pinch of cream of tartar. Beat again until thick enough to handle, then work with the hands. Add any flavouring desired. This foundation cream is the base of all fine, rich bonbons. Its excellence depends upon several conditions. First, the sugar should be pure, it should be allowed to dissolve gradually; it should not be stirred at all while on the stove; it must be cooked to exactly the right consistency; it should be partially cooled before being worked, and then worked vigorously and well. A little experience enables one to tell just the instant the syrup should be removed from the fire, and the rest of the work presents no obstacles. If cooked too long the cream will "grain" and become dry and hard, while with too little cooking one will not be able to mould it.

COLLEGE OF COMMERCE. Modern, Practical, Reliable. Best appointed Business-Shorthand College. Prospectus free. Day and night sessions. Toronto, Bloor, corner Yonge.

LADIES. TRY MADAM IRELAND'S HERBAL TOILET SOAP.

One of the Leading Soaps of England. It removes all Blemishes, Wrinkles and Freckles, Softens the Skin, and produces a Clear and Healthy Complexion. Sold by all Druggists. 272 CHURCH ST., TORONTO.

J. YOUNG, THE LEADING UNDERTAKER, 347 Yonge Street TELEPHONE 670.

CASTLE & SON 40 BLEURY STREET MONTREAL CHURCH BELL TUBULAR CHIMES CHURCH FURNISHING MEMORIAL BRASSES STAINED GLASS

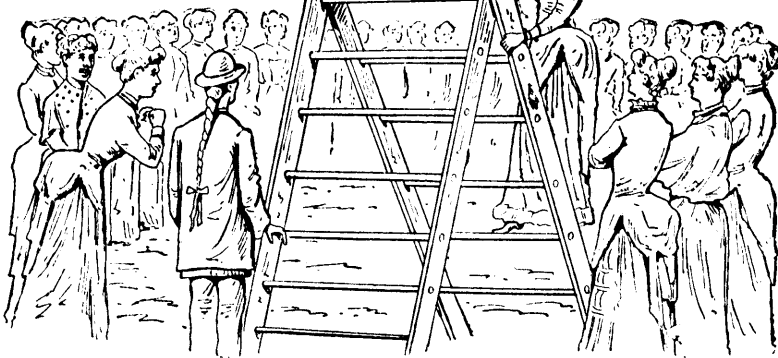
A BREAKDOWN!



Hard, back-breaking toil at the wash tub, inhaling hot steam and bad smell, has broken down many a woman's health. But millions of women throughout the world have been rescued from this unhappy condition by the use of "Sunlight" Soap, which almost does the wash itself. A trial will convince you, by following the easy directions. Don't be humbugged by cheaper imitations.

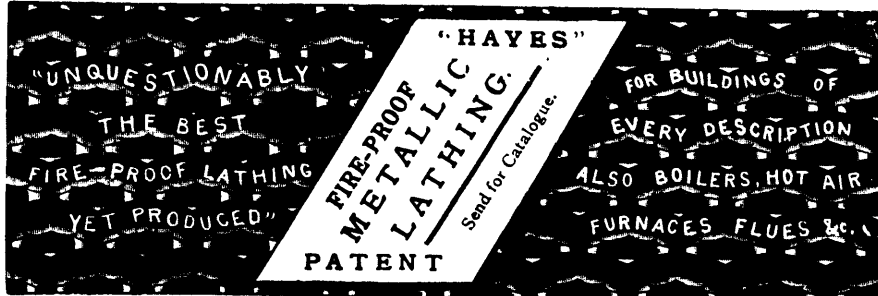
On the Top Round

Yet within Reach of all.



Rich, Poor, Clean, Dirty, White, Black—All need PEARLINE. No one is too poor to use it. It's the modern soap—Economical—Harmless—Effective. Reduces the labor, time and drudgery of washing and cleaning one-half; besides gives better results; takes out what soap will not; and, in doing away with most of the rubbing, saves the worst of the wear and tear—your clothes are ruined more by washing than wearing. Among your friends are those who use it—they will confirm the above. Beware of imitations. JAMES PYLE, New York

ESTABLISHED 1884. TELEPHONE No. 1457. INCORPORATED 1885. THE METALLIC ROOFING COMPANY OF CANADA, LIMITED, SOLE MANUFACTURERS IN CANADA OF



Kastlake Metallic Shingles, Mansard Shingles, Sheet Steel Bricks, Terra Cotta Tiles, Broad Rib Roofing, Tower Shingles, Elevator Siding, Corrugated Iron Office and Factory, Rear Nos. 84, 86, 88 & 90 Yonge St., Toronto

RADWAY'S PILLS PURELY VEGETABLE

For the Cure of all Disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Headache, Constipation, Constiveness, Complaints Peculiar to Females, Pains in the Back, Dragging Feeling, etc., Indigestion, Bilioousness, Fever, Inflammation of the Bowels, Piles, and all Derangements of the Internal Viscera.

