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Soft Custard Pudding.—Line a pudding dish with lady fingers or slices of sponge cake; make a soft custard of one quart of milk; yolks of five eggs, and pour over all; beat the white to a froth (stiff), with one cup of fine sugar; spread over the top; set in an oven, and brown slightly; the custard should be flavored with vanilla.

Welsh Rarebit.—Cut thin slices of bread, remove the crust and toast quickly; butter it and cover with thin slices of new, rich cheese. Spread over it a little made mustard, and place on a plate in a hot oven till the cheese is melted. Cut it into square pieces and serve at once on a hot platter, as it quickly spoils when it becomes cold.

Ham Toast.—Chop very fine, small bits of boiled ham with not much fat; to one pint chopped ham add two well-beaten eggs, one half teacup of sweet cream or milk, a little pepper, one-eighth spoon of dry custard; heat this mixture thoroughly, when hot spread over slices of toasted bread, which have been dipped in hot water.

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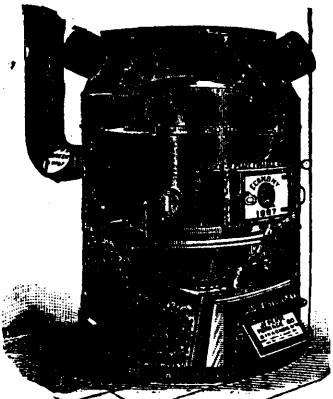
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THE CANADA PRESBYTERIAN.

VOL. 22

TORONTO, WEDNESDAY, DECEMBER 20th, 1893.

No. 51.

MY NEXT YEAR'S PAPER.

AS the end of the year approaches, preparations begin to be made in every home of intelligence for reading matter for the coming year. There is something far wrong in any home where no distinctively Christian or church paper is taken, and where it does not receive a good share of consideration in the year's supply of mental and spiritual food. Such a paper, pure and strong, and full of information on the most important subjects, exercises a daily and powerful influence, and is one of the most important factors in the education of a household or family. Let the newspapers taken in a family be known and speaking generally one can tell the character of that family. At this time, then, in all the homes where the CANADA PRESBYTERIAN is a regular visitor, we would bespeak for it friendly consideration in arranging for the year's mental and spiritual provision. We do this in all good conscience, because we believe that it is worthy of a place in the families of our church and in every point of view is deserving of support. All who are attached to the Presbyterian Church in Canada, ought to feel a lively interest in the work and progress of his church, and aim to be an intelligent Presbyterian in this respect. It is impossible to be so without knowledge or the means of knowledge. In our columns may be found from week to week a record of what is going on over the length and breadth of the church. Our news of the church at home and of sister churches especially, in other lands, are gathered from all sources and are ample and varied. No man who reads them, no family in which they are read, can be dull or uninformed about what our church is doing at home or abroad. For this reason the CANADA PRESBYTERIAN ought to have a place in all the households of the church.

Not only in the matter of church news are our pages well supplied, but there is no question of importance or interest to the church's well-being or agitating it in any way, or likely to come up for consideration in Presbyteries, Synods or General Assembly, about which desirable or even necessary information may not first be found in the church paper. In its pages the views of many minds looking at subjects from all different aspects are obtained, and the fullest materials are provided for arriving at the best conclusions. It is of the first importance in this respect to take a church paper, and in this view we commend to our readers and to those with whom they may have influence the claims of the CANADA PRESBYTERIAN, which has in this respect served the church so faithfully for almost a quarter of a century.

In addition to church news and the discussion of subjects of interest affecting the church, there is supplied weekly, a large amount of good, healthful, stimulating and instructive reading on general subjects. No family or individual who, week after week reads the columns devoted to this department can help becoming well informed on many things, or being made thoughtful and having the desire for information awakened and to a good extent gratified. Is this not what parents should desire for their children, what they should study to be themselves?

In doing this work many minds co-operate. Selections are made from the thoughts of the most able contributors to the religious and secular press in all English-speaking lands, and many at home willingly lend their aid to give value and interest to our paper. To all these the Editor would most gratefully return his thanks for their most valuable and highly valued assistance, and from them all he would bespeak their continued co-operation. Allow him here one word of explanation with respect to contributions sent. Some are of a nature such that, if they are to be of any value they must be used at once; so far as it is at all possible these will receive prompt attention, but even then, owing to a superabundance at times of such contributions, some will have to wait. In such cases we ask patience and consideration. Other contributions are of permanent value, and will be of use at all times. Valued and valuable as these may be in themselves, they for the time being, will often have to give way

for matter of only passing interest. Let not, however, the fact of delay in inserting such papers cause impatience or disappointment, for whenever an article is suitable or worthy it will in time be given to our readers.

One thing more. Let us call attention to the very moderate cost at which so rich and varied a supply of news and mental and spiritual food is supplied through the church paper. In no way that we know of can so large and manifold a supply of information and reading be procured for so small a price as through a daily or weekly newspaper. Take the fifty-two issues of the CANADA PRESBYTERIAN, let any reader look over its well-filled pages, and notice the great variety of their contents, observe the widely different quarters from which its matter has been collected, see the great number of names of men and women whose thoughts have lent interest, and profit, and pleasure to its pages, and we venture to say that, in no way could so large a return be got of intellectual food for the same amount of outlay as is obtained by taking a good religious newspaper. We have confidence in asking our supporters from our record in the past, to continue their support, and to ask the support of new friends, and we have confidence in asking their support in the future, because our one aim and ambition are for their sakes, for our own, and above all for the sake of the Master, whom in this field of work we seek to serve, to make the CANADA PRESBYTERIAN more and more worthy of the confidence, the affection and support of all who feel an interest in and love the Presbyterian church and the cause of Christ as represented and maintained by it at home and abroad.

Notes of the Week.

We notice that the name of Professor Watson, of Queen's University, Kingston, has been spoken of in connection with the vacant chair of Moral Philosophy in the University of Glasgow. Canada has given able representative men in various walks to different countries, especially Great Britain and the United States, and should Professor Watson go to Scotland he would add another honoured name to the list. We can ill spare such men from the country because of its newness, or from our colleges, because the formative stage comparatively, in which the country and our colleges still are, even the oldest of them, make it particularly important that we should have the best obtainable men in them. The old saw is true in this as in less important matters, "As the twig is bent the tree's inclined," therefore we need wise men to give the twig the right bent. Should the Queen's professor be taken, it will be a high compliment to that college and its able staff.

The system of University Extension Lectures is one which ought to be taken advantage of to the utmost in our cities and larger towns. In Ottawa, on a late evening, the inaugural lecture of a course in political science and English literature was given and was very largely attended, and the course throughout promises to be successful. The large lecture room of the Normal school does not more than comfortably accommodate the attendance in English literature, there being upwards of one hundred now on the roll, and the classes on political economy and electricity are rapidly increasing in numbers. How many who now fritter their time away in idleness, or desultory reading, or become an easy prey to forms of vice, might keep up by this means some kind of intellectual discipline, and reap a large amount of genuine pleasure and profit were such lectures and the courses of reading connected with them brought within their reach and attended. In all our larger towns there are now to be found at least some one or more graduates of universities who might interest themselves in such work and take a general charge over it, and lecturers at regular intervals could at no great expense be obtained from some one of our seats of learning to guide and stimulate those who might attend.

The accounts which reach us of the destitution and misery prevailing in Chicago are in ghastly contrast to the carnival of pleasure which reigned there during the whole of the past summer. Frightful scenes are witnessed, it is said, every day at the office of the county agent for the distribution of provisions and clothes to the poor. The present officer in charge says, "that he has never before seen the like." The applicants are for the most part foreigners and many of them filthy in the extreme. The crowd at the office was chiefly made up of men and women whom hunger had changed into beasts. These wore tatters and broken shoes and frayed shawls and hats with large holes in them and dirty faces. They were like wild beasts, and the only thing that saved them from tearing one another to pieces was the density of the crowd. Men and women were lifted from the floor and held upright. Numberless cases of extreme destitution have been already reported to the police, and the winter, which promises to be a severe one, has but begun. At least two thousand homeless men sleep in the police station houses every night.

The Haven and Prison Gate Mission is one of the most humane and deserving of the many forms in which the benevolence of this city seek an outlet. Its annual meeting was held the other evening and a very encouraging account given of its work. A new wing has been added to the present building which increases materially its means of usefulness. The methods followed in its work of pity and love towards the unfortunate are stated to be kindness to them and sympathy with them in their troubles, the influence of home life, regular and steady employment, and religious instruction and services. Ten classes come within its beneficent operations, which includes women from the gaol, reformatory, hospitals, and Police Court, women unprotected and unprovided for, servants out of situations who were formerly inmates, and the inmates of disreputable houses. The statistics of the matron, Miss Fitzsimmons, showed that the number of inmates during the year had been 506, of which number 444 were discharged, 4 died, and 58 remained at the end. Situations were secured for 115. The laundry and sewing-room accounts were satisfactory. The treasurer's report showed that the Haven had been run at the small cost of \$4,276.03.

"Mr. Howland is dead," were the words which might be heard passing from mouth to mouth as one walked along the streets on Tuesday afternoon of last week. And the words were spoken in a tone which could leave no doubt as to the sincere and mournful interest taken by the passers-by in the sad event. Probably there was no man in Toronto who was so well known by his appearance on its streets as the deceased, certainly none better. It is hard to take it in as a reality that he is really gone, and will be seen no more. His kind, genial, hearty manner made him accessible to all and a general favorite. They reminded those who knew him then of what he used to be as a boy. He entered very early into the practical, busy work of life, and being possessed of remarkable energy and spirit a very large amount of work fell to his share. The number of enterprises, business, municipal, philanthropic and Christian, with which he was prominently connected, and in which he took an active part, was very large, and all will miss him much. As a temperance worker, and a Christian philanthropist, probably no name in Canada was so well known over the whole Dominion and in the United States as that of him whose death we mourn. His memory will be long preserved in Toronto and in the hearts of his fellow-countrymen, and always as an inspiration to what is manliest and best in the service of his fellow-men, whether as citizens, or as needing a warm, strong hand to lead them away from vice, poverty and sin, and to lift them up and beckon them onward in the love and service of Christ.

Our Contributors.

HAS THE MACHINE BROKEN DOWN.

BY KNOXONIAN

One of the most useful papers at the recent meeting of the Presbyterian Council was that read by Dr. Munro Gibson on the weak and strong points of Presbyterian polity. The Doctor began by saying that as they were all friends he would lay out his strength on the weakness. Had he been addressing an audience of Episcopalians or Methodists no doubt he would have put the strong points of his church before them in the most attractive style imaginable. Dr. Gibson is a strong man, one of the strongest all-round ministers in London; he is an honest man and being both strong and honest he could afford to deal candidly with the weak points of the denomination to which he belongs. The old weakling yell, "He's runnin' down the church," or "he's praisin' the Piscopals," or "the Methodists," has no terrors for Dr. Gibson and should not have for anybody. The best friend of Presbyterianism is not the man who shows his love for his church by abusing other denominations, nor is he the man who refuses to see any weak points in his own church, nor yet the man who would rather see his own church suffer than adopt any good thing his neighbours may happen to have. The best friend of Presbyterianism is the man who can see the weak points in the polity of his church and suggest something to improve them. One man with a good suggestion for strengthening a weak point is worth several hundred who can do nothing better than talk about "the fathers."

Dr. Gibson, in common with most thoughtful, observant men, thinks that lack of proper supervision is one of the weakest points in the Presbyterian system. So impressed was he with the fact that he recommended the appointment of an official whose duty it would be to go around among the brethren, give them help and counsel, stimulate the congregations and tone up things generally. We are writing entirely from memory and have no means at this moment to verify our statements, but unless our memory is a long way behind its average, the foregoing is the substance of what the London Doctor said on the matter of supervision.

Of course, the Doctor did not say we should have a bishop. He is too much of a Scotchman and a U. P. to use that word, but he certainly did show that some kind of supervision is needed over and above that given by an average Presbytery. Is there a candid, intelligent Presbyterian in Ontario, not hopelessly wedded to old forms, or hopelessly prejudiced against any change, who does not feel the force of Dr. Gibson's position. Who has not seen violent ruptures of the pastoral tie that might have been prevented by timely counsel and help, who has not known ministers that might have been kept off the rocks by a few words from a wise, fatherly minister whose advice or admonition would be none the worse for having a background of official authority. Is there a congregation in the church that might not be improved by a few hints from the right kind of a man. Is there one that might not be toned up by a visit from a rousing preacher? The cool, though utterly groundless assumption, that the minister has nothing to learn and that congregations need no suggestions, is the tap-root of many a trouble.

What a scene there would be if anybody should propose in one of the higher church courts, the appointment of a supervising officer somewhat like a bishop. In the basement and lobbies there would be a general whisper that an office was being provided for somebody and the somebody would be named. There would be a deluge of indignant oratory about "interference with the constitutional rights of Presbyteries." The Presbyteries that regulate their meetings by the timetable of the local railway, that practically adjourns at train time, no matter what business remains to be done, that finish their business with a little group of two or three around the Moderator, that never visit a congregation

until its affairs have gone hopelessly wrong, these Presbyteries would, of course, lead off in the defence of their fundamental rights. Then there would be the usual speeches about "use and wont" and "ultra vires" and "incompetent" and all that sort of thing, and of course the proposal would be voted down.

There is always one feature in such cases that can never be explained. The men who need help most and whose congregations would be most benefitted by judicious supervision are usually the men who most violently oppose any change in the direction of improvement.

Supervision of the kind indicated by Dr. Gibson is of course out of the question in Canada, except in the large mission fields. The church would not have it, no matter how much good it might do.

What is the next best thing? Supervision of the right kind by the bishops we have. Why should not the Presbytery in a kindly, Christian way, say to each one of its members: "Brother, how are you getting on in this congregation of ours? How do they use you? Do they give you reasonable help? Are you reasonably comfortable? Is your work making reasonable progress? Any special difficulties or hindrances? Anything we can do to help you?" What pastor worthy of the name would object to a visitation of that kind.

Nor would any decent Presbyterian congregation object to a proper examination into its affairs by Presbyterial visitors in whom they had confidence. The fact is, that most of them would rather like it, and the less they liked it the more they would need it.

Would congregations insist on finding their own supply during vacancies if they and their Presbyteries were on better visiting terms. How did so many congregations, and some of the best ones too, learn to look upon the Presbytery somewhat in the light of a hostile body that they hear from only when there is something wrong or when money is needed. Good Presbyterians were never born with that sort of feeling. How does it come about that the business side of church work is almost the only one ever heard of in too many Presbyteries? Would not the business, the Lord's business, be better done if the spiritual side had more prominence.

Suggestions for changes in our system come from quarters that demand and must have attention. The suggestion of this corner is to put more industry and brains and conscience into the system we have.

NOTABLE CHRISTMAS DAYS.

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

When scanning the page of history one is surprised to find how large a number of notable events have transpired on Christmas day. Some of these have been quite in harmony with the day—a day which speaks of peace on earth, good-will to men; others again have been utterly at variance with it. We shall pass a number of both classes under review.

About the middle of the second century a sad Christmas day was witnessed by a number of Christians in the Catacombs of Rome. While they were there celebrating the festival of the Nativity, a command was given by that philosophic emperor, Marcus Aurelius, to slaughter them. The awful command was obeyed, and not a solitary Christian escaped.

On another Christmas day, about the close of the third century, a similar scene was witnessed in Nicomedia. On that occasion, Diocletian, the last of the Roman persecutors, was celebrating, as the heathen were wont to do, the December festivals. Hearing that a company of Christians of Nicomedia were assembled in a private house to worship God and to praise Him for the gift of His Son, the cruel emperor ordered his soldiers to surround the building, to set fire to it, and to take precautions to prevent the escape of any one. The dread decree was executed with too great fidelity, and that day added many names to a martyr-roll already too long.

Following on the course of Roman history we meet with a more peaceful scene when we reach the Christmas day of the year 360. On that day Liberius, Bishop of Rome, consecrated Marcella as a nun. It would seem as if

that were a time of great rejoicing, and that a great crowd had come to witness the ceremony, for as the Bishop addressed her he said, "Thou seest what great multitudes are come to the birth-festival of the Bridegroom."

Leaving the ecclesiastical history of Rome and turning to that of Ireland, we find a remarkable Christmas day referred to there. It was on that day, about the close of the fifth century, although the exact day cannot be ascertained, that Patrick, in the presence of a large company who had been brought into the church through his instrumentality, gave to the world his famous hymn, "Christ be with me."

What a glad Christmas that must have been at Rheims, in 496, when Clovis, king of the Franks, and 3,000 of his warriors were baptized in the grand old cathedral there! The motives of Clovis and his men in receiving the ordinance cannot be commended, but certainly nothing was left undone to make the scene a magnificent and impressive one. No wonder there was great rejoicing, for such a scene had never been witnessed there before and probably never will be again.

The twenty-fifth of December, in the year 800, is by far the best known Christmas of the middle ages. The people of modern Europe have seldom had the privilege of beholding such a scene as was presented on that memorable day. It was on that day that Charlemagne, the mighty conqueror, was crowned with great pomp and circumstance by Pope Leo, at Aix-la-Chapelle.

It is a very noteworthy fact that the first Norman king who reigned in England was crowned on a Christmas day. On the twenty-fifth of December, in the year 1066, William the Conqueror was crowned by Archbishop Ealdred in Westminster Abbey. The day was marked, however, not only by a coronation, but by a most egregious blunder. It seems that, though the English signified by shouts their assent to the ceremony which was then proceeding, their shouts were thought by the Normans to be those of derision. The outcome was that the Normans set fire to the buildings around the Abbey; the people rushed out to save their property; the ceremony was hastily concluded; the king was left almost alone at the place of coronation and general disorder prevailed. Thus the day which opened so brightly was soon shrouded in gloom and horror.

From a political stand-point the Christmas day of the year 1688 was the strangest that the English people ever witnessed. Two days previously, James II. had abdicated, and William III. had not yet reached England—indeed, had not yet been invited to come. Thus the English people were that day without a king. Of course, during the days of the Commonwealth they were in a similar case, but on this particular Christmas day there was no one who could be really looked upon as an administrator in the realm. May this peaceful anniversary come and go—yes, come and go times without number, before the English nation shall again pass through a similar experience!

Two very important events are connected with the Christmas of 1786, and it is also remarkable that they both relate to missions. It was on that day that William Carey, the great Baptist missionary, and Charles Grant, one of the founders of the Church Missionary Society, first formally set forth their views on the subject of Missions; and it was on that day also that Dr. Coke and his three companions landed at Antigua in the West Indies, for the purpose of prosecuting missionary operations there. Surely Dr. Coke and his friends must have regarded it as most significant that they, the messengers of the gospel of peace and good-will to men, should have reached the scene of their future labors on the day which commemorates the birth of the Prince of Peace!

A. MacLaren, D.D.: Every community of Christian people ought to radiate warmth and light which it has absorbed from its present God. Our love ought to answer His, and, being caught and kindled from that mighty fire, should throw back to its source some of the heat received, in fervors of reflected love, and should pour the rest beneficently on all around.

A WORD OF WARNING.

BY REV. J. A. MACDONALD, ST. THOMAS.

Your plain words about the Protestant Protective Association are hopeful and encouraging. The time has surely come for such a protest. Protestants who have read history with an open eye, who can measure modern movements, and who can distinguish between things that differ, are beginning to feel silence intolerable when it is taken to mean acquiescence. It is now more than a year since I learned of the organization and tactics of this association in western Ontario. At that time I warned my people that "the horns and hoof of a new popery had appeared over the doorstep of the Church of God." Further experience has only confirmed that judgment.

