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HOSTESS: Won't you sing something, Mr. Greene? Mr. Greene: There are so many strangers here, I—"Never mind them, they'll be gone before you get half through."

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DOCTOR to Gilbert (aged four): Put your tongue out, dear. Sick little Gilbert feebly protruded the tip of his tongue. Doctor: No, no; put it right out. The little fellow shook his head weakly, and the tears gathered in his eyes: I can't, doctor; it's fastened on to me.

BERCHAM'S PILLS act like magic on a Weak Stomach.

SAPPY: I think I shall, aw, nevah have to stuggle for gweatness. Aw, I was born gweat, doncher know? Crusty: Great Scott! how you must have shrunk!

"FIFTEEN months ago I had a beating breast. I tried many remedies but got no relief, I then tried Hagyard's Yellow Oil, which gave me instant ease. It is the best thing I ever used for all kinds of pains or colds." MRS. JOHN CORBETT, St. Marys, Ont.

MINISTER: Well, Bobby, do you think you will be a better little boy this year than you were last? Bobby (hopefully): I think so, sir; I began by taking cod-liver oil last week.

THE three important outlets of disease are the skin, bowels and kidneys. See that they perform their functions properly and use Burdock Blood Bitters to insure this proper action.

A YOUNG man led a blushing damsel into the presence of Rev. Dr. Carpenter. "We want to be married," he said. "Are you Rev. Dr. Carpenter?" "Yes," replied the genial minister, "Carpenter and Joiner."

DESERVING CONFIDENCE.—No article so richly deserves the entire confidence of the community as BROWN'S BRONCHIAL TROCHES, the well-known remedy for coughs and throat troubles. "They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective.—Christian World, London, Eng.

A BIBLICAL Weapon.—The Ax of the Apostles.

THE good deeds done by that unequalled family liniment, Hagyard's Yellow Oil, during the thirty years it has been held in ever increasing esteem by the public, would fill volumes. We cannot here enumerate all its good qualities, but that it can be relied on as a cure for croup, coughs, colds, sore throat and all pains, goes without saying.

THE man who was hemmed in by a crowd has been troubled with a stitch in his side ever since.

WHAT BREAKS UP A PLUMBER.—Nothing breaks up a plumber so badly as to have to buy something at a retail drug store. Nothing makes better or more beautiful biscuit than Imperial Cream Tartar Baking Powder. Sold by all grocers.

RICH BANKER (to future son-in-law): I hope you appreciate, sir, that in marrying my daughter you are marrying a young girl full of heart and generosity. Poor Young Man: Yes, indeed, sir; and I hope she gets these qualities from her father.

"Is her head finished?" enquired one modelling teacher of another, in reference to an unpromising pupil who had just completed a piece of work. "Apparently," was the discouraged reply, "but quite unfurnished."

THE red river of life is the blood; if it be impure, health is impossible and life a burden; Burdock Blood Bitters, say those who have tried it, is the best blood purifier in the world.

MISS MAUD CARLETON, Ridgetown, Ont., says: "Am using B.B.B. right along and find it a perfect blood purifier just as advertised."

Mrs. Ward's Hair: eye eye Garget in Cows.



EVERY HUMOR OF THE SKIN, AND Scalp of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the Great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Sold everywhere. Price, CUTICURA, 75c. SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases."

Image of a soap box with 'SURPRISE' written on it. Text: Can save half the hot water and a lot of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not, nor hands chapped, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! READ THE DIRECTIONS ON THE WRAPPER. St. Croix Soap Mfg. Co. St. Stephen, N. B.

Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest. CATARRH Sold by druggists or sent by mail, E. T. Hazeltine, Warren, Pa., U. S. A.

Wistar's Balsam of Wild Cherry. Coughs, Sore Throat, Bronchitis, Hoarseness, Croup, Whooping Cough, Asthma, Influenza and Consumption yield at once to the wonderful power of this remedy. None genuine unless signed "I. BUTTS."

Physicians strongly recommend Wyeth's Malt Extract, (Liquid) To patients suffering from nervous exhaustion; to improve the Appetite, to assist Digestion, a valuable Tonic. 40 Cents per bottle.

The most satisfactory BLOOD PURIFIER is Channing's Sarsaparilla, It is a Grand HEALTH RESTORER. Will cure the worst form of skin disease; will cure Rheumatism; will cure Salt Rheum. Large Bottles, \$1.00.

ALLEN'S LUNG BALSAM For CONSUMPTION, Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs. In three sized bottles 25c, 50c, and \$1.00.

FOR HEADACHE AND NEURALGIA, The MENTHOL PLASTER. For Lumbago, Sciatica, "Cricks," Tic, Stitches, Rheumatic Pains and Chronic Rheumatism. Each plaster in an air-tight tin box. 25c.

WYETH'S BEEF, IRON AND WINE. For Pallor, Weakness, Palpitation of the Heart. Valuable Restorative for Convalescents. Combines Nutritive with Stimulus. Be careful to ask for WYETH'S, the only GENUINE.

THE SPENCE "DAISY" HOT WATER BOILER. Has the least number of Joints. Is not Overrated. Is still without an Equal.

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THE CANADA SUGAR REFINING CO. MONTREAL (LIMITED.) Redpath PARIS LUMPS. RED SEAL. We are now putting up, for family the finest quality of PURE LOAF SUGAR, in neat paper boxes. Sale by all Grocers. Price 50c.

THE PROVIDENT LIFE AND LIVE STOCK ASSOCIATION. CHIEF OFFICE 43 QUEEN STREET EAST, TORONTO INCORPORATED. A MUTUAL BENEFIT ASSOCIATION. IN THE LIFE DEPARTMENT indemnity provided for SICKNESS or ACCIDENT and substantial assistance in the time of bereavement. IN THE LIVE STOCK DEPARTMENT Two-thirds the loss by death of LIVE STOCK of its members through disease or accident. Also for depreciation in value for accidental injury. Those interested send for prospectuses, etc. RELIABLE AGENTS WANTED. WILLIAM JONES, Managing Director.

# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, JANUARY 7th, 1891.

No. 1.

## Notes of the Week.

### A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 15 cents postage paid. Quantities of not less than 12 to a school at the rate of \$1.25 per dozen. Address all orders to

PRESBYTERIAN PRINTING & PUBLISHING CO.,  
5 JORDAN ST., TORONTO.

### THE PRESBYTERIAN YEAR BOOK FOR 1891

Will be published in a few days. It will contain a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of St. Andrew's Church, New Westminster, B.C., of the Presbyterian Church, Yarmouth, N.S., of the Central Presbyterian Church, Galt, Ont., and of St. Andrew's Church, St. John, N.B. A number of papers on timely topics, in addition to the usual mass of information given in such a publication, will appear. This issue of the Year Book will be unusually full of interesting matter. Price, 25 cents.

### IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

### IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 30 cents each. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd.)  
5 JORDAN ST., TORONTO.

THE Glasgow contributions to General Booth's scheme amount to \$24,750, including the following church collections: Hillhead Baptist Church, \$1,155; St. John's Wesleyan, \$310; Cathcart United Presbyterian, \$260; Free St. Matthew's, \$200; East United Presbyterian, Partick, \$70; Woodside Established, \$25; and White Memorial, \$15. The collection at General Booth's meeting was \$850, and the sale of tickets realized \$1,020.

IT is rumoured that King Kalakaua of the Sandwich Islands has visited this country with the view of finding a publisher for a work he has written on the comprehensive subject of "Mankind." A New York *Herald* correspondent says that the author "discusses the Darwinian theory in connection with the current religious beliefs, theosophy and spiritualism. His ideas in many cases are strikingly unconventional, and the work promises to become one of the curiosities of literature."

DR. FREELAND BARBOUR, presiding at the thirty-sixth annual meeting of the Scottish auxiliary of the English Presbyterian China mission, said its results showed steady progress. It was becoming gradually self-supporting. Mr. Watson, of Amoy, made an earnest appeal for the foundation of scholarships for the education of native missionaries in the colleges of the mission. Mr. Swanson claimed for this mission that it had a greater hold on the real working heart of China than the mission of any other Church.

THE Belfast *Witness* has the following: We learn with pleasure that Mr. Graham Barkley, LL.D., has sent an additional subscription of \$1,000 to the Stevenson Memorial Fund, making \$2,500 in all. Coming from one so familiar with India, this subscription is a very high and valuable testimony to the need and importance of such a native ministry as the fund contemplates. Dr. Barkley lived over twenty-five years in India, and is joint Convener with the Rev. William Park, of the India Mission; being the first layman who has ever held this office. Dr. Barkley visited Toronto a few years ago.

COMMISSIONER ADAMS, of the Social Reform Branch of the Salvation Army, with headquarters at Toronto, wants \$10,000 from the public to help in carrying on the work of rescue. The Army has rescue homes for women in Toronto, London, Stratford, Montreal, Victoria, B.C., Winnipeg and St. John, N.B. In the Toronto home alone during the past year 106 girls were received and 24,128 meals served. There are also three prison-gate homes—one in Toronto, one in Hamilton and one in Kingston—all well equipped to receive the ex-convicts as they leave the prison gates. The Army has also opened a home for destitute children in Toronto.