DYSPEPSIA.

Radway's Pills are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

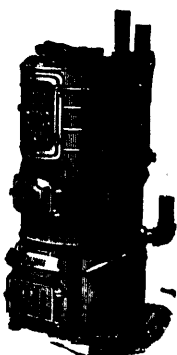
PERFECT DIGESTION

Will be accomplished by taking Radway's Pills. By so doing Dyspepsia, Headache, Foul Stomach, Bilioousness, will be avoided, the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

PRICE 25 CENTS PER BOX. SOLD BY ALL DRUGGISTS.

Send for our BOOK OF ADVICE to

RADWAY & Co., 419 St. JAMES STREET, MONTREAL.



THE SPENCE

"DAISY" HOT WATER BOILER

Has the least number of Joints,

Is not Overrated,

Is still without an Equal.

WARDEN KING & SON, 637 CRAIG ST. MONTREAL.

BRANCH, 32 FRONT STREET WEST, TORONTO.

ELIAS ROGERS & CO'Y



COAL. — WOOD. LOWEST RATES.

T. R. HAIG, DEALER IN

Coal and Wood of all Kinds

Office and Yard—543 to 547 Yonge Street just south of Wellesley Street.

G. T. MacDOUGALL, COAL AND WOOD

All Orders Promptly Attended to 251 Queen St. East, near Sherbourn

GAS FIXTURES.

GREAT BARGAINS.

Largest Assortment IN THE DOMINION.

KEITH & FITZSIMMONS, 109 KING ST. WEST, TORONTO

BOOKS FOR LADIES.

- Sent by Mail on receipt of the following Prices:—
- Artistic Embroidery. By Ella R. Church. 128 pages. Profusely Illustrated. 25
 - Complete Book of Home Amusements. 25
 - Complete Book of Etiquette, and Letter Writing. 25
 - Compendium of Music. Collection of Songs, Ballads, Dances, Selections. 25
 - Crazy Patch Work. This is the best book yet published on this branch of fancy work. 25
 - Fancy Braid and Crochet Work. 25
 - How to Crochet. Explicit and easily understood directions. Illustrated. 25
 - How to Knit and What to Knit. 25
 - Kensington and Lustrre Painting. A complete Guide to the Art. 25
 - Kensington Embroidery and Colour of Flowers. Explicit information for the various stitches, and descriptions of flowers, telling how each should be worked, what materials and what colours to use for the leaves, stems, petals, stamens, etc., of each flower. Profusely Illustrated. 25
 - Knitting and Crochet. By Jennie June. 200 Illustrations. Knitting, macramé and crochet, designs and directions. 50
 - Ladies' Fancy Work. Edited by Jennie June. New and revised edition, with over 700 Illustrations. 50
 - Letters and Monograms. By Jennie June. Over 1,000 Illustrations. 50
 - Mammoth Catalogue of Stamping Patterns. 128 double-size pages; thousands of illustrations of Stamping Patterns for Kensington, Outline and Ribbon Embroidery, Kensington and Lustrre Painting, alphabets, monograms, braiding patterns, etc. 25
 - Maltese and Hair Pin Crochet Work. Designs for fringes, afghans, etc. 25
 - Modern Cook Book and Medical Guide. 25
 - Modern Book of Wonders. Containing descriptions and illustrations of the most wonderful works of Nature and Man. 25
 - Needlework. A manual of stitches in embroidery and drawn work. By Jennie June. 200 Illustrations. 50
 - Ornamental Stitches for Embroidery. 25
 - Punto, Tirasse, or Drawn Work. Profusely Illustrated. 25
 - Songs of the Best Society. A Manual of Social Etiquette. 25

Presbyterian Printing & Pub. Co. 1 Jordan Street, Toronto

Miscellaneous.

Miscellaneous.

Miscellaneous.

Miscellaneous.

Miscellaneous.

McLAREN'S
COOKS FRIEND
BAKING POWDER.

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

COAL AND WOOD.



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

Incorporated 1886 **TORONTO** Hon. G. W. ALLAN President

CONSERVATORY
OF MUSIC
FIFTH YEAR

ARTISTS' AND TEACHERS' GRADUATING COURSES
IN ALL BRANCHES OF MUSIC

University Affiliation
SCHOLARSHIPS, DIPLOMAS, CERTIFICATES, MEDALS, etc.