But I do not now write to expose the essential popery and inherent jesuitism of the P. P. A., or to protest against men whose loud-mouthed "Protestantism" far exceeds their practical Christianity being allowed to trade on the Protestant name. I would do a far more distasteful task. Taking a concrete example, I wish, if it is not already too late, to warn our ministers and people and such of the general public as may hear my warning, against one of the worst frauds, one of the most dangerous agents of political and social strife and moral corruption, that, whether as journalist or preacher, I have ever come in contact with. It is with extreme reluctance that I write a name so redolent of all moral rotteness as Margaret L. Shepherd. Were it not that she is taking advantage of the silence which such reluctance has secured, and were she not already notorious throughout the country, I would still be content with the warning given my own congregation in April last. But nothing can now give her notoriety, and she has so unsexed herself as to forfeit the protection which makes womanhood sacred.

It was in the early spring of the present year that she first visited St. Thomas, London, Woodstock and neighboring towns. So profitable did she find her enterprise that she worked it with enthusiasm and vigor. In each of these cities she reaped the benefit of a strong anti-Catholic feeling and made good use of the P. P. A. movement. At first she gave out that she had been a nun, and told suggestive stories of her bad birth and dissolute life. She found, as she finds everywhere, well-meaning but panicky Protestants who believed the stories, that would now be willingly forgotten, about priests' letters found in strange places, rifles and ammunition stored away in Catholic church cellars, and a general Protestant massacre arranged for the 27th of September last. These gave heed to her words and emptied their purses in response to her appeals. Some weak-minded men and women were fascinated, morally hypnotized, by her strong personality and smooth speech. Others followed her for filthy lucre's sake. Masculinity was given to her cause by those who found she could serve their turn and help them to municipal or parliamentary positions. And when it was whispered that her record is shady, another class, found in every city, gathered together like vultures to the carcass. These "lewd fellows of the baser sort" are always attracted by the brazen impudence of a woman who drives a coach-and-four through the seventh commandment and opens her meetings with prayer.

I have been tracing up this woman's course, and have followed her career in Ontario. Everywhere it is the same. Her work in America is of a piece with her work in Britain, so emphatically condemned by Mr. W. T. Stead, Mrs. Bellingham Booth, and other moral reformers. The evidence from New England, from Chicago, from Charlottetown, P.E.I., and from other points, substantiates the judgment formed of her work in Ontario. The testimony borne by some who know her life-history, and by others who were beguiled into her service and who speak from painful experience and intimate association, is simply appalling. It staggers belief. The details are horribly disgusting. I dare not publish some sentences from letters now before me, received recently from men and women whose names are a guarantee for truth and prudence. They are frightfully damning. It seems a startling

OBITUARY

THE DEATH OF THE REV. D. M. BEATTIE, B.D.

The Rev. D. M. Beattie, B.D., till recently minister of Blenheim and Oxford churches in the Presbytery of Paris, died at Greenwood, S. C., on the morning of the 22nd of November, after a painful illness of several months.

Mr. Beattie was born in Puslinch, near Guelph, Ont., February the 7th, 1850, and was in his forty-fourth year at the time of his death. He received his early education at the schools near home, and was always serious and studious. In his eighteenth year he made profession of faith in Christ, and became a member of Duff's Church, Puslinch, under the ministry of the Rev. K. McDonald. Soon after he felt it to be his duty to devote his life to the Gospel ministry, and he was taken under the care of Guelph Presbytery. He entered the Preparatory department of Knox College; and, on completing this course, went to the University of Toronto, where, after a very brilliant course, he graduated in 1876 with high honors. He then studied Theology in Knox College, completing the course in 1879, in a very creditable manner. At this time he was a very good scholar, and exceedingly well qualified for the work of the ministry. He still kept up his student habits, and in 1887 took the degree of B. D. in Knox College by examination.

In 1879 he was ordained to the Gospel ministry, and settled as pastor of Blenheim and Oxford in the Presbytery of Paris, among a people whose call was most hearty and unanimous. Here he remained for nearly fourteen years, and labored faithfully and successfully for the honor of Christ, and the good of his cause in that community. He found Presbyterianism in a somewhat scattered condition when he went there, but under the new arrangement of the field, and by God's blessing on his labors he soon had a strong, united body of active people banded together in work and worship. The membership grew steadily, and the liberality of the people was greatly increased. A fine new manse was built and various improvements were made on the church property, so that it is now complete in every respect. Each year of his ministry increased the regard in which he was held not only by his own people, but by the community generally. In 1881 he married Miss Catherine McLaren, of Guelph, and she in every way proved a very efficient help-meet. She with seven little children are left to mourn the departure of a devoted husband and indulgent father.

In the winter of 1892 a severe attack of grippe laid him aside from work for a time, and planted the seeds of the fatal disease which finally laid him low. After a time he was able to resume work, but again early in the summer of 1892 he had to cease preaching. He spent most of the summer seeking to recuperate, and sought the benefit of a warmer climate as winter came on. He went to Columbia, S. C., where his brother was a professor in the Theological Seminary. Here his health improved, so that in April he was able to preach. He went to Greenwood, S. C., and preached there three months. At the end of that time this church gave him a hearty call to become pastor. In July he returned to Canada, resigned his charge in Paris Presbytery, and prepared to remove south with his family to take up his work at Greenwood in a most inviting field. He reached there at the end of August, was warmly welcomed by the people who had called him. But it was not the Lord's will that he should long labor among them. He was able to preach only one Sabbath. The fatigue of the long, tiresome trip seemed to be too much for him, or the disease was but surely making inroads upon his system. He gradually grew weaker, and in spite of all that physicians and tender nursing could do he grew weaker, and was soon confined to bed entirely. The people were constant in their kindness and unremitting in their attentions, but soon it was evident that recovery could scarcely be hoped for.

Early in November his brother William, came on from Louisville, Ky., where he was attending the Theological Seminary, to be at his side, and on the 19th a telegram brought his older brother, Rev. F. R. Beattie, to

Greenwood. Gradually the strength ebbed away, and early in the morning of the 22nd Nov. the end came, and he entered into rest. His death was a marvellous triumph of faith, fortitude and patience. Never once did he murmur, and with wonderful self-possession he gave directions about the family and their return home. His dying testimony was clear and unquestioned. It is as follows: "My trust is not in what I am, nor in what I have done, but only in the mercy of God through Jesus Christ my Saviour." His last message to his friends at home in Canada was—"Grieve not." He specially gave thanks to the people at Greenwood, for all their kindness. The funeral services were conducted by Dr. Girardeau in the church at Greenwood, then the remains were taken to Guelph, where the funeral services were held in Knox church in the presence of a large company of friends, Revs. M. Beattie and Mr. Smith, of Guelph, and Rev. Mr. Thomson, of Ayr, for the Paris Presbytery, conducted the services, and thereafter the body was tenderly laid beneath the cloths to await the resurrection morning.

Thus at noontide the sun has gone down. A noble Christian character, and an efficient and faithful minister is no more in the flesh. In many respects the deceased was a remarkable man. He had high ability, yet was as unassuming and gentle as could be. He had an exceedingly high sense of what was right and honorable, and he commanded the unqualified respect of all who knew him. His preaching was clear, scriptural and spiritual, his pastoral work was faithful and affectionate, and as a member of Presbytery he was wise in counsel, and always ready to aid his brethren to the utmost of his ability. His life and ministry will be a fragrant memory for many years to come.

A WORKING AND A THRIVING CONGREGATION.

The Central Presbyterian Church, corner of Grosvenor and St. Vincent Streets, Toronto, is now one of the handsomest and most comfortable places of worship in the Queen City. At an expenditure last year of close on \$8,000, the interior of the church was greatly improved, a new organ was introduced, and the seating capacity of the choir increased. Rev. Dr. McTavish, the minister, who came from Lindsay five years ago to take charge of the congregation, has proved himself a faithful shepherd, and his people bear witness to his many good qualities, especially to his unwearying spiritual zeal, to his consistent life, and to his numerous acts of charity. It is not to be wondered at, therefore, that great activity exists amongst all the organizations formed to carry on the work of the Central Church. That the congregation is a liberal one can be fully proved by a glance at the published report of the church for 1892. In that year close on \$4,000 was disbursed for Missions, including some \$900 for a special missionary in Central India, and \$250 on account of a special missionary in the North-West. This congregation also supports a Mission Church on Elizabeth Street, at a cost of about \$750 annually. The congregation is generous, too, for on a collection being asked on Thanksgiving Day in aid of a charitable fund disbursed by the Ladies' Aid Society, those present responded by putting \$105 into the collection plates. The Sunday School building in connection with the church is commodious and the school-room is well equipped for carrying on the work. There is a large attendance at the general classes and there is a very efficient staff of conscientious, painstaking teachers to take charge of them; there are also senior and junior Bible classes presided over by as good teachers as can be found in Toronto. With all the appliances mentioned, and under the general supervision of a man of Dr. McTavish's widely known zeal and devotion to the work of the Master, the Central Church must necessarily prove a power for good in the neighborhood, of which it is the centre. Since Dr. McTavish took charge of this church the congregation has been steadily growing, and at the present time the number of members and adherents on the roll is 602. At the Communion on Sunday morning, December 3rd, Dr. McTavish read out the names of twenty-two persons who had just connected themselves with the congregation, either by certificate or on profession of their faith.

Christian Endeavor.

CHRISTMAS SERVICE. WHAT CAN WE GIVE TO CHRIST?

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

Dec. 24.—Matt. 2: 11; Psalm 40: 6-8.

At this season of the year we naturally turn our thoughts to the lowly manger in Bethlehem where Christ was born. It is well that we should do so, for we cannot too often have our attention turned to Christ and what He has done for us. The more we think about Him, the more intense and steadfast will be our love to Him, and if we truly love Him we shall naturally try to devise some way of giving expression to the feelings of our hearts. When the wise men found Jesus, they opened their treasures and presented Him with gold, frankincense and myrrh. What offerings can we bring?

First of all, we can give ourselves wholly to Him. The example of the Christians in Macedonia should be imitated by all. The apostle tells us that they first gave their own selves to the Lord (II Cor. 8: 5). That was both natural and proper. The first gift to be laid upon Christ's altar is ourselves. We should present to Him our bodies a living sacrifice, for such is our reasonable service. Nothing else will be accepted so long as this sacrifice is withheld. He gave His life for us; we should give ourselves to Him.

We can give Him also our heart's love, our praises, our adoration. When the Magi came to Christ, they fell down, they worshipped, they presented their offerings. These three acts are very significant. As Dr. Frank observes: "Three acts are here, falling down, worshipping and offering—the first, the worship of the body; the second, of the soul; the third, of our goods. With these three, our bodies, our souls, our goods, we are to worship Him. Without them all, worship is but a lame and maimed sacrifice, neither fit for wise men to give, nor Christ to receive."

We may give something to Him by helping our needy brethren. If we do not assist His needy children, He regards it as if it had not been done to Him; on the other hand, if we do anything to make their lives brighter and happier, He looks upon it as having been done to Himself (Matt. 25: 34-45). Even a cup of cold water given to a disciple in the name of a disciple, shall not lose its reward.

This is a season of joy and gladness; a time for the giving and receiving of presents; but while we eat the fat and drink the sweet ourselves, we should send portions to them for whom nothing is prepared (Neh. 8: 10). We have the poor with us always, and whenever we will we can show our love to Christ by doing them good. But it seems doubly incumbent upon us to assist them at this particular season. First, because the poor have special hardships in winter; and second, because we celebrate an event which speaks of peace, joy and happiness to all mankind. Someone has truly said, "Even selfishness might prompt benevolence at this season, for it will give zest to our own feasting to be conscious that others are sharing it through our gifts. Even if we must curtail our own feasting somewhat in order to give to others, we shall be thus repaid."

Mr. N. W. Hughes, Q.C., of Toronto, in a paper on "The Soudan Mission," read at Wycliffe College, Toronto, says: "As truly as Hannington gave his life to purchase the road to Uganda, and has won it, so truly has Graham Wilmot Brookes laid down his life that Christ may be preached through the length and breadth of the Soudan. And shall he not win it, too? And so, for the present, the story of the Soudan mission ends—apparently in disaster and defeat—two lonely graves all that remain. God has buried His workers, but shall not the work go on? An earnest appeal has been issued by the C. M. S. for volunteers for this post of honor in the great mission battlefield. Canadians joined in the expedition for the rescue of Gordon, and a Canadian was with Stanley in his last great journey across Africa. May we not hope that some Canadians may be moved by the story of the Soudan mission, may be kindled with admiration for the devotion and heroism of its gallant leaders, and responsive to the cry of the millions of Mohammedans sitting in darkness and in the shadow of death, and to the call of the Spirit, may be led to say, 'Lo! here I am; send me?'"

thing to have Miss Lillian M. Phelps, so well known and thoroughly respected by every intelligent temperance worker in Canada, write imploring me in the name of wronged womanhood to address a wider audience than my own congregation "and if possible save our women and girls from the awfulness of this woman's touch." It seems a startling thing to have Dr. A. J. Gordon, of Boston, the leading New England Baptist, tell me, as he did in August last, that she is the falsest and most unscrupulous woman and the most unblushing hypocrite he had ever met; and to have Mrs. Gordon write of how she and Dr. Gordon had sore experience with her in Boston, and that "she should not be allowed to take the pulpit or platform as an advocate of morality or a defender of the Protestant faith." But such things as these are trifles compared with evidence that could not be published in a paper sent into pure homes.

I know how this woman tries to turn the edge of incriminating evidence and to convert every condemnation into useful advertising matter. I know how she hoodwinks her audiences, posing now as a martyr and now as a penitent. I know how her admirers are overcome by her crocodile tears and give expression to their sympathy by presenting her with Bibles. I have read the much-vaunted certificates of character given by creatures of her own creation, a fragment of the "Loyal Women of American Liberty" and the "Protestant Protective Women of Canada." To be sure she is badly in need of such certificates. But certificates will not do. Testimonials and limp-covered Bibles will not hide her shame or arrest the contagion of her diseased life. Nor tears, nor prayers, "nor poppy, nor mandragora, nor all the drowsy syrups of the world" will change her lustful eye, or dull the public sense of loathing for one who has prostituted truth and honor and who "runs riotously in the error of Balaam for hire."

I write strong words, and I use them advisedly. If you knew what words I refrain from writing you would marvel at my mildness of expression. I would not write at all did I not know of this woman's movements in Ontario and her deep-laid schemes to make tools of people who are ignorant of her devices. I see her name connected with Toronto, Peterboro, Brantford, Galt, Thorold, and other places. How long will Protestants be her willing dupes? Surely ministers will beware. Surely Christian people will take warning. Surely those who are still clean will not suffer curiosity to tempt them within her lecherous influence. Surely the press will not wink at her fraud or be criminally silent. Surely political parties in Canada have not come to so desperate a pass as to join hands, even in the dark, with the devil of impurity. It is not a question of the truth or falseness of her charges against the Church of Rome. On lips like hers the Ten Commandments are immoral and the Sermon on the Mount corrupting. She and others of her ilk must be cast out if civil liberty and moral purity are to be maintained. The worst enemies of Protestantism to-day are not those who carry the crucifix, but those who, holding aloft the Bible they do not obey, and flying a flag they disgrace and defile, fire the worst passions and prejudices for the sake of personal gain or political power, and shout to an unreasoning mob, "To hell with the Pope." Unless these fire-eating agitators are silenced, civil and religious liberty in a Canadian democracy will be seriously imperilled. Is there any better way of silencing them than by decent people, being warned, refusing to give them audience, and so making their "Protestantism" a less profitable affair? That they may be warned I have ventured within range of the certain malediction of those whose craft is in danger.

When I arrived at the Fiji group my first duty was to bury the hands, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast.—James Calvert.

If we had to choose between sending consuls and missionaries to foreign countries, we would get a great deal more for our money out of the latter than the former.—David Dudley Field.

Pastor and People.

THE PUREST PEARL.

Beside the church door, a-weary and lone,
A blind woman sat on the cold door stone;
The wind was bitter, the snow fell fast,
And a mocking voice in the fitful blast,
Seemed ever to echo her moaning cry,
As she begged her alms of the passers-by;
"Have pity on me, have pity, I pray,
My back is bent and my hair is gray."

The bells were ringing the hour of prayer,
And many good people were gathering there,
But covered with furs and mantles warm,
They hurried past through the wintry storm.

Some were hoping their souls to save,
And some were thinking of death and the grave,

And, alas! they had no time to heed
The poor soul asking for charity's need;
And some were blooming with beauty's grace,
But closely muffled in veils of lace;
They saw not the sorrow, nor heard not the moan,

Of her who sat on the cold door stone.

At last came one of a noble name,
By the city counted the wealthiest dame,
And the pearls that over her neck were strung
She proudly there to the beggar flung.

Then followed a maiden young and fair,
Adorned with charms of golden hair;
But her dress was thin and scanty and worn,
Not even the beggar seemed more forlorn,
With a tearful look and a pitying sigh,
She whispered softly, "No jewels have I—
But I give you my prayers, good friend," said she,

"And surely I know God listens to me."

On the poor white hand, so shrunken and small,

The blind woman felt a tear drop fall,
Then kissed it and said to the weeping girl,
"It is you who have given the purest pearl."

RESPECTING ELDERS.

"Do the work of an evangelist; fulfil thy ministry."

The housing, clothing, and feeding of the poor are the least difficult of the elder's duties. But these well performed open the way for his spiritual work and will make that the easier. For the elder is the elect messenger of the Church to his allotted district, and is there "the glory of Christ," the daily familiar example, that his flock imitate even as he imitates Christ. He cherishes and guides them, taking upon himself for love's sake, so far as in him lies, the burden of their sins and sorrows, of their redemption and sanctification.

"Fine words," we say in our hearts, "in a prayer or a Sunday sermon they sound very pretty, these cloudy sanctities; but they are surely not to be pressed upon us literally as a regular, practical, every-day thing? These 'counsels of perfection' are not for us." Of course none of us are so shocking as to *speck* in this way, any more than we would deny that Christ rose from the dead or that He will one day judge us. But I cannot be convinced that many of us believe the one or the other. Well, I do mean every word of that paragraph to be descriptive of each elder. One may be very far from that ideal and yet be a true elder, but not so if he do not hunger and thirst for it, and strain after it.

I shall now mention very briefly a few ways in which he may, I think, fulfil this part of his ministry. But all that I would urge is really stated in effect in Paul's pastoral letters to Titus and Timothy, the thoughtful and earnest study of which I respectfully recommend to all our nominal elders. To begin with, what need there is for the elder's influence and work in the homes of his flock. The neglect of the moral and spiritual training of children, and the children's consequent waywardness, disregard of authority, and lack of reverence, are matters of general comment. It is admitted that the Sunday school cannot do the work of parents, and that it is rendered less useful by reason of their apathy. It is one of the most extraordinary and appalling facts in connection with the Christian faith that men, even of high character and attainments professing it, will allow their children to grow to maturity without having spoken to them about the one reality, "our own soul and God who made it." When a father attends to the finances, and provides housing and clothing he seems to think his duty creditably performed; the education of his children, intellectual and spiritual, he "gives out." So it comes that a child hears in

h and Sunday school about an immortality of joy and an immortality of woe, and is told that the choice of his destiny lies with himself, the present choosing being the one vital thing; and then he hears not a whisper of all this for six days (nor during the whole seven days, except in church). He notices with wonder that his parents do not seem at all affected by the impending fate, nor, indeed, conscious of any momentous issues in life. Gradually the Christ story becomes unreal, and the child's religious impressions are, like his parents', felt only in church, and religion is a cloudy affair apart from the realities of life. Even family worship is disregarded. One would think that whatever else was neglected, a Christian would regard daily family worship as an imperative necessity both for himself and for his children, and the absence of it wholly inexcusable. Have we less to teach than the ancient Israelites? How precious to them were their "beggarly elements!"—"These words which I command thee this day shall be upon thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes, and thou shalt write them upon the door-posts of thy house and upon thy gates." But we have changed all that. When our law deals with the matter it is prohibitive only—"Thou shalt not teach them in thy schools;" and as soon as we get from under the "shadow of the steeple we are shame-faced at the mention of religion, either, I suppose, because we have so little belief in it, or because we practise it so little. It has become in the highest degree improper for anyone except the minister to speak of religion unless at a meeting duly convened for that purpose.

