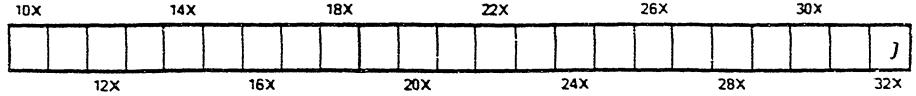
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HEALTH AND HOUSEHOLD HINTS,

Lemons and oranges should be cleansed thoroughly with a vegetable brush and cold water before using the peel.

Air-slacked lime is an excellent article to use in place of bath brick for scouring polished steel articles, knives and torks and tinwale.

Combs and brushes should be washed once each week in water containing a little aqua ammodia. The brushes should be laid bristles down to dry.

Lemons may be kept frosh a long time by placing in an open jar, covering with very cold water, standing in a cold place and renewing the water every day.

The simplest way to fumigate a room is to heat an iron shovel very hot, and then pour vinegar upon it drop by drop. The steam rising from it is disinfectant.

To Brighten a North Room-Do not furnish a north room with blue, or any cold color. Yellow or bright brown hangings will produce the effect of sunshine.

A goblet of hot water taken just after rising, before breakfast, has cured thousands of indigestion, and no simple remedy is more widely recommended to dyspeptics.

Stale bread, cut in slices, then laid together again, folded in a dampened napkin, slipped into a paper bag and laid in a hot oven for 15 minutes will come out like fresh bread.

For a cough, boil one ounce of flaxseed in a pint of water, strain and add a little honey; one ounce of rock candy and the juice of three lemons. Mix and boil well. Drink as hot as possible.

Soft paper is excellent for scouring tin and silverware and glass. If windows, after being washed and dried, are rubhed well with clean, soft, dry paper they will take on a beautiful polish.

Caramels.-One cup of molasses, two cups of sugar, one cup of milk, one quarter of a pound of chocolate, three tablespoons of flour, one quarter of a cup of butter; flavor with vanilla.

Pressed Chicken.-Take a good-sized chicken; boil in very little water. When done take meat from bones, remove skin, chop and season it. Press into a large bowl, add the liquor and put on a weight. When cold cut in slices.

Breaded Codfish.—One pound fish, freed from skin and bones. Season with salt and pepper. Dip in beaten egg and roll in dried bread crumbs. Cook for three minutes and a half in cottolene so perfectly hot that blue smoke rises from its center.

Cream Cakes .- Flour half a pound, butter six ounces, a pinch of salt cream. Put the flour on a paste-board add the salt and rub the butter well into the flour; moisten with quarter pint of cream, roll it out, cut into rounds, bake in a quick oven and serve hot for tea.

Apple Pie .- Pare and grate -twelve apples. then add one pound of sugar, half a pound of butter, the juice and grated rind of one lemon and a little nutmeg. Then add the yolks of six eggs, well beaten, and lastly the whites of the eggs, beaten to a froth, Bake in paste, with cross bars on top. This is excellent.

Irish Scones .- Put one pint of white cornmeal into a bowl; put in the centre a spoonful of shortening ; pour over sufficient boiling water-about one cupful-to scald the meal. Stand aside for an hour. Best one egg, stir into the mixture, then add sufficient boiling water, about another cupful, to make a soft batter. With an egg-beater beat constantly for five minutes. Drop tablespoonfuls on a greased griddle ; bake slowly ; turn.

Hard Sauce.-One-quarter cup of buiter. one cup of powdered sugar, one teaspoonful of vanilla or a tablespoonful of brandy, whites of two eggs. Beat the butter to a cream, add gradually the sugar, and beat until very light ; add the whites, one at a time, and beat all until very light and frothy, then add gradually the flavoring, and beat again. Heap it on a small dish, sprinkle lightly with grated nutmeg, and stand away on the ice to harden.

Pork and Beans.—Take a quart of small white American beans. Do not let your grocer paim off German beans on you-they are only fit for horses to eat. Wash the beans thoroughly and put them in a kettle. Cover with cold water; let them boil, and then drain through a colander. Now place them in what the Boston people call a bake kettle. Let it be something that will stand the heat of the oven and of the top of the range, a regular bean dish is hest. After putting the beans in this dish, take a small-onion, chop it fine with a little parsley and put this in the bean kettle, then put into a guarter of a tea-spoonful of dry mustard, plenty of black-pepper, and if your pork is not very salt add a teaspoonful of salt and two tablespoonfuls of New Orleans molasses. Score one pound of pork in little dice across the crackle, put

Chocolate & Cocoa are by many supposed to be one and the same, only that one is a powder, (hence more easily cooked,) and the other is not. This is wrong--TAKE the Yolk from the Egg, TAKE the Oil from the Olive, What is left? A Residue. So with COCOA. In comparison, COCOA is Skimmed Milk, CHOCOLATE, Pure Cream. ASK YOUR GROCER FOR If he hasn't it on sale, send his name and your address to CHOCOLAT Menler. MENIER Canadian Branch, ANNUAL BALLS EXCLES BE MILLION POUNDS. 12 & 14 .St. John Street, Montreal. MUSIC BOOKS Free I Address Fcho Music Co. LaFayette, Ind., 37 334 Man-hattan Building, Chicago. DEAFNESS)M and Head Noises overcome by WILSON'S COMMOII BENSE EAR DRUMS. The groatest invention of the ace Rimple.comfortable.safe and invis-ible. No wire or string attachment Write for circulars (SENT FREE) to The C. B. MILLER, Room 39 Prechold Drum in Position. Loan Building, Toronto. When writing to advertisers please mention THE CANADA PRESENTREIAN. on top of the beans, pour from the tea kettle enough boiling water in the bean kettle to cover the beans, and stand on top of the

stove; cover it with a plate and let the beans cook two hours. Keep plenty of hot water in the tea kettle so that in case they get dry you can pour it into the bake kettle. After two hours' cooking on the top of the stove put the beans in the oven and let them bake five hours. Keep them moist. You will have, when they are done, a dish that you can't cat enough of.

Ina German medical journal, Dr. P. Furbinger treats of the peanut as an article of food rich in albumen, of which it contains 47 per cent., together with 19 per cent. of fat and non-nitrogenous extractive matters. He recommends the use of roasted peanuts in the form of, soup or mush. On account of their cheapness peanuts are recommended as a opular article of food, especially in poorhouses and the like ; moreover, they are recommend-ed as an article of food for the corpulent, diabetics and for the subjects of kidney disease, in the last mentioned of whom foods rich m animal albumen are to be avoided. - New York Tribune.

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DEAR SIRS,-Having suffered for months from bronchitis. I concluded to try Dr. Wood's Norway Pine Syrup and by the time I had taken one bottle I was entirely free from the trouble and feel that I am cured. C. C. WRIGHT, Toronto Junction, Ont

Dr. Max Ohnefalsch-Richter, the well known archicologist, is about to return to the Island of Cyprus, in order to continue his work, to which end the German Emperor has granted him the sum of 25,000 marks from the funds at his special disposal. The aquarium of the Berlin Museum owes to him & number of valuable acquisitions. He was originally a farmer, but later went to Cyprus as a journalist during the English occupation, and there became interested in archaeology and the oxcavations.

A rather curious review has been made by Professor Octtinger in his "Moral Statistics, as to the geographical distribution of crime. He says, for instance, that comparatively few murders occur in Turkey, a country deranged and unsettled in its affairs, wherein a large pro-portion of the people are lacking civilization and culture. But the Islam faith is productivo of a certain religious sentiment in these uneducated masses which prevents murder, the greatest crime against human and divine laws. Compared with Turkey, Greece, once the seat of civilization, but now demoralized and degraded by Turkish influences, without the prohibitive power of the Mchammedan religion, rolls up; in a population of less than 2,000,000 people, 816 murders and 473 felori-ous assaults, an average of one killed or mained for every 2,800 souls, - Pittsburg Chronicle-Telegraph.

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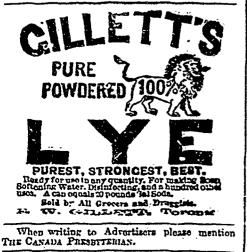
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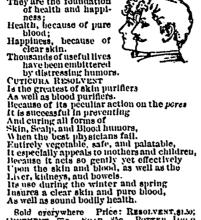
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Rotes of the Wleek.

Nothing could more clearly show the intense earnestness of the Prohibitionists who assembled last week in convention in the city, than the readiness of men of strong conviction on both sides of politics to sink them out of sight for the purpose of promoting the one great end they are seeking, total prohibition. A most hopeful feature also for the future and further advancement of this great end, was the fact that no one in the convention appeared to suppose that their work was done. It was again and again stated and fully understood that in some important respects it is only just begun, and that the same sleepless vigilance, unresting activity and persistent work of education, which have been kept up for years, will require to be kept up for years yet to come.

The Presbyterial Council of Toronto is a body composed of elders, and ministers who have charges or are resident in Toronto. The whole body when assembled should number somewhere about two hundred. A paper or papers on some previously assigned subject are read and thereafter discussed. Such a body might, one would naturally think, considering the kind of men who compose it, be capable of doing much good work in the city, or be a means of uniting the Presbyterian Churches by some strong and common bond. Unhappily its meetings are rather meagrely attended, and so it fails of doing much that at first sight it would appear capable of doing. At the meeting on the evening of February 5th a very thoughtful paper was read by Mr. Mortimer Clark, on "The Worship of the Presbyterian Church," containing many excellent suggestions which could with profit be brought under the notice of the church at large and which elicited a very interesting discussion in the meeting on the various points referred to by Mr. Clark in his paper.

From time to time the question comes up in the States, what shall be done with the negroes? Depurtation to Africa has some times been talked of. The National Emigration Society has been incorporated at Birmingham, Alabama, with a capital stock of \$100,000 to be added to by contributions to be asked throughout the south, and by an appropriation to be sought for from Congress. Removal of six or seven millions of people to an inhospitable climate-or even an appreciable number of them-are enough to stamp the enterprise as utterly impracticable. The negroes themselves, with rare exceptions, do not wish to go to Africa; and the great mass of the white people of the south do not wish them to leave the country, as any one will soon learn if he will go south and let it be known that he wishes to take colored men and women north where they will get higher wages. He will very quickly be told to leave within a specified time, or he will have to take the consequences. The fact is, the south needs the negroes and cannot get along without them. White men from Ireland, Germany, Sweden, and Norway, cannot endure the heat of the climate. The negroes are in the country to stay; and it is for the white people to make them as intelligent, industrious, religious and successiul as possible.

It can be said with truth that, Sir Oliver Mowat has earned golden opinions from all Prohibitionists of both political parties, by the frank and cordial manner in which he received the large deputation which waited upon him to ascertain the mind of the Government of Ontario in view of the large majority for Prohibition expressed by the plebiscite, and by the heartiness with which he accepted the decision of the people upon this question. We can say this without being charged with political partiality, for those in the convention who differ politically from the Premier were the most hearty in their expressions of entire satisfaction with the assurances he gave. the deputation. Representative men frankly de-

TORONTO, WEDNESDAY, FEBRUARY 14th, 1894.

clared that, so far as temperance legislation is concerned, it was their duty now to stand by the men who have stood by their cause, and the country's cause. We see some papers doing their best to show in how many ways Mr. Mowat may make his promises mean little or nothing. These same things were said before and during the plebiscite, and it is now seen that those who said them were mistaken, and we believe it will be very hard indeed to convince any who were on the deputation which met the Government, or who heard their re port to the convention, that Sir Oliver did not mean just what he said, all that he said, and that he will not do what he said.

NOTES ON THE TEMPERANCE CONVENTION

CONTRIBUTED.

The Convention was large, representatives most enthusiastic, and never seemed for a moment to lose sight of the object for which it was called. The speeches were short, pointed, pithy and argumentative.

Notwithstanding the fact that certain sections of the Press attempted to create the impression that the leaders of the Convention were animated by bitter personal feelings and that they held widely different views, the results showed that such things existed only in the imagination of the writers. It was the privilege of the writer to be present in committee when the resolutions were drafted, and he must say that he admired the good sense and liberality of those who took part in the discussion. All seemed determined to sink their personal differences and to stand shoulder to shoulder in support of the and to stand models cause they held so dear.

The Convention was most fortunate in the selection of a chairman. It requires a man of great tact, wise discrimination, ready discernment and strong personality to preside over such a large gathering, but ex-Mayor Fleming filled the bill to the satisfaction of all.

The first speaker, Mr. W. W. Buchanan- a writer who wields a ready and vigorous pen -struck a happy key-note when he said. "A man who would not feel enthusiastic at such a time as this, is not worthy of the name of Prohibitionist."

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The same speaker also said, and the statement was loudly applauded: "There is no time to be lost between the time when the victory is gained and the effects of the victory are forced into practical politics." The statement of Mr. Joseph Gibson, of Ingersoll, was equally well received when he declared that Prohibition is going to be the great National Policy in this Dominion.

It is now more manifest than ever that the press more especially the religious press, was a mighty factor in bringing about the recent great victory. Exclusive of newspapers, there were seven million pages of temperance literature sent out by the Executive Committee. It must be remembered, however, that through other channels a vast amount of literature found its way into the hands of the electors.

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The deputation which waited upon the Government, acted wisely in selecting Rev. Dr. Potts and Mr. John Cameron, of London, as spokesinen. The one represents one great evangelical church, and the other another. The one represents the elergy, the other the laity. The one is popularly supposed to be on one side in politics, the other is well known to be on the other. The one represents the pulpit, and the other the press. Perhaps the deputation

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"builded wiser than they knew." It was fitting also that the ladies should be represented there, and certainly no better representative could have been found than Mrs. Thornley, of London, Presid-ent of the Provincial W.C.T.U. Those who had the pleasure of hearing her address to the Government, spoke of it in most eulogistic terms. One gentle-men said, "she took the cake."

No. 7.

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Two things were made very clear. One was that Prohibitionists have long and earnestly considered how they should meet the Government, and the other was that the Government had been considering just as carnestly how they would meet the Prohibitionists. The first point was made clear by the directness of the addresses and the second by the fact that the Premier, in the name of the Govenment, read his reply. When the reply of Sir Oliver was read by Mr. Kettlewell at the evening meeting, the enthusiasm of the delegates knew no bounds. By cheers, applause and the waving of handkerchiefs, they manifested their delight. It is to be hoped now that the Government will have as good reason to be satisfied with the Prohibitionists as the Prohibitionists have with the Government.

The Presbyterian Church occupied no mean posi-tion in the Convention. Many of the delegates were honored elders in the church. The ministers, as was to be expected, were present in large numbers. Rev. W. S. McTavish, B.D., of St. Georges, opened one of the committee meetings with prayer; Rev. J. S. Hardie, President of Waterloo County Association, offered prayer at the opening of the morning session of the Convention, Dr. McLaughlin, ex-M.P.P., made some capital suggestions at the same sederunt; as did also the Rev. E. R. Hutt, of Ingersoll; a masterly address was delivered by Hon. G. W. Ross at the evening meeting; Mr. John Cameron's practical experience was almost indispensable in committee, in the Convention and on the deputation; Rev. Mr. Frizzell, as an old campaigner, showed to good advantage in committee, while that great champion of Prohibition, Rev. Dr. MacKay, of Woodstock, twice roused the delegates to the highest pitch of enthusiasm by his stirring, aggressive addresses.

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The evening meeting was a beautiful exemplification of the truth that it is pleasant to see brethren dwell together in unity. All shades of politics were represented as were also all religious denominations, including the Roman Catholic and Salvation Army. It was well, too, that all the speakers so persistently reminded the audience that the work of reform was just begun. The resolutions were all good and practical, but the passing of resolutions amid cheers and applause, is one thing, the putting of them into practical effect is another thing. These points all the speakers emphasized. If they are acted upon by the delegates in the time to come, the Convention has made history, if not, no practical results will be seen after the enthusiasm has evaporated.

Mrs. Thornley threw a flood of light on the objection that women do not vote when they have an opportunity of doing so. Taking the city of Lonion as an illustration, she of 1,141 women on the list. Of these 282 had no vote there, 85 were helpless or too old to go out, 42 were dead, leaving only 732 who could vote. 419 cast their ballots. Throughout the country while men voted 2 to 1 in favor of Prohibition, the women. voted 6 to 1 in its favor.

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It would, perhaps, be invidious to compare the work of one temperance publication with another when all have done and are doing so well. Too much credit, however, cannot be given to *The Templar*, of which Mr. W. W. Buchanan, of Hamilton, is editor. The Templar is always in the very front rank and its pithy notes and comments always contain food for reflection.

Our Contríbutors.

CONCERNING UNREST IN CONGRE-GATIONS.

In all or very nearly all the articles we have seen on unrest in the Presbyterian Church two things are assumed. One is that there is a great deal of unrest and the other is that all unrest is bad. In a former paper we ventured, with all due deference to those who think otherwise, to say that the amount of unrest may not be very serious. We hear much about the congregations that are always kicking and little about those that are quietly and efficiently doing their work. One man who roars on the street like a bull of Bashan attracts more notice than a hundred that are walking quietly along attending to their business. Two toughs who raise a fight on the street and call for somebody to hold them, make more noise than would be made by a thousand decent men. One snarling, wrangling little congregation makes more noise and attracts more attention than a score of large ones in which the work is going smoothly on. Hence it is the easiest thing in the world even for a man well versed in ecclesiastical matters to think the unrest much greater than it really is.

But all unrest is not bad. If a congregation has been asleep for years, unrest is the right thing for it. If a man has slept eight or nine hours his first duty is unrest. He ought to turn over and pull himself together and get right up. It is exactly so with a congregation. If it has been spiritually asleep it should awake and arise and awaking and arising may cause some friction. If few or no additions have been made to the membership, the bringing in of a large number of new members will cause more or less unrest. Some will say the new members are not fit to "join"; some will be glad to see them come in and neither the jealous nor the glad will feel restful. If a congregation has been giving a cent per member for missions and nothing for augmentation and some enterprising member starts and works a good plan to raise more money for the schemes, of course there will be unrest. Raising money in certain kinds of congregations always did cause unrest and always will until the congregations get more grace.

There are other kinds of unrest that are not bad though they may be unpleasant. Enough has been said, we think, to show that all unrest in a congregation is not necessarily bad.

Much has been made of the fact that a large number of ministers want a change, or would take a good one if it came their way. Now is that any reflection on the ministry or does it of itself make anything in favor of the itinerancy system. It will not do to assume that every minister who might accept a good call wants the system changed. Nor is it fair to assume that every minister who might move is useless or dissatisfied in his present position. The contrary is often the case. Moving might give the sorest possible wrench to his feelings, but he might go as a matter of duty. He may have a family to educate and no money to send them to school and college and naturally wants to move where his children can have a chance. Is there anything wrong about that. He may know that he has made some mistake in his present congregation and may think that he can best get away from their effects by moving He may think that he and his people have got into a kind of rut and that moving is the best remedy. He may believe his most effective sermons are old ones "done over" and long for a new congregation so that he can "do over" his old material and in-crease his pulpit power. "He may want more time for study and may think more time would be given him by a new congregation. For these or other reasons any minister may want a change. Now will any Presbyterian of average sense and honesty lay his hand on that part of his organization popularly called his beart and say there is anything bad about clerical unrest from any of these causes. Mistaken the man may be and often is, but he is not restless in a bad sense because he would take a change of place or even because he seeks one in a proper constitutional way.

We do not attach much importance to what is said about "underlones" and "currents" of discontent in many congregations. Like the P. P. A., those alleged signs of unrest get most of their importance from the mystery with which they are surrounded. Any kind of a cad may nod or whisper or shake his head or shrug his shoulders when he is alone with a collector of ecclesiastical gossip, but said cad might make a wretchedly poor show at a congregational meeting or any place where men congregate.

Undoubtedly there is some unrest of the bad kind. It springs from various causes.

One of the worst kinds is the distaste for solid, instructive preaching, that is often caused by sensational services.

Another bad kind arises from the natural habits of the people. Some communities are always on the look out for religious (?) sensations. They gather around the ex-priest, and go in full chase after the escaped nun. They admire the Cow Boy Evangelist. A Presbyterian church should never be started in a community of that kind.