THE Madras Bible Society, according to the *Harvest Field*, circulated last year 3,113 rupees worth of Scripture copies and portions at a cost of 12,690 rupees! It employs fifty-five colporteurs, and each man sold on an average four and five-eighths books per day, for which he received a little over three annas; on the other hand, his wages and travelling expenses amounted to nine annas and seven pies per day. Any man who cared to cheat need not sell a book at all, but after paying the average sum to the Society for books supposed to be sold, might live in absolute idleness on six annas per day.

DR. DONALD MACLEOD, in *Good Words*, declares that no one who has lived in a great commercial city but must have noticed the tragic end of mistaken ambition, when, it may be before the grass has grown green upon a father's grave, the fortune that had been accumulated by his years of industry becomes the instrument of vulgar vice, and so squandered as to be a curse to society. Weighty is the admonition addressed by Dr. Macleod to parents. He exhorts them to consider well the physical and moral legacy they are to leave to their children. How true it is, he says, that there are legacies we must leave that are far more important than any that can be expressed in a last will and testament.

PROMINENT leaders in the Orthodox Church, in St. Petersburg, among them the procureur of the Holy Synod, the famous Dr. Pobedonoszeff, are agitating the subject of convening a general Oriental Church Council. No official steps have yet been taken; but undoubtedly they soon will be. The idea finds special favour only in Servia and doubtless Montenegro. Naturally the Bulgarians are not enthusiastic over the project. In order to disarm the fears of Austria and Turkey, and give the council at least the outward appearance of a non-political convention, the proposition is to have it convene in Constantinople. There can be no doubt that the object of the movement is the centralization of the Greek Church, of which the leadership would naturally fall into the hands of the Russian Czar.

THE *Dundee Advertiser* shows by extracts in parallel columns that a discourse contributed to the *Free Church Monthly* for November by Rev. J. McEwan, of Edinburgh, and entitled "Remember Lot's Wife," is plagiarized from a discourse by Prof. J. A. Alexander, of Princeton, contained in a volume by that distinguished American divine, "The Gospel of Jesus Christ," published in Edinburgh by Messrs. T. Nelson & Sons in 1861. Not only are the identical ideas of Dr. Alexander presented by Mr. McEwan in the same order and succession, but Dr. Alexander's very words and even his italics and his punctuation. The *Dundee* paper suspects that Rev. John McEwan will have ample cause to remember Lot's wife. He will hear a great deal about her misfortune and his own connection therewith before the next Assembly comes—and after.

THE Rev. Robert Mackintosh, B.D., formerly assistant to Dr. Whyte, of Free St. George's, Edinburgh, was ordained recently to the pastoral charge of Irving Street Congregational Church, Dumfries, as successor to Rev. W. H. Pulsford, now of Montreal. Rev. James Gregory, of Edinburgh, chairman of the Scottish Congregational Union, presided. A letter from Dr. Whyte was read in which he stated that he would have been present had it been in his power. The day, he added, will not be without an element of regret in it, not to me only, but to many in the Free Church. Mr. Mackintosh is one of our ablest men; he is one of our most scholarly, laborious and earnest men; and the loss of such a man is no pleasant thought. But it is a good proverb to be called to mind in this case that that is not lost that a friend receives.

MR. CAMERON, of Cambridge Street Church, moved in Glasgow U. P. Presbytery an overture asking the Synod to devise some method, by examination or otherwise, which may prove more satisfactory than the present mode of appointment to a

professorship. The method of nomination, in Mr. Cameron's view, is unsatisfactory in that it does not furnish any sufficient test or proof of competency, and, when there are several candidates, does not secure the appointment for the most competent. Mr. Cameron pointed to the remarkable success which had attended the method followed in connection with the chair of Systematic Theology at Aberdeen, the appointment to which is by examination. On the motion of Dr. Drummond it was agreed to transmit the overture in Mr. Cameron's name.

THE New York *Independent* says: The question of the authorship of General Booth's book, "In Darkest England," is a very small one about which much nonsense is being talked in England. General Booth gave credit for literary assistance in the preface, and it was generally understood that Mr. Stead was the man referred to. Now it is asserted that Commissioner Smith, who is at the head of one of the Salvation Army departments under General Booth, was a chief contributor to the book, or at least to the scheme, and that his resignation a few days ago is caused by dissatisfaction at the way General Booth is developing and managing the scheme as it is to be put into practical operation. We are not greatly impressed by the value of Commissioner Smith's work in the book, or the importance of his defection. It is evident that the *London Times*, which has a genius for being on the wrong side, is doing its very best just now to discredit the Salvation Army, its General and his great scheme for helping the poor. Possibly it thinks the million dollars General Booth is trying to raise would be better spent on a new ironclad, or in repairing a cathedral, or for Ascot prizes.

IT is sometimes our painful duty to animadvert on instances of ecclesiastical exclusiveness as displayed occasionally in the Anglican Church. It is therefore peculiarly pleasing to notice an incident of a different kind as recorded in last week's papers. Dr. McMullen, of Woodstock, was invited to preach and partake of the communion in Old St. Paul's Episcopal Church in that town on Christmas Day. Such instances of fraternal kindness are surely prophetic of better things to come. In reporting Dr. McMullen's sermon, the *Sentinel-Review* says: The surroundings of Dr. McMullen lent something like dramatic effect to his appearance before the astonished eyes of Old St. Paul's worshippers. Here in a church built by English gentry, whose very walls are eloquent of the aristocratic seclusion as well as of the religious devotion of its founders, in the pulpit where a typical churchman of the old school charmed with rare eloquence audiences of men who were by birth and education gentlemen in the old sense, stands a minister of the Presbyterian Church, recalling in graceful terms the memories of the past, and rejoicing in the Christian fraternity of the present. If the old admirals and majors and captains and all the gentle folk of early Woodstock could have risen up and looked into the old church yesterday, how they would have rubbed their eyes! Shades of Canon Bettridge what a change! But why not? Is not Dr. McMullen the follower of the same Lord as Dean Wade? Does he not belong to a Church with as glorious a history as his, and a branch of which, indeed, is state and national, having the Queen for its head like the Episcopal? Has he not been the head of a great denomination for all Canada; is he not worthy personally and intellectually to stand in the footprints of the greatest churchman who ever saw Woodstock? And was it not the same Gospel which Dr. McMullen preached as has been heard in Old St. Paul's since its foundation? Were the people not commemorating the message of peace on earth and good will among men? And could there be a more eloquent proof than the preacher's presence that these are not empty words in the mouths of Christians to-day? This incident of our Christmas services is full of interest. It is, we believe, without a parallel. The surroundings seem to emphasize the fact that the world has travelled very far in forty years. And sincere, practical and united Christianity will agree that it is going in the right direction.

## Our Contributors.

NOW LET US ALL TRY.

BY KNOXIAN.

"Happy New Year" is the phrase that has been on everybody's lips for the last few days. It is a nice, pleasant, suggestive thing to say, but, like many other phrases, it may mean a good deal or nothing. It may be a sincere, earnest wish that the person addressed may find 1891 a pleasant and prosperous one, or it may be as formal as "good-day." You often say "good-day" to a man when you have not the remotest idea of putting yourself about very much to make his day good, and you may easily say "Happy New Year" to a friend or neighbour without any serious intention of trying to make his year happy. What is the use in saying "Happy New Year" to everybody if you don't try to make anybody's year happy?

To make other people happy you must be fairly happy yourself, or at least seem to be. A fretful, sour, morose man can't make anybody happy. It is not in him to do it. He is not built for making people happy. A man of that kind should never be a minister, or doctor, or politician. A soured, complaining pastor is no good. His visits make a family feel bad. His soured disposition will be sure to crop out in his sermons. The Gospel and vinegar never go well together. No matter how much a minister is irritated and provoked he should try not to show it in the discharge of his duties, lest the Gospel suffer by his irritation. If he cannot smother his feelings and conceal his wounds he should pray for help or translation.

A morose, unhappy doctor should go out of the noble healing profession and try something else. His appearance in the sick room might not be enough to counteract the effects of arsenic, or strychnine, or Dr. Koch's new remedy, or any other drug of tremendous power, but it is quite enough to make many of his patients feel no better. A doctor who knows his business will try and look pleasant when he goes into a sick room, even if he feels worse than his patient, and he sometimes feels just that way.

There is no use in saying that a sour, snarling, complaining politician should retire. The people retire him whether he wishes to retire or not. They do the retiring business for him. All successful political leaders in free countries have to appear pleasant and cheerful. In his darkest days George Brown was always hopeful and bright. The great Senator could be driven out of Parliament, but his spirit could never be crushed. Death alone could do that. Gladstone is a marvel of cheerfulness and hopefulness. If he can outlive the wreck that Parnell has made he can stand more than any other man in the world. Sir John never complains. If the Old Man thought he could carry a close constituency by grumbling a little, possibly he might complain just a little as a matter of strategy, but no one knows better than he that close constituencies are not carried that way. So he comes up full of fun and fight, and his friends stand by him to the last. Mr. Mowat always seems cheerful and happy, and often a trifle gamesome. He knows the business of a Premier too well to whine in public. He has too much Scotch pride—Caithness pride at that—to show his wounds to public meetings or exhibit them in Parliament.