Here then is the elder's first work: He should never cease his efforts until in every family of his district there is an altar set up, and daily, earnest reading and worship there. Every father can spare at least one-half hour every day for that purpose—if he cannot he will, doubtless, one day spare much else. For the illiterate, the diffident, or the dull, the elder should furnish, if necessary, proper forms of prayer, and himself occasionally, as an example, conduct the family meeting. The children should have their part in this by reading and reciting verses learned and repeating part of the prayer. It is the elder's business to maintain in all the homes the sincerity and power of these family meetings.

Then there is the Sabbath school and the Sabbath question generally to take hold of. Very little is made, I think, of the ten or twelve waking hours of Sabbath. Here is one-seventh of our life consecrated not to rest merely, but to the contemplation of heavenly things and to spiritual activity. Here is a time when we may quietly consider the issues of life, and realize, undisturbed by the pressure of this world's concerns, the great facts of our religion and teach them to our children. Certainly a part of every Sunday should be devoted by parents to the earnest teaching of their children, and the Sunday school lesson should be made as important as the week-day school lesson. It would be strange if an earnest elder could not work a reform here. We are not indifferent to our truest good when it is clearly and forcibly placed before us. It is a strange blindness and apathy that have to be removed, that is all. All we require are earnest leaders. Have we not all noticed the spirit of devotion one man of power can infuse into a multitude of commonplace people? I have confidence that out of every twenty families in a congregation there is at least one man capable of doing all I have pleaded for. Let him come forth to his work.

The elder would have a strong helper in the Sunday school teacher and the lady visitor of his district, and he should strive to establish the closest relations between the family, teacher, lady visitor, and himself. All four might form, as it were, a committee, to consider and decide all difficult questions with regard to troublesome children or good children, for that matter, but only, of course when the parents are disposed to seek such aid. I know of at least one case when the

practical help of the minister in the case of a troublesome boy was a great boon; and I cannot see why the elder, or minister should not be the person to turn to in such affairs. Of course it is not to be expected that the elder, merely by virtue of his office, will gain such a status. He must be a wise man, a "man of God," to use a good phrase. Then the elder should be a person given to hospitality. His home should be a pleasant place, the centre of helpfulness, where all his flock are sure of a welcome, and sure of sympathy and help. "The elder's house" would thus become benevolently conspicuous; and it would gradually gather about itself, and be sanctified by the associations and memories which endear and hallow to a faithful people the manse of a true minister, which endear and hallow to the people any home where the hearts of the dwellers know that "the wealth of a man is the number of things he loves and blesses, is loved and blessed by."

The elders would find it necessary to meet frequently in council to discuss ways and means, and for study and worship. An elders' district meeting held at different houses would be of great value; for at such small informal gatherings he would have opportunities to urge upon his flock their religious and moral duties, and, in a more friendly and personal way than can be done in church or general prayer-meeting, set forth what these duties are. We hear plenty of generalities: we know all the virtues and beatitudes by rote; but it is often very puzzling to the best men how to regard this and that act, this and that course of conduct in business or social life. Custom, or selfishness, and our dull moral sense hide from us the moral quality of many acts. Thus we have ordinarily good men defending and practising smuggling, bribery, under-payment of employees, the taking as much as possible in exchange for as little as possible, selling of adulterated goods, and innumerable trade deceits and injustices. It is precisely these specific matters that are left untouched. So these meetings, presided over by the "wisest man," who knows business life would be not only for worship, but for the interchange of ideas, and for instruction concerning the conduct of life in the family and in business. Had I time I should dwell upon the necessity for reform in business life even among church members; we are calling good evil and evil good. True honesty is hardly believed in by men who know the world. I was much laughed at the other day by some men because I spoke of trusting to a painter's honesty. "Where will you get an honest painter?" I was asked. I affirm that this looseness exists among church people in good repute as much as elsewhere, if we except a little group of faithful disciples. There is crying need for the elder's work and influence in connection with business ethics. Then, these meetings would be a means of getting the poor to church. A prominent minister of our town said the other day that one-third of our population, at a low estimate, attended no place of worship. Is it the churches or the people that are at fault? The best ways of conducting the family meetings could also be discussed; and it might be found a good plan to have the same lessons, etc., each day throughout the district. This would be a bond of union.

It would not much matter, I think, if the present weekly prayer-meeting, where we get the very, very dry crumbs from the Sunday table, dropped out altogether. If the people were organized in some such way as I have suggested, instead of the present prosy, heartless meeting of strangers, we would have a band of disciples, ardent and hopeful, met together as friends and comrades, for worship as now certainly, but also for the interchange of ideas and the consideration of ways and means of carrying on the common warfare against sin and suffering.

The intimate knowledge of the people and their wants that the elders would gain would be invaluable to the minister in the preparation of the weekly sermons, and in all his intercourse with his people.

I have only touched briefly on some of the many things that could be done, had we the spirit of Christ. With that spirit all things are possible. Do we not confess this over and over again? Is it all cant? I have given a few details not as matured plans, but

merely as suggestions, and to fill out the picture here and there. It is, of course, understood that the minister is throughout regarded as the chief elder, the promoter of all this activity, the colonel in the regiment, the first in the council chamber and the first in the field, the guide and inspirer of his men, and what the minister is to his elders, the elders are to their respective flocks. W. H. M.

GET OUT OF THE RUTS.

The world has its tools, and they are sharp. She has introduced zeal and method into all her industries, and the diversified occupations, utilizing the labor of strong and weak alike, have doubled and redoubled the amount produced over old systems. The man who courts success in business to-day must work in harmony with the spirit and demands of the times.

One rut, into which the church is ever dropping, is its failure to perceive this law of development, which is so characteristic of the human race. The eternal principles of right may and do continue the same through every period; but the means of applying the one true gospel must undergo constant changes, and should lead the times rather than be led by them. There is no question to-day about the gospel. How to apply that gospel, in order to convert and christianize the people, is the one burning question of the day. Low sensational methods are unnecessary, for Messrs. Moody and Mills have proved that fact by overflow meetings, pervaded by the spirit of prayer, and directed by skillful leadership, where thousands are being brought to Christ. Each pastor must select for himself the means to get the people before him. He can be assured, however, that non-church-goers will not attend without personal invitations and without some other stimulus than sleepy echoes. Among other ruts into which the church has fallen, are: First, a lack of gospel preaching in city churches, and second, a lack of proper organization of Christian forces in village and country. You may plead that these ruts are due to natural circumstances, yet what rut is not? They have been allowed to grow deeper and more troublesome every year, and will continue so until a united effort is made to get out of them and keep out. Wherever the evangelists have gone in the city, and at the same time using the present Christian organizations, a great ingathering of souls has been the result. Too many churches forget that success is only attained when the two factors, gospel and organization, go hand in hand. Get more gospel into city churches with their present organization, and we shall hear of great revivals. Get more organization into village and country churches, and more church funds will be saved for foreign fields, and more working Christians will be the result. The last great rut is the failure of individual church members to live a Christian life. They are selfish or inhospitable, or dishonest. Nothing so disgusts the average outsider as a mean church-goer, and they, unreasonably, of course, cry out against the whole body of believers. With good reason, however, do they take a mean professing Christian to task. This rut breaks down and destroys the effect of more gospel preaching than anything else. If every man, when he joined the church, would keep a vow, that he would not be outdone in kind deeds by a non-church-man, what revivals we should soon have, and in what streams would the "milk of human kindness" flow to sweeten and invigorate every life.—Worldly Wiseman, in Interior.

Spurgeon: When Christians have two aims they are like two rivers which flow near the city of Geneva—the Arve and the Rhone. The Rhone comes flowing along, a beautiful blue. The Arve comes down from the glacier a chalky, dirty, white. I stood some time ago at the place where these rivers join. It was not long before the Arve quenched the Rhone; all the beautiful blue had fled away and nothing but white was seen. "Evil communications corrupt good manners." If your life be made up of two streams, worldliness running in like the Arve, and you hope to have spirituality running like the blue Rhone, you will be mistaken.

Missionary World.

"ME DIE FOR MISSIONARY."

BY REV. DR. JOHN G. PATON.

When I went to Ambrym * three years ago (1890)—at that side of the island where there is no missionary—we saw the people on the shore all lying under arms. We hesitated to go near, and whenever we approached them, they would rush to the shore and draw up their canoes. For hours they continued doing this. At last two lads came off in canoes, with shaking and trembling limbs, and one called out—
"You missionary?"
"Yes, I am a missionary."
"You true missionary?"
"Yes."

"You no got revolver?"
I bared my body and showed that I had none.
"You no come steal boys or women?"
"No, we have come to tell you about God." Thereupon he shouted—
"Yes. Me savvy (know) you! You true missionary. You bring Missi Gordon who come here long, long ago."

I said "yes," and with one rush the two lads came in their canoes, and leaped into our boat, calling ashore—
"Missi! Missi! Missi!" and something else that we did not understand. The cry was taken up and echoed throughout the whole island—you heard it everywhere—
"Missionary! Missionary!"

The people laid aside their weapons and we soon landed—the natives rushing into the surf and taking the boat up on the beach. As soon as I got out I saw a painted, forbidding-looking savage making towards me. I kept my eye on him, for I did not know what he was after.

He seized me by the arm, exclaiming in burning, broken accents—
"Me die for missionary. Me want a missionary. Me no got a missionary. Me die for missionary."
Oh, how the iron entered into my soul, as I felt the grip of that poor savage, and heard his pleading cry—for, alas! we had no means of helping him.

I said, "We cannot give you a missionary."
"Do, do, do!" he said looking appealingly at the young men with us. I said they were for another island.
"No. You stop long o' me. Me die; me die; me want a missionary to teach me."
If God's dear people could have heard and seen him with their own ears and eyes then, how soon his desire would have been fulfilled!

At length we went to the boat; and he said—
"When you come with missionary?"
I said, "We cannot for a year."
"Oh," he pleaded, "not say twelve months. Me want missionary; me die for missionary. Not say year."
Three weary years have passed, and we have not one for them yet.
Such is the desire on many islands. Oh, to enter with the gospel and see its blessed effects!

FOREIGN MISSIONS.

A meeting of the Executive of the F. M. C. (W. D.) was held on Tuesday, Dec. 5th. Negotiations are still in progress and it is hoped that soon an appointment will be made to Alberni, for which the Indians themselves are anxiously waiting. The Girls' school at Alberni is full even beyond its proper capacity. The teachers are eagerly looking forward to the time when they will have a new building and be able to accommodate some other children who are asking admittance. The reader can easily imagine an old fashioned house with a hall in the centre, four bed-rooms in the upper half story with the roof forming the one side of the back rooms. These four small rooms accommodate the matron, Miss Johnston, the teacher and thirteen girls. The first

This beautiful and populous island forms one of the New Hebrides group. It was discovered by Bougainville in 1768, and it was sighted by Captain Cook in 1774. The land, which is very fertile, lies low near the shore; but it slopes rapidly towards the centre of the island, where there is a great volcano, 8,800 feet high.

story is divided by the hall, having a dining room on one side and a small parlor and bedroom on the other, the bed-room having been shared by Mr. McDonald and Mr. McKee, and now used by Mr. McKee alone. There is a kitchen in the rear of the main building. Our missionaries are not at all disposed to complain, but they feel that they could do more and better work if the accommodation was better, and that it is scarcely possible to make the present building satisfactory by additions. The Executive was gratified to hear that Mr. McDonald has so far recovered his health as to be at work in the neighborhood of the Adirondacks.

A letter was read from Mr. Jamieson, of Neemuch, Central India, in which he stated that the school in Mandsaur has 70 pupils, that the best people in the place send their boys, but that the masses of the people are very bitter in their hostility. In Neemuch the Tusseldar (collector) sent the police to force the children to leave the mission school and attend the Rajah's school. When that was stopped a paper was sent to the parents to sign, not knowing what they were signing, and afterwards that document was threateningly flourished in the faces of those who did not send their children to the Rajah's school. But the parents learn to distinguish which is best for their children and the mission school will receive sympathy.

A communication was read stating that Mr. Wilkie, of Indore, is in poor health. Dr. Keegan has recommended a trip to Canada. Mr. Wilkie claims that he is not an invalid and is able to do a fair day's work, but acknowledges that he is pulling against the stream, and that a rest of two weeks did not do much to help him. Should he come home he hopes not to be required to leave until March and thinks that three months in Canada would be quite enough to restore him to his usual health.

A letter from Mr. Goforth stated that Mrs. Goforth has decided not to come home next year, as has been announced. She got through the hot season better this year than any since she landed in Honan, and she feels that the work amongst women at that station (Chu Wang) cannot spare her after Dr. and Mrs. McClure leave for Canada. Miss McIntosh and Dr. Lucinda Graham are at Hsin Chen, the other station. A letter from Mr. Robert Kerr explained how it came about that the poll-tax was levied on Mr. Koa Kow, Dr. MacKay's Chinese student, and stated that the \$50 had been refunded through the special interest taken in the matter by Mr. Bowel, the custom officer. The \$50 has been duly received and acknowledged by Mr. MacKay.

A communication was received and read from Mr. Gauld, of Formosa, containing a copy of the address to Dr. MacKay by the foreign community upon the occasion of their presentation to him of a beautiful telescope upon the eve of his departure for this country.

Mr. Gauld stated that one of the converts had been persecuted and cast into prison because he refused to subscribe for some heathen rites, and Mr. Gauld dwells upon the skill and wisdom of the Rev. Giam Cheng Hoa in dealing with the authorities and protecting the convert. Mr. Gauld asks that the mission property be covered by insurance, and that an artesian well be bored so as to provide a suitable supply of water which is not now enjoyed, and to be a protection against fire.

The Executive was disappointed to hear from Rev. J. H. MacVicar that Mrs. MacVicar's health is not improving as rapidly as was anticipated.

R. P. MACKAY.

INDORE MISSIONARY COLLEGE FUND.

Reported already up to Dec. 7th	\$128.15
Received since, up to Dec. 14th, from Miss Annabella Graham, Seaforth	2.00
St. Paul's by, P. S. C. E., Ingersoll per Jessie F. Baxter	10.00
Two Friends, Seaforth	2.00
Mrs. P. S. Ross, Montreal	5.00
Mrs. P. D. Ross, Montreal	1.00
Mr. John Smellie, Hamilton	2.00
Mr. Wm. Masson, Whitby	1.00
Total	\$151.15

\$126.00 of the above has already been remitted to Rev. Dr. Reid for immediate transmission to India.

ANNA ROSS.

PULPIT PRESS AND PLATFORM.

Dr. Fairbairn: Love has created the world literatures; but while the loves of Penelope and Ulysses, of Dante and Beatrice are dead, the creative force of the love of Christ is as great to-day as in the hour of its birth.

Tom Mann: I do not condemn religion, but I would have it permeate trade unions, co-operative societies, friendly societies, municipal governments, and political associations, so as to wipe out hypocrisy, mummery, and all the forces of discord.

F. R. Havergal: When we come back from the battlefield, weary yet victorious, we may look for our King of Peace coming to meet us with bread and wine, and His own priestly blessing, that we may be strengthened and refreshed by Himself.

Ram's Horn: "Preach against sins that are not known this side of China, and the devil will help you to get a congregation; but turn your guns against any kind of devilry that your own people are mixed up in, and you will soon begin to smell brimstone."

Belfast Witness: Women preachers, so far as the pulpit and not the platform is concerned, are a tolerable rarity in England, but in America they flourish apace, and it is a notable fact that certain of the most distinguished and successful of them are Englishwomen.

Rev. R. J. Craig: The fatherhood of God is recognized in the Old Testament as well as the New. The religion of the parents is not concealed from the children, but it is not necessarily the same. Religion is not transmitted either by blood or by law, but the home and its religion should be ever sacred.

The Church at Home and Abroad: Intemperance seems to be fastening itself with an ever firmer and more determined grip upon us, millions of gallons more of whisky and beer are made every year, and the liquor dealers' Associations are grown to be herculean giants, resolute to uphold the man-murdering saloon.

United Presbyterian: Right is right, and no amount of sophistry can blot out the line between it and wrong; no argument can relieve from the obligation to it. Wrong is always wrong. Times and circumstances do not change it. No plea can sanction it. In the boy or the man it has the same evil nature, and is followed by destructive results.

Horton: The effectiveness of a man's ministry will be in proportion to the degree in which the word of God comes to him. Samuel Rutherford spent hours in the woods alone, pacing up and down in the exercise of prayer. People came from great distances ostensibly to hear Rutherford, but it was really to see Jesus. The effects of the man's ministry were decidedly independent of his eloquence.

Dr. Parker: The languid man who, after singing all the hymns in church, said to himself, "Well, how little is it I can do?" was the real infidel. Those who were passing through an illustrious respectability to a still more illustrious oblivion were not the "old fashioned sort" of witnesses for Christ; nor was abstaining from sugar for a week, or from dusting things on a Friday or Saturday self-denial.

Ottawa Free Press: By electing Rev. Father Dawson as their chaplain and inviting him to deliver the anniversary sermon to them, the members of St. Andrew's Society of Ottawa, who are nearly all Presbyterians, have shown a spirit of liberality which does them great credit, and have administered a rebuke to some other national societies which have decided to exclude from membership therein all but persons of one religious denomination. But Scotchmen, though naturally strong and earnest in their convictions upon religious questions, seldom show intolerance towards those who differ in opinion from them.

Teacher and Scholar.

Dec. 31st. 1893. REVIEW.

GOLDEN TEXT.—The grace of our Lord Jesus Christ be with you all, Amen. Rev. xxii, 21.

I. The power of the gospel, Rom. i, 8-17. G. T. Rom. i, 16. Paul's deep interest in Roman believers seen in thanks for their widely noted faith—in anxiety to visit them—and to impart gift of Spirit. (2) This interest traceable to his service of God in the gospel—wished to have fruit among them—has sense of obligation to all men to declare the gospel—has sense of obligation to God.

II. Redemption in Christ, Rom. iii, 19-26. G. T. Rom. iii, 24. (1) Inability of law to justify—declares all sinners—shews none obey perfectly—silences all under consciousness of guilt. (2) God's justifying righteousness—its characteristics, apart from obedience, by faith; its operation, source; channel—its ground, Christ's propitiatory sacrifice—its purpose, to shew God's judicial righteousness; to reconcile justice and pardon of unjust.

III. Justification by faith, Rom. v, 1-11. G. T. Rom. 5, 8. (1) Immediate results of justification—inward peace—access into grace of being justified—joy in hope of future glory—joy in affliction working like hope. (2) Sure character of these results—based on consciousness of God's love to us, wrought in us by Spirit; proved by Christ's death for helpless and ungodly,—guaranteed by what love has already done, the greater work wrought; enemies reconciled; this done by death, now He lives.