Too much food and too little work make some congregations restless. A dyspeptic map seldom rests.

Poor preaching makes unrest. Spurgeon said—the figure is not a very elegant one that dogs always quarrel most when there is little flesh on the bones.

Bad government sometimes produces a bad type of unrest. The strong men of the congregation allow the reins to get into the hands of a few weaklings. A weakling never can drive steadily.

Authority without influence often produces the most dangerous type of unrest. A Session or Presbytery armed with ecclesiastical authority, but weak in the matter of influence, may cause any kind or any amount of mischief.

The best remedies for unrest are wise management, good pastoral visitation and good preaching.

THE "CALLING" SYSTEM.*

Since the days of the apostles the appointment of pastors over congregations has been a difficult and delicate matter. From the precepts and examples of the New Testament we can glean but a few general principles for our guidance. It is left largely to the sanctified common sense of the church to adopt some system, within the limits of the prescribed principles, whose details would be adjustable to the varying needs of any special age or environment. The first office-bearers in the New Testament church were the twelve apostles. They were directly chosen and ordained by Christ Himself, and their appointment was altogether independent of the judgment and action of the church. They possessed six qualifications, pot one of which is possessed by any pretended "successor of the apostles" since their day. All the other office-bearers in the church in apostolic times and since had to be selected and installed by the church according to some adopted system. In every case one of these systems had to be adopted : direct appointment by the church courts, selection by the church members, or some combination of these two. The Greek and Romish churches have all along kept the appointment of pastors in the hands of the hierarchy. Priests are appointed over parishes by the bishop without consulting the wishes of parishioners. In the Protestant churches various systems prevail Under Episcopalian government, the appointment of pastors is theoretically in the hands of the bishop Practically, however, the power is not generally exercised independently of the voice of the people of the parish In Protestant Episcopal churches there is more or less consideration given to the wishes of parishioners in the appointment of their pastors. The arbitrary use of the appointing power by the bishop would soon produce friction and disturbance among liberty-loving Protestants. In the Methodist churches pas tors are appointed by the conference through its Sationing Committee. Yet, while theoretically the appointment is in the hands of the church court, the selection by the popular voice is not ignored. Strong congregations in town and cities issue calls ("invitations") to the ministers of their choice, " subject to

• This article contributed to Knox Collage Monthly by Boy. J. L. Marray. M A., Kincar line, is published in our columns, by request, that it may receive the wide circulation which it only can obtain in the CANADA PRESEVIENTAN. the approval of conference." In a word, appointment by the church court and selection by the people mutually modify each other and combine in the Episcopalian and Methodist churches. In the Presbyterian, Congregational and Baptist churches the selection of a pastor is relegated to the popular vote; the church courts only ratifying and giving effect to the popular wish by the induction of the minister called.

Now, of the three systems mentioned, are we sure that the Presbyterian Church has adopted the best? Is there anything in the Presbyterian polity which necessitates the continuance of the ultra-democratic system which consigns the selection of a pastor purely to the popular vote? Would any principle of Presbyterianism or of Scripture be violated by our modifying and welding the appointment by the church authorities and the selection by the vote of the membership? Surely not. It is done in the Methodist and Episcopal churches with happy results. Nay, more : it is done in our own church in the case of ordained and unordained missionaries in the home field, and the results are satisfactory. The "calling" system, pure and simple, is open to very grave objections; and it is not to be wondered at that there is widespread dissatisfaction with it and a clamorous demand for a change.

Before recommending a scheme which might be workable some objections to our present system may be pointed out.

I. The scriptures do not commend the system. There is no elaborate system of church polity laid down in the New Testament. No office-bearers (except the apostles) were appointed in the New Testament church till the necessity for them arose. When it became necessary to appoint persons "to serve tables" the apostles said : "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." The objector replies : "Yes, the elective principle to which you object was divinely enunciated in the case of the first office-bearers appointed in the Christian Church." Oaite true. But it is not the elective principle that is objected to. It is the incompetency of the persons who are asked to elect certain office-bearers. The election should be made by those who are competent to elect ; i. e., by those who are in a position to know the qualifications of those from whom the selection is to be made. This is what the apostles enjoined according to the passage quoted. The "brethren" in question were in a position to know the men among them who "were of good report," etc., and they were therefore competent to exercise the franchise in that election. But suppose the church in Colosse, or in Philippi, instead of "looking out from among themselves,"men qualified " to serve tables," desired a pastor from among" the preachers scattered over Europe and Asia, whose qualifications they were not in a position to know, would the selection be left to the people? Would the apostles authorize them to issue a call by a maiority vote to Barnabas, Timothy, Silas or some other preacher, whom they had never seen except on the Sabhath in the synagogue? The members of a congregation are competent "to look out from among themselves" men for the eldership, because they do know the men "among them" who are qualified. The Presbytery or Synod would not be competent to select elders in that congregation, because they do not know those possessed of the proper qualifications. On the other hand, the Presbytery or Synod should be competent to look out "from among themselves " a pastor for that congregation, for they do know, or ought to know, the ministers fitted for special pastorates. The elective principle enunciated in Acts vi. is adhered to only when the selection is made by those who are competent on account of their knowledge of the persons from whom the selection is to be made.

II. Reason and common sense do not commend the calling system. It cannot be reasonably expected that church members who see and hear on one Sabbath only a stranger of whose record they know nothing should be in a position to judge of his fitness or unfitness for the pastorate among them. The qualifications of a good minister are not all summed

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up in his being a clever speaker. They can know little or nothing of a man's spirituality, his studious habits, his social habits, his sympathy and efficiency in the chamber of sickness, his magnetism among the young, his tact as moderator of session, and supervisor and controller of the various organizations connected with the church. Yet on the strength of a stranger's pulpit appearance on one Sabbath they venture to call him. Is it fair, is it kind, is it the Presbyterial oversight which we promise our people, to leave vacant congregations to shift for themselves, and to grope their way, almost in total darkness, to find their spiritual teacher through the vulgar, haphazard, hit-or-miss system of " calling ?"

III. Our people do not commend the sys tem. The common apology for it is that our independent, liberty-loving people would not surrender what they claim as their rights. Having enjoyed the full, unqalified franchise for many generations, it is supposed they would not submit to its curtailment. Such is not the case. In the appointment of ordained and unordained missionar es they do submit to it without protest, and are relatively more prosperous than congregations in possession of the full franchise. Almost every minister in the land who has been moderator of the session of a vacant congregation can report the dissatisfaction with our system which they heard expressed by the best people in the vacancy. The more pious and sensible know the loss which a congregation sustains by a protracted vacancy. They know the utter incompetency of the people to judge a minister's qualifications from the pupit appearance on one Sabbath. They know how demoralized average hearers become through their s tting in the sanctuary as judges and critics, rather than as worshippers, for a long period of months or even years. Our best people would rejoice in the adoption by our church of some method by which vacancies could be more expeditiously and intelligently filled, and by which the solemn responsibilities connected with choosing a pastor would be shared by the church authorities compatent to assume them

IV. Oar ministers do not commend the system. Nineteen out of every twenty ministers one speaks to on the subject are loud in their complaints against it. It is humiliating to the ministry of our church to read the ever-recurring advertisement. "Any minister desirous of a hearing in -- can apply to the Rev. ----." A minister is conscious of a lowering of the dignity of his office and of his own self-respect when he sits down to write " for a hearing" in a vacant pulpit. "A hearing !" Detestable phrase ! If refined and sensitive, he knows that he cannot do himself justice where he is to be regarded by his hearers as on exhibition in a preaching match. He knows that his hearers are not competent to vote on his merits on the strength of his one day's preaching. He shrinks from the degradation of being voted on and rejected after virtually offering himself in his application "to be heard" Then the min who is selected from the many dozens heard feels some qualms of conscience on his induction day in saying, No," in reply to the question. " Have you directly or indirectly used any undue means to procure this call?" He knows that he at least asked for "a hearing" Yet the church cannot blame him, since there is no other system provided by which ministers and vacant congregations are brought face to face. It is well known that there are many ministers in our church (and they are not the least worthy) who are too sensitive to "ask for a hearing," and who scruple to let it be known by tongue or pen that they desire a change. Abother thing is clear. Ministers are cheapened in the eyes of our people when it is known that sixty, eighty, or a hundred of them apply for a hearing in a desirable vacancy in a town or city. It is not to be wondered at that the false impression is prevalent that a minister's services are for sale to the highest bidder. Our calling system fosters that opinion, and ministerial influence is weakened thereby. It is unjust to our ministers to subject them to all these needless humiliatione

V. To the foregoing objections to the calling system, it may be added that results do not commend it. According to the census of 1891, our church did not make more progress in the decade than any other church in the

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Dominion, except in Manitoba and the Northwest Territories, and in the mission fields of Ontario. But it will be remembered that the calling system was but partially in operation in these regions. Missionaries, ordained and unordained, were appointed by the Home Mission Committee, and "Bishops" Robertson and Findlay, who knew the fields and the men best suited for them. The fields were better supplied than if the selection of laborers had been left to the choice of the people. In many cases the people do know something of certain laborers, and they express their choice, and it is respected as far as practic able. That is just the combination of popular selection and ecclesiastical direction and authority which is contended for in this paper. There is no reason why the Methodist or any other church should be more thriving than ours if we only had a more rational method of creating and filling vacancies. The clergy of our church are by far the ablest, the best educated, and the most efficient in Canada; and cateris paribus, they can more than hold their own when laboring in city, town, or country, with the clergy of other denominations. But the disorganization and leakage of strength resulting from long vacancies of one or two years, and the yet more serious leakage at the closing stages of many pastorates, force our church to take second place in relative progress (according to the Dominion

census), when we should take first place. Now, what is the remedy? It must be found in some scheme by which the popular selection shall be modified by, and combined with, the authority of ecclesiastical appointment. It should be a recognized fact that the church courts have authority to appoint a pastor over a parish as well as to appoint a home or foreign missionary to his field of labor. The part of our church's work in which we have the least friction and the least waste of resources and the best results is where the appointing power is moderately exercised. The power should not be arbitrarily exercised, in total disregard of the wishes of the laborer or the people among whom he is to labor. Nor is it. There should be at least as much consideration for the popular wish as is given by the Episcopal and Methodist churches, whose people are not as high in average intelligence as ours. Every minister should understand that he is the servant of the church and not of a congregation, and that he is "subject to the powers that be." Every congregation should understand that it is as truly a ward of the church as a mission station is, and that the church has a right to a voice in the selection of its pastor, as well as to his translation to another field when deemed expedient.

In suggesting a scheme by which the popular voice and ecclesiastical authority might combine in the selection of a pastor, it is not to be forgotten that there is a general aversion in our church to Episcopacy as such, and also to the itinerant system and the fixed time limit to pastorates in the Methodist church. Yet the Presbyterian and Methodist systems of settling and translating pastors might be

amalgamated into a better system than either. Let us suppose in connection with each Synod of our church a committee corresponding in a measure to the Stationing Committee of the Methodist church, and also in a measure to our own Home Mission Committee. This committee would be composed of representatives from all the Presbyteries within the Synodical bounds. Such representatives would be minutely acquainted with the condition and requirements of all the congregations in their respective Presbyteries, and also with the qualifications and success of their co-presbyters. The whole committee would thus be ssion of the names of vacant charges and of the ministers without charge, and would know the requirements of the one and the qualifications of the other. They would also know the settled charges in which a change would be desirable, since every minister and congregation would have access to the committee through their Presbyterial representatives. The annual meeting of the committee would be held, say, at Synod time, when all the translations for the year would be decided on-except such as might become necessary during the year on account of deaths or other unforescen events. At Synod time any. minister would be liable to translation; and yet none would be necessarily translated, as

there would be no fixed time limit to pastor ates any more than we have at present. When a minister and congregation worked harmoniously together, and God's work was prosper ing, and a dissolution of the pastoral tie was not desired by either, the pastorate might continue undisturbed during the minister's lifetime. But when a minister desired a change, and could give valid reasons therefor, his case would be taken into consideration. On the other hand, when a congregation desired a change, and could furnish valid reasons for their desire, the committee would be no less ready to consider their case. Such a committee, composed of picked men from all the Presbyteries, would have the whole working of the church within the synodical bounds under their eye. They would, of course, act conservatively, and would be slow to heed the clamors of ambitious or conceited men who like to stump vacancies with a few flash sermons-" Royal Georges "-in their pockets; and they would be equally slow to heed the complaints of a few malcontents in a congregation who are never at peace but when they are at war. Besides, the decisions of such committee would have to be ratified by the Synod. Facilities for the transference of ministers from one Synod to another could be easily arranged.

No doubt numerous objections will be raised against such a scheme, and indeed, can be raised against any scheme that might be proposed. No scheme is perfect, and no perfect scheme would work jarlessly among imperfect men. It may be said that such a scheme as that suggested would not be workable. It is workable in our home mission field at the present time. Some would say that it would involve more work than any committee could perform. The work of our Home Mission Committee, or of the Stationing Committee of the Methodist Church, is more than this scheme contemplates. Some would offer the objection that it would encroach on the rights of Presbyteries. If so, we are already guilty of such encroachment in our exercising the right of appointment to our home mission fields within the bounds of Presbyteries. Helping the congregation in the selection of a pastor is a duty which Presbyteries do not attempt to perform; and there would be no encroachment on their rights should the Synod, through its committee, give the help so much needed. But the weightiest objection to the scheme would be its seeming interference with the rights of congregations in exercising the franchise. This objection is more seeming than real. Congregational rights would be conserved, and the elective principle would be respected by one of two ways. Either the committee might submit a list of say half a dozen names to a congregation (vacant or about to be vacant), from which the congregation should make a choice. These they might hear, if desired. This is often done by bishops of the English church before making an appointment to a parish. Or the congregation might send a list of ministers' names to the committee, out of which the committee, in its wisdom, would select a pastor as desired. In all cases there would be correspondence between the committee and congregations with a view to an agreemont in the selection and appointment to be made.

But if it is well to look at the objections to the change proposed, it is well to look at the advantages which it would secure. It would at once stop the waste of resources consequent on a hundred charges without pastors and a hundred pastors without charges. It would prevent long vacancies. No congregation would be left without a pastor more than a few weeks. " Candidating" and unseemly preachog tournaments, lasting in many for a year or two, would cease, and "asking for a hearing" would be a thing of the past. Again, it would stop the unchristian "starving out" process to which many congregations resort in order to get rid of their minister. It is a painful fact that there are scores of pastoral relations in our church which should have been dissolved years ago. "The cause is going down there," Presbyters say. Yes, and the Presbytery passively looks on, and allows it to "go down." They have not the heart to sever the pastoral tie, and turn a minister and his family adrift without employment, or means of support. By the scheme suggested, whenever a minister's usefulness should be impair-

ed in one field, he would simply be transferred to another. Again, the system suggested would teach ministers and congregations to have more respect for ecclesiastical authority. A minister could not leave his congregation whenever he pleased by simply securing a majority of votes in some vacancy to which he might aspire. Those more competent to judge his fitness for that particular vacancy would have to be heard from, and the welfare of his present charge would have to be considered. Congregations could not turn their telescopes toward any pulpit star in the land and make a private arrangement with him, expecting, of course, after the little prescribed drudgery of red tapeism connected with a translation, of which they are impatientenough, that Presbyteries will ratify their arrangements, regardless of the injuries inflicted on his present charge. The wail is heard all over our church, "We are drifting into Congregationalism !" Very true ; and our calling system is hurrying us thitherward. Another evil which would be materially checked by adopting the system suggested is disrespect for aged ministers, and "the cry for young men." Many congregations shrink from calling men whose heads are gray, however efficient they may be, lest they should be left on their hands when incapacitated by age. The danger apprehended would be lessened by the translation of ministers from time to time to congregations for which they might be adapted. We do not find the Episcopalian and Methodist churches committing the mistake of appointing young men fresh from college to large town or city churches. It is not in these churches that we find a premium on youth and inexperience, and disrespect for veterans in the Lord's service. It is in the churches in which the calling system prevails that these evils are most seriously felt. And the cause is not far to seek.

It is to be hoped that in the combined wisdom of the General Assembly some system similar to the one suggested may be matured, or some other means devised for the combination of ecclesiastical direction and authority with the popular choice in securing pastors for congregations. The subject is worthy of most serious consideration, for the evils arising from our present system are beyond question. It is not worthy of our church simply to acknowledge the existence of the evils, and supinely submit to them as inevitable.

Kincardine, Oat.

PREACHING : A REPLY TO R. A. DIX.

J. L. MURRAY.

Mr. Editor: In a letter which appeared in your columns some time ago from R. A. Dix, those two very remarkable propositions are stated : 1st. "Given p'ain, faithful preaching of the Gospel of Christ by men in whom is manifest something of the Spirit of Christ, and the crv for change will wax fainter and fainter.' 2nd. "Given preaching designed to attract but warranted not to offend, etc., and not only will the feverish demand grow, but the very office of pastor will become a hissing and a reproach." I would fain hope that Mr. Dix through a mistake reversed the conclusions shown from his premises. But, sad to say, Mr. Dix is not the only one who gives expression to those sentiments. It is such sentiments spoken and acted upon which are fast making the office of pastor in the Presbyterian Church a hissing and a reproach. That the preaching of Christ and Paul and the other Apostles was faithful and plain, goes without saying it. Yet, judged by Mr. Dix's rule, they proved miserable failures. If Christ taught anything more plainly than another, it was that His disciples might expect to make enemies by speaking the truth. It is the same at the present day. It is those ministers who preach most plainly and faithfully that are cast off. I could name many excellent ministers who were cast off because they opposed the drink traffic and advocated prohibition too plainly. The writer of this letter is one who suffered for that cause. It is surprising that in all the correspondence on this subject no one has a word to say about finding employment for unemployed ministers. The motto of General Booth, the head of the Sal-vation Army, is, stick to the unemployed. That motto has no place in the Canada Presbylerian Church. It is not by abusing this class and declaring that it is their own fault that they are out of employment, that a remedy is to be found, but by forming a simple, easy system of transfer.

D. MCNAUGHTON.

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Christian Endeavor.

FOR WHAT DOES OUR DENOMI-NATION STAND? (MEETING LED BY THE PASTOR)

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

February 18th.

It is not likely that many pastors read this column. Indeed it is hardly to be expected that they would, because it was not intended for them. All that has ever been attempted here has been to suggest a few thoughts which might help the young people in preparing for the meetings of the society. As the meeting this week is to be led by the pastor it seems scarcely necessary to make any notes upon the topic. Some congregations, however, are vacant and so for the sake of those Endeavorers who belong to such congregations, a few notes will be given as usual.

It is only fair to state at the outset that all evangelical denominations have much in common. As a denomination we have never regarded ourselves as the sole custodians of the truth. We believe certainly, that our doctrine and polity are thoroughly scriptural, but while we know that others differ from us on some points, we also recognize the fact that they agree with us in many others. The Nicene creed would be accepted by us all. So while we state a few things for which our denomination stands, we shall not be understood as saying that others do not stand, measurably at least, for the same.

1. In doctrine, our denomination stands pre-eminently for the sovereignty of God. We regard Him as the supreme, absolute, eternal Sovereign of the universe. This truth may be taken as the basis of all our system. We emphasize the truth that God rules in the armies of heaven and among the inhabitants of the earth; that salvation in its beginning, progress and completion is to be trac: d to Him, and that for His own glory He hath foreordained whatsoever cometh to pass. If we intelligently grasp these principles we shall be the better able to understand all the other distinctive features of our doctrine.

2. It stands for civil and religious liberty. It was for this that our fathers fought and died. They resisted encroachments upon this liberty whether made by civil or ecclesiastical authority. So now while we concede to others the privilege of worshipping God as they choose, we claim the right to worship Him according to the principles of His word and the dictates of our own consciences.