But where have we wandered to? Dr. Edgar is said to have told a student that his text might have the cholera and that his sermon would not be in the least danger of taking the disease, because there was no connection of any kind between them. Our proposition was that to make others happy you must feel fairly happy yourself, or at least seem to feel that way, and we have wandered off into the larger proposition that to obtain and retain influence over your fellow-men you must not be sour, morose and discontented. Well that is a good thing to say, even if we didn't set out to say it. Besides we claim some credit for knowing that we have wandered. We have seen preachers and public speakers wander thousands of miles from their point and they didn't know it. They wandered so far that they lost sight of their point and never came back to it. But our point is right here.

TO MAKE OTHER PEOPLE HAPPY YOU MUST BE FAIRLY HAPPY YOURSELF.

Discontent is contagious. As some people say, it is "catchin'." It is as "catchin'" as mumps, or measles, or smallpox. Nearly all bad things are "catchin'." If one man grumbles then two or three others are sure to begin. If one gets angry, somebody else is almost certain to lose his temper. If one person yawns at an evening party, two or three others are sure to yawn right away. If one person coughs in church or school, that one cough is always followed by an outburst of coughing. Now the good things are "catchin'" as well as the bad things. If a bright, magnetic man comes into a room, everybody brightens, and they have a good time. A really bright, plucky woman can brighten up a whole street or a back concession. She often does. One woman of that kind on a street is worth more than an electric lamp. She is worth more in a church than a five-hundred-dollar chandelier or a three-thousand-dollar organ. Were it not for bright, cheerful women there would perhaps be no Church.

But to come back again to the point. How can we make ourselves fairly happy? Let one thing be distinctly understood. We can never do it by wishing and resolving to be happy. A man cannot take a dead lift on himself and make

himself happy. He might as well try to lift himself over a fence by pulling on his boot-straps. Happiness must be promoted by means. What are the means? Well, looking at the matter from the human side only, the first and most indispensable thing is to have

SOMETHING USEFUL TO DO.

An idle person can never be happy. An oyster lives an inactive life, and no doubt lives contentedly. The post-mortem usefulness of the bivalve is so great that we all hope his life is happy, though somewhat slow. But a man is not an oyster. Well would it be for the world if all men were as harmless and useful as the bivalve. A clam is no doubt happy though so far as we know no well-regulated clam ever exerts itself much. But a man is not a clam. A human being can never attain to the happiness of these animals without having something to do. Idle men are never happy, and they don't deserve to be. Idleness is a sin, and neither man nor woman who lives in sin need expect to live in happiness. We pity men that have to work, and boys that have to work, and women that have to keep house, and girls that have to do something. We should pity people that are idle. The most wretched of human beings are those who have nothing to do but enjoy themselves.

Having something useful to do is indispensable to happiness. Our happiness is greatly increased if

WE THOROUGHLY LIKE THE DOING

of the something we have to do. A man who loves his daily work is gloriously independent, because his work brings him a revenue of enjoyment. He does not depend on his surroundings for pleasure. The two questions so often asked: "How do you like the people?" and "How do you like the place?" mean little or nothing to him. To a certain extent he is independent of people and place, because each day's work brings enjoyment. This kind of enjoyment lazy mortals and ministers suffering from *inertia* never have.

Negatively, happiness is greatly promoted by

NEVER EXPECTING TOO MUCH

from anything or anybody. These people who are always expecting great things are always unhappy. The days will never be all bright. Every rose has a thorn somewhere near. The best of plans will sometimes miscarry. The best of men are only men. The best of women are not angels. They would be very little use if they were. A perfect man would be so lonesome down here that he could hardly live. Don't expect too much and you will not be disappointed so often.

A young man setting out in life with the idea that he is going to have his own way in this rough world may be a very interesting spectacle, but he may not go far until he regrets that his father did not teach him something better. A young woman who imagines that married life is all honeymoon and marriage tour may find out that she did not thoroughly understand the situation. Great expectations are none the worse for being tempered with a little common sense.

There is one thing more absolutely indispensable to happiness. You can never be happy yourself without trying to make some one else happy. Happiness and selfishness never exist together. God has put them asunder and you need not try to join them together. You can't do it.

For days we have been wishing each other a happy New Year; now let us try and make the year a happy one by doing something useful every day, by cultivating a liking for our work, by avoiding senseless and unreasonable expectations, by trying to make others happy, by minding our own business and doing our own duty as faithfully and efficiently as we can. Doing or trying to do these things, let us leave the rest with Him who knows what is best for us much better than we can ever know ourselves.

### SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D.Sc., OF KNOX CHURCH, OWEN SOUND.

CAMBRIDGE—(Continued).

Nearly opposite Emmanuel stands the fine old "Castle Inn," said to have been built in the year of Queen Elizabeth's death. And now we have seen as much of Cambridge as many a visitor sees, but, unless he walks in the direction of Newnham, where the Ladies' Colleges and Ridley and Selwyn Halls form a new academic quarter, he may miss seeing Queen's College, and the "backs" "of the colleges," as the delightful combination of foliage and architecture seen from the river is called. Queen's College was founded by the ill-fated Queen Margaret of Anjou in 1448. Sir John Wenlock laid the first stone of the chapel in April of that year. On it was inscribed in Latin: "The Lord shall be a refuge for the Lady Margaret, of which this stone is witness." This was a little before the second war between York and Lancaster, in which Sir John Wenlock was killed, King Henry VI. and his queen, the foundress, defeated and forced to fly to Scotland, and the king at length murdered. Yet Margaret's College did not suffer by her fall, for Queen Elizabeth Woodville, the wife of Edward IV., was so considerable a benefactress that she is now annually commemorated as a co-foundress of the college. Beyond an unhappy classical "improvement" of one of its courts, Queen's College has been as little altered as any college in Cambridge. The great wooden clock-turret

is a modern addition; but the rest of the old red-brick courts with their quaint passages under the low-browed brick arcades of the cloister, the "president's gallery," with its overhanging oriels and beautiful garden-front, and the gate-tower, with its rich lierne vault, the only one of its kind in Cambridge, have hardly been touched, except for necessary repairs. The hall has been somewhat overloaded with colour in the course of a recent restoration. Over the Fellows' table, in the place of honour, hangs a fine painting of Queen Elizabeth Woodville; and white and red roses on the walls remind us of the lines of Gray. From the cloister a complicated wooden bridge leads across the river, which here is almost overarched by trees in summer-time, into a maze of shady walks upon what was once an island. From this we gain the best view of the red gables of the river-front reflected on the still water below, and can obtain a glimpse of the quaint oriels which overlook the president's garden. A little lower down the river one of the finest views in Cambridge may be seen from King's Bridge, looking over the great lawn which slopes from the college down to the river. In front is Clare, with its curious broken-backed bridge, and the avenue leading up to it. To the left are the tall elm trees which skirt the road, and form a clump in the meadow, and on the right is the west end of King's Chapel and Gibbs' noble classical building of white Portland stone. On the water will probably be seen undergraduates in boats, some rowing, some pretending to read, most of them smoking, and all more or less consciously enjoying the most enjoyable scene in Cambridge.

HOBSON'S CONDUIT.

A very pleasing feature in Cambridge is the stream of clear water which runs down each side of the two principal streets. These are due to the liberality of old Hobson, the carrier, with whom originated the proverb of "Hobson's choice, that or none." Hobson, according to local tradition, kept a livery-stable, and always insisted on his customers taking the horse which stood next the door, instead of choosing an animal for themselves. Besides the "runs," as the watercourses are locally termed, Hobson built the conduit which bears his name, which originally stood in the market place, but was taken down in 1856, and removed to its present position at the end of the little canal on the Trumpington Road, by which the "runs" and the present conduit are supplied with water! Hobson died on January 1, 1631, and though he had attained the patriarchal age of eighty-six, his death was popularly attributed to his being obliged to discontinue his journeys to London while the plague was raging in Cambridge. Milton alludes to this in the two humorous epitaphs he wrote upon him; one commencing:—

Here lieth one who did most truly prove,  
That he could never die while he could move.

Whether he "rows," "rides," or "reads," or is contented to "exist beautifully," there comes a time to every undergraduate when he must take his degree. This may be accomplished in various ways, according to individual idiosyncrasies. Every undergraduate must pass the previous examination or "Little Go," after which he is free to decide whether he will "go out" in "honours," or "poll" as the mere "pass" degree is termed. If he aspires to honours he chooses his "trijos," as the various examinations in mathematics, classics, law, theology, natural and moral science are called; if he is content with an "ordinary degree" he must pass an examination known as "the general," after which he must pass a second examination in some special subject. In the general course of things degrees are conferred in

THE SENATE HOUSE

in the May term, at a congregation or meeting of the university authorities in the Senate House. On these occasions the galleries are thronged with undergraduates, who enliven the proceedings by singing choruses, cheering and groaning at political and local celebrities, and occasionally throwing coppers upon the crowd of spectators and officials below.