IV. Christian living, Rom. xii, 1-15. G. T. Rom. xii, 21. (1) Plea for personal consecration—motive, God's mercies—nature, expressed in nonconformity to world—result, insight into God's will, as good, acceptable, perfect. (2) Exhortation to humility—nature—mode of attaining. (3) Exhortation to use of Christian gifts—general principle—special application. (4) Exhortation to sincere love—its expression, abhorrence of evil and love of good—love to brethren—its issue, zealous activity; patience; hospitality; forgiveness; sympathy.

V. Abstinence for the sake of others, I Cor. viii, 1-13. G. T. Rom. xv, 1. (1) Problem and methods of solving—problem, lawfulness of eating what was offered to idols—methods of solution compared, in relation to Christian life, in relation to the knowledge. (2) Solution by knowledge, eating in itself a matter of indifference, since idol represents no reality. (3) Solution by love, since some lack knowledge, love will refrain for their sakes from what is lawful.

VI. The Resurrection, I Cor. xv, 12-26. G. T. I Cor. xv, 57. (1) Consequences involved if there is no resurrection—Christ cannot have risen—the gospel preached and believed is empty—apostles are false witnesses—faith is fruitless—the believing dead are lost—the Christian hope is mere folly. (2) Consequences issuing from Christ's resurrection—the resurrection of the believing dead in order, since in union with Christ—abolition of all that oppose—delivery of a perfect kingdom to the Father.

VII. The grace of liberality, II Cor. viii, 1-12, G. T. II Cor. viii, 9. (1) Example of the Macedonian churches—their liberality a divine gift to them—shewed itself amid great trial—spontaneous—founded on self-devotion. (2) Exhortation based on the example—needed for the fullness of their Christian character—gives proof of their sincerity—makes them like Christ—needed for self consistency.

VIII. Imitation of Christ, Eph. iv, 20-32. G. T. Eph. iv, 32. (1) The new life in its essential character—a putting away of the principles and habits of the unregenerated man—animation by the holy principles and desires, whose origin is Christ. (2) The new life in its various acts,—truthfulness—no nurturing of anger—honest industry—guarded language—avoidance of every feeling at variance with the Holy Spirit—exercise of the spirit of Christ.

IX. The Christian home, Col. iii, 12-25. G. T. Ps. ci, 2. (1) The garments of the renewed life—the garments pity, kindness, etc.—their becomingness to the believer as God's elect, and from Christ's example. (2) Precepts by which to realize them—peace of Christ controlling the life—word of Christ, filling the mind—name of Christ, directing the activity. (3) Application of these in the family relationship—subjection worked by love—obedience and loving authority—obedience and justice.

X. Grateful obedience, Jas. i, 16-27. G. T. I Jno. iv, 19. (1) The word from God the perfect giver—source of all good gifts—corresponds with His unchangeable character—gives sonship through word—purpose. (2) The word how to be received—with readiness to hear—with laying aside what is contrary—with meekness. (3) The word how profitably heard—not stop with hearing—involves steadfast looking in it—issues in mercy and purity.

XI. The Heavenly inheritance, I Pet. i, 1-12. G. T. Col. i, 12. (1) The salutation—the writer—the readers, sojourner, elect—ground of election God's gracious approval, Rom. viii, 29, II Tim. ii, 19—its realization, sanctification—its issue, obedience, springing from the sprinkled blood of Christ. (2) The living hope—accompanies the new life—springs from the resurrection of Christ—its contents, an inheritance—characteristics of this—the double preservation. (3) Preciousness of this hope—its joy-giving power even in trial, faith thus clarified—gives joy in unseen Saviour—attractiveness to prophets and angels.

XII. The glorified Saviour, Rev. i, 9-20. G. T. Phil. ii, 9. (1) The circumstances of the vision—time—place for whom. (2) The vision—the lampstands, light-bearing, precious, separate—Christ in the midst—significance of His appearance. (3) The communication made—effect on the apostles—the living Lord—His power—the symbols explained.

XIII. The birth of Jesus, Matt. ii, 1-11. G. T. Matt. i, 21. (1) The search of the wise men—Herod—wise men—expectation in East—purpose in seeking. (2) Guidance to Bethlehem—trouble at Jerusalem—testimony to birthplace—reappearing star. (3) Worship of the new-found King—a spiritual service—royal gifts.

THE CANADA PRESBYTERIAN,

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The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 20TH, 1893.

THE church is getting just like the world, says the pessimist. Not exactly. A Presbytery clerk gets from eighty to one hundred dollars a year. A first class lawyer frequently earns that amount in a day. In the matter of salaries the church is very unlike the world.

THE *Globe's* commissioners to Iowa have made some matters quite clear. One is that the enforcement of the prohibitory law depends entirely on the moral tone of each community. Where the moral tone is high the law is enforced as well as any other law; where it is low the law is a dead letter. Is the moral tone of Ontario high enough to secure the enforcement of the law in this Province? That is the question that goes to the root of the matter.

SOME of our contemporaries across the line are discussing the question, when should a minister be old enough to be styled "venerable." Dr. Storrs is seventy-three, but he is as strong and eloquent a preacher as ever and his neighbours do not like to call him the venerable Dr. Storrs. The Christian at Work cites a case in which a minister applied the title to himself and then his neighbours followed suit. That may be as good a way to settle the matter as any. Whenever a minister is known to describe himself as the venerable Dr. So-and-so, the neighbours should fall in.

THE year seems to be leaving in an angry mood. Storms have been raging in every direction for weeks. The weather has been intensely cold and La Grippe has laid hundreds low. The last two or three Sabbaths have been stormy, and though the sermons may have been good, congregations and collections have been small. There are two Sabbaths yet, and let us all hope for fine weather, full churches, liberal collections, capital sermons and a fine wind up for the year. A great deal of good may be done on two Sabbaths if everybody is willing to try.

THE fact that the prohibitory law is not enforced in some cities in Iowa should not prevent anyone from casting his vote in favour of prohibition in Ontario. Ontario is not Iowa. Hamilton and Brantford are not much like Davenport and Des Moines. The enforcement of the law in this Province will not be left exclusively in the hands of municipal officers who may be opposed to it. The governor of Ontario will not pardon every convicted liquor seller for political reasons. Besides all these considerations it is admitted by both the *Globe* commissioners that in cities like Council Bluffs and Davenport a license law would have broken down just as badly as the prohibitory law did. Neither could fail more signally than the seventh commandment fails in these cities.

INTERVIEWS by the *Globe* with Principal Caven, Principal MacVicar, and Rev. D. J. Macdonnell show that the CANADA PRESBYTERIAN was right when it said weeks ago that representative Presbyterians would have nothing to do with secret Jesuitical ways of opposing real or imaginary Romish aggression. Presbyterians fight, right or wrong, in the open day. They never stab in the dark. Principal MacVicar is the chief promoter of our French evangelization work. Principal Caven was president of the Equal Rights Association. Mr. Macdonnell was a strong Equal Rights man, supported Equal Rights candidates at the polls and was one of a few who had the manliness to go to the Equal Rights headquarters and stand by the candidates after they were badly

beaten at the polls. It will never be in order for some member of the P. P. A. to declare that Messrs. MacVicar, Caven and Macdonnell are not true Protestants.

SUPPOSING prohibition did nothing more for Ontario than drive the liquor business into the centres of population and make it disreputable there it would then do a great thing for the Province. Of the eleven cities of Ontario only four have over twenty thousand of a population. There are well governed communities in which there could not be much illicit business done. Supposing the traffic were driven into "Holes in the wall" in these cities its evils would be reduced to a minimum. Smaller cities like St. Catharines, Brantford and Guelph would afford little shelter for law breakers. If prohibition drove, as some of its opponents say it would drive, the business into the centres, then we say it would be a great boon. With liquor selling made illegal and confined to Ottawa, Toronto, Hamilton and London, Ontario would be saved many a broken heart and darkened home.

THOSE who like to see a difficult question well discussed by talented, scholarly gentlemen should read the articles that have been contributed to the *Canada Monthly* by Dr. Bryce and J. S. Ewart, Q.C., on the Manitoba School Question. The disputants have all the points at their fingertips; and they handle them as only a trained intellect can handle points. An intelligent, candid reader will most likely rise from a careful study of these articles with the idea firmly fixed in his mind that there are two sides to this question as well as to many others. Along with this idea he will have a feeling of pity—we do not say of contempt—for the man who thoughtlessly shouts "abolish all separate schools." The fact is, the question of religious instruction in public schools is one of the most difficult Canadian statesmen ever had to grapple with. It is easy for nobody but the pure secularist who would abolish religious teaching of all kinds from the schools.

There is always something to be thankful for, and one of the things Presbyterians should be grateful for at this present moment is, that no minister of our church, either before the Royal Commission or elsewhere, so far as we know, has spoken of the evils of the liquor business in a heartless, flippant manner. Principal Grant, himself an abstainer, is in favour of a system now on trial in Northern Europe. He recognises the terrible evil and like a good citizen suggests a remedy. Other representative ministers may prefer trying methods other than prohibition; but no one, so far as we know, defends drinking customs or sneers at any honest effort to lessen the sufferings that flow from intemperance. The man who can talk flippantly about the drinking customs of society and ignore the sufferings of the thousands of women and children who suffer for sins not their own, on account of the drink habit, is utterly unfit to enter a Christian pulpit; and still more unfit to train young men for the ministry. Thank heaven we have few, if any, such men in the ministry of the Presbyterian Church.

THE question of long and short sermons took a rather practical shape recently at a public meeting in Newcastle, England. At a public meeting there the chairman asked all those present in favor of forty-five minute sermons to hold up their hands. Not a hand was held up. Then he asked all those who wanted half-hour sermons to hold up their hands, and out of 1,300 over a thousand voted in favor of thirty minute efforts. Quite likely a similar decision would be given in any city on either side of the Atlantic. And after all the decision would not commend itself very strongly to sensible, intelligent people. The clock is a poor thing to measure sermons by. Even if it is a good thing it is only one thing. The preacher, the subject, the occasion, the circumstances of the congregation and other matters have always to be considered. Assuming that half an hour is long enough for an ordinary sermon forty-five minutes may be quite short enough when a "distinguished stranger" is preaching anniversary sermons, or opening a church. The weather should be considered. No sensible, humane preacher, will preach as long on a hot, sultry day in July as on a crisp, frosty, bright day in January. After all these considerations, however, have been duly weighed, the fact will remain that for one sermon spoiled by brevity a thousand are spoiled by prolixity. The matter is not mend-

ed by saying that the preacher should be allowed time to "do himself justice." He is not supposed to be thinking about himself at all.

CHRISTMAS.

BEFORE another issue of the CANADA PRESBYTERIAN can reach our readers, the Christmas of 1893 will have become a thing of the past. We wish for all to whom our paper goes a very glad and happy Christmas. Though amongst us as Presbyterians the day is not hallowed by those sacred associations which have made it so dear to the hearts of some other bodies of Christians, it is becoming more so, rightly we think, and at least we can and do join in the general gladness of this holiday season, and desire with this number to send to all our subscribers far and near, the hearty greetings appropriate to the season. We need not stickle about its not being the very day or even the very season of the year at which the Saviour was born; it has become throughout Christendom associated inseparably with that great event, and if there can be any one day or event which may by Christians be celebrated with universal gladness and joy, it is certainly that one. There may be gloom before it and with many much gloom after it, but for this one day gladness and comfort are sought for by all, and through the kindness and generosity of those who have abundance, they reach many a home and cheer many a heart to which gladness and comfort are too great strangers. While there may be for one bright day hopefulness and good cheer, and the getting and giving of gifts, it is midwinter, and with very many therefore a season of struggle with cold and want and suffering. This will always be the case with a considerable number in the country at large and in the cities, and towns, for the poor are always with us. But for this season of the year and for this city of Toronto, we are assured that there is much more than the usual amount of destitution and suffering. All those charged with dispensing the charities of the city, those of the national societies, and of voluntary associations agree in this, that the amount of destitution prevailing is much greater than is common at so early a period of the winter. What makes this especially trying is the fact, attested to by all qualified to speak, that this is owing in a great number of instances to causes over which the suffering have had no control, namely, a great falling off during the last season of a supply of work. Owing to this, poverty and cold and suffering have come to many honest, respectable, industrious people who do not usually have to appeal for help, and who will only ask for it as a last dire resort. Since this is the state of things, it lays a plain duty upon and makes a very strong, though it be a mute appeal, to all whom a kind Providence has enabled to do so to lend a helping hand to their suffering fellow-creatures. It goes without saying that, at this season a great deal of money is spent thoughtlessly, uselessly, or worse, for things that we not only can do without, but in very many cases would be better without. Let every one before he spends his money reflect how many around us are actually suffering for the want of necessary food, clothing and fuel, and consider if it would not be, not simply a kind or generous thing, but even a right thing—a thing which duty and all right feeling call upon us to do—to turn that money aside into the channels of love and mercy, and help to relieve those who even with all that may be or can be done for them, will yet suffer much before the winter is over from hunger and cold. By doing this, Christmas will be a happier season for those to whom God has given means, than if they were to spend their money for gifts, which, however right and beautiful in themselves, are for those who can do without them, and who, although they may miss them, will not on that account imagine for a moment that we love them less. Let us make this our happiest Christmas, by making it the one in which we have most freely responded to the claims of the destitute around us, and so have caused to spring up in the greatest number of hearts and homes the gladness, and gratitude, and thankfulness of those who by our bounty have been relieved, and their hearts filled with rejoicing. This will be indeed following in some small measure the example of Him who though He was rich, for our sakes became poor, that we through His poverty might be rich.

The Rev. John Burton, B.D., who was for some time prevented from taking appointment for preaching, owing to the sickness and death of his wife, is now free to accept invitations to preach in vacant pulpits, or for others who desire his services for this purpose, and may be addressed at No. 143 Roxborough Avenue, Toronto.

THE EDUCATIVE FUNCTION OF THE PRESS.

IN a short but suggestive article in a city contemporary on "Educative Debate," the statement is made that now, the professed object of those Senators in the United States who so long opposed the Silver Repeal Bill, was not for obstruction but for the purpose of educating the people by their speeches into the understanding of what is confessedly a difficult subject. To have this educative effect the speeches had to be published in the newspapers and read by the people. The application of this function of the press to ecclesiastical and religious subjects is quite obvious. The press may be regarded as both reflecting public opinion and as designed to form and mould it. The agencies employed by the press to effect these objects are chiefly two, namely, supplying news or information barely, and the discussion of subjects interesting the public mind. So far as ecclesiastical subjects are concerned they are discussed mainly, almost altogether in Presbyteries, Synods, and the General Assembly. In the meetings of these bodies ministers and a few elders are educated by discussion into a clear comprehension of the various subjects brought under review, and consequently led to adopt the wisest course of legislative action. But ministers and elders do not constitute the church, and what about the people? How are they to be educated in the knowledge of important matters affecting the church? So far as they are concerned, our Blue Books containing the decisions and proceedings of church courts, might as well be buried in the ruins of Pompeii. But most of them may be reached by means of the daily or weekly journal, and this points out at once what must be the great means of educating the people in the knowledge of all questions affecting the wellbeing of the church. The remits sent down by the General Assembly, for example, to presbyteries, are always of such a nature, affecting so intimately the whole church, that the very reason for their being sent down is that the mind of the whole church upon the subjects submitted to them may be gathered. But how very imperfectly this is done, everyone who knows how remits are dealt with in a great many presbyteries is very well aware. These might very properly form the subjects of communications to and discussions in the pages of a church paper. We would suggest to all our ministers and intelligent lay members a much larger use of the press for this purpose than they have been wont to make. Many subjects of much interest to the church are pending at the present time and temperate but thorough discussion of them through the press could not but do good. It would help intellectually those who take part in such discussion, it would keep the church alive and informed on questions affecting its interests, and expedite the business of Synods, Presbyteries and the General Assembly by a consensus of opinion having been arrived at when these bodies meet for business, and the decisions arrived at would be much more likely to be wise and abiding than those come to as the result of crude, hasty and at times excited debate. Nothing will more contribute to the peace, harmonious and efficient working of the whole church and the successful carrying out of all its undertakings than the spread among all classes of the soundest principles and fullest intelligence. The Presbyterian Church rejoices and glories in giving her people the most ample intelligence and clearest light upon every matter connected with her working, and the church paper is, beyond question, the very best medium for imparting this information and giving the kind of education which will enable the church to arrive, by the blessing of God and the enlightening aid of the Holy Spirit, at the wisest possible conclusions on all matters affecting her interests and the cause of her Divine Head.

THE PRISONERS' AID ASSOCIATION.

THE name of this association explains its object. This is to lessen crime by the humane mode of prevention. So far as prisoners are concerned, the classes whom it is sought to benefit are these: criminals, properly speaking, vagrants and confirmed drunkards. Of late a much larger interest has been taken in this country in the proper treatment of the inmates of our prisons than formerly. One point to which attention has been specially directed with a view to lessening the amount of crime is the wise classification of prisoners. As our gaols now are this cannot be done, so that the juvenile offender against the law, he who has taken the first step in the way of evil, and old and hardened crimi-

nals, are all herded together, with the result that the young criminal, when his sentence has expired, comes out of gaol much worse than when he entered.

Then there are vagrants confined in our gaols as prisoners whose only fault is their misfortune; honest, industrious people, in a great many cases, but who, owing to misfortunes of various kinds, have sunk into poverty, and with none to care for them and homeless, find shelter in our prisons as vagrants. These with drunkards make up more than half of the daily occupants of our gaols, people for whom the gaol is not a suitable place and who should be otherwise provided for. With regard to criminals proper, as all or nearly all our county gaols have been built before more attention was paid to that class than to get them confined, the buildings are all so defective in their structural arrangements as not to allow of any classification of prisoners, and in many cases no adequate provision is made for giving employment to those confined in them. The aim of the Prisoners' Aid Association is to secure that in all our county gaols provision be made such as shall allow of a proper classification of the prison inmates, so that the young and uninitiated in crime may not be confined, along with hardened criminals. The wisdom and benefit of this are too obvious to require to be pointed out. For the want of it, the prison in many cases becomes a school for the teaching and propagation of crime.

With regard to the vagrant poor, who, in most cases, a circular of the association says, "have lived honest and respectable lives, and, perhaps, have reared and educated large families, but from circumstances over which they had no control, have lost children, property and health." "It is a disgrace to the people of this Province to allow their aged poor, who have committed no crime against the laws of the land, to be incarcerated within prison walls, clothed in the distinguishing garb of prison criminals. It is inhuman, unchristian and unpatriotic, and should be prevented by most stringent legislation if not immediately remedied by the authorities of the various counties."

With regard to confirmed, habitual drunkards, it is plain that if the state is to take any care of them at all it should be of a kind specially suited to their case, and not by the rough-and-ready method of simply shutting them up in a common gaol. These, then, are in brief the main objects of the Prisoners' Aid Association, the proper classification and employment of criminals, the proper housing and care of the vagrant, honest poor, and the intelligent treatment of the habitual drunkard who frequently finds his way to the gaol. These objects ought to commend themselves to the sympathy and co-operation of all right-minded citizens.