3. It stands for the widest possible range of scriptural liberality; some wrongly suppose that we are narrow and exclusive, whereas we are anything but that. We invite the members of all evangelical denominations to sit with us at the communion table. If a minister of another denomination makes application to be received into ours, and if that application be accepted, his ordination, no matter how, or by whom performed, is regarded as a valid one. When ministers or ruling elders are ordained they are expected to subscribe to our standards, but no such subscription is required of ordinary members. They are received on the simplest possible terms, viz. :- faith on the Lord Jesus Christ and a credible evidence of that faith in the daily life.

4. It stands for order and for the rights of all the members. The rights of the humbleat member are guarded just as sacredly as are those of an elder, minister, or even the moderator of the General Assembly. If a member be wronged by a Session, he can appeal to a higher court, and from the higher to the highest.

5. Our denomination stands for education. Our ministers are required to take a thorough collegiate course. Our whole system of doctrine and polity are so logical, so systematic, that it could hardly be intrusted to an ignorant ministry or an ignorant people.

6. Our denomination stands for the evangelization of the world. We regard it as our duty to go into all the world and preach the gospel to every creature. Recognizing as we do the fact that Christ is the only King and Head of the church, we feel that we dare not gnore His last great command.

Pastor and People.

FIFTEENTH SUNDAY AFTER PEN. TECOST.

" Consider the lilies of the field how they grow Matt vis 2 They look not to the soil---the clod--From whence they came, but unto God They toil not, neither do they spin, They look above, and not within : That they may grow.

They gaze upon the heavenly blue, Reflect the light-the glory too ; They lift the head in joyous praise. And give forth fragrance all their days. And thus they grow. And if we, too, would live aright, Receive the grace-reflect the light We fain must lift our eyes above To seek the sunshine of His love, That we may grow.

A. L. O. F

Written for the CANADA PRESBYTERIAN

USEFUL LIFE-A SKEICH OF A THE LATE DUNCAN MORRISON, M.A., D.D., OF OWEN SOUND, UNT.

BY BRY, E. WALLACK WAITS. D.SC.

The records of the lives of faithful Christians are invaluable to the church, and not seldom prove a channel of grace to yet unawakened souls. There is an influence accompanying consistent piety, which, by God's blessing, will often prevail, where all other influences are feeble. A truly Christian lifean example of earnest benevolence and selfsacrifice-will often clothe godly warning and counsel with a power which nothing else could give them. But such lives are, alas ! too rare, so that when they are found it becomes the church to endeavor, as far as pos sible, to perpetuate their usefulness. It is with this object that the following record of a devoted Christian and faithful minister has been prepared.

The Rev. Dr. Morrison was born near Glasgow, Scotland, on July 29th, 1816, and was therefore in his 78th year. Very little is known of his early life, except, that like many Scottish boys, he was early thrown upon his own resources. But, if deprived of wealth and luxury, he enjoyed an inestimable advantage in the habitual attendance of the family upon the services of God's house. He spoke much of his Sabbath School teachers, and it is, perhaps, to these we can trace, under the gracious influences of God's Spirit, the buddings of youthful picty. The importance of this can scarcely be over-estimated ; and, certainly, those parents have no right to expect their children to become an honor to the church, or a comfort to themselves, who are indifferent to their regular attendance upon the services of the sanctuary. In the case of the subject of this sketch, the observance of public worship was followed by the happiest results. His mind and heart were early impressed with the importance of God's truth, and with the realities of eternity, and it was now coubiless that the seed was sown, which afterwards, in a holy life, produced such abundant fruit.

Dr. Morrison came to Canada in the year of the Disruption in Scotland, 1843. He studied for the ministry at Queen's University, Kingston, and was ordained a minister in 1851, his first charge being in Beckwith Township, near Brockville. In 1856 he was translated to St. John's Church, Brockville. In these charges his ministrations of the word were owned of God, his labors being blessed to the good of many who will be his "crown of rejoicing in the day of the Lord." In 1866 he was translated from Brockville to Knox Church, Owen Sound, to succeed Dr. lardine, late of Prince Albert, N. W. T. Here he remained for nearly twenty years; and was very successful. Under his vigorous labors for his Master his charge grew to be one of the most important in the town. He proved himself to be a workman which needeth not to be ashamed. In his pastor.l labors he was much beloved, and to the very end we know with what warmth and cordiality he met the members of the flock, when they sought his counsel and thow patiently he dealt with their difficulties. But it was in his paloit that he discharged the greater part of his pastoral duty. He watched in behalf of those who had not accepted redemption, and acknowledged Christ as their Saviour and Lord. He recurred again and again to those great truths which he thought likely to awaken the conscience and to move the heart.

In this church he labored until 1884, when he retired, with honor, after thirty-three years' active work in the ministry of the gospel. He did not, however, entirely give up preaching, for his voice was frequently heard in his own pulpit and elsewhere; always at communion seasons he dispensed the elements to the members of session, after the communicants had been served, and he would close these solemn services with Christian dignity and remarkable impressiveness. We shall miss him on such occasions, for we shall see his face no more, until that day when we meet at the heavenly communion, "and we shall drink the fruit of the vine togetber in our Father's kingdom.'

That Dr. Morrison had the confidence and esteem of his brethren is evinced by the fact that he was appointed one of the Moderators of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, prior to the union of the churches in 1875, and for several years was a member of the Board of Trustees of Queen's College. He was possessed of splendid literary ability, and in 1890 he received the degree of D.D. from the Montreal Presbyterian College in recognition of his great scholarship and ability. He set himself to consider very early in his ministry the true place of what, for want of a better word, I must call "religious sentiment," in the Christian life and in Christian worship, and the function of art in exciting and expressing it. Dr. Morrison saw that in its dread of unreality Puritanism had almost suppressed one of the most precious elements of the life of man. He believed with Luther that noble music is the natural ally of noble feeliogs. He began cautiously; he felt his way, and the result has been that he has created, by his work (2 volumes when complete) on the great hymns of the church, a higher ideal in Presbyterian hymnology. The result of this work is likely to be realized still more, in-years to come, in the more heartfelt rendering of those hymns upon which he has written, as well as of other beautiful hymns of the church. In this work he was endeavoring to make the service of God's house a delight. He is the author of "Forms of service for special occasions," also useful, especially to young ministers.

The Rev. Dr. Morrison was married first in Glasgow to Miss Jane Steele, who died in March, 1876. She was a pious and devoted lady, who proved herself to be a true help for him whose life of Christian usefulness she had now undertaken to share. After her death he married Mrs. Margaret Wylie. This estimable lady survives him, as also a large and highly respected family circle. The funeral was a very large one; the pallbearers were ministers of the Owen Sound Presbytery, and the Ministerial Association of the town attended in a body. The service was conducted by Rev. Dr. Waits and Rev. John Somerville, of Division Street Church. He was perfectly aware that life was gliding swiftly away, and assured his friends that with him all was well forever. His last illness, brought on by cold. was of short duration.

A GOOD MAN TAKEN.

PASSED AWAY IN FULNESS OF YEARS AND LABORS.

There are multitudes in Canada to whom the news of the death of the Rev. Dr. William Johnston, of Belfast, will bring a pang of regret. Some knew him in the old land, many remember the official visit he made to the churches here some 30 years ago, and there are few who know anything at all about the church in Ireland that have not read of his work in the Presbyterian Orphan Society of which he was the head and embodiment for a quarter of a century past. Such being the case, a notice of him in a paper such as the PRESBYTERIAN, by one who was on terms of warm personal friendship with him, will be timely.

Like many others who made a name for good works in the church, he was a son of the

manse. His father, good old Dr. John Johnston, was a well-known figure in the Assembly some 30 years ago, when those of us now in middle life were at college. William's first charge was Berry St., Belfast, where he was ordained in May, 1842. In a little more than five years after he was translated to Townsend St., not many blocks away, and there he worked with great energy and success for 45 years. It is not given to many to work for half a centuary in a city; as a rule men spend their younger years in more obscure places. He had a fair share of culture, but made no pretence either to learning or to oratory As a speaker and preacher, he often stumbled along in a halting style, blundering in many ways in a good-humored manner, but he cared not so long as he made a point, and a point he always did make when he set about it. Wherever the intellect was, his heart was always in the right place, and a bigger heart and a more philanthropic spirit were not to be found in the church. If he blundered in expressing himself no one laughed heartier than he himself did, and on he went with as great birr as before. He was emphatically the man of action, dynamics personified. To be at the head of a congregation as large as his, and the bulk of them belonging to the working classes, for 45 years ; to have rebuilt a church and schools and open them free of debt, and to leave all well organized in every department, some 550 families in connection, might be fame enough for any man. William Johnston did that, but he did besides what would be sufficient to tax the energies of the strongest and ablest man, that was the founding and building up of the Orphan Society. We can recall' some of the meetings of the earlier years and the enthusiasm he threw into them. To found such an institution and gather around it the interest of the entire church of his fathers, and that of many outside of his church, may be regarded as nothing less than an evidence of very high genius. He and his likeminded wife, also a child of the manse, having no family of their own, became the parents of crowds of children, who at an early age had lost one or both of their own parents. The great monument of Dr. and Mrs. Johnston will be the Presbyterian Orphan Society, that is destined to endure as long as there shall be poor orphans in the land.

Great as he was in many other respects, he was never greater than at the head of his own hospitable table. To see him and to hear him at dinner during the meeting of Assembly was enough to enliven the dullest and to put to rout for the time the mood that goes to make a pessimist. When he or anyone else got off a good thing he could roar with the loudest. We ourselves have been there.

It was the lot of the writer in the summer of 1891, when on a visit there, to spend some six weeks in the fever ward of the hospital in Belfast. It turned out that that was the last year of his active service, though anyone noting the springiness of his step would have thought he had many years' toil before him. He was then in the fiftieth year of his ministry, however. During the weeks of our sojourn in the hospital he was living out of town, coming in on Saturday for the Sabbath work. With all the cares that rested on him he never left on Monday without a visit to the bedside of his friend. Well do I remember the last one he paid. I was in the midst of getting my clothes pulled on for the first time in my convalescence, when the sound of the rapid step coming up the stair was heard. Soon the door opened and as he saw how I was occupied he shouted out the cheery, breezy salutation, and wheeling round he was off like the beautiful breeze as he was. As it turned out, that was the last sight of him I had. Soon after he went away on his vagation and before he returned I had left the city. In May, 1892, the jubilee of his ministry was celebrated with great heartiness, and soon after a successor was chosen over the congregation as well as a successor over the Orphan Society, and after that he went down rapidly. His work was done. For nearly a year past he was able to see no one. He rests from his labors and his works do follow him. Blessed are the dead that die in the Lord.

[To the above we add the following additional particulars from the hand of another friend and admirer of Dr. Johnston.-ED.] In 1872 Dr. Johnston was elected to the

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[Feb. 14th, 1894.

Moderator's chair, and so efficiently were these duties discharged that the Assembly elected him unanimously for a second term, an honor conferred on few.

During the years of his Moderatorship, Dr. Johnston organized another scheme, viz., for the education and provision for the orphans of ministers and missionaries who were known to be in destitute circumstances, and which was called "The Society for the Sons and Daughters of Ministers and Missionaries of the Presbyterian Church." This society, like all other schemes of Dr. Johnston, has been very succrasful and has now a capital of over \$80,000 invested, the income from which is dispensed as mentioned above. Indeed, there were few benevolent institutions in Belfast, with which his name was not identified, and his life and labours furnished an example worthy of the imitation of all young ministers.

As a pastor Dr. Johnston had few equals, and although as a preacher he varied, still he always held the admination of his audience. The last occasion when I had the privilege of hearing him, he seemed to touch high-water mark. He had an inspiring audience and every circumstance calculated to draw out his bost energies. The sermon was delivered in the fine church at Portrush, which was then ministered to by our beloved brother, Jonathan Simpson, and who was so welcome a visitor at the Pan-Presbyterian Council, last year in this city. Dr. Johnston took for his text the words, "We shall be saved by his life," and I will venture the opinion that there were few in that crowded congregation but would retain the impressions made by that discourse for many days. That genial face, lit up by heavenly fire, and the unction and power of the message, are distinctly in my recollection to this day and will probably remain while life lasts. к.

Catholics do not believe that Protestants who are baptized, who lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion to be the only true religion (which is called being in good faith), are excluded from heaven, provided they believe that there is one God in three Divine persons; that God will duly reward the good and punish the wicked; that Jesus Christ is the Son of God made man, who redeemed us, and in whom we must trust for our salvation; and provided they thoroughly repeat of having ever, by their sins, offended God. Catholics hold that Protestants who have these dispositions, and who have no suspicion of their religion being false, and no means to discover, or fail in their honest endeavors to discover, the true religion, and who are so disposed in their heart that they would at any cost embrace the Roman Catholic religion if they knew it to be the true one, are Catholics in spirit and in some sense within the Catholic Church without themselves knowing it. She holds that these Christians belong to, and are united to, the "soul," as it is called, of the Catholic Church, although they are not united to the visible body of the church by external communion with her, and by the outward profession of her faith.-Rev. Joseph Faa Di Bruno in Catholic Belief.

" It is fair to judge of a sermon, not only by the pleasure which it gives a hearer while listening to it, but by the abiding impression it leaves npon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and a, the close of the evening were comparing notes as to the day's experiences. 'I cannot exactly define the flaw in the morning's discourse,' remarked one friend. 'It was able, brilliant, and in a certain sense spiritual; but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon,' he continued, ' I came away with a great longing to get on my knees be-fore the Lord, and implore him to make me the man He designed me to be, and then send me forth to wider service for the blessing of mankind.' One preacher stimulated the mental faculties; the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is most to be desired ?"-The Congregationalist.

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Peb. 14th, 1894.]

Missionary World.

MISSION WORK IN FIJI.

The Fiji group of islands was a hot-bed of savage cannibalism, of incessant internecine warfare, and of all the vices of a barbarous people. The early missionaries, Messrs. Cargill and Cross, went at the hazard of their lives, and had a painful struggle amid a people with such reckless disregard for human life and its tenderest ties, and with an appetite for human flesh never excelled even among the Maoris. The gospel at length gained influence, natives were converted, and women were saved from strangling on the death of their husbands. In 1857 Makamborn, the great cannibal chief and conqueror, was baptized before a congregation many of whose wives he had dishonored, widows whose husbands he had eaten, women whose brothers he had murdered. He learned to read, he learned to rule, he protected the missionaries, he aided the advancing cause of Christianity, and when white settlers were pressing into the islands, he voluntarily offered them, with full consent of all the chiefs, to the Queen of Great Britain and Ireland. The Scriptures were translated partially at first in fifteen dialects, and finally in one, now known and read by all Fijians. Mr. Calvert, who went to Fiji in 1838, three years after the mission began, lived to see the glorious result in the jubilee of the Fijian church in 1888. The Rev. John Watsford, his colleague, still lived in a green old age of faith and holiness, witnessed alike the horrors of heathenism, the strangling of widows, and the marvellous triumph of the Gospel of Christ in Fiji. In 1835 there was no Christian native there, and in 1885 there was not an avowed heathen Fijian in 80 inhabited islands. There are only 10 white missionaries, but there are 65 pative ordained ministers, 41 catechists, 1,016 head teachers and preachers, 1,889 local preachers, 28,147 accredited communicants and 4,112 on trial, 3,206 class leaders, 1,824 schools, with 40,000 pupils, and 106,000 people attending public worship. There is a college at Navuloa with 100 students in the higher departments of education. Governors, naval officers, travellers, and colonists have all testified to the thorough work of transformation wrought by means of the Wesleyan Methodist mission. Miss Gordon Cumming, after two years in Fiji, says : "You may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village in the 80 inhabited islands has built for itself a tidy church and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize," she asks, "that there are 900" (she might have said 1,100) "Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; that the first sound which greets your ear at dawn and the last at night is that of hymn-singing and the most fervent worship rising from each dwelling at the hour of family prayer?" 'Well may we ask. "What hath God wrought ?" The Scriptures in Fijian have been largely circulated-10,000 of the whole Bible and 50,000 of the New Testament. The "Pilgrim's Progress," Christian theology, catechisms, and hymns have been printed for the people. Many have been the triumphs of the Wesleyan Methodist missions, but Fiji is the gem of their crown. The sphere of missions has been extended thence to New Britain and New Guinea. To the former the Rev. George Brown, now D.D., led a band of self-denying native teachers among desparate cannibals. The wife of one of these teachers, when warned of the perils, said: "The outrigger must go with the canoe; I go with my husband !" In the face of difficulties, bloodshed and trials, the missionaries persevered, and now there are in New Britain ; European missionaries, 2 native ministers, 45 local preachers, 900 communicants, 1,300 Sabbath scholars, and 6,000 people worshipping in 41 churches they have built. In New Guinea, more recently commenced, there are 4 ordained missionaries, I lay and I lady missionary, 26 teachers, 44 communicants, 8 schools, 240 scholars, and 5,790 attendants at public worship in 8 churches. - Missionary Review of the World.

THE SAMOAN MISSION

THE CANADA PRESBYTERIAN.

This mission was founded by John Williams in his memorable vessel, The Messenger of Peace, built by himself in 1830. The people there showed superior intelligence, along with shocking moral degradation, but they received the gospel with great interest. Deep convictions, even physical convulsions, marked their strong emotions, and they became genuine converts. They were good learners at school, and rewarded the labors of their early teachers and evangelists. They also developed a zeal for usefulness, and from the noble institution established at Malva fifty years ago by Messrs. Hardie and Turner, a succession of native pastors and teachers have been trained, more than one thousand in all. These even became faithful pastors of native congregations and heroic pioneers of the gospel to heathen islands. At the present time twenty more are ready for work in New Guinea. The result has been that in Samoa the whole people were taught the Scriptures, and other books have been rendered into Samoan, and the islands were opened to commerce. There is now a Christian community of 30,000 people, of whom 7,300 are communicants, with 169 native pistors, 216 preachers, 230 Sunday schools, with 10,000 scholars. Besides supporting native pastors, they gave last year over £1,000 to the London Missionary Society. The Malva institution is self-supporting except the salaries of the tutors. Over a hundred students are resident. There are high schools both for boys and girls. The native population, though agitated by political troubles, have developed an excellent character, and are a noble testimony to the power of the gospel of Christ. Many editions of the Scriptures in Samoan have been printed and sold.-Missionary Review of the World.

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INDORE MISSIONARY COLL	EGE	FUND.
Reported already up to Jan \$	301.07	
25th		
Received since, up to Feb.		
7th, from Annie Elliot, Don Erskine Church, Hamilton	1.35	
Erskine Church, Hamilton	13.05	
M. D. Moscrip., S. S. class, St.		
Mary's	7.00	
Little Girls' Mission Band,		
Clinton	5.00	
A friend, Surling	1.00	
St. John's Y. P. S. C. E., Port		
Perry	12 00	
Perry. Friends, per Mrs. J. Dickson,		
Wingnam	4.50	
Y. S. Mission Band, per Miss		
White, Woodstock	4.00	
Mrs. J. T. Duncan, Toronio	2.50	
Miss Duncan, Blyth	2.00	
W. F. M. S., Desboro, per Miss		
Scott.	4 00	
Private bequest, late Rev. W.		
Graham. Egmondville	10.00	
A. E. Kırkland, Mount Holy,		
Ont	3.00	
Mr. C. Avery, Seaforth	2 00	
J. A. R., Bell's Corners.	1 00	
Mr. and Mrs. J. H. Graham,		
Watford	2.00	
Thankoffering from a triend	1.00	
Mr. John McIntosh, Brucefield	2.00	
\$	379 07	
EXPENSES.		
Postage and postal cards.\$3.29		
Printing and envelopes 4.15		

a envelopes... Express charges..... Treasurer's expenses..... 43 \$8 27 \$8 27

-\$370 So Kirkwall congregation, money sent direct to Rev. Dr. Reid, but notice of amount kind-ly sent to me, \$21.00.