Those who are to take their degrees stand in a mass near the entrance, dressed in white ties, with the white-furred bachelor's hood slung for the first time over their shoulders, and seeming not to know whether to look proud or ashamed of themselves. Now the vice-chancellor, preceded by two bedells with silver maces, walks up a lane formed in the crowd. He retires to a door at the upper end of the room, from which he presently emerges dressed in a red gown and takes his seat in the chair on the dais. The two Proctors stand beside him and read something in a low, mumbling tone, occasionally touching their caps. They are really transacting the business of the university by reading the "graces," or motions to be passed by the Senate; but, as their proceedings are entirely in dumb show, they excite a spirit of irreverence in the galleries, who relieve their feelings by cheering for "Little Red Riding Hood"—in allusion to the vice-chancellor's red robes; for "the anxious bed-makers" who until lately used to attend to "hood" the newly-made B.A.'s, and who still expect a fee for doing so, for "the ladies in blue," the "university boat," and for anything or anybody else which may strike their fancy. They also keep up a constant clamour of "cap," "cap," "cap," directed at any unlucky wight below who may have forgotten to remove his cap, for caps are on these occasions only worn by university and college officials.

Should any of the "graces" be opposed, the Esquire Bedell calls out "ad scrutinium," and the opponents range themselves on the left of the vice-chancellor, where they sit until the Proctors have taken their votes and those of the sup-

FRAGMENTARY NOTES.

TORONTO CHURCHES.

porters of the "grace," when the vice-chancellor's right. The proctors then declare tult and the number of votes on each side. Sometimes hary degrees are conferred, in which case the recipient, couous in a red gown, is presented to the vice-chancepy the public orator who addresses him in a Latinech. Meanwhile, ladies fan themselves; anxious mamwonder what is being done, and how long it will be before only persons in whom they are interested will come for; and most people begin to find the proceedings rather. The undergraduates have stretched a string across one gallery to another; the proctors catch sight of it ry to interfere; but nobody knows anything about it, and disappears only to reappear again.

Now the Senior Wrangleprought up and presented to the vice-chancellor amid a s of cheers. The "Fathers" of the colleges, as they are ed, conspicuous by wearing their caps, stretch out theids, each finger of which is seized by the members of college, and lead their children up to the vice-chancellor whom they assure, in a short Latin speech, that these youen are suitable persons both in morals and learning to "ot" in arts. When all the candidates have been prese they come up again singly, and each in turn knuels before vice-chancellor, who pronounces the formula of admn to the degree of Bachelor of Arts.

Meanwhile there has been in the galleries; the string is now defiantly displayed, als the last man in the mathematical tripos is given his de, a vast wooden spoon, or sometimes a malt shovel, ezoned with the arms of his college, is lowered gracefully re him as he rises from his knees. The ceremony of pting the wooden spoon has been vehemently opposed by authorities, but nearly always takes place, and the "spoon carried off by the possessor with the air of one who has oed a distiuction of no ordinary character.

Besides the ceremony oferring degrees, a lecture is always delivered in the Senalouse during the May term by some distinguished personsen by the university, and is numerously attended by the ors who throng Cambridge during that festal season. It also the prize poems of the year are recited by their auth a performance which is one of the chief attractions of the ay week," as the gay season is still called, although the "week" now takes place in June and lasts for a fortnight. ut the most popular of all the May amusements are undeedly the

BOAT RACES.

A Cambridge poet has lateung of how, at this time of the year:—

The haunts of the hermits of kedge are filled with a feminine crowd,  
And over the courts of each college sound of pianos is loud.

Toward evening all the ors and nearly all the residents drive, walk or row to Di. Carriages take up positions in the rectory meadow, below the old church, and boats are moored along its ba while their occupants stroll about in the soft, half twili. The "second division" races take place earlier, and te some interest, but their proceedings lack the solemnity the "first division," composed of the fifteen best boats the colleges. "Who," says our poet, "shall sing of the st with a thrill of fervid breath? There is no such poet in life, te is probably none in death." Nor has he forgotten to dobe the crowd of men in parti-coloured flannels who a walking down the towing-path on the opposite bank, in er to run beside their college boat:—

Sharper than shilling razors is he w can utterly know  
The mystic meaning of "blazers," d wherefore these things are so;  
The faded claret of "Cats," the w-like colour of Clare,  
The ribbons of countless hats, and coats that all clubs wear.

"Blazer" is the slang terror the flannel jacket of the college colours worn by boat men as a uniform. As the boats row down with long, sweep strokes, those on the bank explain how dark blue denotes rinity, scarlet means "Lady Margaret," as the St. John's B. Club delights to call itself, black and white is Trinity H, and black and red, Jesus. Each boat "easies" as it pas the meadows, and drifts in calm majesty for a few yards, til it has been duly admired, when it rows on to make way t another. Then, when all are gone, there is a pause ring which men fidget with watches' and minstrels strumnd howl unheeded by the crowd, who are listening for t starting gun. At last there is a faint report—a shout of "They are coming!" and the boats row past at racing spe amid the frantic cheers of their panting friends on the ank, who blow whistles and horns, ring bells, twirl rattles and make every conceivable noise to encourage their own clege crew. As a rule there are few bumps in the first divison, but sometimes a boat is caught at the corner in full vie of the rectory paddock and affords a grand topic of conveation to the lady visitors as they drive home to supper. ad thus in the early days of June, amid college examination and amateur theatricals, boat-races and balls, love-makin and lwn-tennis, the Cambridge academic year comes to a end.

(To be continued.)

PERHAPS the finest book premium ever dered in Canada is Dr. Farrar's "Life of Christ." Of this work—richly illustrated and appropriately bound—Zion's Herald says: "If we were asked by a young minister, by a Sunday school teacher, or by the intelligent head of a family which 'Life of Christ' would be the most serviceable to him, we should answer, Farrar's." You canet it by sending us the names of six new subscribers to THE CANADA PRESBYTERIAN, one of the most popular family papers in the Dominion. Specimen copies ent free on application.

The holidays have come round and we find ourselves in the city once more, nothing the worse for a little kicking about by steamboat and railway. Toronto has been called the city of churches, and I think it can fairly lay claim to the name, for churches are being multiplied upon the right and upon the left, and of these I think the Presbyterian Church is not behind. Whilst she holds her own numerically, I think, without disparagement to any other denomination, or being at all unappreciative of the many good points they possess, I think it will be conceded that for a knowledge of the Bible and the doctrines of grace, she stands in the very front rank of the evangelical Churches. There are a great many important Churches in Toronto doing good work and letting their "light shine," and bringing forth "much fruit."

ST. JAMES' SQUARE CHURCH

is one of the prosperous congregations in our Church, occupying a splendid site on Gerrard Street. It has rapidly increased in numbers and influence until at present it occupies a foremost place among the Presbyterian congregations of the city. The Church was organized in 1853 by a few members of the Bay Street Church, of which Rev. Dr. Jennings was pastor; and the new congregation was known as the "Second United Presbyterian congregation of Toronto." The first pastor was the Rev. Dr. Taylor; and the congregation met for worship in the Mechanics' Institute. At the end of three years the congregation had so increased that they erected a new church on the corner of Gould and Victoria Streets, and adopted the name of the Gould Street Presbyterian Church. The Rev. Dr. Taylor after a time resigned the charge and returned to Scotland, and the congregation was supplied by the Rev. Dr. Robert Burns, Professor of Church History in Knox College, and father of Rev. Dr. Burns, of Halifax. In the year 1863 the attention of the congregation was directed towards the Rev. John M. King, afterwards D.D., who accepted their call; under whose pastorate the congregation steadily increased. It was soon found that additional accommodation was required.

It is unnecessary here to refer to the work which Dr. King accomplished in Toronto during his twenty years' ministry. He erected his own memorial and when he responded to the unanimous request of the General Assembly to accept the principalship of Manitoba College, a position for which he was eminently fitted, he left a congregation that loved him and was in a most prosperous condition. In order to keep up with the growth of Toronto the erection of a new church was contemplated, and in April, 1878, the foundation stone of the present edifice was laid by the Rev. Dr. King, and in the winter following the new building was occupied. The edifice and land costing about \$60,000.

After the resignation of Dr. King the church was vacant for about two years, but the congregation did not suffer, as its staying power was very strong. The present pastor is the

REV. S. H. KELLOGG, D.D.,

a man of amiable qualities and high intellectual attainments. For a number of years he was a missionary in India, and is thoroughly imbued with the missionary spirit. He was afterwards Professor of Systematic Theology in the Theological Seminary, Alleghany, Pa. Dr. Kellogg is a native of the United States, of Scotch descent on the one side and Irish on the other. He is a man of varied gifts, is a ripe scholar and a profound theologian. In the delivery of his sermons there is no attempt at rhetorical display or effect. His style is simple and conversational, and from beginning to end he holds the attention of his audience. As an expounder of the Scriptures and the doctrines of grace as set forth in the standards of the Church, Dr. Kellogg has few superiors. As a pastor he is very popular, especially with the younger members of the flock under his care. The congregation continues to prosper, every department of Christian work is in a high state of efficiency, and the wish of every member of the Church is that Dr. Kellogg may long be spared to break among them the bread of life.

ST. ENOCH'S CHURCH.

This is one of the new churches, being an offshoot from old St. Andrew's, and started as a mission on the corner of Winchester and Sackville Streets. During the present year the mission was organized into a regular charge and has grown rapidly.

A few months ago the Rev. George C. Patterson was settled as pastor. Under his care the congregation has grown so rapidly that a new church is required; and, a site having been procured, work has been commenced and the building is now in process of erection. The services on Sabbath evening week were conducted by the pastor, who preached an excellent discourse which was heard attentively by an audience that completely filled the church. Mr. Patterson is a graduate of Queen's University, and we predict for him a successful ministry in Toronto, and hope yet to see St. Enoch's one of the leading churches in the city.