It lies largely with our county councils to make the necessary provision for these objects. In too many cases they are so concerned to keep down taxes, so ignorant or indifferent to the claims of the classes referred to, that they are very slow to make the required changes in our gaols and other suitable provision because of the expense which must be incurred. This is, surely, a very short-sighted as well as in many cases a cruel policy. The association asks and it surely ought to have, in carrying out its designs of wisdom and mercy, the aid and co-operation of the clergy of all denominations and of the Press in the way of diffusing information and bringing pressure to bear upon county councils, so that they will take steps in the direction sought and for the wise and humane objects they have in view. We hope to return to this important subject again ere long; meantime we warmly commend the objects of this association to all our readers.

It is amazing with what elasticity and plausibility Roman Catholic dignitaries adapt themselves and their system to all conditions of society and civilization. In countries where they predominate, dense ignorance and consequently superstition prevail, and no very manifest efforts are made to change this state of things. In Ontario, the United States and all English-speaking Protestant countries they play quite a different roll. So Mgr. Satolli, at a reception given him the other day by the faculty and students of Gonzaga College, delivers himself thus: "We may be sure of this, that all the Americans, of whatever church they may be members, even if of none, recognize the value of the Catholic school. They are interested in it; they are for it; they wish it to continue and progress. They have learned by experience that citizens educated in those schools do not fall short in knowledge and love of the American constitution; that they do not lag behind the most

progressive of the American people; that they are endowed with steadiness of character, with constancy of right purposes; that they are just, active, charitable and generous unto sacrifice. Such, then, is the magnificent spectacle presented to America by the Catholic schools, not unlike the spectacle given by the first Christians to the whole world in the early centuries of the church, but thanks to God and glory to the men who inspired the American constitution such a state of things as obtained in Rome is not possible here, and I will say that whoever seriously meditates on the principles of the American constitution; whoever is acquainted with the present conditions of the American republic should be persuaded and agree with us that the action of the Catholic faith and morality is favourable in every way to the direction in which the constitution turns." Judging from the determined efforts the American people are making to preserve intact their common school system from the insidious inroads of Roman Catholic separate schools, they by no means hold the same opinions on this subject as Mgr. Satolli.

The ways in which first a disregard for the sacredness of the Sabbath, then actual and unnecessary desecration of it begins, are very insidious and often practised by those from whom one would expect better things. Business men from home, for example, members of Christian churches, students at college belonging to Christian families, who would not go to a railway station or office, buy a ticket and set out on a journey on Sunday, have yet no great scruple in beginning one on Saturday evening which they know must take up a great part or the whole of Sabbath to finish. The Anti-Sunday Travelling Union is a society which has set before it checking this practice. Its members subscribe to the following pledge: "I hereby agree, with the help of God, to abstain from travelling on Sunday, except under most urgent necessity, and to discourage all such travelling." What Sunday travelling means in Great Britain may be gathered from the fact that in that country some 420,000 men are employed on public conveyances on the Sabbath. Whether the proportion in this country is as large may perhaps be doubted, but it is certainly larger than it might be were all Christian people to take a pledge similar to the one just quoted. A branch of this Anti-Sunday Travelling Union has been established in Montreal, and the secretary, Miss Smith of 148 Park avenue, will be pleased to supply all information to those who would like to join.

Books and Magazines.

The S. S. *Illustrator* is a monthly containing an exposition and other helps in the teaching of the International S. S. Lessons, edited by Abbie C. Morrow. To clubs of six or more, 50 cts. a year. Fleming H. Revell Co., Toronto.

"Jesus Himself" is by that popular religious writer, Rev. Andrew Murray, author of "Abide in Christ." It is marked by the well-known characteristics of his books, spiritual, earnest, searching and very helpful. It consists of two addresses which first appeared in the South African *Pioneer*. Fleming H. Revell Co., Toronto.

The Parables of Our Lord is one of the Bible Class Primer Series, edited by Prof. Salmond, of Aberdeen, and this one is by himself. It is a booklet, and in that lies one of its valuable features, for the use of Bible classes. It is divided into "Introductory; Parables of the first, of the second, and of the third periods." The explanations are brief, clear and helpful. Fleming H. Revell Co. (agents for T. & T. Clark) Yonge st., Toronto.

Bible Studies is the name given to the well-known Rev. Dr. Pentecost's expositions of the International S. S. Lessons for 1894. We need only say that this volume will be found fully up to the expectations of those who the longer they use Dr. Pentecost's aids in these lessons only prize them the more. He hits the happy mean between a too verbal and a too diffuse treatment, and makes a book well fitted to profit both head and heart. Fleming H. Revell Co., Toronto.

What must be a very striking and invaluable book in connection with the Parliament of Religions held in Chicago during the Exposition, will shortly appear. It is a full and authentic account of that most unique assembly, *The World's Parliament of Religions*, edited by Rev. John Henry Barrows, D.D., chairman of the General Committee on Religious Congresses, aided by an able staff of assistants. No one could be so well fitted to do this work by fulness of knowledge as Dr. Barrows, and general literary ability. The inception of the parliament, sketches of its progress from day to day, all the more important addresses and papers read or spoken, brief biographies of the leading actors in the great gathering, a general summing up by Dr. Barrows and an elaborate index will make up the book, which will certainly be one of the most important of our time for obtaining a general and comparative view of all the leading religions of the world and the views and opinions in reference to them of some of their leading representatives. It will be published in two large volumes by the *Parliament Publishing Co.*, 90 and 92 Dearborn Street, Chicago, Ill.

The Family Circle.

THE UNKNOWN.

Row after row of silent ones; all sleeping.
Stone after stone, like sentries, duty keeping;
Standing erect through years, as if to prove
To each still sleeper some true mourner's love.
God's acre, where each one in quiet lies
Until it pleases Him to say "Arise!"

Here I entered when the summer sky was smiling.
Thoughtless I wandered, the happy hours beguiling.

Thoughtful I lingered while the summer sun sank low,
Passing with muffled step down each quiet row,

Thinking how all, or young or old, must share the common doom.
Pausing where'er a flag, implanted, mark'd a soldier's tomb.

Until I reached a spot beneath a willow's shade,
Apart from all the rest, where a rude mound was made.

A rough hewn cross stood near, all moss and ivy grown.
Thereon some hand had simply traced, "To the unknown,"

And dotted o'er the mound, the soldier's grave to tell,
Rain washed and faded, waved the flag they loved so well.

How short their epitaph, how simple, yet how sad,
They died a hero's death—no laurel wreath they had—

Unloved, unwatched, uncared for, they died unwept, alone,
And strangers dug their grave, and marked them "The unknown!"

Unmourned, at rest they lie within the quiet grave.
Their only monument the flag they died to save!

—Mabel MacLean Helliwell.

THE LOTTERY TICKET.

It would be utterly impossible for any one living outside the State of Louisiana to estimate the extent of the evil brought upon it by the legalized gambling corporation known as the Louisiana Lottery Company.

The wise action of Congress and the trend of popular opinion, both north and south, has probably given this vile monopoly its *coup de grace*; but for many years it has been the distinctive power in our midst.

It is not on the rich and prosperous that the evil falls. The hardworking artisan whose gains are insufficient for his needs, the farmer whose crops fail to meet his debts, the poor widow who toils over her sewing-machine, are the ones who are tempted by the plausible inducements held out by the lottery.

A sad little story has just come to me which I transcribe for my readers, though it is only one among thousands far more tragical in their ending.

Tom Armstrong, an intelligent, industrious young mechanic, married, at twenty-two, a girl in his own class of life, very pretty, with some little education, and a burning ambition to rise in life.

"She ain't going to be satisfied till we own a nice house and lot, and have money in the bank, and I am at the top of the ladder," Tom would say laughing. "She is always at work. I tell her she's in too great a hurry to be rich; but she says if she don't have money when she is young enough to enjoy it, she don't want it at all."

"Well, I suppose you are laying up something," the friend to whom he was speaking answered.

"Oh, yes, I get good wages, and I'm never sick, and Linda keeps the purse. I don't really know how much we have, for Linda will not tell me for fear I might want to borrow some," he said laughing.

"Well, it is a good thing when a woman is so saving and industrious as Linda," his friend said. "The purse is safest in her hands."

Several years rolled on, and two children came to the Armstrong household. Tom had had one or two attacks of illness, and was not as strong as he used to be. The doctor said there was valvular trouble with his heart, but by avoiding all excitement he would probably live to a good old age. So he worked on steadily, and continued to lay up money every year. Neither he nor his wife had any confidence in banks or investments, so the money accumulated and was kept in the home.

They had enough to buy a modest cottage, but that did not suit Linda's ambition. "We'll hold on, Tom, till we can buy real valuable property," she said, "and then when Mary and Edward are grown, they'll have a home to be proud of. I don't want any half-way house, but a roomy, nice home with garden's back, and flowers in front."

So she worked on cheerfully till, one evil day, when Tom found her in the greatest excitement. "Oh, Tom!" she cried, "what do you think! Harry Eldridge has drawn a prize in the Louisiana Lottery. He borrowed five dollars, and he bought the fourth of the ticket that drew \$100,000? Now he is worth \$25,000! Just think of it. Poor, shiftless Harry Eldridge, that never could make both ends meet, and his wife too lazy to mend her children's clothes, or get a decent meal for them. She ran in here to tell me the good luck; and they're going to buy Smalley's house, and she says they're lookin' round for a housemaid. Oh, dear! to think how we've toiled and moiled for so little, and those people, who never did anything to help themselves or anyone else, having so much money!"

She burst into a passion of tears, to Tom's dismay and astonishment.

"What's come to you, Linda, he said, "that you are crying over Eldridge's good luck? I'm not sure of its being good luck, either I've never seen real good come to those who win money by gambling. If they gain in one thing they lose in another, and I'm opposed on principle to lotteries, as I've always told you. Wait and see if Eldridge is the better for that money."

"I wish I had it," she cried, defiantly; "I'd take the risk. If you wasn't so full of ridiculous old-fashioned notions, we would have a chance of getting rich, too. I'm sick to death of this life!"

She flung out of the room, leaving her husband too stunned to answer her. Rarely before through their happy married life had there been a harsh or recriminating word.

"Poor little woman," thought Tom, after a few minutes, "I reckon she's nervous and overworked, and it does seem hard those people should be so much more favoured than she."

From that day a change took place in Linda. She continued to work, but sullenly, and as it were under protest, and became harsh to the children. One night when she and Tom were sitting silently by the fire, for she had lost her chatty ways, she turned suddenly to him.

"I'm goin' to ask you a favour, Tom," she said; "and I don't think I've asked you one before, and you musn't say no."

"What is it, my dear?" Tom asked, rejoiced, at this restoration of harmony.

"I want you to buy a lottery ticket or let me buy one. I dreamed of a winning number last night, and I can't rest until I have my chance."

"Then I'm afraid you won't rest, he said, sternly provoked at her insistence. "Haven't I told you what I think of gambling in every shape or form? And neither you nor any one else will ever tempt me to do what I know is wrong."

She turned from him angrily and left the room. It was altogether a miserable state of affairs, and the visits she paid to the new house of the Eldridges only added to her misery.

"Why don't you buy a lottery ticket!" Mrs. Eldridge drawled. "You'll have as good a chance as we had."

"Tom won't listen to it," she answered gloomily.

"Well, I wouldn't ask him. You keep the money, and goodness knows it's as much yours as his, for you've worked hard enough for it. Buy a lottery ticket, and don't tell him that you have it. If it turns up a prize, I bet he won't fuss about your gettin' it."

Linda made no answer, but her mind was made up. She thought of the anger of her husband if he ever found out that she had disobeyed him, but her mania was too strong upon her for her to weight it in the balance. Of course the ticket she bought came up a blank, but the gambling demon had taken possession of her, and month after month the hoard diminished, and she grew fiercely eager to redeem her losses and prevent discovery.

One morning her husband came in smiling and jubilant.

"I've just been paid for Ross's big house I've been building," he cried laughing. "That's \$300 clear, little woman, and I want you to come back to your old self, and give up pouting. Thought I had forgotten you, didn't you, and all the time I've been working and planning to give you a surprise?"

"You remember Lawson's beautiful house you used to long for? Well, I bought it this morning, and with this three hundred and the money we've saved up we've got very nearly enough to pay for it cash down. Get out the pocketbook, deary; I'm in a hurry to get back and get the bill of sale made out. My God! What is the matter with you, Linda?"

White-faced and wild-eyed, Linda had thrown off her husband's hand, and stood there trembling in every limb and gasping for breath.

"I've been too sudden with my good news, dear," he said, tenderly, trying to take her in his arms.

But she struggled from his grasp, and covered her face with her hands.

"There's no money left!" she cried, wildly. "I spent it all for lottery tickets. I thought I must win at last, and I took it, and took and lost every time."

At first he did not seem to comprehend the meaning of her words, but, as it broke upon him, he put his hand to his weakened heart, and with a gasping sigh sank on a seat which stood near. It was all over in a minute, poor Tom's hope and despair; but as the miserable woman, with a piercing scream, fell on her knees beside him, and took the dead hand, which had worked so faithfully for her, in her own, she realized the evil she had wrought—the evil which is wrought day by day by the lottery in once happy homes and united hearts, the evil whose end no man may see.—*The Household.*

THE CHURCH BELL.

Dr. Jackson on a recent Sabbath morning delivered a sermon on "The Church Bell." The occasion was suggested by the request of the officers to explain the purchase by the management of the St. Andrew's church bell, and give a sketch of its history. He took his text from the Book of Numbers, the 2nd verse of the 10th chapter—"Make thee two trumpets of silver, of a whole piece shalt thou make them; that thou mayest use them for the calling of the assembly." First, he gave a sketch of the bell which now hangs in the steeple of Knox church. It was cast by the celebrated Holbrook, of Massachusetts. Holbrook's bells enjoy an enviable distinction for the clearness and richness of their tone. He kept his own secret and carried it with him to the other world. The bell is quite soft. It is easily dented, but is believed to be hard to crack. Whether any silver enters into its composition, as tradition says it does, we do not know.

It is not known how much the bell originally cost. It was purchased by the Hon. Wm. Dickson, of his own motion, and presented to St. Andrew's church along with the glebe in 1835.

The bell was hung by the late Col. Rich, whose carpenter shop was on West Main St. It was carried up the stairway by a stalwart negro, over 6 feet tall and weighing over 200 lbs. The bell was never rung only for divine service and for a few congregational meetings, and two or three times on the Queen's Birthday. At the Disruption, the church building was purchased by Andrew Malcolm, Walter Cowan and Robert Cranston, as personal and private property. The bell remained in its place until 1881, when it was taken down under the following circumstances: Mr. Angus Kennedy, one of the elders, received a letter warning him that if the Dickson Brothers, the heirs and executors of Hon. Wm. Dickson, should give the old Kirk people the church property, it would be burned. This threat was doubtless an idle one, and probably a practical joke, but the friends of the bell were afraid and had it removed. After the suit in Chancery, when the Chancellor, Judge Thomas Ferguson, ruled that the church was the private property of the three men who purchased it at the Disruption and their heirs, and therefore did not

come under the Acts passed in relation to the church property, the bell was re-hung, but was not allowed to remain long in its place in the tower of the auld kirk. The old bell will be remembered by our older friends with tender interest because of its associations with the planting of the Gospel in Galt, and that great leader of God's people, Dr. Bayne. As reverence is near akin to piety, Dr. Jackson, fervently hoped that the young people also would have a tender appreciation of the bell because of its association with the great and good men who had planted the Christian church in this beautiful and favored home of ours. May its sweet and clear voice long call loving worshippers to the courts of God's house and to His service.

Dr. Jackson then directed attention especially to the text. The trumpets were for the purpose of calling God's ancient people to worship Him and hear His word. The church bell is the Christian successor of the silver trumpets. The bell, like the organ, was born in the church and for the church. It is said to have been invented by Bishop Paulinus, of Nola, in Campania, somewhere about the year 400 A.D. The bells mentioned in Scripture and the Ninevite records, and those known to be used by Greeks and Romans, were little globular, hollow metallic bells, somewhat resembling those on a child's rattle. Bells were first used, so it is said, by Pope Sabinianus in 604, and their use soon became general. They soon came to be baptised and received a name. First, the new bell was washed with water, then bathed with oil and the sign of the cross made on it. It used to be that only established churches were allowed to use bells. But the English Church Chancellor in 851 ruled that any congregation had an equal right in law to use bells. Since then, dissenters have been slowly bringing bells into use in their churches. On the 3rd day of Easter, 1282, at the ringing of vespers, John of Procida caused 8,000 French to be massacred in cold blood in Sicily. On the 24th of August, St. Bartholomew's Day, 1571, bells ushered in the massacre of the Huguenots in France, to the number, it is said, of 100,000.

Dr. Jackson also referred to some historic bells, and drew some spiritual lessons from bells and their use. Strike a bell above the rim, and the normal tone or "consonant" as it is called, is sounded. Strike it on the curve at the top and a note one octave higher than the normal note is sounded. Strike it a quarter from the top, and the *quinte*, or fifth above the normal note is sounded. Strike it two quarters and a half lower, and the *tierce*, or third above the normal note is sounded. But when the bell is struck above the rim, the normal note or "consonant" is heard. This "consonant" note combines in itself not only the fundamental or normal note, but all the others as well. It is this harmonious blending of the third, the fifth and the eighth with the normal note, that gives richness to the tone of the bell, and in order that the four tones may perfectly blend in one, great care and skill is exercised in the planning and casting of the bells, and when the four tones do not perfectly blend, the bell is pared and chipped at different parts of it until the desired result is secured. In this, Dr. Jackson saw a parable of God's dealing with His people. He wants them to be one, as the Divine Three are one, and to this end He chips and dresses His people until they are tuned to harmony with His blessed will. The Doctor also told an old fable. A bell once was cracked, and the clapper made a great clamor about his fate—that he should be forever joined to a cracked bell—a crowd had gathered to hear the complaint of the clapper, when the matter was referred to Diogenes, the Cynic. He heard the clapper's complaint, and then gave his judgment: "The clapper is wholly to blame. First, you cracked the bell, and then it would never be known that it was cracked if the clapper did not tell it." The Doctor left the application to everyone's own conscience. Well, we thought of some people who air the family troubles in public; of some Canadians who expose their country to shame; and even of some Christians who do not cover up the sins of their own people.

In some sections of England it is said coal is selling at \$15 a ton.

Our Young Folks.

KEEP STEADY.

Keep steady, young man, keep steady—

Nor waver when put to the test.
When Satan assails, be ready;
Defeat him by doing your best.
With plausible words he advances:
With cunning he strengthens his chances;
He does all his planning with care:
He's wily and wicked. Beware!

Resist all his sly approaches—

Yield never an inch to the foe.
Whenever that foe encroaches,
Resort to a resolute No!
With flattery, cunning, he plies you:
With sympathy, artful, he tries you:
His wiles he keeps well out of sight;
He comes as an "angel of light!"

Let truth be your watchword ever,

Let right be the law of your life.
With these for your guides you never
Will suffer defeat in the strife.
Give battle to vices that tempt you—
Your virtues can never exempt you.
Temptations will come, but be strong;
Give battle to all that is wrong.

Don't falter, young man, don't falter,

But trust in the arm of the Lord.
No infidel scoffs can alter
The glorious truths of His Word.
The God of your fathers defends you;
The Spirit most holy befriends you;
The Saviour from heaven came down
To give you a robe and a crown.

Then steady, young man, keep steady,

Whatever vain worldings may say.
For labors of love be ready—
The calls of the Master obey.
Unworthiness freely confessing,
Stand fast on God's promise of blessing.
The world with its favor or frown
Is nought to the robe and the crown.

—John M. Morse.

CHRISTMAS—HOW TO MAKE IT HAPPY.

BY J. J. KELSO.