SCHOOL OF ELOCUTION
Comprising one and two year courses with diploma, under the direction of MR. S. H. CLARK, assisted by a competent staff. Delsarte classes taught by an eminent specialist. Separate calendar issued for this department.

120 page Conservatory Calendar mailed free.
EDWARD FISHER,
Musical Director,
Cor. Yonge St. and Wilton Ave.

BAILEY'S
Compound Light-Reflecting Self-Adjusting Corrugated Glass
REFLECTORS
A wonderful invention for lighting Churches, Schools, etc. Satisfaction guaranteed. Catalogue and price list free. Send for it. **BAILEY REFLECTOR CO.,** 700 Park Ave., Pittsburgh, Pa.

FAT FOLKS
Use "Anti-Catarrhal Pills" (see 23rd p. month). They cure no other pills and never fail. Sold by Druggists everywhere or sent by mail. Price 25c. (boxed) 60c. **WILCOX SPECIFIC CO.,** 1000 Pa.

FARMS MILLS AND HOMES
in VIRGINIA, for sale and lease. Terms. Free Catalogue. **B. B. CHAFFIN & CO.,** Richmond, Va.

SPENCERIAN
STEEL PENS.
ARE THE BEST.

Established 1860. Works, ENGLAND.

No. 1 **FOR** Expert Writers.

No. 2 **FOR** Accountants.

No. 3 **FOR** Correspondents.

No. 16 **FOR** Bold Writing.

No. 27 **FOR** Business.

Sold by STATIONERS Everywhere. Samples FREE on receipt of return postage 2 cents.

SPENCERIAN PEN CO., 810 BROADWAY, NEW YORK.

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

MARRIED.
At 22 St. Andrew Avenue, Toronto, on Monday, January 18, by the Rev. Robert Haddow, of Milton, George H. Campbell Esq., of Winnipeg, to Jean, youngest daughter of the late Rev. Alex. Russell.

DIED.
At "Cessnock, Norwood, on Saturday, 10th January after a brief illness, Herbert Bruce, in his 12th year, son of W. E. Roxburgh grain merchant.

At Welland Ontario, on Tuesday morning, January 19, 1892, Helen, beloved wife of David Cooper, in her 60th year.

At Welland, on the 19th January, 1892, the Rev. Alex. Kennedy, in the 88th year of his age. At his late residence, 12 Denison Avenue, Mr. Samuel Marshall, in the 84th year of his age; a resident of Toronto for over fifty-two years.

MEETINGS OF PRESBYTERY.

CHATHAM.—In St. Andrew's Church, Chatham, March 8.

OWEN SOUND.—In Division Street Hall, Owen Sound, February 9, at 2 p.m.

QUEBEC.—In Morris College, Quebec, February 23, 1892, at 4 p.m.

REGINA.—At Moosejaw, second Wednesday of March, at 9:30 a.m.

SARINIA.—In St. Andrew's Church, Sarin, on third Tuesday in March, at 10 a.m.

TORONTO.—In St. Andrew's Church west, on the first Tuesday of February, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 1, at 3 p.m.

HOLY LAND TOUR, \$475.

A select party sails February 6 and March 9, 1892. **Excursions to Europe.** Programmes for Spring and Summer of 1892 now ready.

Excursions leave monthly for Italy, \$380. Best ticketing facilities. Choice ocean berth by all lines at lowest rates. Send for "Tourist Gazette." **H. A. ZIEGLER & SONS, 240 Broadway, N.Y.** Sole Agents for New Theatrical Nile S. S. Co. Established 1844.

DALE'S BAKERY,

579 QUEEN ST. WEST, COR. PORTLAND

Celebrated Pure White Bread.
Dutch Brown.
Best Family Home-Made Brand.

TRY DALE'S BREAD.

Professional.

MACDONALD & CARTWRIGHT,

Barristers, Solicitors, Notaries, &c.

17 YONGE STREET, TORONTO.

Loans on Real Estate Negotiated and Titles Investigated.

WALTER MACDONALD, B.C.L.
A. D. CARTWRIGHT, B.A.

DR. G. STERLING RYERSON,

Oculist and Aurist,
60 COLLEGE STREET, TORONTO.

WM. R. GREGG,

ARCHITECT
9 VICTORIA ST., TORONTO.
TELEPHONE 2336.

JOHNSTON & LARMOUR,

TORONTO
Clerical and Legal Robes and Gowns,
2 ROSSIN BLOCK, TORONTO

HENRY SIMPSON,

ARCHITECT.
14 ADELAIDE ST. EAST, TORONTO.
Telephone 2033. Room 15.