SUMACH STREET CHURCH

is also one of the important mission churches. It was organized by the Rev. George Burnfield, B.D., who erected the cosy little edifice in which the congregation meets for worship. The present pastor is the Rev. James Bryant, formerly of Bradford, who seems to be the right man in the right place,

and who has the satisfaction of seeing the Church grow and prosper. Mr. Bryant is a graduate of Knox College and has had several years' experience in the ministry. He is a missionary in every sense of the word, and has had much to do with evangelistic work. His church is well-filled at both services, and above everything else we rejoice that the poor have the Gospel preached unto them.

Our wealthy churches are crowded, and new entrants have to wait for weeks before they can be accommodated with pews; but into these churches working men and their families scarcely ever enter. There is no use in saying that there is room for them, or that they are welcome, we know that both statements are true; but the difficulty is that a woman with a baby in her arms and a shawl around her shoulders will not come to St. James Square, St. Andrew's or Knox Church, and sit down beside ladies dressed in silks or furs. If we want to benefit the common people who heard the Saviour gladly (and this term is not used in an offensive sense) we must meet them on their own terms.

ST. JOHN'S CHURCH.

This is another prosperous church in the east end of the city, under the ministry of the Rev. J. McP. Scott. St. John's is an offshoot from St. James Square, from which congregation it received encouragement and help. It is doing excellent work in the important field in which it is placed. During the past year the church had to be enlarged, and is again filled with attentive worshippers. The Sabbath school and prayer meetings are well attended, and on all sides the outlook is hopeful. The east end of the city is filling up rapidly, and it is in the highest interests of the Church that these scattered families who come into the city from rural districts and some from the Old Country should be looked after and brought within the reach of sealing ordinances. Mr. Scott, a graduate of Knox College, is an indefatigable worker, and would seem to have the right idea of carrying on missionary work.

Toronto, December 27, 1890.

K.

INTERNATIONAL BIBLE READING ASSOCIATION.

The object of this Association is to promote the more general and regular use of God's Word, as a book for home study and a guide in daily life.

The plan of reading is topical—the subject for each week's study being the International Lesson for the following Sunday, and the reading is thus made practically beneficial to the large body of Sunday school teachers and scholars. The daily readings selected by the Association have met with the approval of many well-known workers in the United States and Canada, including Bishop Vincent, Dr. Hurlbut, Dr. C. R. Blackall, Dr. J. J. Miller, Professor J. I. D. Hinds, Professor Bradley, Dr. F. E. Clark, Dr. Peloubet, and Dr. McTavish,—and are published in the periodicals of several denominations.

The advantages of the plan are many. It provides one of the best means of preparation by teachers and scholars; it secures the interest of parents; it is a daily reminder of the Sunday associations, and secures the continuity of study when absent from the class. The relation of the daily reading to the Sunday topic also conduces to reflection, and thus to beneficial reading.

A "branch" may be formed by not less than ten members of any Church, Sunday school, etc. The Secretary's duties are to conduct the correspondence, keep a register of the members, and to sign and issue the Cards and monthly "Hints," etc. The office is in many cases efficiently filled by iadies.

The members include pastors, teachers, parents, scholars, and any others who undertake to read the daily portions and subscribe three cents annually if connected with a Branch, or six cents if not. Members are enrolled at any time, but all subscriptions must be renewed at the close of the year. Each member receives a card of membership, monthly leaflets, containing "Hints" on the daily readings, and quarterly illustrated "Circular Letters."

The fact that the readings are already published in several denominational papers does not diminish the advantages of membership of the Association. Those who are enrolled as members will have a strong incentive to regularity in reading, and their association with so many others in all parts of the world will add interest to the obligation. The receipt of the "Hints" every month from the Secretary will be a frequent reminder of duty, and abundant testimony proves that these brief words of counsel are also practically helpful.

The progress of the Association has been rapid. It was commenced in 1882, and the membership for 1890 is indicated by the issue of 300,000 English Cards in Great Britain, United States, Canada, Newfoundland, Bermuda, West Indies, Nicaragua, Demerara, Brazil, Falkland Islands, South Africa, Sierra Leone, Congo Free State, India, Ceylon, China, Japan, Burmah, Australia, New Zealand, Malta, and Gibraltar. Cards have, in addition, been issued in French, German, Dutch, Swedish, Italian, and Samoan.

A branch may be formed by any friend obtaining the consent of ten or more to become members. Application should then be made to one of the district secretaries mentioned below, enclosing subscriptions, and giving particulars of the Church or Sunday school, etc., with which the Branch is to be associated. Individuals can become members, and may obtain cards in the same way, enclosing six cents for subscription. The Hints, etc., are sent quarterly, and post paid to Branch Secretaries and individual members. The cards of membership cannot be sold, but are issued only to members personally, or through Branch Secretaries.

Applications for further information and for membership cards may be made to the honorary District Secretary, Mr. J. McNab, 125 Huntley Street, Toronto.

## Pastor and People.

### THE LIFE INDEED.

BY JOHN A. CLARK.

If I go . . . I will come again, and will receive you unto Myself.—John xiv. 3

The angel stood beside my bed,  
His shadow lay along the floor,  
The summer sun, affrighted, fled,  
The birds ceased singing round the door.

'Twas like a Sabbath day—so still  
The air, the very breeze was dead.  
Facing dusk Death my hand fell chill,  
My fluttering spirit faint had fled.

Death's hand reached out to take my soul,  
And clutched me closely to his breast.  
With new-found life I cried: Unroll  
Thy wrappings that I face thee, guest.

He swept the mantle from His face,  
For joy I almost died once more.  
Familiar features, former grace,  
A thorn-crowned face was leaning o'er.

The face of Christ, whose eyes of love  
Are lakes of beauty, calm and kind,  
Are shining skies that float above,  
Havens of rest for tired mankind.

London, December 21, 1890.

### SABBATH SCHOOLS AND THE MISSIONARY SPIRIT.

BY REV. A. E. WINCHESTER, BERLIN.

The question takes for granted that we possess at least the germ of that spirit—that it is possible and that it is desirable to develop the same in the children. Again, our subject limits the enquiry to the Sabbath school as an organization without dealing specially with the individual teacher in relation to his class. In other words we are at present concerned only about concerted action, not individual effort, although in a sense the latter must be included. The question, then, is: "What can the officers, teachers and scholars of a given Sabbath school do to develop a missionary spirit in that school?"

What do we mean by a missionary spirit? The answer to this question is all-important and must determine and limit the methods to be adopted in the effort to develop that spirit. Do we mean by the "missionary spirit" an atmosphere of interest in the labours, struggles or successes of the missionary? Or of sympathy for the hopeless benighted people to whom he carries the blessed Word of Life? Or do we mean the spirit of self-denial which takes "of its own" and consecrates it to this service? Or the spirit of enterprise that is increasingly eager to devise the newest and most successful methods of obtaining funds to advance the interests of the missionary cause? It is emphatically none of these—nor do all these combined constitute the missionary spirit, a vast number of Christians to the contrary notwithstanding. Proceeding on that false hypothesis we may by a pumped-up enthusiasm prod lagging souls to assist in furthering the missionary enterprise, but the effort will be laboured, spasmodic, dissipating, and unless over-ruled must result in conspicuous failure.

Missionary zeal thus engendered is an inflated bubble, a shell without a kernel, a body without a spirit, an enterprise without a sustaining principle, without an adequate, inspiring motive.

Having stated thus briefly what the "missionary spirit" is not, I proceed to state the positive side of the question. The missionary spirit is in briefest terms "the spirit of Christ" (and if we have not the spirit of Christ—whatever else we may have or may do—"we are none of His.") Therefore to begin with "interest," or "sympathy," or "self-denial," or "labours abundant," is to make a fundamental and fatal blunder. These things must be fruits, not roots. To begin with these things is like galvanizing a corpse with the hope of bringing life to the dead. We need first the spirit of Christ. What is the spirit of Christ? We may, and rightly so, define it as the spirit of obedience, the spirit of prayer and of living self-sacrifice. "Lo! I come; in the volume of the Book it is written of Me, I delight to do Thy will, O my God." Psalm xl. 8. "For I came down from heaven, not to do Mine own will but the will of Him that sent Me." "Therefore doth the Father love Me because I lay down my life." That this should be our spirit is beyond question for the Master hath said: "As the Father hath sent Me so send I you." "If ye love Me keep My commandments."