Now that the happy Christmas season is approaching, I would like to make a suggestion which, if taken up enthusiastically by those who read this paper, may bring much joy into many humble and forgotten homes all over the land. It is that little bands be formed in churches, Sunday schools, or home-circles to make up simple presents for the sick and the poor and particularly for the children of their neighborhood. I am not proposing any new charity, such as providing a dinner or clothing, but simply the performance of a thoughtful act to show some tired mother or friendless child they have not been overlooked, but that some one has been thinking of them and wishes them well. We all know how glad we are to get a visit or a letter from some dear friend who, we thought, had forgotten us, and at Christmas time, when we see the happiness of those around us, this feeling or desire for kindness is greatly intensified. I know there are many children and young people who want to be Christ's messengers on Christmas eve, and all they require is to be told the way.

Now this is a work which, to be successful, must be done with the utmost secrecy. It will not do to go around telling your friends that you are going to give, or have given, a Christmas present to Mary Jones or Johnny Smith. If you did that, you would be seeking praise from men, instead of from Christ, and the value of your kindness would be lost. Neither should you let the recipients know of what you are doing for them—any more than your mother would tell you what to expect when you opened your eyes on Christmas morning.

This band of Christmas workers may be formed by any boy or girl who reads this page calling five or six companions together and getting them interested in the good cause. The first thing to do is to get a list of names of those to whom these little presents would be welcome. Ask the minister or some one who knows all the poor families in the district and select, say, twenty or thirty without letting any outsiders know who they are. It is always better to do good first to those around you, and this is why these little bands should be formed everywhere—in churches, in schools, in homes, in the city and in the country. The presents need not be expensive, the idea being to suit the gift to the person for whom it is intended. Each little present should be accompanied

by a card or note wishing a Happy Christmas and this or some other appropriate text could be added:

"For unto you is born this day in the city of David a Saviour which is Christ the Lord."
—Luke ii. 11.

Given in the right spirit and in the right way, such little gifts may brighten many dark lives and give new hope and courage to despondent hearts. They may be the means of heralding in the Christ to souls that were closed against His love.

To all who take part in a work such as this, Christmas Day will indeed be bright and joyous. Blessing others they will be abundantly blessed themselves.

STORY OF A LITTLE SLAVE-GIRL IN MANCHURIA.

BY MRS. CHRISTIE (E. C. INGLIS).

There is a little girl now in the Moukden Women's Hospital whose story is very sad. Her home was in a province very far away from here, in a little country village. Her parents were very poor, and they had a great many children. When last winter came they were in great distress, and could not get food for their children. They struggled on till the end of January, when they heard that a rich gentleman from Moukden was travelling in their neighborhood, and wished to buy a little girl for a slave. So they offered to sell him one of their children, to get money to feed the other children.

It was soon settled, the gentleman bought her, intending to make a present of her to a lady in Moukden. She was a very pretty little thing, about eight years old. Poor little thing, she had never been away from home before, and she cried constantly for several days. They took away her miserable old rags, and gave her nice new clothes. She had a bright red dress wadded with cotton wool, with a red wadded hood to match. But with all this finery she could hardly be made to speak to any one.

The journey to Moukden took a great many days, and the weather was bitterly cold—far colder than people in Scotland have any idea of. The little slave-girl was in charge of servants who did not take proper care of her. She was travelling in what is called a "small cart," in which the Chinese sit cross-legged, "tailor fashion." She had only cotton stockings on, and her feet grew very cold and sore. Two days before they reached Moukden there was a keen north wind, and it was more bitterly cold than ever. In the afternoon one of her feet lost all feeling; it grew colder and colder, but she did not know, for it was frost-bitten.

At last the carts drove into an inn-yard, and one of the men carried the little girl in, for her feet were too numb for her to walk. All the inns and houses in Manchuria have a kind of brick platform, which is heated by a fire at one end. It is generally quite hot like a stove, and on this *kang*, as they call it, the people sit and eat and sleep. The *kang* in this inn was very warm, and the child did not know that to warm her feet on the *kang* would only make them worse. As her feet began to thaw, and the feeling came back to them, they became so painful that she screamed with the agony.

When she reached Moukden, and her new mistress found her feet in such a state, she sent her to our mission hospital. One of her feet was far too badly frozen to be healed, all the toes came off, leaving only a stump. The other foot was saved, and is now as good as ever. Her mistress hired a woman to come and live with her in the hospital, and take care of her.

Dr. Christie and I go over every morning to see the sick people, and in the afternoon I go over to talk to them. For a good while the little slave girl used to scream whenever she saw us coming. She had never seen a foreigner before, and, besides, she was afraid lest anyone should touch her feet. Even after she had stopped crying, it was a long time before I could get her to speak to me or even smile. But one day I took her a doll which had been sent in one of our mission boxes. Whenever she saw it she began to smile; and all the time I was there that day, she never took her eyes off it, except to look up in my face and laugh. Before very long, she found her tongue,

and now she chats away to me quite freely. I have given her some pictures from the Life of Jesus Christ, and she has learned to explain them all. It is so nice to hear her telling the women in the hospital about the pictures; sometimes they will listen to her more readily than to me. I hold up the picture, that all the women may see it; then I ask her: "Who is this?" "Baby Jesus." "And this?" "His mother." "And these men?" "Shepherds come to worship Jesus." "And what place is this?" "It's a stable, and the baby is in a manger, and there's an ass." "And where did Jesus come from?" "From heaven." "Why?" "Because He loves us so;" and so we go on, and the women listen to this, day after day, till they get to know it all too.

Then the little slave-girl has learned a hymn too; the matron taught her the words, and I am sure you know it also: "Jesus loves me, this I know." I wish you could hear her sing it. Whenever I go in she pulls her nurse's arm, and says: "Want to sing Jesus." She has learned to pray too, and every night she asks God to make her foot well.

You must not think that she is always a good little girl, for she is sometimes very naughty. She does not yet understand much about Jesus, and she has no idea of pleasing anybody but herself; but I hope that she will never forget what she has learned, and that by and by she will learn to please Jesus.

She has been with us about three months, and will soon go away to the house of her mistress. It is a fine house, for her master is a rich man. Every one there is nicely dressed, and has plenty of good food to eat; but she will always be a slave. I think they will be kind to her, and I hope that we shall be able to give her some further instruction.

A TIMELY RESCUE.

THE TRIBULATION OF AN ELGIN COUNTY MAN.

Suffered from Paralysis, Chronic Dyspepsia and Constipation—How He Regained Health and Strength.

From the Aylmer Express.

Familiarity with the wonderful things in nature, art or science, is sure to bring with it a feeling of thoughtlessness and carelessness. While a stranger will gaze with awe and wonder at the stupendous size and magnitude of the World's Fair, the employee who has passed the last few months within the gates of that marvellous white city will go about his daily business utterly regardless of the wonderful sights with which he is surrounded. The same is true with regard to what we read. We become familiar with reading, for instance, of the marvellous cures effected by Dr. Williams' Pink Pills for Pale People, and it is, to a certain extent, no astonishment to us when we learn that one of our friends or acquaintances has been cured by this wonderful medicine. One day, a week or so ago, we learned that Mr. Edward N. Robinson, of Port Bruce, who had been unable to do a tap of work for about a year, and who during a large part of that time had been confined to his bed, and as everybody thought would never be out again, was getting better, and had even got so far on the way towards recovery that he was able to be out and do a fair day's work. Desiring to verify the statement, we drove over to see him, and we found him just after finishing a day's work. On entering the house, we said: "They tell us that you think Pink Pills have been doing you good." "Think it," said he, "I don't think anything about it, I know it," and he gave us the following history of his troubles:—

"About the middle of last December I was seized with a sudden pain in my stomach which at times drove me almost crazy, and which was pronounced by my physician chronic dyspepsia; added to this, in April I was taken with spinal trouble and for weeks suffered untold agony. My legs became almost useless and the sense of feeling was gone entirely. I could place them in ice cold or scalding hot water, and so far as any sense of feeling was concerned it was all the same to me. A pin put into the flesh of my legs caused no feeling of pain. I tried several doctors, but with the same result—very little, if any good. I gradually wasted away until I was a mere skeleton, my bowels were not regular and at times I

became so constipated that I thought I never would get relief. My friends urged me to take Pink Pills but for a long time I refused to do so, for I thought they would not help me, and I did not want to spend money on what I did not think would do me any good. At last, however, I sent to G. H. Hinch, druggist at Aylmer, and got a half dozen boxes. This was about two months ago and I have been using them ever since and my present condition shows the result. I have not been troubled with my bowels since commencing to take them. The sense of feeling has come back to my lower limbs, and I can now walk, although not with my former vigor. I have gained in flesh wonderfully and in every respect am an improved man. I have nothing but good words to say for Dr. Williams' Pink Pills and I intend to continue their use for some time yet. Mrs. Robinson corroborated the statements made by her husband and was very pronounced in her opinion regarding the good qualities of Pink Pills.

Mr. G. H. Hinch, druggist, also corroborated the statements and further said that the sale of Dr. Williams' Pink Pills in this section is something remarkable, and discounts the sale of any other medicine he handles.

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or a shattered condition of the nervous forces, such as St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness building anew the blood and restoring the glow health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and any dealer who offers substitutes in any other form is trying to defraud you and should be avoided.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams Medicine Company, Brockville, Ont., or Schenectady, 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.

THE GREAT ATLANTIC LINERS.

All carry St. Jacobs Oil—in fact, no ship sailing from London or Liverpool is considered ready for sea until sufficient quantity of St. Jacobs Oil is on board to last the voyage. St. Jacobs Oil conquers pain. It acts like magic. It penetrates; it reaches the seat of the disease, and relieves pain directly. It is wholly a outward application for the speedy and permanent cure of Rheumatism, Neuralgia, Gout, Sciatica, soreness, sprains and strains. One trial will convince the most incredulous.

Good men are not all dead yet. It is reported that in Lowell one of them, who owns ninety tenements, says that he will not turn out any respectable tenant this winter because he cannot pay the rent.—Newport News.

CONSTIPATION CURED.

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

There is no moment like the present; not only so, but, moreover, there is no moment at all,—that is, no instant force and energy, but in the present. The man who will not execute his resolutions when they are fresh upon him, can have no hope from them afterwards.—Miss Edgeworth.

C. C. RICHARDS & Co.

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

Cape Island.

J. F. CUNNINGHAM.

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

A SEDENTARY OCCUPATION,

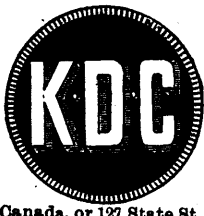


plenty of sitting down and not much exercise, ought to have Dr. Pierce's Pleasant Pellets to go with it. They absolutely and permanently cure Constipation. One tiny, sugar-coated Pellet is a corrective, a regulator, a gentle laxative. They're the smallest, the easiest to take, and the most natural remedy—no reaction afterward. Sick Headache, Bilious Headache, Indigestion, Bilious Attacks, and all stomach and bowel derangements are prevented, relieved and cured.

A "COLD IN THE HEAD" is quickly cured by Dr. Sage's Catarrh Remedy. So is Catarrhal Headache, and every trouble caused by Catarrh. So is Catarrh itself. The proprietors offer \$500 for any case which they cannot cure.

ELUCUTION GRENVILLE P. KLEISER,

NEW RECITATIONS, Dramatic, Humorous and Pathetic. For Terms, Dates and Circulars, Address: 481 CHURCH ST., TORONTO, CANADA. NOTE.—Pupils Received



REV. JOSEPH HOGG, Winnipeg, Manitoba.—I am glad in the interest of any who may be suffering from Dyspepsia, to bear testimony to the fact that I have been greatly benefited by the use of K. D. C. when other medicines prescribed as remedies afforded no relief. Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

FOR COMMUNION PURPOSES.



BRITISH DOMINION WINE.

Manufactured from the Best Canada Grapes without the use of either artificial coloring or distilled spirits in any form. After repeated chemical analyses of the Wines made by Robert Bradford of No. 595 Parliament St., Toronto, I do not hesitate to pronounce them to be unsurpassed by any of the native Wines that have come under my observation. Analyses show them to contain liberal amounts of the ethereal and saline elements, sugar and tannic acid etc., characteristic of true Wine and which modify materially the effects which would be produced by alcohol alone. Retaining to a high degree the natural flavor of the grape, they serve the purpose of a pleasant table Wine as well as that of a most valuable medicinal Wine. CHAS. F. HEBNER, Ph. G. Pharm. B. Dean and Professor of Pharmacy, Ontario College of Pharmacy.

R. BRADFORD, 595 PARLIAMENT ST., TORONTO, ONT.

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

THE HOME SAVINGS & LOAN CO. (LIMITED) DIVIDEND NO. 29.

Notice is hereby given that a dividend at the rate of SEVEN PER CENT. PER ANNUM

Has this day been declared on the paid-up capital stock of the Company for the half-year ending 31st DECEMBER INST., and that the same will be payable at the office of the Company, No. 78 Church street, Toronto, on and after 2nd January, prox. The transfer books will be closed from 18th to 31st December, inst., both days inclusive. By order of the Board, JAMES MASON, Manager.

Toronto, Dec. 14, 1893.



The proportion of native missionaries to those sent from Christian lands is estimated at about six to one.

ASK YOUR FRIENDS

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. Simply what Hood's Sarsaparilla does, that tells the story of its merit. One has been cured of indigestion or dyspepsia, another finds it indispensable for sick headache, or biliousness, while others report remarkable cures of scrofula, catarrh, rheumatism, salt rheum, etc. Hood's Pills are purely vegetable.

Ministers and Churches.

St. Andrew's Presbyterian congregation, of Winnipeg, is preparing to erect a fine new church.

Rev. J. S. Hardie, Presbyterian, of Ayr, received a call to the vacant pulpit at Petrolia, but has declined it.

Mr. J. D. Smith, of Callendar, delivered two very capable discourses in the Sundridge Presbyterian church, on Sunday, Dec. 3rd.

A few days ago the Rev. Hector Currie, of Theford, was presented with a valuable fur overcoat by three friends in his congregation.

Mrs. E. D. McLaren, of Vancouver, is enjoying improved health as a result of her trip to her old home at Brampton, Ont. She enjoyed the trip very much.

There seems to have been a matrimonial boom about Watford this year. The popular Presbyterian pastor has united 78 couples since the year began, and the mating season is not over yet.

The Rev. Mr. Battray, the new pastor of the Presbyterian congregation at Eganville, has arrived there with his wife and family. The manse has been prepared for their reception, and they are occupying it.

The anniversary services in connection with Knox Church, St. Marys, were held on Sabbath, 26th of November, and were attended by large congregations. Eloquent and logical discourses were delivered by Rev. W. J. Clark, of London, in the morning and evening.

The Presbyterian congregation of Kirkfield and Bolsover are to be congratulated on securing the services of the Rev. Mr. McLean, lately of Scotland. Mr. McLean is a young man possessing ability and energy and it will not be long before he makes a mark in Canada.

W. H. Redman, Presbyterian catechist, left Powassan on Monday, where he has been laboring acceptably for the past few weeks. He leaves for his new field of labor in the township of Conger, about nine miles from Parry Sound. He will be succeeded at Powassan for some weeks by the Rev. R. Moodie, of Stayner.

The new St. Andrew's church manse, corner of Elgin avenue and Ellen street, Winnipeg, is now occupied by Rev. Joseph Hogg, the pastor, and family. It is a very commodious, well laid out and well finished building, and is believed to be unequalled by any home provided by any church in the city for its spiritual shepherd.

Rev. Dr. McDonald, of Seaforth, was taken suddenly ill on Saturday evening last, and was unable to discharge his pastoral duties on Sabbath, 30th. The services, both morning and evening, were conducted by D. D. Wilson. We are glad to learn that Dr. McDonald is improving, and hopes to be able to resume his duties shortly.

The city ministers and prominent citizens of Winnipeg met and thoroughly discussed the poverty existing there, and took steps to relieve it. The city has been divided into sections, and distributed among the various Christian Endeavour societies, which will try to find out all cases of hardship and extend relief. There are many out of work at present.

The elegant new Presbyterian Church of Wick was opened for service Sunday the 17th inst., and Monday the 18th a grand tea and concert were given, as also addresses from the local and a few outside ministers, the principal of whom, Rev. Principal Caven, Knox College, Toronto, who preached on Sunday at 10.30 a.m., and 7.30 p.m. Sunday afternoon, Rev. Acheson, who was in this charge some years ago, delivered an address. The congregation deserve great credit for the fine structure they have erected, and the pastor, Rev. Jno. McMillan, can not be too highly complimented on the way he has looked after the church's interests.

Rev. J. A. Macdonald, who has been Moderator of the Presbyterian church, Port Stanley, during the vacancy there, lately held a meeting with the congregation to give a call to a minister. The representation of members at the meeting was large. The name of Rev. J. H. Courtenay was the only one proposed. All present were hearty in the movement and signed the call. The stipend offered is \$750 with the use of the manse. In April last Mr. Courtenay completed his course of study at Knox College and is now ready for ordination. Within the past week he received calls from Alvinston and from Fort Erie. The Port Stanley call will come up at the Presbytery meeting in St. Thomas in January.

Mrs. Rogerson, wife of Francis Rogerson, J.P., elder of the Churchill Presbyterian congregation and member of the Barrie Presbytery, died at her late residence, 3rd concession, Innisfil, county of Simcoe, on Wednesday, Dec. 6th. Mrs. Rogerson was a native of Lockerbie, Dumfriesshire, Scotland and came to Canada in 1847. She was a woman of retiring habits, spending much time in the study of the Word of God and prayer. Though for some years her health has not been good, yet Sabbath morning, the 3rd inst., found her in her accustomed place in church. In her death a loving husband and daughter sustain a heavy loss, but we are assured God will be to them a very present help in trouble.

The preparatory services to the communion, held on the evening of Dec. 1st in four of the Presbyterian churches of Winnipeg, were largely attended, considering the coldness of the weather. In Knox the sermon was preached by Rev. Dr. DuVal, and twenty-seven new members were added to the church, including one Chinaman, who was also baptized. This makes seven of this nationality on the

rolls of the church, and proves that the ladies who are teaching classes of Chinamen every Sunday afternoon in the Y.M.C.A. rooms are doing good work. The attendance at these gatherings ranges from twenty-five to thirty-five. In St. Andrew's Rev. R. G. MacBeth delivered the discourse, and the number of new members added was twenty-one.

The opening of the new pipe organ in the Orillia Presbyterian Church recently was an event in the history of the congregation that had been looked forward to with a great deal of interest. Notwithstanding the heavy snow storm that was raging a very large audience assembled in the spacious church building. So large indeed was the company, that not only was every seat filled but chairs had to be brought into the aisles. In addition to the instrumentalists, the choir, under the able direction of Mr. H. Cooke, rendered to the satisfaction of all, four anthems. The collection along with sums contributed afterwards by those who could not be present amounted to the handsome figure of three hundred and twelve dollars and fifty cents. Great credit is due the Ladies' Aid Society for bringing to a successful issue their efforts of the past two years, in placing this valuable instrument in the church. It has required a good deal of persistent work on their part, and certainly the ladies should feel proud at seeing their labors crowned with success.