There are at the present time seventy Protestant congregations in Spain, with 12,000 communicant members. About 8,000 children are instructed in parochial schools. Three orphan asylums, two hospitals, two publication houses have been established and a classical institute is about being opened. When we consider the terrible darkness and spiritual tyranny which has reigned in Spain for centuries, where as late as 1862, men were sentenced to years of imprisonment simply for having read in the Bible, the success of these evangelistic efforts must be considered as most encouraging, and when we read and hear of the dangers and privations and persecutions which these noble evangelists have to undergo in their desire and effort to carry the light of the gospel to these poor, oppressed people, the heart of the Christian cannot but be touched with sincere sympathy, and whilst his soul will plead their cause before the throne of God, his hand and purse will open themselves cheerfully to aid in this work of the Master. - Christian Work.

PULFIT, FRESS AND FLATFORM.

Garfield : 1 mean to make myself a man, and if I succeed in that, I shall succeed in everything else.

Omaha Christian Advocate : Beware of the woman who has all the nice things to say of her people and all the mean things to say to her family

Rev. J. B. Silcox: A boodler was worse than a burglar or a sneak thief, he was not so plucky ; his was the most dishonorable and contemptible of all degraded characters; he was elected to guard the safe and he stole the key.

Christian at Work : It is a significant fact, shown by the latest census reports, that the only states in the Union where crime is not increasing in greater proportion than the population, are those where prohibition laws are in force.

Bishop Galloway: I believe the open saloon is the storm centre for all the evils in this country. I am in favor of mental suasion for the man who thinks, moral suasion for the man who drinks, legal suasion for the man who sells, and prison suasion for the man who makes.

Joseph Cook : Natural law without God's will behind it is nothing more in itself than a glove without a hand within it. Natural law, of itself, no more causes grass to grow and the sun to shine than it plows the ground and sows the wheat. There must be a will behind law or law is inoperative.

Westminster Endeavourer: In itself temptation is not pleasant, but in the consciousness of having successfully resisted temptation to which we have been subject there is a real pleasure. In the evidence that we have overcome the evil, and in the assurance that we have accomplished this only by the aid of Divine grace, there is a superlative joy.

Mr. McGuinness: The public school system, like the flag of our country, belongs to no class no creed, no party, but to the whole people. It is the common heritage of all. We are all interested alike in its preservation and growth, and to it we bok to dispel the false and un-American ideas that some misguided people at this late day would introduce into our politics.

Catholic Record. And it is in view of the sacred obligation of reverence to God in His chosen symbol-which is His name and His Son's name-that, although He had but ten commandments to give us, one of them was set apart to secure respectful speech when dealing with God : Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

Rev. Dr. Parker: Some persons are cursed with a genius for fault-finding, and they ought to be put out of the sanctuary until they have learned the first elements of decency. It you practice the devil's trick of fault-finding, the devil will have you at the last, as he has you at the first. Believe me you are not a great Christian because you are a great faultfinder. Do you ever speak well of anybody but yourself? The one man I can do without for the remainder of my days, is the little, self-appointed, bitter-tongued fault-finder.

United Presbyterian. Inconsistent men in the church?" No doubt there are; but what of it? You belong to society, which includes these same men of one faith and another practice. You find them in the same political party with your consistent self. They are citizens as you are proud to be. They are residents with you of the town or city of whose advantages you are wont to boast. Their presence does not drive you from any of these relationships ; why should it keep you from the church, where you ought to be, in duty to your God and to yourself?

Teacher and Scholar.

Feb. 25th } TRIAL OF ABRAHAM'S FAITH. { Gen. xxii, x-13 GOLDEN TEXT - By faith Abraham, when he was tried offered up Isaac. - Heb. xi, 17

Abraham's intercession with God was followed by the night spent by the angels in Sodom, that so terribly revealed the moral condition of the people, and justified the overthrow which befell them. But in the overthrow Abraham was remembered, and for his sake Lot escaped. Abraham soon after journeyed in a southerly direction towards the land of the Philistines, where again his faith showed the same imperfection as in Egypt. Soon Isaac, the heir of promise, was born. At a feast made when he was weaned, the mother of Ishmael, now a lad about sixteen, provoked Sarah to demand his expulsion. This was really for the best, and in accord with God's will. Abraham's hopes and affections were to be concentrated on Isaac. A treaty made between Abraham and his neighboring king enabled him to secure against encroachments the well which he had digged, named from this Beersheba cr Oathwell. It was here when Isaac had grown to manhood that the great test of Abraham's faith came.

I. Trial of faith.-That God tempted. (R. V. proved). Abraham does not mean that he persuaded him toward evil (Jas. 1, 13), but tested him by calling him to a duty for which great strength of character was needed. The particular form this trial took was probably somewhat due to the prevalence of human sacrifice among the tribes with which Abraham was familiar (II Kings xvi, 3, Ps. cvi, 38.) These expressed the thought that the best must be given to God, and would prevent the command appearing to be immoral, hard to the flesh though it may be. The land of Moriah whither he was bidden go, is generally thought to be that in which was Mount Moriah in Jerusalem, where later the temple stood. Several features intensified the severity of the trial. In it Abraham stood alone, cut off from all human sympathy and help. He had to carry it a secret from all, even from Isaac (v. 8.) Then it was an act that outraged all the feelings of a father's heart He was bidden sacrifice his son, to him and Sarah the only son, and since the expulsion of Ishmael the centre of his hopes and aftections. Every phrase (v. 2.) in the command sends the iron more deeply into the father's heart. But heavier yet was the trial, in that it seemed to make the promise of God, on which all Abraham's life had been ventured, impossible of fulfilment. To offer up Isaac as a burnt-offering seemed to destroy the very possibility of ever realizing God's word In Isaac shall thy seed be called (xxi, 13) The act called for a faith that if need be God would raise him from the dead (Heb. xi, 19). God proposed by this trial to show that Abraham was worthy to be the father of the faithful. It also confirmed and strengthened his faith, giving it a firmer hold on God. It showed Isaac by his willing solf-surrender to have a place in the infieritance of faith. It separated the true from the false in human sacrifice. The life should be given up to God, but not by actual bloodshed.

II. The proof of faith .- That Abraham's faith was able to stand the test is seen at once in the prompt, unostentatious obed-ience he renders to God's command. Every preparation is made by providing things useful for the journey, and the offering. The start is then made in the cool of the early morning. At the distant sight of the place the attendants are left behind. The duty was one too sacred for the performance to be looked on with careless eyes. Isaac now, like Christ carrying His cross, became bearer of the wood intended for the offering of himself: The journey onward is a continual proof of the father's faith, as he carried that terrible thought of which the loving, confiding son was quite unaware. In some way he felt God would provide for the great emergency. When the place of offering was reached Abraham proceeded step step. DY Isaac submitting until in the final act of ooedience he took the knife to slay his son. This in intent completed the sacrifice alike for father and son. To the fullest extent possible had been manifested the faith of each.

III. The reward of faith -In the arrest of Abraham's hand his faith is rewarded by receiving Isaac back, even as from the dead, and testimony is borne by jehovah's angel that he has stood the test. In the background, is discerned the sacrifice God has provided, a ram caught in a thicket. The offering of this instead of Isaac clearly reveals the substitutionary character of animal sacrifice. The animal blood flowed instead of human blood, and pointed forward to the great substitute for man, the Lamb of God.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, FEBRUARY 14TH, 1894.

THE Government of Nova Scotia are asking the people to say at the next Provincial election what they think about Prohibition. It goes unsaid that Prohibition will carry in that Province by an overwhelming majority.

THE depression in the United States has convinced our neighbours that helping the needy judiciously is a duty of the most difficult kind. The difficulty in a milder form is felt by everybody. There stands a fellow creature at the door. He says he is hungry, homeless and penniless. Giving him money may be a Christian duty or it may be giving encouragement to a lazy, idle scamp. What are you to do? That question, like many others, is much more easily asked than answered.

G LADSTONE is the subject of more sensational reports than any other man in the world. The number of times that his health has been reported as breaking down is almost past reckoning. The old parliamentary hand generally refuted the rumours by making a speech of more than usual eloquence and vigour. The other day the world was startled by a report that the great leader is about to retire. When parliament meets in a day or two he will come up serenely as usual and take his place at the helm of affairs.

I N two months and a half Dr. Reid will close his books and the balances in each fund will be fixed as they must be reported to the General Assembly. We regret to say that several of the funds are not in a good condition. There is some depression in the country but it did not prevent hundreds of people from going to the World's Fair last summer. Nor did it prevent a popular singer from taking \$7,000, much of it Presbyterian money, out of Toronto last week. Toronto suffers from depression more than any community in the Dominion, but we are grateful to say the contributions to the schemes have not fallen off here. They should not have fallen off anywhere.

OVER 1,200 ministers in the American Presbyterian Church (North), are not regularly engaged in any kind of church work. In the same church there are over 1,200 vacant congregations. In the Congregational church of the United States, there are 1,700 ministers—about one-third the whole number—without congregations, and 1,400 churches without pastors. Were an Episcopalian or a Methodist to say that these figures prove that the system of settling ministers by "call" has broken down in the United States, what reply would you give. Some people a long way removed from pessimism, think we are rapidly drifting towards the same state of things in Canada. HE Richmond Advocate moralizes in this way about helping one's preacher :--

Your preacher may be lacking in some things; manners awkward, voice harsh, insignificant in bodily form, yet he is doing his best. Will it help him, the good cause, your own soul, to hang a wasp-nest in the pulpit? Do not encourage spiteful criticism. Let no ill word sting him. Cheer him. Hanging a wasp-nest in the pulpit is bad enough, but it is not quite as bad as sticking one up in the homes of the parishioners so that it may sting the minister when he is making his pastoral visits. The waspnest business never did the church any good and it hurts most of all those engaged in it.

I T is assumed by many that the Province of Quebec would bury any prohibitory measure submitted to the people. The assumption might prove as groundless as some others that are made in regard to that Province. Ontario people generally assume that Quebec outside of Montreal is very poor, and that the people are staggering under an immense load of debt. One of the highest officials in the Bank of Montreal, stated the other day that Quebec business men met their paper on the 4th inst. better than the business men of any Province in the Dominion. The popular opinion in the West about Quebec's dislike of Prohibition, might prove as fallacious as the popular opinion about Quebec poverty.

M R. THOMAS KANE, a worthy elder of Chicago, tells the readers of the *Interior* that there must be a very close connection between giving and praying if the praying is to be of any use. Mr. Kane says :--

I have no faith whatever in any prayers for any object that are not preceded, accompanied or followed, by all that you or we ought to do and give for the object prayed for. If at any monthly concert I spend an hour praying for your success and the success of other missionaries, and then give ten cents, when I ought to give one dollar, I get credit on my prayer account for ten cents only. The other ninety cents I still owe. If I give nothing when I ought to give, my prayers do not reach the ceiling, in fact, are not prayers at all, and their utterance has done both myself and others real harm, as the unfailing effect of such so-called prayers is to harden the heart and encourage selfishness, not to say hypocrisy. Notice, I say above, "If I ought to give." Gifts large or small may have preceded the prayers, or may follow them, but a recognition of my duty to give for missions must accompany my prayers, else the latter are absolutely worthless.

The foregoing may explain why it is that so many prayers for missions and other good purposes seem to be unanswered.

HE post-graduate session at Knox College closed on Friday, and we venture to say those who attended went home, not only highly satisfied, but determined to make a post-graduate session a feature of the work at Knox. The "class" was not composed exclusively of Knox men. Queen's and Montreal were well represented and there were also present representatives of at least half a dozen other institutions. Nobody knew a Knox man from a Queen's man, or a Montreal man from either. The old country graduate was as much at home as the alumni of our own colleges. The social feeling was all that could be desired, grey-haired and venerable D.D.'s being on much more friendly terms with youthful ministers than senior and junior students usually are with one another. The professors entered heartily into the proceedings. The lectures were good, some of them eminently so. Altogether the first post-graduate session of Knox was a good and pleasant thing. There did not seem to be a crank of any kind around. There was a conspicuous absence of attempt at display, either on the part of the lecturers or by members of the "class" in asking questions. The evening conferences on Higher Criticism and other questions made it abundantly clear that ministers and professors may be well read without being in any danger of a trial for heresy. The assumption that every minister who understands the methods of the Higher Critics must adopt the views of the heterodox wing of that school, and that every minister who has read the literature on inspiration up to date must necessarily give up plenary inspiration is-well, it is pure nonsense.

The Rev. Dr. King has received one hundred pounds for Manitoba College, from the Presbyterian Church of Ireland. The donation is accompanied by a request for views of the college and other points where Christian work is being done, in the North-west, such as might be used in lectures, accompanied by magic lantern illustrations. THE PRISONERS' AID ASSOCIATION.

HE annual meeting of this association was held in this city on January 30th, Mr. S. H. Blake presiding. Judging from the size of the meeting, it is yet the day of small things with this association. But the grandest and most successful philanthropic movements have all had a similar experience and there is therefore no need to be discouraged on this account. The objects of the association are most praiseworthy and it is gradually but surely making itself felt in the country. It may be here remarked that the degree of enlightenment and civilization of any people may be well measured by the amount and kind of attention which is given to crime and criminals. In a rude state of society, or before men's attention has been given to the subject, the rough-and-ready and often indiscriminating method of treatment by bare punishment simply is all that is thought of. A misapprehension with respect to the object of the association as regards punishment may be corrected. It does not aim to do away with punishment, or treat crime as anything but most serious. "It believes in the proper punishment of criminals as necessary to the security of society, and as best every way for criminals themselves."

From the address of Mr. Blake, and the report of the society, the objects it has in view are made very clear. "They are the reformation of offenders, their welfare when discharged, the prevention of crime, and prison reform." Every one of these ob-jects is certainly good and most conducive to the welfare of society. Something has been done to-wards them in Canada in an intelligent way and much yet remains to be done. The means employed are of two kinds, the one strictly religious, the other more general. Prominent among the former are Sunday Schools. So far as the city is concerned these exist in the Central Prison, the Reformatory for Women, the County Gaol, an agent and Bible woman for the welfare of discharged prisoners are employed, and in the first two institutions there is weekly preaching conducted by the members of Ministerial Association. Other the Toronto agencies employed are, a night school for secular education in the Central Prison: the distribution of prison reform literature, and the use of other means for awakening a more general interest in the cause of prison reform ; the formation of Branch Societies in different parts of the Province of Ontario; the maintenance of a central office in the city, at 150 Simcoe Street, as a place of call and temporary shelter for prisoners after their discharge; assisting with tools, and making temporary loans to discharged prisoners. These agencies, it will be observed, all aim at the reformation of those who have become criminals. Another, to which all who are engaged in this work attach great importance, is the proper classification of prisoners, so that youthful and comparatively uninitiated criminals will not be brought into contact and companionship with the old and hardened, and so receive a training in the ways of crime. The most of our gaols are as yet very defective in any provision for this and the removal of this defect is one of the things to which the association is directing earnest attention. Providing work for criminals is another agency of reformation which is sought to be attained.

With regard to prevention, the society directs attention to and asks the aid of all good citizens' and of government to do away, as far as possible, with the causes which lead to crime. An important step in this direction has been taken by the Government of Ontario in the Children's Aid Act, from which the best results may in time be expected. Other causes of crime, to which Mr. Blake made reference, are poverty, drink, evil surroundings, the avarice of employers in underpaying their employees, newspapers by publishing the details of crimes and the doings of police courts, public trials in police courts, in which all the disgusting details of vice and crime are raked up before the public, the unwise and indiscriminating manner in which the first offences of youthful criminals are dealt with. This association aims at dealing with all these, and so influencing public opinion with respect to them as to limit their baneful effect as far as possible. It does not need to be said that these are vital to the public wellbeing and ought at once to enlist the sympathy and co-operation of every humane and intelligent citizen. This is what the association asks, and is the object for which it exists. It ought to receive the aid of all to whom it appeals. Whose assistance it asks is set forth thus in its report under the head of "What is Wanted ":

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Fèb. 14th; 1894.]

1. From the Dominion Government: (a) A reformatory for younng men,—first offenders with indeterminate sentences, and the parole system. (b) Power to pardon, parole and to deal with juvenile offenders absolutely, without reference to Dominion authority. (c) Provision for the separate trial and separate commitment of all children cha;ged with offences under arrest. (d) An annual grant to promote prison reform in the Dominion.

2. From the Ontario Government : (a) A reformatory for inebriates. (b) Re-organization of Boys' Reformatory, and Refuge for Girls. (c) A special grant to promote county gaol reform.

3. From the County Councils : (a) Re-organization of the county gaol system—providing efficient classification of, and proper industrial employment for prisoners. (b) Providing the prisoners with wholesome literature, and giving them material aid upon their discharge. (c) Making independent provision for the poor of the county. (d) An annual grant to the Prisoners' Aid Association.

4. From the Churches, Temperance Societies and the Public Generally 'In the case of prison reform—sympathy, cooperation and material aid.

THE KAISER AND PRINCE RE-CONCILED.

NE of the most notable events in foreign affairs has been the reconciliation effected between Prince Bismark and his royal master. It illustrates how deeply anything personal touches and interests us to see the universal interest felt in this incident in German public life. It was a bitter pill for the aged hero and patriot to swallow after all his public services, and being virtually not only the ruler of the Fatherland, but influencing to a large degree at times the affairs of the whole of Europe, to find himself set summarily aside by one whom he had seen grow up from youth and boyhood to manhood, and to be shown that Germany could get along without him. However justifiable in the opinion of the emperor the cause of his difference with Bismark may have been, he cannot but have felt that in his relation of antagonism to the late Chancellor, he was also in antagonism with the national sentiment of gratitude to him who so largely had made Germany what it is to-day. Not only may the expression of that sentiment now find frie play consistently with loyalty to the ruler, but he may, as he ought to be, the one to give most fitting expression to it. Though the personal feeling of the emperor to the aged statesman could not in the estimate of the historian dim the lustre of the great services of Bismark, it could not but have been matter for regret if his sun had set with even that slight cloud upon it. Whatever the secret history and motives of the reconciliation may have been, on its surface it is honourable to both, and there can be little doubt that it will stand the test of the few years at most that Bismark's life can be spared. The moment of the meeting of the two and the whole pageant form a fit subject for a great painting.

A NEW CONGREGATION FORMED IN WINNIPEG.

'HE mission in the west of Winnipeg, carried on for some time under the auspices of Knox Church, was organized on the evening of January 31st, by Rev. Dr. King, into a regular congregation. Thirty-nine members in full communion form the new organization, thirty-seven of whom were received by certificate and two on profession of faith. A little over half of the members were from Knox Church, which has heretofore contributed to the financial support of the mission as liberally as with its own heavy burdens it could have been expected to do. On the Sabbath following, the sacrament of the Lord's Supper was dispensed by Dr. King, sixty rsons, including thus a goodly number of visitors from other congregations, partook of the communion.

The members are small, and there is a considerable sum due on the building and site, but the congregation aims at being self-supporing from the first. It is to be hoped, in view of the large demands on the Church Building and Home Mission Fund, that it may be found possible to realize their aim, though, as none of the members are wealthy, it will need much self-denial and liberality on the part of all. The new congregation, the eighth in Winnipeg, starts with the hearty goodwill of the pastor and session of Knox Church, to which its formation is principally due.

THE CANADA PRESBYTERIAN.

THE NORTH-WEST SCHOOL LAW.

'HE refusal finally of the Government at Ottawa to interfere with the legal provisions made by the North-West for the conduct of its schools should conduce to the peace, the good government and prosperity ci' the whole of that vast region, for what, next to sound morality and true religion, can so much conduce to the prosperity and welfare of a people, in the best sense, as a good system of common school education? An open highway now lies before the people of the North-West on which to go forward to do a great and lasting work of general, sound education in secular knowledge. Happy are they to have esc ped the difficulty which has been imposed upon us in Ontario, and which has led to and perpetuates friction in somany ways, and which so much presents the breaking down of the prejudices of various kinds which now separate as citizens Roman Catholics and Protestants. It will be strange, however, wise, patriotic, and just as the arrangement made appears to be, if the Roman Catholic hierarchy will let matters rest. Every opportunity which arises or which it can make for itself will be seized, judging by its past history, to advance the ends of the church and gain power for itself, whatever may bccome of those high, national ends which can only be secured through an enlightened system of public education. To all in the North-West whom our paper reaches we would say, watch.