Out from the plane of human history springs this mysterious Person, the peerless pattern of all worthy existence. There in the Scriptures He stands out against heaven's infinite azure visible to all the ages. Look to Jesus! Follow Him as He yields His Bethlehem, His Nazareth, His Bethany and His Calvary without reserve to the Father and we get a hint of the "missionary spirit." But so looking we would still get but a hint, nothing more. For it is not a question of knowledge or of ignorance, of crude or of perfect plans, of niggardliness or of generosity, but a question of purpose—and more, a question of a grand masterful motive within—a question of an indwelling spirit and life above the natural. "Know ye not that ye are the temple of the Holy Ghost and that the spirit of God dwelleth in you?" Embodiment is

a law of life. So far indeed as we can know, it is a necessity of life. I would be careful not to dogmatize concerning the necessity of the Divine life being embodied, yet it is written: "Without controversy great is the mystery of godliness; God was manifest in the flesh." And not only so, but "In the beginning was the Word, and the Word was with God, and the Word was God." And "In Him dwelleth all the fulness of the Godhead bodily." Of course we are all cognizant of the fact that "an incarnate Deity in order to an atoning Saviour" is the germ out of which unfolds the logical and orderly statement of all Christian truth; but we do not seem to be fully aware that the central truth of incarnation is the key to every practical problem that confronts humanity and the Church in these last days. I do not mean the incarnation which was an accomplished fact 1800 years ago in Bethlehem of Judea; I mean a derived, a multiplied, a continuous incarnation through Christ in His people and in His Church. "Christ in you the hope of glory." "Now ye are the body of Christ and severally members thereof." This is a vital point and requires emphasis and reiteration. In the Saviour's farewell address to His disciples He said: "These things have I spoken unto you that ye should not be offended." They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service," pointing out to them the awful possibility of a religious activity which would be unto death—a religiosity without His Spirit. Over against this He gives them a hint of the true Church—the embodiment of His own life. "It is expedient for you that I go away for if I go not away the Comforter will not come unto you," etc. After His resurrection the Lord's parting words were: "And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high," etc.

The early Christians did not seek to fulfil the royal commission: "Go ye into all the world and preach the Gospel to every creature," until first they were endued with the "promise of the Father." And what was the result! When the day of Pentecost was fully come they were all with one accord in one place, and suddenly there came a sound from heaven as a "rushing mighty wind and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance. . . . And the same day there were added unto them about three thousand souls."

Acts vi. 4 tells us that the number of the men who believed was about 5,000. In the next chapter we are told "and believers were the more added to the Lord, multitudes both of men and women." The speaker then went on to show the marvellous development and growth of the Church of the early days—a Church which realized that it was the "Body of Christ." Before the end of thirty years the Gospel had spread through Judea, Galilee, Samaria and numerous districts of Asia Minor, through Greece and the islands of the Ægæan Sea, it had reached the coast of Africa and extended even to the capital of Italy. Almost every important city became a centre of missionary activity. Athens, Rome, Corinth, Ephesus, Thessalonica, Antioch and many more, until indeed almost every city and town in the Roman Empire heard the Word of the Lord and many believed.

If similar success should attend the exertions of the Church at the present day with her multiplied means and facilities for disseminating the Gospel, how soon would "every creature" on this planet have the Gospel preached to them!

We are sometimes told that the early Christians had peculiar advantages. Great reverence and caution are necessary in investigating a subject of this kind, for we all admit that all means for extending the kingdom of Christ derive their efficacy from the presence and influence of the spirit of God. But the Bible is our guide and it outlines the economy of divine grace, setting forth the principles of cause and effect instituted by God Himself in application to His kingdom—principles upon which He requires us to act in the realm of the spiritual as well as in the realm of the natural. We reverently ask then:—

Was the success of the early Church due to a less hostile attitude of Jew and pagan? It was pointed out that no period in the world's history could have been more unpropitious.

Did the apostles and early Christians possess superior advantages either in knowledge, acquirements or influence? Nay, verily! As to influence, like their Master they were despised and rejected of men.

Do we find the explanation of their phenomenal success in the gift of miracles and the spirit of prophecy? Far from it. These gifts were not meant as factors for the conversion of the world, else the ministry of John the Baptist would have been a failure, for he worked no miracles, and the ministry of Jesus would have numbered more converts, for His miracles were many and great.

(To be continued.)

### DON'T WHINE.

Good people have a right to cast their burdens on the Lord; but nobody has a right to attempt to impose upon the Lord by the presentation of fictitious burdens, or to come into the divine presence whining and finding fault with the allotments of Providence. Some people get into the habit of whining. They might have gotten into the way of it some time when they were really in trouble, and have forgotten to

change their tone with the changed circumstances. I have known some persons to be addicted to this thing that they would use the same old tone in ordinary conversation even when speaking the most joyous and cheerful topics. Sometimes I imagine think it pious, a sort of holy tone. It is so far from the expression of the robust, cheerful, loving, hopeful, gracefulness of the Bible as the whine of a spaniel is from songs of the happy birds of spring. So far from being, it is an abomination in the ears of the God of love. The croak of the raven or the snarl of the wolf is music in the ears of the Giver of every good and perfect gift in consonance with this whine. Weep if you are afflicted; groan if you are in pain. Cast your burden upon the Lord; He will sympathize with you and sustain you. He has promised. But God has no promise for them that whine. What you do, then, "don't whine."—*Rev. J. S. Smart, D.D.*

### THE SPIRIT'S WORK.

The work of the Spirit is performed while we sleep. It is not wrought independent of us. Holiness is not thrust upon the heart, as a foreign body, dissimilar and unassimilated. But the heart itself is transformed; the will and the affections are converted from sin and cooperate with the Spirit in the work. The Spirit works in and with us.

We are by nature without in the world. We neither recognize Him in His work and providence, nor do we seek His counsel and direction. We ignore His laws and refuse a knowledge of His ways. The thunder roars and the lightning flashes—Nature. Death enters our door and carries off a darling child—that is chance. Our harvests fail—that's ill-luck. But God is nothing. The Farmer and Father of all is seen in all His universe.

I know no word which fully declares our depravity as this, "without God." It does corruption at the very core. It reveals a life wholly untrue. It is something like speaking of a planet with the sun—poor crazy orb cut loose from its source of life and heat, and orderly going, plunging aimlessly and coldly into the gloom, disorder in its movements, destruction in its path.

"Ungodly" living with God, or, if God appear, against God.

Godliness is living with and for God. To live with God is to see His hand in the facts and events of life, to seek His protection and guidance in all, and to lift the heart continually to Him in thanksgiving and praise.

To live for God is to have His glory as our highest aim—and we can do this only so accepting His grace as to become identified with His cause. If we are united as branches to a vine, then His glory is our glory; and so, if we are united to God in Christ, we seek His glory as our highest happiness.

Just when the world seethings but a coffin and a grave—just then glory bursts upon us. Jesus will then appear as the great God to overthrow our enemies, driving forever from us our sins and sorrow, overcoming death in our behalf; and He will appear our Saviour, to take us in His own blessed guidance and lead us to His own abode, ever thereafter to be our abode. That Jesus will then recognize the consummation of His love of mercy in us, as we shall appear all pure in Christ's righteousness; He will remember that His great humiliation, suffering and death were endured to redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works.

We become a peculiar people in the world's eye only by becoming a peculiar people to God's eye.

Our purification is unto Christ. He purifies us unto Himself, and the more pure we become the nearer we are to Christ, and the more clearly shall we see and rejoice in His loveliness.—*Howard Crosby, D.D.*

WHAT a Somerset (Pa.) county man thinks of the Invalids' Hotel and Surgical Institute, located at Buffalo, N.Y.—W. H. Miller, of Stoyestown, Pa., who has been suffering for nearly a quarter of a century from an affection of the kidneys, resulting in the necessity for a surgical operation, after consulting and being treated by a number of our own doctors, as well as receiving the treatment and advice of some of the most eminent professional men of the land, finally became acquainted with the above Institute, and their mode and means of treatment. After due correspondence with the World's Dispensary Medical Association, the proprietors of the Invalids' Hotel, he was induced to visit said institution. On arriving there, and after being fully acquainted with the abundant means they possessed, he lost no time in making the necessary arrangements for the required treatment. After remaining for nearly four weeks at the Invalids' Hotel, where you receive the kindest and best treatment, and where patients are loth to leave after recovery, he returned to his family and friends a cured and happy man. In giving this to the public, Mr. Miller wishes to say that he owes the aforesaid Institute nothing but his best wishes. And the fact that his own success and great relief is due to similar testimonials from others who were successfully treated there for all manner of chronic diseases from every State and Territory of the Union, Canada, Mexico and South America. It is a marvel of success. He further says should this fall to the notice of any sufferers from chronic diseases, such as seem to baffle the skill of your own physician—but first and above all give your own physicians a fair and impartial trial, and all the available means offered, as Somerset County may justly feel proud of her medical men, who spare no means nor time in the treatment of all cases entrusted to their charge. And if they fail, in many cases, it will be an act of charity to point you to a place where a probable cure may be effected, which is the humble intent of the above communication. The above association is courteous, prompt and reliable.—*Somerset (Pa.) Herald.*

## Our Young Folks.

### SHOWING LOVE.

"What shall I do for Jesus?"  
Asked little Bessie Lee.  
"I want to do some splendid thing,  
He's done so much for me."

"You're but a child," said mother;  
"Great things you cannot do:  
Such work as grown-up people can,  
He'll not expect of you."

"But you can serve Him daily  
In many little ways;  
To be obedient, kind and true,  
Your love to Him displays."

"Be helpful to your mother,  
Learn all your lessons well,  
And never fear to be ashamed  
Of this great love to tell."

"Try to be like Jesus,  
To act as Jesus would;  
This is the way you best can take  
To show your gratitude."

"He will accept the praises  
That little children sing;  
A pure and loving heart, my child,  
Is your best offering."

### YOUNG MAN, THIS IS FOR YOU!

1. Save a part of your weekly earnings, even if it be no more than a quarter dollar, and put your savings monthly in a savings bank.