The Union Thanksgiving Service in Caledonia was held in the Methodist Church. The Rev. T. W. Jackson conducted the service, the Rev. Jas. Laird assisting in the exercises. An appropriate sermon was preached by the Rev. J. S. Conning from the words found in Acts xiv. 17. We fail, said the speaker, to recognize God in nature as we should. Men speak of a good crop as being almost entirely the result of their own cleverness, forgetting that without God's care their well-studied plans in the preparing of the soil would result in nought. The harvest was a witness to His faithfulness to us in temporal things. God's goodness to us was not confined to temporal blessings, but extended to the spiritual life. If God's fidelity was seen in the increase of the good seed a man sowed in this life, it was equally true in the case of the evil seed sown, and a terrible reaping time for some there would be at the last great harvest. Mr. Conning's closing utterances reviewed the many things we had to be thankful for to God both as individuals and as a nation. The discourse throughout was practical and instructive, and appreciatively listened to. The collection goes to the relief of the destitute poor in the community.

At a meeting of the North York S. S. Association held lately the report stated: Number of schools, 98; teachers and officers, 832; number of scholars, 7,022; average attendance, 5,304. Amount of grant to County associations, \$103.59. So far as reported, 444 scholars are church members, 93 joined last year. 92 schools use the International Lesson—the others not reported. Eighteen schools contribute \$309.76 to benevolent purposes. Only six schools report regular teachers' meetings. The Treasurer, Mr. W. G. Graham, of Aurora, presented his report which showed the receipts for the year to be \$144.18, and the expenditures \$144.18. Able and instructive addresses were given on the following subjects: "On the Origin and Development of S. S. Work," by the Rev. Dr. Hossack. Also by the same gentleman, in the place of Rev. Mr. Rae, absent through sickness, on "The Minister to the S.S.," "Temperance in the S.S.," was treated by the Rev. H. T. Matthews, of Aurora; and John A. Patterson, Esq., of Toronto threw light upon "How to Retain our Older Scholars." Mr. Day addressed in an interesting manner, an audience of children, taking "Light" as his subject. The closing address on the second evening was a characteristic one by S. H. Blake, Esq., on "The Book."

PRESBYTERY MEETINGS.

A special meeting of the Paris Presbytery was held in Paris, Nov. 28th, Rev. R. G. Sinclair presiding. A call to Rev. J. S. Hardie, of Ayr, by the congregation of Petrolia, in Sarnia Presbytery, was considered, and representatives of Sarnia Presbytery and both congregations having been heard, the deputation from Ayr opposing the translation, it was refused. A call from St. Andrew's church, Windsor, in Chatham Presbytery, to Rev. J. C. Tolmie, B.A., Brantford, was then dealt with and parties were heard, including Rev. W. M. Fleming for Chatham Presbytery, and Messrs. Bartlett and McGregor, M.P., for St. Andrew's, Windsor, and a strong deputation of commissioners from First Church, Brantford. The translation was granted, Presbytery expressing regret at parting with Mr. Tolmie, and extending sympathy to First Church, Brantford. The Moderator of Presbytery was appointed to declare the pulpit vacant and to act as Moderator of session during the vacancy. Intimation of the death of Mr. D.M. Beattie, B.D., recently pastor of St. Andrew's Church, East Oxford and Blenheim, having been made by the Clerk in terms of a telegram received from Rev. Prof. Beattie, D.D., Columbia, South Carolina, a committee was appointed to prepare a suitable minute expressive of the Presbytery's affection for their departed brother and sympathy with his widow and children.—W. T. McMullen, Clerk.

The regular meeting of the Barrie Presbytery was held at Barrie on Tuesday, 14th ult., when about twenty-five members met in session, Rev. Dr. Gray presiding as Moderator. After devotional exercises a number of reports were read by the different committees, on rearrangement of congregations and preaching stations. A letter was read from the Bradford congregation asking leave to borrow \$2,000 on the church property, which was duly granted. A report of the W. F. M. S. was read by the Moderator, stating the progress of that society during the past year. Rev. Mr. Moodie, of Stayner, was asked if he still adhered to his resignation, which was laid on the table at last meeting. After Mr. Moodie had stated that he still adhered to it, nearly all the members made speeches

of sympathy with him and Mrs. Moodie, testifying to his Christian character and his laborious work among them for the last 20 years as Clerk of the Presbytery and Convener of Home Missions and Vacant Stations. In some of the speeches very strong feeling was evinced at the growing practice in congregations of allowing aged members to resign after they have spent the best part of their lives among them, simply because some of the younger members want a younger man. After each member had feelingly spoken, Rev. Mr. McLeod engaged in prayer, and the resignation was accepted.

London Presbytery met in Park Avenue Church, London, on 14th Nov., 21 ministers and 17 elders present. 1st. Remit on Synodical Powers. That the Presbytery approve of the remit proposing the enlargement of Synodical powers, by giving Synods power to issue all complaints and appeals not involving polity or doctrine with the addition of appeals involving moral character. 2nd. Remit on Theological Colleges. 1. That no appointment be made to a theological chair, in any of the colleges of the church, of which the General Assembly does not approve. 2. That in making appointments to the theological chair, the same method be prescribed in all the colleges of the church. 3. That nominations to theological chairs be made by the respective Boards of Managers, Trustees or Governors of the colleges; notice of such nomination to be sent to all the Presbyteries of the church at least three months before the meeting of the General Assembly; the Presbyteries having the right of approving such nominations, or making other nominations. 4. That appointments to theological chairs in all the colleges of the church be made by the General Assembly, after nomination by the Board of Managers, Trustees or Governors, or by Presbyteries; and that when the Assembly disapproves of such nomination, the Assembly shall then adopt such a mode of making the appointment as it may deem most suitable. The Moderator of Presbytery was instructed to send a pastoral letter to the congregations within the bounds that are delinquent in supporting the Schemes of the Church.—George Sutherland, Clerk.

The Presbytery of Maitland met at Wingham, Nov. 21st, Rev. G. McKay, moderator. The Rev. A. Findlay, Superintendent of Missions, addressed the Presbytery on mission work in the territory which he supervises and the needs of the field at some points to have churches and manses erected with as little delay as possible. The Presbytery of Algoma appeals for aid in this behalf. This Presbytery commends to the congregation within our bounds the cause advocated by Mr. Findlay. The Rev. Dr. G. L. McKay, missionary, was nominated Moderator of next General Assembly. A report on Young People's Societies in the Presbytery was read, showing that ten Christian Endeavour and three other societies are in the bounds. A resolution was adopted expressing sympathy with the working of Christian Endeavour Societies in the Presbytery. It was agreed to ask the Rev. Dr. G. L. McKay to visit congregations in the Presbytery for two weeks. Mr. Murray was appointed to communicate with him; those desiring to have a visit will apply to Mr. Murray. The remit of Assembly on enlarged powers of Synods was disapproved of. The remit on representation of mission stations in Church courts was approved of. The Presbytery expresses its gratification at the step taken by the Ontario Government in asking an expression of the public mind on the question of the prohibition of the liquor traffic, and would urge upon our people to use their influence and record their votes in favor of prohibition. At next meeting a conference will be held as to whether the Presbyterians in our bounds are supplied with the means of grace.—John McNabb Clerk.

Brain Workers.

Horsford's Acid Phosphate is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by overwork, as found in lawyers, teachers, students and brainworkers generally.

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations. For sale by all Druggists.

The Presbytery of Glengarry met at Vankleek Hill on Tuesday, 12th inst., with a good attendance. Rev. Jas. Cormack, B.A., was elected Moderator for the ensuing term. The case of Mr. Russell, licentiate, was taken up. He had been charged with following a divisive course within the bounds of the Presbytery. After considerable deliberation it was finally resolved that the charge was proven; whereupon he was formally enjoined not to labor within the bounds of the Presbytery of Glengarry unless under the direction of the Presbytery's Home Mission Committee, or invited by some one of the sessions of the bounds. It was resolved to instruct Mr. Givan to deposit the surplus in his hands—left over after making up the deficit in the matter of augmentation grants to the augmented charges within the bounds—in the hands of the treasurer of the Presbytery and Synod Fund to be expended subject to the direct instruction of the Presbytery. Rev. R. MacLeod took up the motion, notice of which was given at last meeting, namely, that the Presbytery shall visit all the congregations of the bounds annually, by committee or otherwise. The motion was passed after being fully discussed and a committee appointed to consider the best means for overtaking the work proposed. Assembly remits were sent to committees for consideration and report to next regular meeting. A call to the Rev. J. W. MacLeod, of Finch, from Russelltown was placed on the table. It was resolved to cite the congregation of Finch to appear in their interests at an adjourned meeting of Presbytery to be held at Maxville on the 27th inst., at 11.30 a.m. A petition was presented from the Mission Station of South Finch, asking the Presbytery to apply to the H. M. C. for aid to the extent of \$3.00 per Sabbath so as to enable them to secure the services of an ordained missionary. It was resolved that the petition lie on the table and that a committee be appointed to meet and confer with the Mission of South Finch, and the congregation of St. Luke's, Finch, with a view to securing union. The treasurer submitted a statement showing that a large number of congregations were still in arrears to the Fund. It was accordingly resolved to instruct the treasurer to notify these defaulting congregations, again urging payment.

The Presbyterians of Glenarm arrived at a very pleasant and happy era in their history on the 26th Nov., when their beautiful new church was opened for divine service. Professor MacLaren, of Knox College, Toronto, conducted the dedicatory services, preaching in the morning at 11 a.m. and in the evening at 7 p.m.. Crowded audiences at both services were not disappointed in their expectations. An over-flow meeting in the Methodist church close by, was ministered to by Rev. D. D. McDonald, of Eldon. At 3 p.m. Rev. A. Ross, of Clinton, preached in the new church to a large number of Highlanders in the Gaelic language, while short addresses were delivered by Prof. MacLaren, Revs. Messrs. McAuley, of Woodville and McDonald, of Eldon, in the Methodist church. The neighboring churches were closed for the day in order to enable the people to attend these interesting services. On the following evening a tea meeting was held. Tea was served in the old church, and congratulatory addresses were delivered in the new church by several members of Presbytery and others—Rev. M. McKinnon, of Fenelon Falls; Rev. R. Johnston, of Lindsay; Rev. D. D. McDonald, of Eldon; Major Hughes, M.P., of Lindsay; T. Smithson, Chairman of Building Committee, and C. N. McDonald, of Glenarm. Excellent music was rendered by our own choir, of over 20 voices. Notwithstanding the driving storm of wind and rain that prevailed all evening every inch of available space was occupied, and yet not over two-thirds of the people could get even standing room. About \$230 was realized from Sabbath collections and proceeds of tea meeting. The church has a seating capacity of 450 to 500 and cost with site about \$4,200. Last, but not at all least worthy of mention, is the fact that practically this pretty, neat and comfortable church was opened free of debt, as the trifling sum unpaid is more than covered by subscriptions payable on the 1st Feb., 1894. The congregation has also completed, and paid for, extensive, solid, substantial sheds, capable of sheltering 58

teams—cost about \$600. The Ladies' Committee acknowledge with thanks the following donations from old members of the congregation: 1. A beautiful pulpit Bible from McPherson sisters, of Toronto; 2. A very handsome eight-day clock from the Sabbath school, Islay section; 3. A gold-lined silver baptismal bowl from the Junior Endeavor Society; 4. A set of 4 oak-finished collection plates from Mr. D. McEachern, Toronto; 5. Table linen and napkins, of superior quality, for communion purposes, from the Y. P. S. C. E.

The Presbytery of Westminister, B. C., met on Tuesday in the First Presbyterian Church at 2.30 in the afternoon, Rev. E. D. McLaren, Moderator, presiding. The committee appointed to frame a minute with reference to the lamented death of Rev. Robert Jamieson reported as follows: To the reverend, the Presbytery of Westminister.—The Presbytery desire to place on record their high appreciation of the long and efficient services rendered by Mr. Jamieson, not only to the congregation of St. Andrew's Church, New Westminister, but also to the cause of Presbyterianism in British Columbia. Coming to this western province in March, 1862, he entered upon his work at once, with vigor and enthusiasm, and the erection of church buildings in quick succession at New Westminister, Nanaimo, Fort Langely and North Arm testified to his zeal and administrative ability. While others came and went, he remained steady at his post, with painstaking fidelity discharging the duties of a pioneer missionary amidst hardships and discouragements which at the present can be but imperfectly understood. The Presbytery are profoundly grateful to Almighty God for all the fruit of Mr. Jamieson's labors. He had but one predecessor in the work of the Presbyterian ministry in this Province; but he was spared to see three Presbyteries formed west of the Rocky mountains, and he had the satisfaction of knowing that the work at which he toiled almost alone was being carried forward by nearly 40 ministers and missionaries. As a preacher Mr. Jamieson was forcible and fearless. Whether he preached to the coal miners at Nanaimo, the Cariboo gold seekers at New Westminister, or the ranchers at Langley, Maple Ridge, or North Arm, he proclaimed the Gospel truth in its fullness and simplicity, testifying to all alike "repentance toward God and faith toward our Lord Jesus Christ." As a member of the Presbytery he was noted for his sound judgment and his accurate knowledge of church law. In so far as his health permitted he attended the meeting of Presbytery with faithful regularity, and always took an active part in the business of the court. To the various members of Dr. Jamieson's family the Presbytery beg to tender their sincere sympathy with them in their great loss, affectionately commending them to "the Father of mercies and God of all comfort, who comforteth us in all our tribulation." The above was ordered to be inserted in the minutes of the Presbytery and to be published in the newspapers. A remit from the General Assembly with regard to the Psalter was considered. It was on motion agreed that the whole and not parts of the Psalter should be incorporated in the new Hymnal. It was decided to hold a conference on the state of religion within the bounds of the Presbytery at the next meeting. Very interesting reports were given in by the members appointed to visit the various churches and mission fields.—Geo. R. Maxwell, Clerk.

The Presbytery of Toronto met on Tuesday the 5th inst., the Moderator, Rev. W. A. Hunter, M.A. in the chair. It was agreed to take up remits from General Assembly as follows: Discussion of the Draft Book of Praise submitted, and the mode of making appointments to the theological chairs of the colleges at this meeting. Mr. Neil presented and read a resolution in reference to the resignation of the Rev. R. M. Hamilton, of the pastoral charge of Eglinton and Bethesda. Dr. McTavish, after referring to the present movement in favor of further temperance legislation, presented the following motion: "That the Presbytery express its sympathy with every legitimate movement looking to the total suppression of the liquor traffic." This motion was adopted by Presbytery. It was agreed to ask for an increase of \$50 to the grant, for which application has been made on behalf of Mt. Albert and Balantrae. The remit from General Assembly in reference to the appointment of professors to theological chairs was then discussed. In the discussion the following motion was proposed: "That in the judgment of this Presbytery it is not essential that there should be uniformity in the mode of appointing theological professors, provided the appointment of such professors is made under the control of the church. Such control might be maintained by giving to the General Assembly either the right of appointment of theological professors upon nomination by a Board of Management, or the right of vote in case any appointment were disapproved. We recommend therefore that the Board of Trustees of Queen's University and the Board of Governors of Morrin College be requested to procure such legislation as shall secure the control of the church in one of the ways indicated." On a division, however, the recommendations of the Assembly's Committee were adopted as the decision of the Presbytery. Dr. Caven submitted the following resolution in reference to the death of Rev. H. S. McKittrick: "The Presbytery has learned with much sorrow of the early death of the Rev. H. S. McKittrick, whose name by action of the last General Assembly was attached to its roll of members. During his course as a student the Presbytery had an opportunity of noting the diligence and faithfulness with which he discharged all his duties, and the devotion with which he had given himself to the service of his Lord. His labors on the Home Mission field both before his licensure and after it were exceptionally earnest and successful, and will not be forgotten by those who were acquainted with him. His character, attainments and services marked him out as well qualified for the honorable and difficult position which he was selected to fill in the missionary institution at Tarsus in Asiatic Turkey.

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

MARRIAGES.

At Leackin House, Tarbert Harris, by the Rev. John MacLennan, Free Church Minister, Rev. Kenneth MacLennan to Bessie, daughter of Norman MacLeod, Merchant, Tarbert Harris.

With great humility, but with unreserved consecration of himself, he entered upon his duties in the native city of the great Apostle of the Gentiles. He was scarcely permitted to do more than put his hand to the work. After a few weeks of promising service he has been called to his rest and reward. His memory will be affectionately cherished by all who knew him, and his spirit and example, we cannot doubt, will be an encouragement and stimulus to many in the service of the Master whom he loved. The Presbytery conveys to the bereaved partner of our brother and to his father and family the expression of their fullest sympathy. May 'the Father of mercies and the God of all comfort' be near to them in the day of sorrow." The Presbytery by a standing vote adopted the resolution. At the afternoon session was taken up the consideration of the Draft Book of Praise submitted by the Assembly's Committee. The first recommendation of the Hymnal Committee, "That the present Hymnal be enlarged and revised," was adopted. In reference to the second the following was agreed upon, "That in the judgment of the Presbytery it is desirable, for the purpose of conserving the use of the Psalms, that selections from them should be incorporated with the proposed Book of Praise." The other recommendations of the committee were adopted without change. The consideration of the hymns submitted was deferred till next meeting of Presbytery.

The Presbytery of Guelph held its stated meeting in St. Andrew's Church, Guelph, on the 21st November, Mr. Norris, of Glen Allan and Hollin, occupying the chair as Moderator. The conveners of the respective committees expected to arrange for the conferences to be held in March were instructed to prepare for these meetings and report programmes and subjects at next meeting of the Court. Dr. Torrance to be convener. Mr. Mullan, as convener of the Standing Committee on Evangelistic Services, asked instructions for the guidance of the same, when it was agreed that it be left with Sessions that may desire evangelistic services to arrange for these in the meantime the committee being ready to give them all assistance in their power, and that the convener prepare an address setting forth the value of such services to be printed and sent down to be read by ministers from the pulpits to their congregations. A long time was spent on the subject of temperance in connection with the plebiscite vote on the 1st January next. A motion by Dr. Jackson and an amendment by Dr. Dickson were fully discussed. Ultimately it was resolved on motion of Dr. Torrance, seconded by Mr. Armstrong, to recommend that ministers call the attention of their people to the following clause adopted by the General Assembly at Brantford when disposing of the report of its committee on that subject, "That inasmuch as the selectors of Ontario and Prince Edward Island are soon to be called upon to vote upon the question of the prohibition of the liquor traffic, this Assembly, without expressing any opinion as to the wisdom of the Plebiscite in this connection, urges all the members and adherents of the Presbyterian Church who are qualified, to cast their votes for prohibition, and together with all other friends of temperance, to use all proper means to secure the largest possible majority in favour of that measure." The committee appointed at last meeting to look into the business emerging from the proceedings of the General Assembly, calling for the attention and action of the Presbytery, presented their report, which was arranged under two heads, first, matters demanding attention but terminating with the Presbytery; and second, remits on which returns had to be made to next Assembly. The report entered fully into all the subjects, and recommended the action to be taken in connection with each. The remits on the relations of Colleges to the Church, on the enlargement of the powers possessed by Synods, and on the representation of sessions of mission stations in the higher courts were approved. The committee could only report progress on the Draft Book of Praise, and asked an extension of time. It was urged upon the members carefully and individually to look into the changes proposed, so as to be able to give an intelligent vote when the report comes up for disposal. It was reported from the Committee on Systematic Beneficence that, carrying out the instructions of the last meeting of the Presbytery, they had got the address on the merits, claims and wants of the respective Schemes of the Church for the current year printed for circulation amongst the families of congregations in the bounds, and copies of the same were produced. The ministers of the city, with their Representative Elders, were appointed to make arrangements for certain meetings which the Church's Secretary on Foreign Missions is desirous of holding. The notice of motion given some time ago to overture the General Assembly to change their rules so as to allow of a Ruling Elder being chosen Moderator of Presbytery was then taken up and discussed. Mr. Beattie was heard in support of the motion. A motion that it be sent forward simpliciter to the Synod was lost in favor of one moved by Mr. Glassford, seconded by Mr. Rae, that it be referred to the Committee of Conveners of Standing Committees to arrange for giving it a place among the subjects to be discussed at the Presbyterial Conferences to be held in March. A reply was read from the Convener of the Committee on Foreign Missions to the letter of the Presbytery on the desirability of so arranging meetings of the Committee or Executive as not to interfere with stated meetings of Presbyteries, thereby, in some instances, depriving these of the benefits of the presence and counsel of some of their members. A Committee, composed of Dr. Torrance, Convener, Messrs. Rae,

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me theirs would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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A Common Error.