The meeting of the Prohibition delegation with the Government has brought out very clearly the advanced and enviable position which Ontario has attained to as respects popular representative Government. The Ontario Ministry said, "Show us by means of the plebiscite what is the mind of the people on this subject," said it honestly, " and then we shall know what to do." The country has spoken and those in power now reply, "As far as it is in our power, when the question of jurisdiction is settled, we shall carry out the wishes of the people." The people do not exist for the Government, but the Government for the people; they are the people's agents, servants, if you will, to carry out their wishes. This is government of the people, by the people, for the people. So far as known to us, Mr. Mowat is the first Premier of any country, who has deliberately cut himself free from the liquor interest in its voting power, and this, when history is written from a higher standpoint than it has yet been, will not be the least in the long list of services which he has rendered his country and by which he has established his claims to its admiration and gratitude.

The conversazione of the Knox College Literary and Theological Society, last Friday evening, was largely attended and proved a brilliant success. An attractive part of the programme was the musicial entertainment in Convocation Hall, where the Knor: College Glee Club, Miss Edith J. Miller, Mr. Alex. Gorrie, D'Alesundro's Mandolin Orchestra, Miss L. Evans and others contributed in no small measure to the evening's enjoyment. The library and museum had a constant succession of interested visitors, while the usually sombre corridors of old Knox were gay to quite an unusual degree with young couples promenading to choice selections rendered by Marcecano's Orchestra. Webb furnished refreshments. The Society's Committee of Management deserves credit for the manner in which all the arrangements were carried out; the president, Mr. G. A. Wilson, B.A., was everywhere looking to the comfort of the guests; and in this he was ably and assiduously aided by his fellow committee men. The young men of old Knox know how to entertain handsomely. Next year the committee will have to provide for one thousand or over!

The Etude—T. Presser, Philadelphia, Pa. The January number is No. 1 in Vol. XII. This musical magazine is a bulky one, containing numerous articles written specially for it, in short form and of well-informed nature, nearly all of which is addressed to teachers and pupils of both instrumental and vocal music. Each issue gives also several selected pieces of music in full size.

Harper's Bazar, with its brief but always timely and thoughtful editorials, its interesting articles on suggestive topics, its choice fiction, its excellent portraits and other illustrations; and its fashion plates and fashion notes, so dear to readers of the gentler sex, continues to be, as it has long been, the most useful and popular journal for ladies on the continent.

That admirable periodical *Harper's Young People* easily maintains its long established pre-eminence as a bright attractive, entertaining and instructive weekly for youthful readers.

Books and Magazines.

THE HOLY WAR. By John Bunyan, with a preface by Alexander Whyte, D.D. Edinburgh : Oliphant, Anderson & Ferrier. Toronto : Wm. Briggs.

We are glad to observe what appears to be a decided revival of interest in the works of the immortal "Brazier of Bedford." The publication of such books as Dr. Whyte's "Bunyan Characters, did much, doubtless, to bring about this result, but nothing can promote it so certainly and effectually as these attractive and reasonably cheap editions of Bunyan's books. This little volume leaves nothing to be desired, and we shall be glad to see it followed from time to time by others of its kind.

SUSTAINED HONOR. A story of the war of 1812, by John R. Musick. New York and Toronto : Funk & Wagnalls Company.

This rather stirring story is Vol. X. of the Publishers' "Columbian Historical Novels." It is vigorously written, abundantly illustrated, and, like all of the series, very attractively bound. There is, of course, a certain one-sidedness in the book, but not more than could be expected in an historical work in which events are regarded from an entirely American standpoint.

A ROMANCE OF SKYE. By Maggie McLean. Illustrations by Lockhart Bogle. Edinburgh : Oliphant, Anderson & Ferrier. Toronto : William Briggs.

A story of Jacobite times of considerable interest, in which we meet with Prince Charlie, Flora MacDonald and other familiar characters. The book is in the usual excellent style and binding of this enterprising publishing house.

GOLDEN GWENDOLIN, By Evelyn Everest Green. Boston : A. I. Bradley & Company.

A strong story, with some decidedly sensational situations by an able and very prolific writer.

We have received the following Xmas anthems and carols from Wm. A. Pond & Co., 25 Union Square, New York: Carol, brothers, carol, and there were shepherds, R. W. Crowe; Carol, carol, children, Wm. Dresser; Sing O Heavens, W. C. Williams; a Sunday School Xmas Service, called The Lamb of God, H. P. Danks; Te Deum in G, W. O. Wilkinson; Adoration, soprano or tenor solo, with violin obligato, H. R. Shelley; Hark the Herald Angels and Songs of the Angels, J. B. Marsh; Adesti Fidelez and a Xmas Carol, Rev. B. E. Backens; All hail, thou Child of Mary, the brightest Star, and when watching Shepherds of old, H. P. Davks; In lowly bed, W. O. Wilkinson; Joy fills our inmost hearts today, A. Carmiencke; Xmas Carol Annual, No. 30 containing six; Luttle children, can you tell? J. Yardley.

The Homiletic Review. (Funk & Wagnalls). As usual this indispensable periodical comes to us replete with attractive and useful matter. The articles in the Review Section alone of the February number are worth much more than its price. Among them are "The use and abuse of wit and humor in preaching," by J. Spencer Kennard, D.D.; "Our Trinitarian Prayers," by the Bishop of Auckland; "How I prepare my sermons," by John Hall, D. D.; English Literary keading," by Prof. Theodore Hunt, and "Light on Scriptural texts from recent discoveries," by W. H. Ward, D.D. The Homiletic is so tastefully printed that it is a pleasure merely to turn over its pages.

The Methodist Magazine for February has three illustrated papers, "Tent Life in Palestine," by the editor; "Zurich and its memories," by Waldemar Raden, and "Light in dark places," by Helen Campbell, the last being an exceedingly interesting account of child rescue in the slums of New York. The contributed and selected articles of the number evince the fine taste and excellent judgment of the editor. Among the original poems are some fine verses entitled "To the Hills," by Duncan Campbell Scott.

The Music Roll—W. F. Shaw, Philadelphia. There are four books in this set of piano pieces. The music is simple, well-selected and classic, and for these reasons can be wisely bought for beginners. The "Hunting Song," by Gurlitt, is a specimen piece. W. F. Shaw has also published a volume of songs that are sung with such great success by the world-wide known London, Eng., concert-hall singer Albert Chevalier. They are mostly comic and will soon be known through Canada.

The frontispiece of the February *Century* is a portrait of Alma Tadema, and the opening paper is an account of the artist, his home, his family and his work, by Ellen Gosse, with numerous illustrations by various artists. Indeed this, called the Midwinter Number, is unusually rich in illustrations, many of them being both striking and mentorious and chlike, both in style and finish, those we have been accustomed to in this magazine. The literature of the number is excellent.

The Worthington Magazine for February is a bright, attractive and thoroughly readable number. The opening paper, "Peasant Life in Picardy," is pleasantly written and very artistically illustrated. Several short stories, a number of poems, two or three popular articles on scientific subjects, and the miscellaneous papers in the departments make up a number on which the publishers may be permitted to congratulate themselves.

Treasury of Religious Thought. (New York . E. B. Treat.) The February number of this aptly named magazine displays a very promising table of contents, and on opening up the pages the reader will find the promise amply fulfilled. To begin with, there are half a dozen sermions by eminent preachers, and these are followed by excellent editorials and contributions on a great variety of subjects of interest and importance.

The Music Review—C. F. Swurney, Chicago. The January number contains a fine article, "Religion and Music," by the esteemed authority, W. S. Pratt; this was a paper read at the World's Fair. C. B. Cady continues his interesting illustrated Grade of piano music.

The Family Circle.

A SUMMER'S WALK IN AYRSHIRE. (1885)

Full of a poet's life, each storied place Has its own tale ; the roofless kirk ; the Doon, Its brown waves with the yellow leaflets strewn ; And the old bridge, to which in frantic race,

Nannie and Tam O'Shanter rushed apace ; Ayr town's quaint streets ; the Castle of Dunoon And Clyde's salt waters in the warmth of June. Poor Memory's miscellany, still I trace.

An l here the cottage stands where he was born ; The grassy meadow and the leafy lane Through which his feet have wandered, when the

morn Waked in the moist air, steeped with dripping

dew : This little world was his, and shall remain

All Time's in song-because the song was true. EZRA H. STAFFORD, M.D.

MR. MARTINS OPPORTUNITY, AND HOW HE IMPROVED IT.

BY BELLE V. CRISHOLM.

"I have been thinking, mother," said Mr. Martin to his wife, "that I will be obliged to give up the paper. Things haven't gone well with us this year you know, and we shall have to begin retrenching somewhere right at the beginning of the year."

"You mean the daily paper," said his wife, a note of enquiry in her voice.

"No," answered her husband hesitatingly. "We could not do without the Times. We always want to hear the home news of course, and with our produce and marketing to dispose of every week, we must keep posted on the ever changing market. It was the Standard that I was thinking of stopping. We will miss it, of course, but necessity knows no law."

" Can't we manage in some way to keep this life-long friend, father ?" asked Mrs. Martin, with real concern in her voice. "I cannot recollect when it was not a regular visitorfirst in my father's house, and afterwards for nearly a score of years, in our own. If retrenchment is necessary, better let it begin some where else, where it will not be missed so much."

"I do not see where else the retrenchment would be less missed, Abby," answered Mr. Martin. "We must have sugar, coffee and tea, if we do raise our own bread and meat, and use all the economy possible; clothes will wear out and shoes must be replaced, as the children cannot go barefooted in weather like this."

"That is quite true; still I think, for all the church paper costs, we might make an effort to deny ourselves enough to continue it," urged Mrs. Martin. "A few cents here and there would soon amount to three dollars, all it costs; though I am sure we get ten times that amount out of it in solid reading matter."

"I am not complaining about the make-up of the paper, Abby. It is all well enough as far as I can see; though I do sometimes think that if religious papers were no: so plentifal there would be more time for Bible study."

"Instead of hindering Bible study, I find a great assistant in the paper," insisted the little wife ; "and I am quite sure the children will say the same. They are all fond of reading, and in putting such pure literature as s found in the Standard into their hands, we are cultivating their tagtes in the right direction. If we don't choose their reading matter for them, we may rest assured that they will select for themselves, and of a kind that we do not approve, very probable into the bargain.'

"Well, well, I suppose all that you say is true, wife," admitted the husband ; "still I cannot see my way clear to take on any expenses that can be set aside this year. Perhaps, after a while if things brighten up a bit, I may change my decision, but just at present we must try to get along without the paper. I cannot spare three dollars to pay for it, and you know it has always been a principle with me, not to get into debt, and, at my years, I do not intend to change it now."

Mrs. Martin knew from his voice that he did not mean to be persuaded to change his opinion, even if there were no principle at stake,

so she wisely concluded to bide her time, though, plucky little woman that she was, she had no intention of giving up the church paper.

"Where is the paper?" asked Fred, the eldest son, the first Sabbath morning after the Standard had been stopped. Mrs. Martin heard the question, but read on in silence, leaving his father to explain as best he could. After searching through the wall-pocket in vain, the boy repeated the question, this time addressing his father, and adding that he wanted to study his Sabbath-school lesson.

"Haven't you a quarterly ?" asked his fathexevasively, without taking his eyes from his book.

"Yes, but the notes are so brief it doesn't throw much light on the subject," reasoned Fred. "At least the explanations in the paper are so much fuller that I am not satisfied until I study it over carefully."

"Well, you will have to get along without it to-day, Fred, for it did not come last week," returned his father, without explaining the reason why.

"Didn't come I" exclaimed Fred. "Why, I never knew it to miss before. It was as regular as the clock, but I suppose I will have to do without it, nevertheless," and with a look of disappointment he took up his Bibleand began to look up the home readings.

Half an hour later little Dot came in with a request from grandma, who was one of the dear "shut-ins," that if no one was using the paper she would like to have it for awhile to read the sermon.

"Tell grandma that it didn't come," said Fred, when no one answered. "And it is too bad, on grandma's account, particularly, for she cannot go to church, and she will miss the sermon sadly," he added, thinking of the patient invalid upstairs.

Mr. Martin winced and turned red, and. though he went on with his reading he felt very uncomfortable at having deprived his old mother of so much enjoyment.

Dot was disappointed, too, for grandma had promised to read her the children's page, and the stories were always so " beautiful."

"I was hurrying to get through with my work to read the new chapter in the serial,' pouted Lottie. "It was at its most interesting part, too, and here I will have to wait till to-morrow to find out whether Ben Holt gained the scholarship."

"You will be obliged to wait longer than to morrow," thought her mother, with a sigh of regret as she noticed the cloud that settled on Lottie's fair face. "I am so sorry on her account, for she is so susceptible to good influences as well as bad, and the beautiful life of the young girl in the story she was reading with such deep interest had already made an impression on her plastic nature," an impression which, as she went on reading, the mother hoped, would deepen until it became permanent.

" I have been hunting the last half hour for the paper," exclaimed Tom, after the family had returned from church. "I have to lead prayer meeting to-night, and I want to look over the Christian Life column. I wonder where it can be."

"That paper again I" ejaculated the father to himself. "I had no idea it was in such demand ;" but aloud he said, "There was no paper last week, or, at least, we did not get one," and then as if half ashamed of his evasion, he added, "The truth is, Tom, the times are so hard that I have been compelled to s... the paper."

"Stop the paper I" chorused half a dozen voices in astonishment. "Why, father, we cannot possibly do without it," argued Tom. "Every one of us had our own department, and our comparing of notes on what we have read, furnishes entertainment for a whole evening. I am sure I speak for all when I say we would rather do without all kinds of presents on Christmas than give up our paper."

"But the Christmas gifts must be sacrificed, too, this year," said the father. "You all know this has been an unfortunate year, and we will have to retrench in many places to make both ends meet to keep out of debt."

"I am certain I shall miss it, if only for its missionary intelligence," remarked Mary, thoughtfully. "Since Mrs. Owens appointed me leader of the children's circle, I have learnfor conducting the meetings. They are always so bright and fresh, and I have so few ideas of my own."

"That idea of sticking to the paper is a fairly good one," suggested Tom. "At any rate, you have plenty of company, and if the question of the paper or no paper were put to a vote, I am quite sure the affirmative would gain the day.

Just at this juncture the door opened and a little girl, the daughter of a poor neighbor, came in to inquire if her mother could have the paper while the family were attending evening service.

"We did not get the paper last week, but I will find something else for your mother to read while alone," said Mrs. Martin, as she went to the bookcase to and something suitable.

"I wish I had taken an inventory of the good qualities of that paper before I stopped it," thought Mr. Martin, as he watched the little girl go away with a book under her arm. "I actually don't believe it was ever so popular before. Everybody wants it just because it can't be had, and I must confess that I miss it more than I thought I should myself; I feel so lost without the weekly church news, and then I do not even know the topic for the Wednesday evening prayer-meeting. I have been so accustomed to reading the 'seed thoughts ' on the subject that I scarcely know how to get along without their help, and I am to make remarks the next night, too.'

That night at family prayers he read for the evening's lesson the sixth chapter of Galatians, and though he had often read it before, there was one verse that came to him like a new revelation. It was this, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"As we have therefore opportunity," were the words that emphasized themselves with peculiar force upon the mind. The incidents of that day had convinced him that he had a great opportunity of doing good to others outside of his own family, as well as at home, by simply renewing his subscription to the church paper. He had never fully understood its worth before, but his eyes being opened, he could not fail to see the influence for good which it had upon his growing family. Money was scarce, to be sure, but he now agreed with his wife that retrenchment must begin somewhere else. They could not afford to give up the religious paper any better, or half so well, as the country paper, upon which they depended for the home news as well as the report of the fluctuating market, which regulated the price of what they had to sell. He had discovered that it was necessary to keep abreast of the religious world as well as with current events, and wisely decided that before another Sabbath should return, the dear old paper should be reinstated in its rightful place,. no matter what it cost. "I will give up my tobacco, and by so doing, accomplish a double purpose," he said, wondering why he had not thought of retrenching in that way before. In the morning he threw the plug that was in his pocket into the open grate, and without mentioning his plan to his wife, the money for another year's subscription was forwarded for the paper, with the request that it be sent immediately, so as to reach its destination before the next Sabbath. He was not disappointed, although he had a trip to the postoffice after the Saturday night train came in, but the eagerness with which the paper was received on the following morning rewarded him fully for his trouble, and it will be a very dark day indeed when he discontinues his religious paper .- Christian Intelligencer.

The good man quietly discharges his duty, and shuns ostentation ; the vain man considera every deed lost that is not publicly displayed. The one is intent upon realities; the other, upon semblance. The one aims to be good; the other, to appear so. - Robert Hali,

More bounteous run rivers when the ice that locked their flow melts into their waters. And when fine natures relent, their kindness is swelled by the thaw. -Bulacer Lytton.

There is this important difference between love and friendship ; while the former delights in extremes and opposites, the latter demands equalities.-Mme. de Maintenon.

ed to depend greatly on its suggestions HASSAN AND THE THREE YOUNG MEN.

[Feb. 14th, 1894,

The wise old Hassan sat in his door, when three young men pressed eagerly by.

"Are you following after anyone, my sons?" he said. "I follow after Pleasure," said the oldest.

"And I after Riches," said the second. " Pleasure is only to be found with Riches."

"And you, my little one," he asked of the third.

" I follow after Duty," he modestly said.

And each went his way. The aged Hassan in his journey came upon the three men.

"My son," he said to the eldest, "Methinks thou wert the youth who was following after Pleasure. Didst thou overtake her?

"No father," answered the man. "Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son."

"How didst thou fare?" he asked of the second.

" Pleasure is not with Riches," he answered.

"And thou?" continued Hassan, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," said the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by .him who pursues. She herself goes hand in hand with Duty, and they who make Duty their companion have also the companionship of Pleasure."

, THE CLEARING HOUSE.

The clearing-house is an institution that has rendered valuable service during the recent financial crisis. It is an association of banks, by which they practically guarantee the solvency of one another. Originally the clearing house, which first came into existence in London, about a bundred years ago, was merely a place of meeting where the bankers' clerks assembled daily to exchange cheques and bills. Before its establishment, each bank had to sond a clerk to every office or other bank whose bills or cheques it had taken in payment, or on deposit. This involved not only a great waste of time, but considerable risk in carrying large sums of money from place to place. The idea of a centre of exchaoge gradually expanded into a regularly established agency to relieve the different clerks from the trouble of finding first one and then another with whom they had to negotiate. The next step was for those associated to agree to stand by one another in times of panic. There are clearing-houses for many corporations other than banks. Those of the railways have gigantic tasks and more complicated reckoning, for they must adjust tickets, bills of lading, passes and cut rates The system may be understood by comparing it to the sorting department at the post office.

TORCH-LIGHTS IN THE OCEAN.

There is a species of fish living in the depths of the ocean which sailors call the "midshipman" because it is as profosely decorated with little shining disks as a midshipman is adorned with buttons. Each of these luminous disks is a complete bull's-eye lantero on a small scale, having a lens for concentrating the rays and a reflector behind it. The fish can exstinguish these torches at will on the approach of an enemy, or he can brilliantly illuminate his immediate vicinity when searching for prey. The light comes from slim glands which, in deep water, are transformed into phosphorescent spots. In some species the slime keeps running continually down the side of the fish, making the whole animal brilliant. Professor Langley, of the Smithsonian Institution, says that the light is similar to that of fire-flies, which is the most economical and perfect of all known lights, giving the greatest illumination with the least waste and without perceptible heat. It would be of enormous value to mankind if the secret of this light which the fishes use for their torchlight processions under the ocean could be discovered .- Congregationalist.

Our Young Folks.

CANADA'S THANKSGIVING HYMN.

For the gilts the seasons yield, Gold that crowns the harvest field; For our homes at peace and free, Through the land from sea to sea: By no slave or tyrant trod, Canada gives thanks to God.