2. Buy nothing till you can pay for it, and buy nothing that you do not need.

A young man who has grit enough to follow these rules will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable; he may have to live in a smaller house than some of his young acquaintances; his wife may not sparkle with diamonds nor be resplendent in silk and satin, just yet; his children may not be dressed as dolls or popinjays; his table may be plain and wholesome, and the whizz of the beer or champagne may never be heard in his dwelling; he may have to get along without the earliest fruit or vegetables; he may have to abjure the club-room, the theatre and the gambling-hell; and to reverence the Sabbath day and read and follow the precepts of the Bible instead, but he will be the better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood, or health or character. True, empty-headed folk may sneer at him and affect to pity him, but he will find that he has grown strong-hearted and brave enough to stand the laugh of the foolish. He has become an independent man. He never owes anybody, and so he is no man's slave. He has become master of himself, and a master of himself will become a leader among men, and prosperity will crown his every enterprise.

Young man, life's discipline and life's success come from hard work and early self-denial; and hard-earned success is all the sweeter at the time when old years climb up on your shoulders and you need propping up.

### FIFTEEN MINUTES A DAY.

An excellent amateur pianist was recently asked how she had managed to keep up her music. She was over forty, and had reared a large family. She had never been rich, and she had had more social burdens to carry than fall to the lot of most women.

"How have you ever done it?" reiterated her friend, who had long ago lost the musical skill which she had gained at an expense of years of study and thousands of dollars.

"I have done it," replied the other, "by practising fifteen minutes a day, whenever I could not get more. Sometimes, for several months together, I have been able to practise two or three hours each day. Now and then I have taken a term of lessons, so as to keep up with the times, but, however busy and burdened I have been, unless actually ill in bed, I have practised at least fifteen minutes every day. That has 'tided me over' from one period of leisure to another, until now I have still my one talent, at least as well improved as it ever was, with which to entertain my friends and amuse myself."

It is amazing to those who have tried it to see what can be accomplished by laying aside even a small portion of time daily for a set purpose. You find your habits of religious devotion wavering. "The cares of this life" are choking out the better growths. Seize a fraction of your time and lay it aside for reading the Bible and for prayer. If you take it as soon as possible after breakfast, you will be sure to get it. Do not curtail your sleep for any purpose. The duty of sleep is just as binding as the duty of prayer. Women will never amount to anything in any department until they learn that the care of their health is a sacred duty.

Do you find your mental furnishings growing rusty and dim? By reading a good book fifteen minutes each day, you can effectually renew your mental vigour.

You cannot master an art by working fifteen minutes a day upon it, but the fruit of years of study in literature, music or painting can be conserved through busy months by the

devotion of even a few minutes daily, if you can get no more time, to hard practice. Then the health can be greatly benefited by even a short stroll in the open air when it is impossible to take longer ones. It is like the proverbial saving of the pennies and gathering up of the fragments. The results are simply astonishing.

### WORK AND IDLENESS.

Two men have arrived at a railway station some time before the train. One will do nothing, or only fret and fume; the other will employ the interval in studying human nature, enter into a profitable conversation, or to try to learn something from the contents of the book-stall. In the same number of years the second class of man will live twice as long as the first, because he will do twice as much with his time. How much more energy would we have for good work if we wasted less of it in foolish anger, useless repining, envy, hatred and all uncharitableness.

Then many of us would work with far more spirit if greater variety could be introduced into our work. Change of work is as good as rest. Pity that the manual and intellectual work of the world should be confined to separate classes of people, instead of being divided amongst all. Why should some have their bodies worn out by overwork, and others their minds, when, if the work were divided, there would be just enough for the healthy and pleasurable exercises of all the faculties of both parties? Every boy, however high his social position may be, should be taught a handicraft. It is all very well for him to "manipulate his feet" well, as an Irish reporter wrote, at football, but would it not be better for him to learn to do useful work with his hands? Five or six hours' reading or other intellectual work is as much as most men can do with profit in the day, and this leaves them plenty of time for using their hands. Many are discontented with the name of idler who are nevertheless content to do worse than nothing.

Of course when it is said that every man should work, we mean that he should do good and useful work. If he be one who will do mischief, the more energetic he is the worse it is for society. He will have to be shut up in prison to check his energy. It would be as safe to allow an energetic tiger to go at large as him. Strange that so many are willing to work hard for Satan who will do nothing for a loving heavenly Father, although they must soon find out that "Satan as a master is bad, his work much worse, and his wages worst of all."

### HOW TO BE WELCOME.

The secret of making one's self an agreeable guest, warmly welcomed when one comes and sincerely regretted when one goes, does not always lie in the possession of conversational talents or general accomplishments. This little authentic dialogue, which took place between Mr. and Mrs. Parkins the evening after their Aunt Sophronia Greene had ended a week's visit at their house, indicates a surer means of making one's self welcome:—

"How lonesome it is," said Mr. Parkins, "now that the children have gone to bed! I wonder what it really is that makes Aunt Sophronia's visits so especially delightful?"

"Why I suppose it's because she never finds any fault," said Mrs. Parkins.

"Are all our other guests accustomed to find fault with things which go on about the house?"

"No, but—"

"But what? Aunt Sophronia seldom says anything particularly pertinent or entertaining. In fact, she says and does very little."

"That's true; but she is always good-natured, and yet nobody's visits give us as much pleasure as Aunt Sophronia's. There must be some other and positive reason."

Mrs. Parkins knitted on silently for a few moments, as if in a brown study, and then, dropping her work, exclaimed:—

"William, I know what it is!"

"Well?"

"Whenever Aunt Sophronia opens her mouth to speak, it is almost always to bring out, either flatly or else in some roundabout way, some good quality of one of the children."

"I guess that is so," said Mr. Parkins, raising his eyebrows as if searching his recollection.

"And did you ever hear her so much as refer, in all the times she has been here, to any one of their numerous failings?"

"Never!"

"Then we've found her out."

"Yes, we've found her out, but she can't come again any too soon!"

### IF YOUR HOUSE IS ON FIRE

You put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. Remove the impure cause, and the local effect subsides. To do this take Hood's Sarsaparilla, the great blood purifier, which radically and permanently cures catarrh. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla.

SIR PHILIP MILLER, the great English horticulturist, writing in 1740, says: "The best method to have Cabbages good is to procure fresh seed from abroad every year, for it is apt to degenerate in England in a few years."

The above is a simple illustration of the fact that the best seeds will rapidly degenerate under unfavourable conditions. The wise will take heed, therefore, and buy their seeds of D. M. Ferry & Co., Windsor, Ontario, whose world-wide reputation as the best and most reliable, as well as the most extensive seed growers and dealers, is due to the fact that they take advantage of every circumstance of climate, soil, methods of culture, selection of seed-plants, etc., to procure the best possible seeds and keep them up to that high standard.

Send your name to the firm's address, and you will receive a copy of their Seed Annual for 1891 free.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Jan. 18,  
1891.

GOD'S CARE OF ELIJAH.

1 Kings 17:  
1-16

GOLDEN TEXT.—They that seek the Lord shall not want any good thing.—Psalm xxxiv. 10.

### INTRODUCTORY.

The darkness and degradation of the kingdom of Israel are lighted up by the advent of the prophet Elijah who was divinely commissioned to call the attention of the godless and tyrannical king Ahab to the ruinous consequences of his behaviour. Both his own and his people's welfare was compromised by his reckless reign. Ahab was the sixth in succession to Jeroboam, the first of the kings over the Ten Tribes. Not a single one of the kings that preceded Ahab had a good record. Of all of them it is said that they "did evil in the sight of the Lord." More wicked and reckless than any of them, Ahab filled up the measure of iniquity and the results were disastrous. God's judgments came upon the king and the nation, but before they fell Jehovah sent the prophet Elijah with words of warning.

I. Elijah appears at Court.—The evil consequences of idolatrous worship were felt throughout the kingdom. A succession of wicked rulers had led to the complete corruption and demoralization of the people. Ahab had a wicked idolatrous queen, and the people had sunk into degrading immorality. At this juncture Elijah, God's fearless messenger, was sent to Ahab with words of solemn warning and a prophecy of the evil that was to overtake the land. Elijah is described as a Tishbite, a native of Tishbe, and an inhabitant of Gilead. There is a Tishbe in Galilee. There may have been a place of the same name in Gilead, a district east of the Jordan. Or it may be that Elijah was a native of Tishbe in Galilee; he had gone to Gilead where he afterwards resided. Gilead was a mountainous region, where in the wild, tree land he acquired that bold and manly courage and independence he displayed in his dealings with the wicked tyrant who ruled over Israel, and in his dauntless confronting the idolatrous priests of Baal. Unlike the courtiers that surrounded Ahab, Elijah appeared in the uncouth simplicity to which he had been accustomed. Alone but with strong faith in God he confronts the king and delivers his God-given message. His words are solemn: "As the Lord God of Israel liveth." This was the impressive form of oath, frequently used among the people of Israel. In Elijah's case it was more than a mere form. God was the ruler of the nation and now king and people had forsaken Him and were worshipping Baal instead. Elijah was God's ambassador, for he adds: "before whom I stand." Then follow the awful words intimating the coming punishment, "there shall not be dew nor rain these years, but according to my word." That means dreary desolation, the impoverishment of the people, famine, disease and death. The prosperity of Palestine was dependent on the periodic rains, and the seasonable dews during the dry seasons. The absence of rain, and the cessation of dew would soon leave the land an arid desert. The time during which there would be neither rain nor dew is not specified. It was dependent on the behaviour of the people. If they acknowledged God, repented and returned to Him the famine would end. When Elijah said "according to my word" he did not mean that it was in his power to withhold or send rain, but that he was simply God's messenger. The season of drought, as we learn elsewhere in Scripture, was three years and a-half.