Chocolate & Cocoa are by many supposed to be one and the same, only that one is a powder, (hence more easily cooked,) and the other is not.

This is wrong--
TAKE the Yolk from the Egg,
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What is left?
A Residue. So with COCOA.

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(H. N. Shaw, B.A., Principal.)

Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, &c.

NEW CALENDAR 132 pages, particulars of all departments mailed free.
EDWARD FISHER Musical Director.

Atkinson and Smith, were appointed to look into a circular from the Prisoners' Aid Association and consider the object proposed, and report at next meeting. A request by Mr. Robertson as to the authority of the Book of Forms was read. Several members expressed their opinions on the matter. The Clerk read from the Halifax Witness the report of a decision of the Supreme Court of Prince Edward Island on a case which has come before them, and in which one of the judges stated to the effect that the book must be regarded as authoritative. He was instructed to reply to that effect. It was reported that the Augmentation Grant to Hawkeville and Linwood had been received and paid over, and a receipt for the same was produced. The Clerk was instructed to give a letter of transference to Dr. MacKay, lately residing in the bounds, but now removed to the bounds of the Toronto Presbytery.

NEW EASY FITTING SELF CLOSING BRACELET



This illustration shows a section of this recently constructed Bracelet, to which those in search of novelties for Xmas are directed.

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YOU SHOULD SEE IT.

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ESTABLISHED 1840,
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We are talking about a "shortening" which will not cause indigestion. Those who "know a thing or two" about Cooking (Marion Harland among a host of others) are using

COTTOLENE

instead of lard. None but the purest, healthiest and cleanest ingredients go to make up Cottolene. Lard isn't healthy, and is not always clean. Those who use Cottolene will be healthier and wealthier than those who use lard—Healthier because they will get "shorter" bread; wealthier because they will get "shorter" grocery bills—for Cottolene costs no more than lard and goes twice as far—so is but half as expensive.

Dyspeptics delight in it!
Physicians endorse it!
Chefs praise it!
Cooks extol it!
Housewives welcome it!
All live Grocers sell it!

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MONTREAL.

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WORLD'S COLUMBIAN EXPOSITION
Have made the

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Premium No. 1, Chocolate,
Vanilla Chocolate,
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"Our readers who are in the habit of purchasing that delicious perfume, Crown Apple Blossoms, of the Crown Perfumery Company, should procure also a bottle of their Invigorating Lavender Salts. No more rapid or pleasant cure for a headache is possible."—*Le Jolie, Paris.*

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

Now that Professor Garner can communicate with monkeys in their own language he may collect some valuable simian views concerning the theory of evolution, and thus present Darwinian doctrines at first hand.—Baltimore American.

British and Foreign.

Rev. J. N. Nevins, D.D., a well-known missionary to China, died in October 15th, at Chefoo. He began his labors in 1854.

The Right Hon. John E. Gorst has been elected Lord Rector of the University of Glasgow, in succession to the Right Hon. Arthur J. Balfour.

Hawick Town Council are to erect a slab at Wilton Lodge on the spot on which grew the thorn tree to which Sir Wm. Wallace tied his horse when there.

During the recent gales on the coast of Great Britain the lifeboat crews at the various stations on the coast responded to 60 signals for assistance. They saved at least 200 persons from drowning.

Mr. and Mrs. Gladstone and Lord and Lady Spencer dined at Windsor Castle lately, and remained over night there. They were cheered by a large crowd at the Windsor station when they arrived.

The memorial tablet erected to the memory of the late James Russell Lowell in the Old Chapter House at Westminster Abbey by the subscriptions of his English admirers, was unveiled November 28.

Mrs. Spurgeon announces in the Sword and Trowel that she has completed arrangements for translating some of her late husband's sermons into the mixed dialect used in a district of the Argentine Republic. Work has been carried on in this place for a long time amid many difficulties.

Dr. S. F. Smith, the author of "America" and several other well-known and valued hymns, lately entered his 86th year. He is still able to work and to enjoy life. During the summer Dr. Smith visited the World's Fair. He still preaches occasionally and keeps busy at literary work.

The Rev. Charles McGregor, D.D., Lady Yester's Church, Edinburgh, conducted services in the Cathedral, Dornoch, on Sunday, 8th October, when the newly-erected organ was played for the first time. The organ is the first and only one in the county of Sutherland. It cost nearly £700.

Albion, N. Y., Nov. 29.—The contract has been let by George M. Pullman, the palace car millionaire of Chicago, for the erection of a Universalist church in Albion, his native place, in memory of his father and mother, who are buried here. The edifice will be of red sandstone and is to be completed Sept. 1, 1894. The estimated cost is \$70,000.

On November 10th, Mr. John D. Rockefeller made another magnificent gift to the Chicago University, this being his fourth donation. It amounts to \$500,000 and makes in all his gifts to the University \$3,250,000. This last gift is conditional on securing Martin Reyerson's donation of \$100,000, which is also conditional upon raising \$400,000 by popular subscription by July 1st, 1894.

Miss Alice Briggs has in charge at Chicago the immense petition to all governments of the world for the prohibition of the traffic in liquor and opium, signed by over 4,000,000 people, circulated for eight years in more than fifty countries, and estimated to be fifteen miles long. It is to be presented to every ruler in the world, and then placed in the British Museum as the largest petition in history.

Says the New York Tribune: The temperance people of this country, Canada and England are already making arrangements for the observance of Neil Dow's ninetieth birthday, on March 20, 1894. Temperance societies in all parts of the world are asked to co-operate, each one conducting the celebration according to his own judgment and opportunity, but all to send congratulations to General Dow.

Nineteen-twentieths of the Scotch coal mines are idle in consequence of the strike growing out of the refusal of the masters to increase wages a shilling a day. A meeting of the strikers was held in Glasgow on Nov. 24th, and it was decided to continue the strike. The men expressed themselves as willing to agree to the appointment of a board of conciliation to settle the differences between them and the mine owners.

Perhaps you have never heard of K. D. C. Many dyspeptics have heard of it, tried it, and have been cured by it. It will cure you too. Try it. K. D. C. Company, Ltd., New Glasgow, N. S., Canada.

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

Mijnard's Liniment is used by Physicians.

The Prudential Committee of the American Board has voted to recommend to Secretary Gresham that he accept the sum which Spain offers in settlement of the action of the Spanish troops in destroying the mission property of the Board at Ponapi, Caroline Islands, four years ago. This sum covers amply the actual value of the property destroyed but nothing more.

The forty-seventh annual report of the Glasgow Sabbath School Association in connection with the Church of Scotland, recently issued, intimates that the number of societies in the Association is the same as for the previous year, viz., 97. As compared with the preceding report, there was a decrease in the number of teachers, but large and encouraging increases under all other heads.

The Rev. Henry Duncan, of Crichton, Convener of the Temperance Committee of the Established Church of Scotland, has been ordered by his medical adviser six months' complete rest, and has obtained from the Presbytery of Dalkeith six months' leave of absence. For the work of the parish of Crichton Mr. Duncan has secured as his assistant for six months the Rev. Stevenson McNab, M.A.

A German computation of the Jewish population makes the number of Jews on the globe, 7,403,000. In Europe there are 6,800,000 Jews, of whom 3,600,000 are found in Russia, 1,860,000 in Austro-Hungary, 568,000 in Germany, 400,000 in Roumania, 97,000 in the Netherlands, 80,000 in Turkey, 56,000 in France, 46,000 in Great Britain, 40,000 in Italy, 24,000 in Bulgaria and East Roumelia.

Princeton College catalogue is to hand. The total registration is 1,092, divided as follows: Graduate students, 98; academic seniors, 150; academic juniors, 150; academic sophomores, 155; academic freshmen, 140; academic specials, 45; electrical school, 22; scientific seniors, 31; scientific juniors, 58; scientific sophomores, 82; scientific freshmen, 118; scientific specials, 32; fellows, 11. Pennsylvania is represented by 287, New Jersey by 231, and New York by 221 students.

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

Rev. Alexander Andrew, who has assumed the editorship of the *British Messenger* and the other papers of the Stirling Tract Enterprise, issues his manifesto in the new issue of his magazine. There can be no question as to his admirable fitness for the post, and the Stirling publications seem already to look brighter from the touch of his winsome pen. He has secured the co-operation of Dr. Theodore Culyer, Dr. Stalker, Principal Culross, Rev. P. B. Power, and many other popular writers.

"THE AVERAGE AMERICAN GIRL."

What She is; What She Is Not; What She May Be. These interesting questions, especially important to girls and their mothers, will be discussed in the new volume of *The Youth's Companion* by those friends of all girlhood, Mary A. Livermore and Marion Harland.

Rev. R. Herbert Story, D.D., Professor of Church History in Glasgow University, is to be the next Moderator of Assembly. Born in Rosneath manse in 1835, he was ordained to St. Andrew's church, Montreal, in 1859. His father, however, dying the same year, the Duke of Argyll placed the son in the Clydeside parish. Dr. Story is the author of several works, including memoirs of his father, of Rev. Dr. Lee, and of William Carstares. He was one of the founders of the Scottish Church Service society, and is a brilliant and caustic debater in the Assembly.

Test this statement; a trial will convince you that K. D. C. brings immediate relief to the dyspeptic, and if followed according to directions, a complete cure.

The committee of fifteen appointed at the last Presbyterian General Assembly at Portland, Ore., convened Dec. 5th in the lecture room of the First Presbyterian church in Allegheny. The purpose of the meeting was to devise a plan to make the relations between the theological seminaries and the church more satisfactory and intimate. Rev. Dr. Bartlett, of Washington, one of the committee, admitted that any plan devised must mean the expulsion of Dr. Briggs from Union Theological Seminary or else his coming back into the church on the church's terms.

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

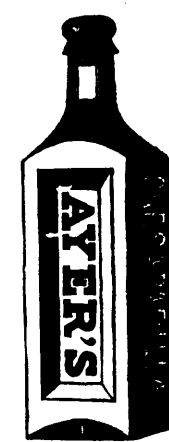
Gentlemen:—

I may say in regard to St. Jacobs Oil that I have known it to be in several instances most efficacious, it having, we firmly believe, prevented a sister from developing spinal complaint, we therefore never fail to speak most highly of it.

I remain, Gentlemen,
Yours sincerely,
Marion Vincent.

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith



Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 17 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good

Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

AYER'S Sarsaparilla

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

Cures others, will cure you

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RADWAY'S READY RELIEF.

CURES AND PREVENTS

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

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

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

It was the First and is the Only PAIN REMEDY

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

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

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

25 cents per bottle. Sold by all Druggists.

RADWAY & CO.,

419 St. James Street, Montreal.

RADWAY'S PILLS,

Always Reliable.

Purely Vegetable.

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

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Have long been acknowledged as the Best Cure for

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

Price 25c. per Bottle. Sold by Druggists.

In reality, there is perhaps no one of our natural passions so hard to subdue as pride. Disguise it, struggle with it, stifle it, mortify it as much as you please, it is still alive, and will every now and then peep out and show itself.—Franklin.

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MISS PARLOA'S YOUNG HOUSE-KEEPER.

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

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PAIN spares neither the Beautiful, nor the Strong. ST. JACOBS OIL CONQUERS PAIN.

MISCELLANEOUS.

The Eleventh International Medical Congress will be held in Rome March 29 to April 5, 1894.

God be thanked that there are some in the world to whose hearts the barnacles will not cling.—J. G. Holland.

Human nature is so constituted that all see and judge better in the affairs of other men than in their own.—Terence.

One solitary philosopher may be great, virtuous, and happy in the depth of poverty, but not a whole people.—Isaac Iselin.

There were treated at the World's Fair Emergency Hospital, 18,500 cases, and there were 23 deaths at the institution.

The work done by an entry clerk in a first-class business house in the busy season is enormous, but then he has an Esterbrook pen to aid him.

Professor Garner has returned from Africa and declares that he has learned, beyond doubt, that there is a monkey language, and it can be learned by man.

The autopsy in the case of Prince Alexander of Battenberg showed that the original cause of his illness was the lodging of a cherry stone in the vermiform appendix.

The United States cruiser Columbia on her official trial trip averaged 22.81 knots an hour during a four hours' run, thus assuring the Cramp Company, the builders, a premium of \$350,000. In a spurt the cruiser achieved the remarkable speed of 25.31 knots an hour.

Hood's Sarsaparilla, the king of medicines, conquers scrofula, catarrh, rheumatism and all other blood diseases. Hood's and only Hood's.

Colonel Ernst, superintendent of the United States Military Academy, at West Point, N. Y., says he is doubtful if the benefits derived from the cadets playing football are commensurate with the risks it entails to life and limb.

THE BEST COUGH CURE.

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

A despatch from Teheran to the London Times says that 12,000 persons were killed in Kushan, Persia, by the earthquake recently. Ten thousand bodies have been recovered from the ruins. Fifty thousand cattle were killed. Shocks are still felt daily.

WORTH ITS WEIGHT IN GOLD.

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

"The boom in gold mining which has struck this state is going to make 1894 a very prosperous year for Colorado," says the Denver Republican. And it is only a few days since Senator Teller wept in the United States Senate for the ruined people of his state.

Handsome Features.

Sometimes unsightly blotches, pimples or sallow opaque skin, destroys the attractiveness of handsome features. In all such cases Scott's Emulsion will build up the system and impart freshness and beauty.

A new process of rain making was recently brought before the Academie des Sciences, Paris, by M. Baudoin. His theory is that electricity maintains the water in clouds in a state of small drops, and that if the electricity be discharged the water will come down.

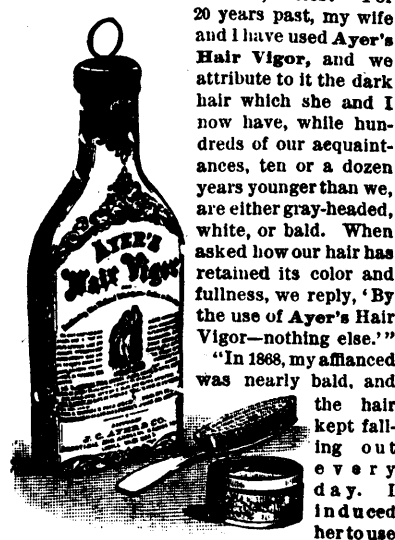
A HIGH VALUATION.

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

A Greek engineer who pursued his studies in this country has prepared a plan for the electric lighting of the Bosphorus from Kanak to San Stefano, on the Sea of Marmora. He proposes to accomplish this by building three machines or engines, at Armout Koel, Kanduli and Perai-Barum, where the current is unusually strong.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For



20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.' "In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use

AYER'S HAIR VIGOR

Burdock BLOOD BITTERS CURES CONSTIPATION.

Constipation or Costiveness is an annoying and dangerous complaint caused by irregularity of the bowels which produces disastrous results to health, causing biliousness, bad breath, dyspepsia, etc. B.B.B. acts perfectly to cure constipation and remove its effects. If you have never tried it, do so now.

IT NEVER FAILS.
"Was very bad with Costiveness, and one bottle of Burdock Blood Bitters cured me. Would not be without it."
Mrs. Wm. Finley, Jr., Bobcaygeon.

DEAFNESS

and Head Noises overcome by WILSON'S COMMONSENSE EAR DRUMS.

The greatest invention of the age. Simple, comfortable, safe and invisible. No wire or string attachment. Write for circulars (SENT FREE) to C. B. MILLER, Room 50 Freshold Loan Building, Toronto.

A few weeks ago the United States cruiser Son Francisco sighted a wreck off the Florida coast and made two unsuccessful attempts to blow it up with dynamite. Then in order to remove this formidable threat to other vessels, the captain of the San Francisco boldly rammed the helpless hulk amidships and cut her in two.

OUR FAMILY PHYSICIAN.

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

J. S. MILLS, Collingwood, Ont

"You are going out on a wild goose chase," said some one to Rev. Mr. Grout when he started for Africa. Thirty years later he was able to reply, "If I did go on a wild goose chase, I caught the goose."

B. B. B. CURES SICK HEADACHE.

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

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HOLLOWAY'S OINTMENT

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

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

THOS. HOLLOWAY'S Establishment, 78 New Oxford St, London And sold by all Medicine Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

Miscellaneous.

MEETINGS OF PRESBYTERY.

Miscellaneous.

Miscellaneous.

Miscellaneous.

McLAREN'S
COOKS FRIEND
BAKING POWDER.

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

RETAILED EVERYWHERE.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk.
BARRIE.—At Barrie, on January 9th, at 10.30 a.m.
CALGARY.—At Calgary, first Tuesday of March, 1894.
GLENGARRY.—At Maxville, on Dec. 27th, at 1.30 a.m.
HURON.—At Clinton, on Jan. 16th, 1894, at 10.30 a.m.
MINNEDOSA.—At Gladstone, on March 12th, 1894.
MAITLAND.—At Wingham, on Jan. 16th, 1894, at 11.30 a.m.
MONTREAL.—In Presbyterian College, at 10 a.m., on Jan'y 9th, 1894.
OTTAWA.—At Ottawa, in St. Andrew's Church, on February 6th, 1894, at 10 a.m.
QUEBEC.—At Quebec, in Morin College, on February 27th.
REGINA.—At Indian Head, on second Wednesday of March, 1894.
ROCK LAKE.—At Manitou, in St. Andrews Church.
STRATFORD.—At Stratford, in Knox Church on January 16th, at 10.30 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
WHITBY.—At Port Perry on third Tuesday of Jan'y, 1894.
WESTMINSTER.—At New Westminster, on March 20th, at 2.30 p.m.

PROMPT SERVICE—
Goods Fresh From
Our Own Bakery.

WAS SMITH'S
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68 JARVIS ST., 152 YONGE ST.,
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HOT MEATS AT NOON AT 51 KING ST. EAST.

SOME THINGS HE IS SURE OF.

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

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

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

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

PAY BIG.

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—AND—
CONSERVATORY OF MUSIC.

Course in ENGLISH and ENGLISH LITERATURE, EXTENSIVE and THOROUGH. PIANOFORTE and VOICE CULTURE under Specialists (Instrumental). ELUCUTION taught by a Graduate of the Boston College of Oratory. Students can enter with advantage Jan. 3rd, 1894, after Christmas Holidays. Terms moderate for advantages afforded.

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All mending done free.

Telephone 157.

TELEPHONE NO. 106. ESTABLISHED 1872.

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Family Washing 40c. per dozen.

G. P. SHARPE,

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THE COOK'S BEST FRIEND
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Wedding Invitations,
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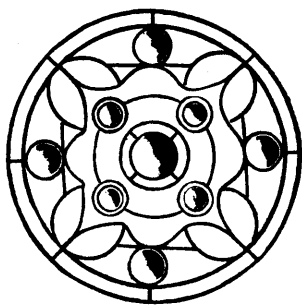
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ECCLESIASTICAL WORK,
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