Of thine own we give thee, Lord ; Thine the gifts our fields afford, Wealth of wood and boundless plain, Harvests heaped with golden grain ; Room for all, and homes that see Church and school and market free. —C. P. Mulvany.

WHO IS MY NEIGHBOR.

"Now, Willie, do you know your Bible lesson?" "Not quite, mamma; I have been thinking about something."

"About what, Willie?" "Why, mamma, I want you to tell me who Jesus teaches us is our neighbor in this parable."

"Well, read it to me, Willie, and then we can talk about it."

So Willie read the parable of "a certain man who went down from Jerusalem to Jericho, and fell among thieves." And they wounded him and left him half dead. Afterwards several men saw him, and passed by without going near him. At last one man went to him, and bound his wound, and took him to an inn, and told the keeper to take care of the poor man, and he would pay for all. Then our Lord asked, "Which was neighbor to him that fell among the thieves?" and said, "Go thou and do likewise."

"Now," mamma, how can I do like that good man? I don't think there are many thieves about here to knock down and rob people, so how can I do likewise?"

"I will make it plain to you," said his mamma, "by telling you how some other children did likewise."

"One day two little brothers, Charlie and Fred Firth, were walking along the road, and overtook a woman carrying a large basket. the boys thought the woman looked very tired and pale, so they said, "We will help you carry your basket."

"Thank you," said the woman, "I am very tired and weak." "We'll nelp you," said Charlie and Fred, and they took hold of the basket one on each side, and trudged along merrily.

The poer woman said she hoped their mother would not be displeased with them. "O no," they said, " mother wants us to

be kind and useful in any way we can." "The woman had a lame son at home, and when she told him how the boys had

helped her, they were both happier all day." Willie's mother told him of another boy who wished to "do likewise."

His name was Charlie; he went to school after reading the parable and wanted to "do likewise," and he wondered how he could find such a neighbor, He knew it did not mean one who lived close by his home, but one he could be good and pleasant to, though not of his own family.

While Charlie entered the school-room he saw a new scholar. There sat Silas Brown in a lonely corner all by himself, without a book or slate, or anything to do but look around and see the boys turn away from him. And why? Because he was a poor boy, who had to help bis father.

Charlie had often met Silas; he had played with him when nohody saw him, but now he felt that rich or poor made no difference with God, and be would try to "do likewise," and be a neighbor to Silas; and he would play with him, even if the boys did laugh. The poor fellow must have books too; he had not even a spelling book. The teacher would lend one to spell out of, but not to keep all the time, and his father was too poor to buy books or slate. It was hard for Silas to come to school among the rich boys, but he wanted to tearn, and his father was willing to spare him for a term.

Charlie asked his own father to buy books for Silas, but he said,

"No, Charlie, I have my own poor to help; I cannot take your case off your hands." "But I have not enough money, father." "You ought to help Silas some way, Char-

lie; study it out for yourself." Charlie thought about it, and concluded he would sit near him and lend him his books half the time, but his seat was between two boys that he liked. He asked the teacher to let Silas sit near them, but they did not want him. Charlie hesitated, for he did not like to give up his good seat.

Still he did not hesitate loug, but packed up his books and papers, and moved his seat near Silas.

How the boys did stare, and they wondered if Charlie was being punished. When they learned why Charlie went there, they laughed at him. Poor Charlie wanted to cry, but he kept on being kind to Silas.

Now Charlie had a beautiful pair of skates, which were the wonder of all the boys. It was some days before he could make up his mind to sell them. At last he went to Guy Sanford, who was glad to buy them. Poor Charlie said to himself, as Guy went off with the skates, "God make me less selfish, more like Him who gave Himself for others;" and then he went and bought a writing-book, slate and arithmetic for Silas, whose bright face and laughter and repeated "thank yous" were as good as gold, and thus Charlie did "do likewlse," and Silas was his neighbor.

"Thank you, mamma; I understand now how to do likewise—that any one we can do a kindness to is our neighbor.—*Children's* Tract.

BISMARCK S ADVICE TO BOYS.

Prince Bismarck received a non-political deputation at Friedrichsruhe---the masters and boys of the Hamburgh Wilhelm Gymnasium.

The ex-Chancellor gave the young fellows some good advice as to the manner in which they should utilize their time at the University, and then spoke of his love for music. He said: "I used to play formerly, but I was only a moderate hand at the piano, and was glad when I could throw it up, as it bored me to practice. Afterwards I was extremely sorry I did give it up, for music is a faithful companion in life. I missed it at many a party; and I recommend all of you who have any talent for music to cultivate it, and take a warning from me, so that you need not reproach yourselves with the mistake I have made."

No less useful were a few words against excessive thought for the morrow which oppresses a great many people.

" If you put your trust in God and your self," said the Prince, "you can surmount every obstacle. Do not yield to restless anxiety. One must not always be asking what may happen to one in life, but one must ad vance fearlessly and bravely." London Daily Netws.

A GIRL'S BEST STUDIES.

I feel convinced, and this feeling is based upon careful inquiry, writes Edward W. Bok, in the Ladies' Home Journal, that four priocipal branches of study, with one or two of the arts, are sufficient for the healthful absorption by any girl of average mental capacity. And if I were asked to outline these particular studies, they would consist-First, of a thorough English course, covering analysis, grammar, composition, and rhetoric ; second. history; third, literature, and fourth, mathematics. And add to these as accomplishments, the study of music first, and art second, and a girl has a sufficient course of study e her, with a due regard for her physical welfare. Where other branches of study are deemed best or necessary it is wiser to substitute rather than add.

The London Missionary Society had Exeter Hall packed with children, one day last year, for a wonderful missionary meeting. Is there any reason why we cannot do this sort of thing as well in Toronto or Montreal or Ottawa as they do it in London? Many in the older generation of our staunch workers caught their first inspiration of love for the heathen in some grand, children's mass-meeting, listening to the burning and ineflaceable words of a Mcflatt or a Duff or a Scudder. Shall we let those children's mass-meetings die out?

A SOCIETY'S NOBLE WORK.

HOW THE ANCIENT ORDER OF FORESTERS SAVED A BROTHES.

The Startling Experience of Mr. Isaac Briggs of London-A Sufferer for Four Years-His Lodge Came to the Rescue After Doctors Had Failed-He is Again Able to be Ouc. From the London Free Press.

The home of Mr. Isaac Briggs, at 501 Charlotte St., this city, is one of the most prettily situated and well kept of the many homes of the workingmen of London. The front is carefully boulevarded, and at the side and rear of the cottage home is a lattice work covered with vines, and there is also a garden. Within view are fields and woods, and in fact there was nothing needed upon the occasion of an autumn afternoon visit to make the lot of a sick man amid such surroundings as pleasaut as possible.

And so it was not to be wondered at that Mr. Briggs was found in a cheerful mood. But a conversation with the gentleman revealed the fact that there were very good reasons why any man under the same circumstances, and enjoying the same bright hope, e uld not but allow his face to beam forth with what he felt. The story as told will be found most interesting, and that it is absolutely correct there are many of the friends of Mr. Briggs will testify, should such testimony be needed. Mr. Briggs has been an invalid for four years and has been unwell and under medical treatment for eight years. It was m 1885 that he first felt the twinges, the aches and the pains that foretold trouble. Ho secured medical attendance, and learned that his liver was out of order, his kidneys were bad and that he suffered from dyspepsia. However, he worked along for nearly four years, when the terrible malady affected his system in a way painful to relate. It came durectly after an attack of "the grip. Mr. Briggs was yet in his "tiffies," and to all appearances was a well preserved and strong man. But almost without warning the joints in every part of his body were as solid and immovable as though they had been padlocked, and the strong man became as helpless as a babe. Many doctors were consulted and they all promised relief, and occasionally a slight relief did come. But it was only temporary, and the unfortunate man, in consequence of these relapses, was gradually loosening his hold upon hope. The days were long and weary that he spent upon his bed, with the dismal prospect ahead of being held a close prisoner, to be released only by death

The family, too, began to lose faith in medical skill. They had given a trial to some of the foremost practitioners of the city, but always with the same unhappy result Patent medicines of various descriptions were like wise tried, but in vain. Then about Christmas tide came news that had almost been expected. Mr. Briggs had not long to live, the doctors said. Gradually he grew weaker until early in the spring so seriously ill did he appear to be that the end was daily looked for.

Court Forest City, A.O.F., of which Mr. Briggs is a member, proved just at this juncture to be a friend indeed. During all his illness the brethren had looked carefully after his wants and had been very attentive. And no one regretted more than they the unhappy prospect. One night the court was discussing the case when it was suggested that Pink Pills should be tried. Stories had been told of what they had effected in other cases. Then why not in this? Finally the court agreed to present one dozen boxes of the pills to Mr. Briggs. The attending doctor told his patient that the pills were only good for cases of paralysis, but he consented to their being given a trial as a last hope. Accordingly Mr. Briggs began taking them. Very soon a change was noticed. He grew more cheerful and suffered much less. His whole system seemed to be awakened to new life, just as was the world outside, for it was the glad springtime of the year.

With renewed strength came renewed hope, and the nvalid began to look upon Pink Pills. as his deliverer. He used them faithfully, taking aix a day. In a month he was able to loave his bed, and he did so with a thankful heart. Only those who have been forced to

undergo long confinement between bed-clothes can realize the pleasure and joy there were in that first day spent in the neat little parlor. seated in a big arm chair beside the window where the sun sent in its warm, bright rays. Since then Mr. Briggs has been about daily. He uses crutches yet, but he grows stronger every day. Now he can use his hands, eating with a knife and fork, and the joints continue to grow looser and pliable, giving only a faint idea of the veritable knots into which those of the hands and feet were tied. There was a cessation of the pains, too, a most pleasing fact to the invalid-and the blood vessels that had become lost to view and dried up are now quite healthy looking.

Mr. Briggs has only used twenty boxes of the pills, at a cost of \$10. Certainly his bill for medical attendance shows a marked decrease.

Mr. E. W. Boyle, druggist, 652 Dundas street, who is also secretary of Court Forest City, was also interviewed with respect to the case, and his statements were all confirmatory of what Mr. Briggs had said. He said he had had a tremendous sale of the pills. No other similar medicine ever approached to the same demand.

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

Bear in mind Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont, or Sche nectady, N.Y., at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Let her who is full of beauty and admiration, sitting like the queen of flowers in majesty among the daughters of women, let her watch lest vanity enter her heart, beguiling her to rest proudly upon her own strength ; let her remember that she standeth upon slippery places, and he not high-minded, but fear. - Mrs. Signary.

NOW IS THE TIME.

The benefit to be derived from a good medicine in early spring is undoubted, but many people neglect taking any until the approach of warmer weather, when they wilt like a tender flower in a hot sun. Something must be done to purify the blood, overcome that tired feeling and give necessary strength. Vacation is carnestly longed for, but many weeks, perhaps months, must clapse before rest can be indulged in. To impart atrength, and to give a feeling of health and vigor throughout the system, there is nothing equal to Hood's Sarsaparilla. It seems perfectly adapted to overcome that prostration caused by change of season, climate or ife, and while it tones and surtains the system it purifies and renovates the blood.

Geography as a science was introduced into Europe by the Moors in 1240.

Statistics show that Russia produces and consumes a smaller quantity of beer than any other nation.

I was CURED of a bad	case of Grap by MIN-
ARD'S LINIMENT.	
Sydney, C.B.	C. I. LAOUR.

I was curred of loss of voice by MINARD'S LINIMENT.

Yarmouth. CHARLES PLUMMER. I was CURED of Sciatica Rheumatism by MINARD'S LINIMENT. Burin, NGd. LEWIS S. BUTLER.

THE CANADA PRESBYTERIAN.

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above every other blood-purifier, stands Doctor Pierce's Golden Medical Discovery. See the evi-dence of it. It's sold in every case, on trial. If it ever fails to benefit or

it ever fails to benefit or cure, you have your money back. In restoring your strength, when you're "run-down" and "used-up;" in cleansing your blood from every impur-ity, whether it's a simple erustion or the worst

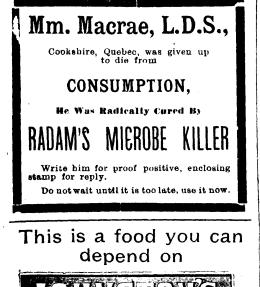
require it's a simple eru tion or the worst erofula; and in building up wholesome flesh, when you're thin and weak—there's nothing to equal the "Discovery." In every disease caused by a torpid liver or impure blood, it's the only guaranteed remedy. Mrs. ELIZABETH L BUSHWAW of Sidney

DIOOD, It's the only guaranteed remedy. Mrs. ELIZABETH J. BUSHWAW, of Sidney, Ohio, writes: "My little boy was so afflicted with liver trouble and other diseases that our family physician said he could not live. In fact, they all thought so. I gave him Dr. Pierce's Golden Medical Discovery and Pellets and they saved his life. We have used the 'Dis-covery' for throat and bronchial trouble, and found such perfect relief that we can recom-mend it very highly."



REV. HUGH MACMILLAN REV. HUGH MACMILLAN Elmschale, N.S.:- Your K. D. C. is certainly the *friend of hu-manity*. For the past thirty stomach and liver trouble. Tried every patent remedy I read of, but all the benefit de-rived was a temporary relief. I used your K. D. C. and receiv-ed great benefit. It should be-come universally known.

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For sale by Grocers and Druggists. Prepared by The Johnston Fluid Beef Co., Montreal.

DALE'S BAKERY, COR. QUEEN AND PORTLAND STS., TORONTO BEST QUALITY OF BREAD. Brown Bread, White Bread. Full weight, Moderate Price. DELIVERED DAILY. TRY IT.

Ministers and Churches.

The Presbyterial W. F. M. S., of Maitland Presbytery, meets at Wingham on March 20th. Rev. P. T. McLaren conducted the services in

the Presbyterian Church, Parkhill, on Sabbath, Feb. 4th.

Rev. Mr. Cameron, of Toronto, lately supplied the pulpit of St. Paul's Church, Parkhill, for two Sabbaths.

Rev. Robt. Aylward, B.A., of London, has been preaching for the last four Sabbaths in the Presbyterian Church, Wingham.

Rev. Mr. Rogers, of Owen Sound, is at present supplying the Presbyterian pulpit, Markdale, and is very much appreciated.

Rev. John Neil, B.A., pastor of Westminster church, Toronto, preached in the Presbyterian church, Brooklin, Feb. 11th.

The concert given at Craighurst on the 22nd ult. by the Presbyterians, in aid of the manse building fund, was a success financially and otherwise.

The ladies of Calvin church, Pembroke, held a social in the basement of the church on the evening of the 13th. The social was on a large scale.

The anniversary services in connection with the Verschoyle Presbyterian church were held on the 28th ult. Rev. Mr. Barclay, of Lyndoch, officiated.

Rev. Jas. Carmichal, M.A., pastor of the Presbyterian Church, Norwood, intends leaving in a few weeks for California to spend a few months for the benefit of his health.

At the annual meeting of the Brampton Presbyterian Church held on the 31st of Ianuary it was decided to extend a call to the Rev. W. C. Clarke, student of Presbyterian College, Montreal, when he is in a position to accept it.

The London Presbytery has resolved, that the members adhering to Newbury congregation be organized into a distinct congregation with the elders of that congregation and the moderator forming the session of the congregation.

Rev. John McGillivray, M.A., B.D.. of Mont-real, preached in Erskine church, Hamilton, on the 4th inst. At the social on Monday evening ad-dresses were given by Mr. McGillivray, Dr. Clark, Hon. R. Moreton and Rev. T. G. Thompson.

Rev. John McNeil, of Uptergrove, has received a unanimous call to the Presbyterian church at Elmvale. The congregation there have had no settled pastor for about three years. The *Chronicle* says the choice is a good one and the rev. gentleman and his family will be welcomed.

Mrs. Ballantyne, wife of Speaker Ballantyne and mother of Rev. Mr. Ballantyne, of South London, is ill in the Southern States, whi-ther she went in search of health. His Honor, it sunderstood, will shortly remove her to New Mexico, where the climate is moderate.

The Presbyterians of Day Mills intend giving an entertainment there on the 14th day of February. A grood programme is being prepared which will include short addresses by Rev. T. Henderson, H. Lee, J. L. Robertson, D. McLennan and J. B. Dobie. Thessalon Presbyterian choir will also be present.

The Presbytery of Maitland will meet pro re nata in the Presbyterian Church, Wingham, on Thursday, 15th February, at 1:30 p.m., to receive and deal with report of committee on reorganization of field, etc. and at 2:30 for the induction of Rev. David Perrie to the pastoral charge of the Wingham congregation.

The winter communion services of St. Andrew's Church of Scotland, Lancaster, were held on the 27th and 28th ult. The Rev. A. K. McLennan, B.D., of Dalhousie Mills, preached on the 27 h, and the pastor, Rev. C. E. Gordonsmith, F.S.Sc., conducted the Sabbath services. Four new members were received, others being hindered by sickness.

Rev. Dr. Gray, assisted by Mr. W. S. Frost, of Orillia, occupied the pulpit at Esson, on Sabbath, January 28th. After sermon the venerable divine declared the Willis and Esson charge vacant; he feelingly referred to the noticeable absence of many familiar faces from among the congregation, who have no doubt gone to their eternal rest since he last addressed the people at Esson.

There was a large attendance of the congregation of St. James' church, Guelph, at the first social entertainment given by the Young People's Association in the school room Monday evening, 29th ult. The object of the entertainment was to bring the members of the church closer together in a social way, and judging from the pleasant relations which existed, the aims of the society were fully realized.

been given by Mr. Wright on the earlier services of the day, a full church greeted the preacher. That after an interval of twenty years, old and young enthusiastically attended to meet their old pastor, is as creditable to the Lyn friends as it was gratifying to Mr. Burton.

At a meeting of St. John's Presbyterian church, Hamilton, on Monday night, 22nd ult., a genuine surprise was given by the resignation of their much-beloved pastor, Hon. Reynolds Moreton, who during his five years' residence in the city has, by his untiring zeal and devotion to the church, wo for himself and also for his church a host of friends and well-wishers. It was amidst manifest emotion indicating the deep feeling of the congregation, car-ried by a standing vote, "That leave of absence be accorded Mr. Moreton for a period of 12 months if necessary.

Rev. Hugh McLeod, D.D., died on the 23rd ult. Dr. McLeod has been the leading Protestant minister in Cape Breton for half a century. He was born in Sutherlandshire, Scotland, in 1803. He followed Dr Chalmers in the Free Church controversy and was sent out to British North America as deputy in 1845. By his eloquence and enthus-iasm he won over many congregations. After some months spent in the Provinces and New England, he returned to Scotland. In 1850 he again crossed the Atlantic, came to Cape Breton and was settled as pastor of the Mira congregation. He was a powerful and eloquent preacher and could move the people like few others.

At a regularly called meeting of the congregation of the church of Scotland, Cote St. George, duly held on the 15th ult., the Moderator of Session, Rev. C. E. Gordonsmith, F.S.Sc., presiding, a resolution was carried to unite henceforth with the Presbyterian Church in Canada, when the Moderator commended the church to the Rev. A. K. McLennan, of Dalhousie Mills, for instruction as to their procedure for admission into the Glengarry Presbytery. On the evening of the 15th ult. a large gath ering of the Dalhousie congregation assembled at the manse, giving a complete surprise to the Rev. A. K. McLennan and his estimable wife, filling their pantry with a sufficiency of edibles for a al-most unlimited period. The Rev. C. E. Gordonsmith gave good advice as to the treatment of each other of the two newly united sections on their rela-tionship and expressed the hope that the union consummated would be for the mutual interest of the churches and the glory of God in the advancement of His kingdom in the district. The Rev. A. K. Mc-Lennan, in a happy manner, thanked the people for their kindness and hoped the address given by the previous speaker would be put into practice, and none would regret the step that had been taken that that day.

OPENING OF THE NEW SUNDAY SCHOOL AND LECTURE HALL OF ST. ANDREW'S CHURCH.

OTTAWA.