DRS. ANDERSON & BATES,

EYE, EAR, NOSE AND THROAT SPECIALISTS.
Have Removed their Toronto Office to

No. 5 COLLEGE STREET NEAR YONGE

JOHN WELLS,

DENTIST.
Office—Over Dominion Bank, corner of Spadina and College Streets.

A. McLAREN,

DENTIST.
243 YONGE STREET.
First-class \$10 sets Teeth for \$1. Extracting Free for the poor. Vitalized Air.

C. V. SNELGROVE,

DENTAL SURGEON
104 CARLTON STREET, TORONTO.
Porcelain Crowns, Gold Crowns and Bridge Work a specialty.
Telephone No. 2033.

C. P. LENNOX, DENTIST,

Rooms A & B,
YONGE ST. ARCADE TORONTO

The new system of teeth without plates can be had at my office. Gold Filling and Crowning warranted to stand. Artificial teeth of all the known makes, varying in price from \$6 per set. Vitalized Air for painless extraction. Residence to Peacemfield Avenue. Night call attended to at residence.

AVENUE
* HOUSE *
McGill College Av.
MONTREAL.

This popular Family Hotel is central, quiet, near depots and points of interest. Travellers will find clean, comfortable rooms and good table. Hot and cold baths. No liquor sold. Terms \$1.50 to \$2 per day. For suite rooms please write in advance, or send for circular. E. S. REYNOLDS, Prop.

AMERICAN FAIR.

334 Yonge Street, TORONTO
191 Yonge Street, near Queen.

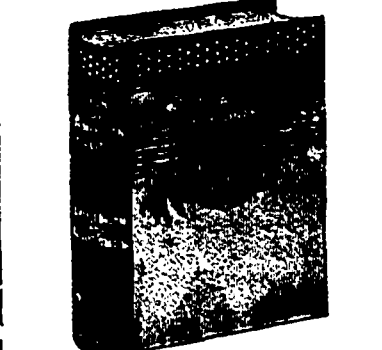
At our January Sale everything is going. The best lot of wash tubs ever seen together. Eddy's best make, 4 sizes, 45c, 55c, 60c, and 70c, usually 75c to \$1.25. Best wooden pails 15c. The best finished lot of chopping bowls and trays, 8c, 12, 19c. Some very large bowls for bakers' use, 48", worth \$1.

Hat and coat racks in complete variety, 8c up. Clothes baskets, the finest peeled willow, 50c for medium, 75c for large. Snow shovels, 5c, 12c and 22c, worth 15c to 40c. Chip clothes baskets, 25c. Boilers, copper bottom, No. 8 90c, worth \$1.25. Toilet paper wrapped and on hook, full size, \$1 dozen. Agate and granite ironware in complete assortment at 50c on the dollar. The finest assortment of the best makes of tin and ironware we ever had. No. 9 copper bottom tea kettles, 40c. 3 spots 8c up. Dippers, 5c each up. A lot of pillow-sham holders, 20c, heretofore 75c. A splendid variety of sleighs 5c each up. Some beautifully upholstered baby sleighs, \$3.99, worth \$10. We are sacrificing glassware, crockery and lamps. Lamp burners, 7c each. Best flint chimneys, 5c for medium and large. There are but samples of 10,000 other things. Come and see.

W. H. BENTLEY.

DICTIONARY OF
AMERICAN POLITICS

Comprising accounts of Political Parties Men and Measures, Explanations of the Constitution, Divisions and Political workings of the Government, together with Political Phrases, familiar Names of Persons and places, Noteworthy Sayings, etc. By ERICAT BROWN and ALBERT STRAUSS. 265 pages. Cloth binding.



Senator John Sherman says:—"I have to acknowledge the receipt of a copy of your 'Dictionary of American Politics.' I have looked it over, and find it a very excellent book of reference which every American family ought to have."
Sent, post paid, on receipt of \$1.00.

OXFORD PUBLISHING CO'Y.
5 JORDAN ST. TORONTO.

MADMOISELLE SIROIS.
FRENCH,

AFTER THE BERLITZ METHOD

Address or enquire at residence,
92 ALEXANDER STREET, TORONTO.

THE INGRES-COUTELLIER

SCHOOL OF LANGUAGES

CANADA LIFE BUILDINGS.

FRENCH, GERMAN, SPANISH.

NATIVE TEACHERS.

TRIAL LESSONS FREE.

MARKER & SPENCER'S

SHORTHAND AND BUSINESS SCHOOL

Largest School in Canada. Complete Shorthand and Business Department.

Write or call for new Announcement, 133 KING STREET EAST, TORONTO, Opposite Cathedral.