St. Andrew's Church, Ottawa, has entered upon new privileges by the erection of a Sunday School and Lecture Hall, designed in accordance with modern ideas of the requirements of Sunday School and other church work. The new building, which adjoins the church and corresponds with it in architec ural details, contains a lecture hall with galleries on three sides; the gallery space both above and below being divided into separate class rooms, fourteen in number. The class rooms on the ground floor are separated from the main room by broad roller shutters, those on the gallery floor by curtains, and the partitions are so arranged that when the class rooms are opened up, every seat in the building commands a view of the platform. 'Besides the lecture hall, there are commodious church parlors, serving-room, kitchen, lavatories, etc., and over these, rooms provided for the caretaker. The building was plavned and erected under the supervision of Messrs. Gregg & Gregg, architects of Ottawa and Toronto, and is much admired for its combination of utility and beauty, while its acoustic properties delight the speaker and singer as well as their audi-The cost of the building is in the neighborence. hood of \$30,000. On Wednesday evening, the 24th ult., the hall was formally opened and dedicated to the service of God. The pastor, Rev. W. T. Herthe service of God. The pastor, Kev. W. 1. Her-ridge, B.D., preached an impressive sermon from the words, "Thy way is in the sanc uary." On the following Friday a concert, given under the auspices of the Ladies' Aid Society, by the Louis Glee Club of Boston, attracted an audience of 800 people, the Governor-General and Lady Aberdeen being present. On Sunday afternoon the Sunday School held a special service; the scholars being seated in the main room, parents and friends occupying the galleries. The singing was led by piano and orchestra, and during the service Mrs. Beddoe sang, "I hear thee speak of the better land." Instead of the usual class work, the lesson for the day was taught [Feb. 14th, 1894.

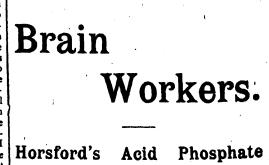
The ninth annual meeting of the Huron Pres-byterial Society-branch of the Woman's Foreign Missionary Society—was held in Willis Church, Clinton, on Tuesday, January the 16th. There was a good attendance, nearly every auxiliary and mission band being well represented. The Clinton ladies did everything that could be desired for the comfort of all present, and their kindness and hospitality were thoroughly appreciated. The meeting was very interesting and the reports most satisfactory, showing a growing interest in the work. During last year two additions were made to our society, one auxiliary and one mission band. The total amount contributed was \$1,392.92, being \$177.53 in advance of last year. In addition to this, over 1,100 lbs. of good, warm clothing, etc., valued at \$600, were provided for the children atlending school on the Mistawasis Reserve. Several interesting, instructive and practical papers bearing upon mission work, were contributed by members of the society, which will no doubt be productive of good results in the future. It was decided that the next annual meeting of this society be held in Hensall.-J. A. LYON, Secretary.

PRESBYTERY MEETINGS.

Presbytery of Maitland met at Wingham on Jan. 16.b. Rev. D. Millar, Moderator, On motion it was carried that the Presbytery emphatically ob-jects to any tampering with the Psalter on the part of the church. It was also carried that no selec-tions be made from the Psalter and incorporated in the new Hymn Book. The report of the com-mittee, so far as regards the Paraphrases and Hymns, was adopted. A call to the Rev. D. Perrie of Chesley, from Wingham congregation, was sustained. Stipend promised \$1,100 00 per annum, with free use of manse and one month's holidays each year. The following report of committee appointed to draft a deliverance on the relation of colleges to the church was adopted : I. That one method should be adopted in appointing professors for all the colleges of the church. II. The method to be that nominations be made by the College Boards, or Governors; that notice of the same be issued to all the Presbyteries of the chu ch for approval, and that the Presbyteries communicate their action on the matter to the next General Assembly for final decision. Conditional atrangement was made for the induction of Mr. Per ie. Rev. J. L. Murray was nominated Moderator of the next Synod of Hamilton and London.

Presbytery of Huron held a regular meeting at Clinton on the 16th of January. Mr. Hamilton was ap-pointed moderator for the ensuing six months. It was agreed to hold a conference on the state of religion at the next meeting, Mr. Acheson to intro-duce the subject. Dr. McDonald read the report of the Committee on Christian Endeavor. The report was received and a synopsis of it ordered to be printed. The annual report of the Presbyterial Woman's Foreign Mission Society was presented and received, showing gratifying progress. The Presbytery expressed its joy and gratitude at the success of the society. A motion was passed expressing sympathy with Mr. Shaw, of Egmondville, who is passing through severe afflictions. Mr. Mattin gave a report of correspondence with Dr. Cochane, re supplemented charges and the efforts of the Presbytery for a re-arrangement of the field with the view of reducing the aid received to the lowest possible limit. After deliberation, the Home Mis-sion Committee, with the addition of Messrs. Fletcher and J. S. Henderson, was inructed to prepare a deliverance to be presented at the next meeting of the Assembly's Home Mission Committee, and to submit said deliverance to Presbytery at next meeting for consideration.

London Presbylery met at St. Thomas on the 9th ult., Rev. A. Henderson, Moderator. Mr. I. A. McDonald was appointed to address the W. F. M. Society at their annual meeting. Mr. Cook



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Mr. Rabino, of the Imperial Bank of Persia, says in a letter from Teheran : "I in-olose various letters and reports from the American Presbyterian missionaries, for whose courage and devoted labors I, an Englishman and a Catholic, can find no words to express my admiration. Their hospital was positively the only organization for the help of this terribly visited city."

. . . .

The Presbytery of London met in the Presbyterian church, at Port Stanley, on the afternoon of the 31st ult., for the ordination and induction of Rev. J. H. Courtenay. Rev. R. McIntyre pre-sided. A large number of the members and triends of the congregation were present. Mr. Courtenay begins his ministry in Port Stanley with good prospects of success. The people are unanimous and nopeful, and the pastor is devoted and capable.

A pleasant gathering took place in the Presby-24th ult., when the Rev. M. N. Bethune, was pre-sented with a beautiful fur. coat and mitts and a was read by Mr. Mal. Montgomery in behalf of the congregation. Mr. Bethune made a suitable reply thanking the congregation for their pleasant words of encouragement and for the many evidences of their kindness.

On Sunday evening, Jan. 28, Rev. John Bur-ton occupied the Lyn Presbyterian Church. This was Mr. Burton's first charge, and, though the service was a special one and no notice, save what had | the meeting.

from the platform by the superintendent, Mr. james Gibson, and addresses were delivered by Professor Maconn, Mr. Chrysler and Rev. Mr. Herridge. It is hoped that the Sunday School and all the societies connected with the church will be enabled to go forward in their good work, stimulated by the accomplishment of long cherished hopes.

PRESBYTERIAL W.F.M.S. SOCIETY.

The ninth annual meeting of the Chatham Presbyterial W. F. M. S. was held in the First Presbytesian Church, Chatham, on Thursday, February 1st. The meeting was well attended, almost all auxiliaries being represented. The treasurer's report shows the receipts from auxiliaries to be\$805.52; from mission bands, \$118.60. Total receipts for the year, \$924.12, which is an advance of \$50.03 over last year. The secretary reports that four new auxiliaries and one mission band have been formed during the past year. Addresses were given by Miss Walker, of Regina, and Dr. Marion Oliver, of Indore, India. A large audience attended the evening meeting. The Rev. Mr. Davidson, of Bothweli, and the Rev. J. C. Tolmie, of Windsor, addressed

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gave in the report of the committee on what constitutes a family for statistical purposes as follows: I. Whereas, contributions are voted per family, it is necessary to have some uni-form basis of calculation. 2. Whereas, there is no such basis, the following be taken as a working basis for statistical purposes : (a) That when the husband and wife are members in full communthe husband and when are memory in tall commun-ion, they be considered, as at present, one family. (b) That when neither the husband nor wife are members, but both adherents, paying into the schemes, and otherwise taking or showing an inter-est in the schemes of the Presbyterian Church, they be considered one family. (c) That when only the husband or wife is a member, the family be consid-ered as one, but where individual members or adherents, other than the head of a household, contributing towards the support of the church, four of these constitute one family. The report was receivthese constitute one family. The report was received and adopted. Mr. Little laid on the table and read a petition from Ilderton, requesting to be organued into a separate congregation, in connection with English Settlement. The petition was signed by 36 members and 27 adherents. There was also a subscription list amounting to \$219. Mr Charl-ton, elder, supported the petition. It was agreed to receive the petition, and cite all interested congregations to the next meeting of Presbytery. The Home Mission half yearly report was given in, and the Convener authorized to apply for the grants specified for the augmented charges. Calls from Glencoe, London East, Port Stanley, Tempo and South Delaware, were duly read and sustained. The first two of these were accepted by telegram, and the third on the floor of the Presbytery The ministers called are Mi. Ross to Glencoe, and Mr. D. Robertson to London East, and Mr. Court-ney to Port Stanley. Mr. John Currie, as Conven-er of Committee on Remits, gave in the report on the Hymnal, which, after several recommendation-were considered, was agreed to The consideration of the remainder was laid over till next meeting of Preshytery. The Presbytery nominated Dr. G L. Mc-kay, of Formosa, as moderator of next General Assembly --GEORGE NEETHORLAND, Clerk

Presbytery of Barrie met at Barrie on Jan. 30th. Mr. Findlay was elected moderator for next six months. The report of the Committee appointed to visit some of the congregations with the view of their being re-arranged, recommend that Cooks town be united to Townline and Ivy, was adopted. The recommendation was also adopted, that further enquiry be made as to the expediency of uniting Everett with Black Bank and Airlie, so that they may have the services of an ordained minister. A call from Elmvale, and Knox Church, I los, to the Rev. J. McNeil, of Uptergrove and Longford, was sustained. The Rev. A. MacDonald tendered his resignation of the charge of West Nottawasaga, it. Andrew's and Duntroon. The resignation was laid over to next ordinary meeting, the sessions and congregations to be cited. A resolution rela uve to the death of the Rev. George Craw, on the 17th January, was adopted, a copy to be sent to the family of the deceased. The consideration of the remits of the General Assembly were resumed. That on the revision of the hymnal was considered in connection with a full report presented by Mr. McLeod. As amended and adopted, the report recommends that the entire Pasher be included in the new Book o Praise, and that the present ver-sion be retained even when new versions of some Psalms are given, until the church indicates her mind more clearly that the present version has be come obsolete. Selections from the Paraphrases be ing incorporated with the hymn book, and the unission of some of the hymns in the present book are approved of, also the publication of a separate book as the children's hymnal, and the insertion of some of the children's hymns into the church hymnal. With regard to the new hymns submit-ted by the Assembly's Committee, it is found that many of them are unsuitable for our congregations ; that the topics embraced are too limited, that too many are of difficult metres; that hymns in dia lect should be omitted. It is suggested for consid-eration of the Assembly's Committee, that there should be more hymns relating to the character and daties of Christians, and some for use in evangelistic service, and that indices of topics and texts be pre-



THE CANADA PRESBYTERIAN.

cannot prepare a thoroughly digested report to next General Assemby ; that as in other churches, time be taken for the purpose ; that in the interest of the work one or two years more be spent upon it. Dr. McDonald, of Scaforth, was nominated as mode rator of the next General Assembly --- ROBERT MOODIE, Clerk.

A meeting of the Kingston Presbytery opened A meeting of the Kingston Presbytery opened, in St. Andrew's Hall, January 23rd, at half-past three, the Moderator, Rev. J. Lyall George, of Belleville, presiding, Rev. John Burton, of Toronto, addressed the Presbytery and asked that his name be placed on the appendix to the Presbytery's roll, thereby recognizing his status as a minister of the Presbytetian Church. A number of years ago Mr. Burton, who was then in harge of the John Street Presbyterian Church, Belleville, received and accepted a call from the congregation of the Northern Congregational Church in Toronto, and his name was thereafter omitted from the list of Presbyterian ministers. He claimed that while pastor of the Northern Con gregational Church, he had formed no ecclesiastical connection with that body, but had remained a Presbyterian. He had since given up his pastor-ate of the Congregational Church and desired to be recognized by the Presbytery as a Presbyterian minister so that he could accept any call that might be given him. Principal Grant, of Queen's College, said that Mr. Burton's request was quite reasonable; that at a previous meeting of the Pres-bytery held at Madoc he (Mr. Burton) had written, stating his wish to be looked upon as a Presbyler-ian, as, when he took charge of the Congregational Church in Toronto, he did not change his religious views, and he had asked that his letter be filed Principal Grant moved that "The Presbytery having heard Mr. Burton's statement, receive it, and order it to be kept in recentis. At the same time they express their gratification that Mr. Burton is again in a position to renew his ministerial work in connection with the Presbytery, and seeing that his name was through inadvertence not placed on the appendix to the roll, instruct the clerk to place it there and report to the General Assembly. This motion was seconded by the clerk, Rev. W. T. Wilkins, and carried unanimously. The report of the committee on the relation of colleges to the church was then discussed, and in connection with that report that portion of the report of the trustees of Queen's University, bearing on the closer rela-tions of the Theological faculty to the church, was considered. Principal Grant, after making a few remarks concerning the methods heretofore adouted in making appointments to the chairs of theology, moved that "The Presbytery having considered the remit, containing the report of the committee on the relation of the colleges to the church, and that portion of the report of the trustees of Queen's University, that bears on the closer relations of the Theological faculty to the church, see no necessity for absolute uniformity in making appointments to Theological chairs, but would prefer that the bistory and traditions of each institution, and the desires of its founders and benefactors should be respected, and the historical continuity of each college thus be preserved. The Pre-bytery also records its appreciation of the conduct of the Trustees of Queen's University in proposing to secure by legislation such modification of the Royal charter of the University as shall give to the General Assembly the right of veto in the appoint

ment of Theological professors, the proposal being as shown in the report-not only in accordance with the spirit of the charter, but securing that no appointment shall be made of which the General Assembly does not approve. 'This motion was seconded by Rev. H. Gracey and carried, without a dissenting voice. The question of revising the hymnal was then taken up. Professor Dyde said that in view of the conclusion he had arrived at, he would move that "selections only from the

he would move that "selections only from the Psalms be included in the book of praise. Rev. M. McGiliwray seconded the motion. Kev.]. Mackie moved in amendment that the entire Psalter be retained. The amendment was second-ed by Rev. Mr. Gracey. The amendment proposed by Mr Mackie regarding the retention of the entire Psalter in the Book of Praise, was carried. It will therefore be recommended that the Psalter be kept entire, be placed at the broky and ntire, be placed at the beginning of the book, and be numbered in common figures like the Hymnal. The Presbytery then took up the revision of the Hymnal, with regard to the hymns and para-phrases. Each selection having a place in the Hymnal at present, was discussed with respect to whether it should be retained in the new book, or struck out. This part of the Presbyterv's business is still receiving attention, and when the whole Hymnal has been gone over, and each hymn and paraphrase discussed, a report will be made, specifying those which the Presbytery will recommend to be retained. The report of the Home Mission Committee was submitted by Rev. Mr. McLean, convener. It showed the condition of each field, and set forth in reports from the statements who had labored in those fields, and certain other in-formation concerning the work. The report was received and the committee thanked for the diligcace shown.

A YEAR OF GREAT AND UNPRECE-DENTED PROSPERITY.

The thirteenth Annual Meeting of the North American Life was held at the head office, 22 to 28 King St. West, Toronto, on Thursday, the 25th of January, awwhich there was a large and influential attendance. The report shows that 1893 was its most successful year. The insurance written was in excess of any previous year, while the terminations showed a decrease, an excellent feature, and the total amount of insurance in force reached' the large amount of \$13,220,192. A substantial increase was made in interest receipts, and the amount received from that source was more than sufficient to meet all death and endowment claims, also payments to

and the second s pated. The report further urges that the committee BIRTHS, MARRIAGES AND DEATHS. NOT EXCEEDING FOUR LINES 25 CENTS.

> DIED. At North Keppel, on 25th Jan, George Smith Roland, aged 21 years, youngest son of the late Rev. John Straith.

> annuitants during the year. A very largo addition was made to the reserve and surplus funds, being over 5d per cent. of the year's income. The addi tion made to the net surplus exceeds that of any former year, and aggregates the relatively large sum of \$297,062.26

Summary of the full linancial statement and balance sheet for the financial year ending December 30th, 1893 Cash Income 5 199 KLA (91. 5

Expenditure (including death claums,	\$ 402,014	U:
endowments, profits and all pay		
ments to policy-holders)	216,792	41
Assets	1,703,453	- 14
Reserve Fund	1,319,510	(%
Net Surplus for policy-holders	297,062	20
Audited and found correct.		

JAMES CARLYLE, M D Auditor WILLIAM MCCARE,

Managing Director

The report of the Consulting Actuary, Mr. W. 1. Standen, weil known as an emment authority, went very fully into the position of affairs of the Company and in tendering his congratulations to all those con nected with it for the excellent position it had at tained he stated it was gratifying to him to again cate to investment policies maturing to min to again cate to investment policies maturing in 1894, a to material access of the estimated results in the look footi material use by the Company's agents. He consid-ered it a matter of oncouragement that matures show ed such a marked preference for the Company's twenty year investment plan of insurance, as under twenty year investment plan of insurance, as under that form of insurance it was likely that more satis-factory results would be given to policy-holders than almost on any other plan of insurance. In conclu-sion, he stated that the evellent condition of the Company and its financial management is an aggury of future strength, based upon a business that ap-pears to be eminently satisfactory in every detail and requirement. The President, Mr. John L. Blaikie, inmoving the adoption of the report, made an admirable address. He referred to the extraor-dinary financial disturbances in many countries, and especially in the neighboring fleuiding and sould especially in the neighboring Republic, and said it was class for congratulation that our own infancial institutions remained in such splendid condition, and institutions remained in such splendid condition, and that so many of them were showing such marked progress, even during such a period of depression. In the case of the North American Life, he pointed ont that last year had been the most successful in the Company's history, and made a comparison with the standing five years ago and at the close of 1833. The progress during that short period of time had had been something remarkable, for instance the assets have increased by 151 per cent., the insurance in first by sixty were per cent, the tash more by seventy-five per cent, and the surplus in which the policy-holders are most interested, has made the wonderful increase of 481 per cent. In dawing at-tention to this great increase in surplus the presi tention to this great increase in surplus the presi dent pointed out that the aim was to make it a policy holders company, and from the results they had aldent pointed out that the aim was to make it a point holders company, and from the results they had al-ready paid poincy-holders, it was felt they had suc-ceeded in doing this, and moreover, from the poin-tion attained by the company, there was no reason why it could not do as well for its policy-holders, if the amount of outstanding interest was small, in not better, than any shere company. To illustrate this he p inted sut that the North American Life during the past year had put by to its reserve and surplus fifty-eight per cent, of its income, whereas in one year. The companies included in this com-parison were the leading American Companies doing business in this country. President Blaikie, in concluding his speech, im-pressident Blaikie, in concluding his speech, im-treased much his hearers the fact that notwithstand-

parson were the feating American Companies doing i business in this country. President Blaikie, in concluding his speech, im-pressed upon Lis hearers the fact that notwithstand-ing the large increase in business, it had all been accomplished at a reduction in the ratio of expense, which is in strong contrast to some of the large com-panies, whose expenses instead of showing any re-duction show a great increase, all of which is detri-mental to the policy-holders. Vice-President, Hon. G. W. Allan, in seconding the resolution, said he tally concurred in the able remarks of the president as to the great progress and success of the North Amer-ican Life. He said that he felt proud indeed that they had succeeded in building up such a successful institution as the North American Life. He refer-red in very kind terms to the late lamented Presi-dent, the Hon. Alex. MacKenzie, and told these present how, although the decased gentleman was of late in feeble health, he freely gave the Company the benefit of his great ability and excellent judgthe benefit of his great ability and excellent judgmen



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been somewhat intimately connected with the work-ing and knowing well the inside management of it, said it afforded him very much preasure in being present and bearing testimony to the great care and skill that has always been shown in the manage-

and skill that has always been shown in the manage-ment of the Company. Hon. S. C. Biggs, Q.C., seconded the motion, and m doing so said: "When things are well it is perhaps well to ro-main quiet. It is perhaps as good a testimony as I could give of my satisfaction, yet if any expression in words is needed I am glad to support the resolu-tion, for if anything can please a policy-holder it is to know that his investment is a good one, that everything pertaining to it is upon the soundest and most economical basis, and from the report which I have head to days, I am satisfied that the Company is conducted upon those sound business principles which enable a policy-holder to sleep caay, knowing that if he never wakes up the amount of his invurance will be paid to his tamily at any rate. Perhaps that ought to be enough to say about any investment, but I think that the energy with which



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Lord Bennett, only surviving son of the Earl of Tankerville, used to be a scoffer, but now travels with Dr. English, the British evangelist, and conducts the singing at the revival services. Lord Bennett, who has a fine baritone voice and the prospect of inheriting a large estate, is about to return to England after a six months' campaign of revivals in the West.

British and Foreign.

Lewis Presbytery have unanimously adopted an overture for the recall of the Declaratory Act.

Greenock U. P. Presbytery have agreed to adopt the House of Commons method of introducing new members.

Rev. Dr. John G. Paton was the preacher on a late Sabbath in Glasgow University Chapel. The Bute Hall was crowded.

The Rev. Dr. Grant, of Dundee, says that every minister has a liturgy of his own, and that they are all inferior to that of the Church of England.

By the will of the late ex-Provost Paul of Dumbarton, the High Street congregation there have been left \pounds_{500} to be invested for behoof of their poor.

Dundee Free Church Presbytery have expressed their thanks to the magistrates for having recommended the publicans to close on New Year's Day.

Manchester magistrates have refused a music and dancing license for the building, formerly the Scottish Church, of which Rev. James Mackie was minister.

Rev. James MacGeoch of the High Church, Kilmarnock, has been granted leave of absence by Irvine Presbytery till the end of April on account of his health.

Dr. J. S. Hill, who was consecrated last June to succeed Dr. Crowther in West Africa, is dead ; two native Bishops were consecrated at the same time as coadjutors.

At the Opium Commission's sitting in Lucknow, evidence was given by Rev. Mr. Scott, a Methodist missionary, who recommended restrictive, not prohibitory measures.

The prevailing laxity in the observance of family worship has been matter of complaint in Lanark Presbytery, and it is proposed to call the attention of congregations to the matter.

Prof. George Adam Smith, D.D., has consented to preach the annual sermon of the Baptist Union Home Mission, on Monday, April 23, at noop, in Bioomsbury Chapel, London.

The death is announced of Mr. E. B. Cullen, Under-Secretary to the Treasury, Queensland, who was the eldest son of the late Rev. G. Cullen of Balmaclellan, Kirkcudbright.

Rev. Dr. Walter Ross Taylor, of Glasgow, is about to visit Palestine and other countries of the East. In his absence the moderatorship of Kelvinside Session will be undertaken by Rev. Prof. Lindsay.

The report of the Italian Evangelisation Society, submitted to the annual meeting in Edinburgh, shows an income for 1893 of £361 and an expenditure of £8 less. An interest-ing address was given by Miss Stoddart.

Under the auspices of the Scottish Women's Bible Study Association Rev. Arthur Gordon, of St. Andrew's, Edinburgh, is delivering in his own church on Thursday afternoons a course of six lectures on the life of Abraham.

Every minister in Scotland is to be asked to give or raise a guinea towards the erection of a stained glass window in Dunblane Cathedral as a memorial of Bishop Leighton, the cost of which will be between £1,500 and 1,2,000.

Dundee Established Church Presbytery, after a lively discussion of the Assembly Committee's report on the conduct of public worship, have by 13 votes to 9 adopted a niotion by Rev. Dr. Young disapproving of the proposed changes.

Rev. R. D. Scott, senior U. P. minister of Reberton, died suddenly on toth ult., in the 73rd year of his age and 50th of his min-Scholarly and genial, he was held in high esteem. At one time he took a prominent part at the Synod.

Miss Banks, the American journalist who entered domestic service and then published her experience, is now showing up the members of the British aristocracy that launch American heiresses in society and get them presented at Court-for a consideration.

Mr. Quarrier has received for his Orphan Home a gift of £500 from an old woman living in a room-and-kitchen house on the south side of Glasgow. She says that the money was saved by pennies, and that she has sufficient to keep her for the rest of her days.

The Bellahouston trustees have given fio,oco to Glasgow University for a class-room and laboratory for the chair of civil engineering on the condition that a like sum he got from other sources. They also give 55,000 for a similar purpose in connection with the chair of botany.

Russell presiding ; and on Tuesday evening Rev. R. F. Horton, D.D., of Hampstead. lectured in the Synod Hall on behalf of Zenana, Bible and Medical Missions.

In the Old Men and Women's Home, Rottenrow, Glasgow, is a Mrs. Stewart, who danced once with George IV. in Holyrood Palace. She is in her 99th year, her father having been royal restaurateur in Edinburgh at the time of the visit of the "first gentleman in Europe."

Mr. D. S. Salmond, Glasgow, last week delivered bis lecture on "South African Mines and Missions," in connection with the Parish Guilds of Buckie and Elgin. On both occasions there were large audiences. The lime-light views and the songs by the lecturer, were much admired.

Rev. Alexander Webster, of St. David's, Edinburgh, speaking at a publicans' dinner in that city, said he had a good few publicans in his congregation, whom he did not see as often as he would like, and he had attended the dinner to do a little pastoral visitation under agreeable circumstances.

Rev. Dr. Marshall Lang, speaking at the dinuer in connection with the induction to St. Andrew's, Glasgow, informed Mr. Thomson, that he would find in the Western met-ropolis not gloom, but such a big and gene-rous life as left no room for the little ecclesiastical squabbles that flourished in Edinburgh.

At the dinner of the Edinburgh Burns Club, on the 25th ult., the toast of the immortal memory of the poet was proposed by the Rev. S. R. Crocket, of Penicuik Free Church, author of *The Stickit Minister*; while at the dinner of the Edinburgh Ninety Burns Club, the same toast was proposed by Rev. George Murray of Sauchie parish.

Rev. W. P. Patterson, of Crieff. believes the State will yet see it to be as much its duty to give a child one good meal a day as to teach it to read newspapers and novels. The great socialistic work of the future be expects to lie with the town and county councils, bodies who ought to have the drink traffic in their hands for the benefit of the community.

Friends in Dumbarton are raising a fund to erect a tablet over the grave in Bridge of Allan cemetery of the late Rev. Daniel Gunn, M.A., who for 13 years was minister of the North Church, Dumbarton, Mr. Gunn left his Dumbarton charge for Lewis, Sussex, where he ministered to the English Presby-terian Church for four years. He was held in high esteem by both congregations.

The new volume of the collected sermons of the late Mr. Spurgeon forms the thirty-ninth of the series, and brings the number of these published discourses up to 2,341. Neverthe-less Messrs. Passmore and Alahaster have, we understand, still in band a sufficient number, never yet published in any form, to enable them to issue one sermon weekly for some years to come-a striking evidence of the intellectual activity of the author.

Right Hon. the Lord Mayor of Belfast presided at a meeting of the Hanna Memorial Committee held lately. It was found that a sum of about \pounds_{250} is required to complete this undertaking, and it is hoped that the pres-ent effort will be the last public appeal that will have to be put forth on behalf of this very worthy object. The committee are determined to work with vigor, in the hope that complete success will crown their efforts.

The Rev. Alexander Connell, in his "Pastor's Notes," in the *Regent Square Sup-plement*, says. "No part of my work hither-to has given me more satisfaction than the Wednesday evening meeting. The studies in exposition are on a subject-the First Epistle of John-demanding sustained and earnest thought, and so far the attendance and interest shows no sign of flagging. There is a good muster of the choir at each service, and the help they give is more than they imagine."

Glasgow U. P. Presbytery, after hearing Rev Robert Smith, of Kinross, on behalf of the Synod's Sabbath Observance Committee, have adopted the Synod's recommendation to give prominence to the duty of Sabbath observance in the teaching of the pulpit, the bible class and the Sabbath school. In the course of the discussion considerable reference was made to the prevalence of concerts on the Sabbath, Rev. Messrs. Brunton and Rennie pointing out the sad fact that the lead in this form of desecration had been taken by many congregations in the various churches.

High Churchmen will be flattered at Professor St. George Mivart's testimony to the service they are rendering to Romanism. He says, in the Nineteenth Century, that while the English people are sadly inaccessible to the Catholic clergy, on account of old habits and traditional prejudices, the Ritualistic clergy can easily obtain a hearing, and suc-ceed to scattering the good seed far and wide. "Ritualists are rapidly making the word "Protestant' stuck in the postrils of their con-Bishop Tucker of Eastern Equatorial Africa iccurred in the Free Assembly Hall, Edin-burgh, on Monday evening, Lord Provost



Speaks through the Boothbay (Mc.) Register. of the boneficial results he has received from a regular use of Avor's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are in need of a laxative to try Ayer's Pills. They will do good." For all discases of the Stomach, Liver, and Bowels, take

AYER'S PILLS Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Every Dose Effective

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detestable form of belief. Thus, not only are our ancient churches being renovated and decorated in the Roman spirit, and so prepared for us, but congregations to fill them are also being gathered together."

A SKELETON IN THE CLOSET.

How often do we hear of this in domestic hfe at this day. But what is more appalling than the living body made repulsive with skin and scalp diseases, salt rheum, tetter. oczoma, and scrofulous sores and swellings. Dr. Pierce's Golden Medical Discovery is the positive cure for all of these discases. If taken in time, it also cures Lung-scrofuls, commonly known as Pulmonary Consumption. By druggists.

Keyser, N.C. DR. R. V. PIERCE : Dear Sir-When about three years old I was taken with mumps, also had fever, finally I had that dreaded disease Scrofula. The most eminent physicians in this section treated me to no avail. I had runningscrofulous sores on leftside of neck and face. I was small and weakly when eight or mine years ild, and in fact was nearly a skeleton Six bottles of Dr. Pierce's Golden Medical Discovery wrought marvelous changes. Although the sores were healed in eight months, I did not quit taking it until I was sure it had been entirely rooted from my system. The only signs left of the dreadful disease are the scars which ever remind meet how near death's door I was until rescued by the "Discovery." I am now eighteen years old and weigh 148

pounds : and have not been sick in five years. Yours respectfully, HARVEY M. HOLLEMAN,

Agt. for Seaboard Air Line.

Dr. Fairfax Irwin, United States Marine Hospital Service, has gone to St. Petersburg to investigate Russian cholera.

PECULIAR TO ITSELF.

So eminently successful has Hood's Sarsaparilla been that many leading citizens from all over the United States furnish testimonials of cures which seem almost miraculous. Rood's Sarsaparilla is not an accident, but the ripe fruit of industry and study. It possesses

merit " peculiar to itself." Hood's Pills cure Nauseau, Sick Head ache, Indigestion, Biliousness. Sold by all druggists.

A concession has been secured by an Amor ucan for the construction of an electric railway between Tokio and Yokhoama, a distance of about thirty miles. Two American engineers are said to be now on their way to Japan in connection with the matter.

Belmont, Manitoba, June 21st, '93. The Charles A. Vogeler Co., Toronto, Ont.

Gentlemon . I may say in regard to St. Jacobs Oil that I have known it to be in several instances most officacious, it having, we firmly believe, pre vonted a sister from developing spinal com plaint, we therefore never fail to speak most highly of it.

I remain, Contlemen, Yours sincerely

Marion Vincent

John Kay, Son & Co.,

Feb. 14th, 1894.]

Toronto, Canada.

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Especially where there's a large travel, call for a floor covering that'll give good wear. Banks, Public Offices, Hotels

and Restaurants

have found that Staines' Linoleum will give the wear of a deal floor, and is more handsome.

See Bank of Commerce, Toronto,

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The main floors covered with Staines'. Linoleum.

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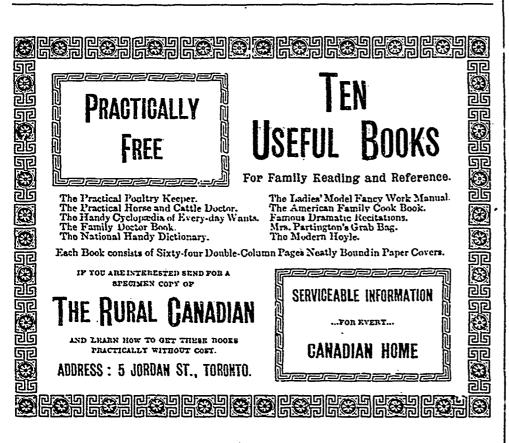
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REV. ALEX. GILRAY, College Street Presbyterian Church, writes: Dear Sirs,-

Dear Sirs,— It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto, bellowing as I do, that the more widely your Acetic Acid remody is made known, the greater will be the gratitude accorded to you for the relief "oxperienced by many sufferors in Canada. We have used your Acid for over eighteen years, and are now propared to state that it is worthy of a place in overy family. We have found it throughly safe and effective and have commended it to many,—for which we have been thanked. We wish you success in your new quarters, are we foel sure your success will bring relief here as it has already done to large numbers in the old land and other countries. Much will depend on the patient and persovering use of the Acid as set forth in your little book.

Toronto, 28th Nov., 1833. For pamphlot and all information apply to

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An infallible remoty for Red Logs, Bad Breasta, Old Wounds, Horss and Ulcars. It is famous for Gout and Rheumatism. For Disorders of the Obert it has no equal.

FOR 50RE THROATS, BRONOHITIS, COUGHS, COLDS, Giandular Swellings and all Skin Diseases it has no rival 3 and for contracted and shif joints it acts cike a charm. Manufactured only at

THOS. HOLLOWAY'S Establishment, 78 New Oxford St. London Ladield by all Medicias Venders throughout the World.

N.B. -Advise statis, at the abave address, daily, between the hears of 11 and 4, or by letter,

MISCELLANEOUS.

A microbe never lacks company. One of them can become the progenitor of about 280,-000,000 000 of his kind in 48 hours.

The appointment of Miss Louise Imogene Guiney, the literary woman and poet, as postmaster of Auburndale, Mass., came almost as a birthday gift to her, for it came within a few days of an anniversary.—New York: Tribune.

Halsey C. Ives, who was director of the Art Department at the World's Fair, will return to St. Louis soon to resume work upon his plans for the establishment of a school of design in connection with the Art Museum of Washington University.

Earthenware sleepers, the invention of Matsui Tokutaro, a Japanese, were recently experimented on at Shimbashi Station, Japan. Fairly good results were obtained. It is claimed that the increased cost of earthenware sleepers is amply compensated by their freedom from decay.

In connection with the Punjab Exhibition, which is about to be opened at Lahore, India, there will be held an exhibition of sanitary appliances, which includes lighting, conveyances, water-supply, conservancy, filters, house-cooling appliances, furniture, houses, roads and drains, arboriculture and food.

A woman inventor has constructed a table which waits upon itself. The table is round and the stationary space for plates, etc., is about ten inches wide. Within this circle is a revolving disc an inch or t * o higher than the stationary part. On this the food is placed, and a simple turn will bring the desired article within reach.

Rheumatism racks the system like a thumbscrew. It retreats before the power of Hood's Sarsaparilla, which purifies the blood.

Edward Dunbar, who wrote "There's a Light in the Window for Thee," died recently in jail at Coffeyville, Kan., a tramp.

Talmage says "Dreams are midnight dyspepsia" K. D. C. will cure midnight dyspepsia and dyspepsia or indigestion at any time or in any form. Try it, and troubled dreams will trouble you no longer.

The Victoria railway bridge over the St. Lewrence at Montreal, Canada, contains 3,000,-000 cubic feet of masonry work and 10 500 tons of iron.

Don't Wait for the Sick Room.

The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in Wasting Diseases and Consumption.

President Andrews, of Brown University, has declined the offer to become co-president of the University of Chicago.

FOR CHILDREN AND ADULTS.

DR. Low's WARN SYRTP cures worms of all kinds in children or adults. It contains no injurious ingredients. Price 25c.

The unexplored area of Canada is over 1,000,000 square miles.

Bhoumatism Cured in a Day.—South American Rhoumatic Cure, for Rhoumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. The first dose greatly benefits. 75 cts. Druggists, or 44 Church St., Toronto.

Petty vexations may at times be petty, but still they are vexations. The smallest and most inconsiderable annoyances are the most piercing. As small letters weary the eye most, so also the smallest affairs disturb us most. — Montaigne.

K D. C cleanses the stomach and sweetens the breath. Try it! Testimonials and guarantee sent to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

Negotiations are in hand between the German postal authorities and the Belgian telegraph department, with reference to the establishment of a telephone line between Cologne and Aix-la-Chapelle on the German side, and between Verviors and Brussels on the Belgian side.

An English Chemist writes. Brown's Bronchial Troches are most useful, and I never know 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.

If the reported results of recent researches in diphtheria by the Bacteriological Bureau of the New York Health Department are confirmed they are extremely important. The power to transmit the infection of diphtheria, it is found; lingers sometimes for as much as twelve days and occasionally three or four wooks in patients who have and o an apparently perfect recovery from this most deadly disoase. —New York Herald.

Minard's Linimont the best Hair Restorer.



Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

Confidential statement to us: "When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon dle, and all our neighbors thought that even if I did not die. I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I but my finger and it gathered and threw out preces of bone. If I huit myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sursaparilla. It has made me well and strong."— T. D. M., Noreatur, Kans.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Cures others, will cure you

In an oxymagnesium lamp for photographers' use, the oxygen enters the lamp from a cylinder and common gas at either normal or higher pressure is used. The battery is blown out in the shape of an organ-plan, but the pure oxygen in contact with its outer and inner surfaces. Above the flame is metal piping to convey the white smoke into the aluminium. Burning the magnesium in pure oxygen increases its actinic power 12 times.

AN EXCELLENT REMEDY.

GENTLEMEN, -We have used Hagyard's Pectoral Balsam in our house for over three years, and find it an excellent remedy for all forms of coughs and colds. In throat and lung troubles it affords instant relief.

JOHN BRODIE, Columbus, Ont.

Experiments in magnetizing and concentrating the low grade soft, red ores of some Southern districts are in process, and said to be so far promising of good results. The consulting chemist of the Tennessee Coal, Iron and Railroad Company, operating upon 3,000 pounds at a time of the crude ore which contained forty per cent. of iron and 29 of sulta, has been able to secure 57 per cent. of iron and reduce sulta, 10 per cent. -Ayc of Stecl.

CURED HIS BOILS IN A WEEK.

DEAB SINS, —I was covered with pimples and small boils, until one Sunday I was given $\frac{3}{2}$ of a bottle of Burdock Blood Bitters by tho use of which the sores were sent flying in about one week's time.

FRED CARTER, Haney, B.C. I can answer for the truth of the above.

T. C. CHRISTIAN, Haney, B.C.

According to the London Engineer, there are at present 47 oil tank steamers afloat, ranging in size from 666 to 4,134 tons gress, while no less than 17 more are at present being built at European yards. The Dover (England) Harbor Board has closed arrangements with an oil company for the erection on the docks of large oil reservoirs, which are to be constructed by next summer, when oil tank steamers will make Dover a depot for the South of England and run regularly between there and. Russian and American ports.

SPRING TIME COMING.

Before the advent of spring the system should be thoroughly cleansed and purified by the use of Burdock Blood Bitters, which purifies the blood and cures dyspepsia, constipation, headache, liver complaint, etc.

The deepest boring of which we have any knowledge up to the present time, says Recue Scientifique, is at Parvachowitz, in the district of Ribnik, in Western Silesia. The dopth attained is 6,568 feet, and the diameter of the hole is only 2.75 inches. The work has been temporarily stopped in order to lower especial thermometers, which have been made with great accuracy, into the hole for the purpose of obtaining the temperature at different depths. The boring will then be resumed, and it is hoped that the depth of 8,200 feet will be reached.

HIGHLY PRAISED.

GENTLEMEN. —I have used your 'Razyard's Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. I have recommonded it to many friends and they also speak highly of it.

THE CANADA PRESBYTERIAN.

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