\$5 INDIVIDUAL TUITION

SHORTHAND is taught individually by us for the sum of \$5. **Best System. Easy to Learn. Easy to Write. Easy to Transcribe. Bookkeeping, Typewriting and Commercial Arithmetic taught thoroughly. A Trial at our College is all that is required to convince you of its practicability. Trial lessons free. Pupils assigned to positions. Circulars free; write or call for one.**

MISS RUSHBROOK,
Dominion Academy, 62 Yonge St. Arcade, TORONTO.

Incorporated 1890.

In affiliation with the University of Toronto.

TORONTO COLLEGE

Artists' and Teachers' Certificates and Diplomas.

OF MUSIC, LTD.

Sent for CALENDAR.

F. H. TORRINGTON, MUSICAL DIRECTOR

STARK'S
WATCHES

4 oz. Coin Silver Hunting Case, with genuine American Key Wind Movement. Guaranteed. \$19.

4 oz. Solid Coin Silver Hunting Cases of our own manufacture, with Charles Stark American Jewelled Stem Wind and Set Movement, guaranteed for five years, \$10.50. Exactly as represented. 320-page Illustrated Catalogue, price 25c. Free to intending purchasers.

Insurance Policies free to purchasers. Send for particulars. Address:

THE CHAS. STARK CO. (LTD.),
56, 58 and 60 Church St., Toronto.

FOREST & FARM

Best Family Weekly Paper in the Dominion.

Independent in politics. Condensed News. \$200 Accident Insurance Policy (issued by the Accident Insurance Company of North America) and the paper for one year for one dollar. Send for sample copy. Canvasers welcome for terms.

FOREST & FARM,
58 Church Street, Toronto.

RADWAY'S

READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

CURES AND PREVENTS

COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA.

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

INTERNALLY.

From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains.

MALARIA

Chills and Fever, Fever and Ague Conquered.

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 READY RELIEF.

Price 25c. per bottle. Sold by druggists.

Dr. RADWAY'S

Sarsaparillian Resolvent

A SPECIFIC FOR SCROFULA.

Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists, 25c a bottle.

Dr. RADWAY'S PILLS

For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents.

DR. RADWAY & CO., Montreal.

Some Children Grow Too Fat

become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

SCOTT'S
EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES

Of Lime and Soda.

Palatable as Milk. AS A PREVENTIVE CURE OF COUGHS OR COLDS, IN THE OLD AND YOUNG, IT IS UNEQUALLED.

Genuine made by Scott & Bowne, Belle Salmon Wrapper: at all Druggists, 60c, \$1.00.

THE CANADA Business College

HAMILTON, ONT.

The Leading College of Business Methods in Canada. Established 1880. Write for handsome catalogue to

R. E. GALLAGHER, Principal

YOUR NAME on THIS Plan, Foreign, Old, New, Free, 1892.

1,900,000 BOTTLES SOLD IN CANADA IN TEN YEARS.

A CURE IN CONQUERS

Every Bottle ALL DRUGGISTS

A { Sure Permanent Prompt } CURE

SUFFER NO LONGER

Rheumatism

Neuralgia

OR ANY OTHER PAIN

DIAMOND

VERA-CUR

FOR

DYSPEPSIA

AND ALL

Stomach Troubles

INDIGESTION

Nausea, Sour Stomach, Old Heartburn, Constipation, Fullness, Food Refused, Disagreeable Taste, Nervousness.

At Druggists and Dealers, or sent by receipt of 25 cents (3 boxes \$1.00) in a Canadian Depot, 44 and 46 Lombard St., Toronto.

Blood Cures CONSTIPATION

Dr. RADWAY'S

Blood Cures CONSTIPATION

Blood Cures CONSTIPATION

Dr. RADWAY'S

Blood Cures CONSTIPATION

Blood Cures CONSTIPATION

Dr. RADWAY'S

Blood Cures CONSTIPATION

Blood Cures CONSTIPATION

Dr. RADWAY'S

Blood Cures CONSTIPATION

Blood Cures CONSTIPATION

Dr. RADWAY'S

Blood Cures CONSTIPATION

Blood Cures CONSTIPATION

Dr. RADWAY'S

Blood Cures CONSTIPATION

Blood Cures CONSTIPATION

Dr. RADWAY'S

Blood Cures CONSTIPATION

Blood Cures CONSTIPATION

Dr. RADWAY'S

Blood Cures CONSTIPATION

Blood Cures CONSTIPATION

Dr. RADWAY'S

Blood Cures CONSTIPATION

Blood Cures CONSTIPATION

Dr. RADWAY'S