II. Elijah by the Brook Cherith.—Having delivered his message, and having seen the fulfilment of his words, Elijah is directly commanded by God to remove from Samaria, to go eastward and hide by the brook Cherith. The particular mountain stream that flowed into the Jordan has not been identified. There are numerous gorges pierced by the swollen torrents that came down from the mountains and empty into the river. Here in dreary solitude Elijah was to remain a part of the time while the famine continued, but he was under God's peculiar care. His daily wants were abundantly supplied. The brook afforded him water to drink, and God had commanded the ravens to feed him. They brought him bread and flesh morning and evening. At length the brook dried up, and the supply of water came to an end. During the long solitary days, while the stream was slowly but surely drying up, Elijah's faith would be severely tried, but God who had provided for him would be with him still. He had found shelter and protection on the east of the Jordan and God had provided for the supply of his wants. Still his fidelity was tested to the uttermost. His life was in danger. Many would look upon him as the cause of the calamities they were suffering. Had he not said that there would be neither rain nor dew these years but according to his word? Then Ahab and Jezebel his wicked queen, hated and feared Elijah. Had it been in their power they would not have hesitated to take his life. Ahab had sought to find him everywhere, having sent into all the surrounding countries in search of him, but God shields His faithful servants. Thus Elijah was kept in safety during many of the weary months that desolation and famine overspread the land.

III. Elijah at Zarephath.—God's message comes again to the prophet. He is told to leave his place of concealment by the brook Cherith, and to go to Zarephath, which was situated on the shore of the Mediterranean on the high road between Tyre and Sidon. God had prepared the heart of a widow, an inhabitant of the place, to give His prophet shelter and sustenance. From the way in which the woman acted and the forms of speech she used it is inferred that she was not an idolator but a true worshipper of Jehovah. As he reached the gate of the city he found a woman gathering sticks with which to make a fire. He asked her for water to drink, a request with which she was willing to comply. At the same time he asked for a morsel of bread. The prophet was hungry and thirsty after his long and weary journey over a famished land. The woman's answer is pathetic in the extreme. The famine has left her hopeless and helpless. The future is as dark to her as it possibly could be. The widowed mother and her son are reduced to the last extremity. She is searching for sticks to make a fire to cook their last meal. Beyond that they only looked for death. God's good providence brings relief. The prophet exhorts her to fear not, and asks that she proceed to do as she had proposed, only to bring him a cake first. This was not a selfish request on the part of Elijah, but only a means to test and thereby strengthen the faith of the woman. Then he gave her God's own promise that the meal and the oil would not fail so long as they were needful. And it was as the prophet had said. God's words always come true.

### PRACTICAL SUGGESTIONS.

National sins are always punished in time. God's inspired word to every community is "the nation that will not serve God shall perish."

God's servants must be fearless in the delivery of the message He gives them.

God shields his faithful servants in evil days.

When the widow and her son were about to perish then God sent them help.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 7th, 1891.

REFERRING to somebody who is alleged to have fasted forty-five days, the veteran paragon of the *Interior* says:—

The man with a good appetite who would refuse turkey with oyster dressing and cranberry sauce, angel food cake with pineapple, or even poke-red cider with corn pone—that man is no man at all. He is a dolt, idiot, mannikin, block-head, humbug, charlatan. He is a point a mile away from the little end of nothing. He would get lost on the wing of a gnat. He is a bacillus—that's what he is.

If he is all that the sooner he starves to death the better. It would be a great pity to waste good victuals on a creature of that kind. There are too many people in the world who give no value for their meals.

LADY ABERDEEN who won such golden opinions in Canada last summer addressed a meeting of the Edinburgh Woman's Liberal Association a few days ago. There was a sprinkling of gentlemen present, among others Principal Rainy. Here is a practical solution of the question: Should ministers take part in politics. If political meetings held by men are too rough let them attend meetings held by the ladies. The meeting Lady Aberdeen addressed warmly endorsed the action taken by Gladstone in the Parnell matter. They did right. The Grand Old Man never did a grander thing than when he offered to retire from public life rather than associate with the besmirched Irish leader.

THE *London Times* and a number of other journals make violent attacks on General Booth and his scheme for "excavating" Darkest England. Of course any scheme can be criticized and fault can be found with General Booth or any other man. Why do not the *Times* and its imitators on this side of the ocean suggest something better? Will sneering at the proposed remedy cure the disease? The *Times* is a good type of those cynics who think they have done their whole duty when they have thrown a few snarling criticisms at everybody who is trying to do anything for God or humanity. The lapsed classes of London are a standing disgrace as well as danger to the empire, and General Booth is at least entitled to the credit of having proposed a remedy.

IT is said that sixty thousand copies of Prof. Drummond's new booklet, "Pax Vobiscum," were ordered before publication. If we rightly remember the figures, the sale of his "Greatest Thing in the World" went up to two hundred and fifty thousand. Professor Drummond has secured a world-wide popularity with less effort than perhaps any other literary man that ever lived. With the minimum of work he enjoys the maximum of success. Many an able—we shall not say abler—man has toiled for a lifetime without having one reader for every hundred that will read "Pax Vobiscum." To say that Drummond writes what the people want to read and writes it in a style they admire is to state a fact but the fact remains to be explained. However, it is a great thing to have something good that people will read, and no one grudges the genial professor his laurels even if he does get them more easily than most literary toilers.

THE modesty and caution with which Dr. Koch speaks of his discovery deserves all praise. He does not profess to be able to cure all the ills of human flesh as some quack pretenders do. He does not even say that his lymph can cure all cases of consumption. What he does hope to be able to do is to arrest tuberculosis in its primary stages.

Dr. Koch's modesty and reserve contrast most strikingly with the power of face shown by the whole tribe of patent medicine makers and vendors. But all really great men are modest and the greater they are the more pronounced is their modesty. The doctor who can cure every patient, the lawyer who can succeed in every case, the minister or evangelist who can convert all the people in the neighbourhood are all empty boasters. Curing serious diseases, winning difficult law suits and converting hardened sinners are things not easily accomplished. The men who do the most work of the kinds mentioned, or for that matter of any other kind, always speak cautiously.

THE Legislature of Minnesota has passed a law limiting the number of people permitted to witness an execution, forbidding reporters to be present and also forbidding newspapers to publish more than a mere announcement that the death penalty was inflicted. The law was sent to the Supreme Court of the United States and that august tribunal has sustained the Legislature and confirmed the statute. Canada, or at least Ontario, is ripe for a law of this kind. Decent people everywhere are disgusted with detailed reports of executions. The Birchall business was too much for them. Either Sir John Thompson or Mr. Mowat—we know not whose business it is—has a fine chance to win the favour of the best portion of the public by passing this Minnesota statute. Of course there will be the usual howl about the liberty of the press. Who cares except the miserable horde who want to make a little money out of each hanging and the brutalized crowd who like to read about hangings. No decent newspaper needs to dog a criminal from his cell to the gallows and describe his groans and writhings there in order to get readers in this country.

PARNELL may yet illustrate the truth of the American philosopher's proverb, "There is no substitute for wisdom but silence comes nearer it than anything else." The besmirched Irish leader was a cold, reserved silent man. He spoke little and kept even his own followers at a distance. Had he been as ready with pen and tongue as the "old parliamentary hand" people might have discovered what a good many now suspect—that he was not half as wise and shrewd a man as he appeared to be. A wise man would have retired when this storm arose and have taken his chances of coming to the front again when it had blown over. A chairman who refuses to put motions that do not suit him as Parnell did when presiding over his party has tremendous power of face but a cheek of brass is not wisdom. No man with even a moderate share of sagacity would have acted as he did in Kilkenny. When he became excited and spoke as much as politicians usually do during election contests it suddenly transpired that he was not by any means a Solomon. Many a man is considered wise simply because he looks mysterious and keeps his mouth shut. No small number of the people who pose as the very incarnation of wisdom in Church Courts, Parliaments and other places of that kind would seem just like ordinary mortals if they "made a few remarks" on some difficult question.

IN a recent speech Dr. Maclaren, of Manchester made a couple of points that should be pondered over by ministers and all Church workers. He said—we clip from the *Christian World* report:—

There was a tendency for Churches to be so occupied in applying the teaching of Christ to political and social questions as to forget that their first and chief aim should be to become evangelizing forces. Too much importance was attached to the internals of a church. There were those who tried to "run" churches as if they were cotton mills. The same method of measuring their prosperity was adopted. "Whereas," said the Doctor, in clear, ringing tones, "if our Churches lose their spirituality, they have lost everything."

It is quite easy to think so much about applying the Gospel to intemperance, infidelity, popery, labour difficulties and other problems of that kind that we may come to look upon it as a remedy for these maladies and little or nothing more. The Gospel is vastly more than a remedy for a few pressing political or social evils. It is God's force for evangelizing the world. The idea of "running" a church very much as men "run" cotton mills is too prevalent in Canada, and has become a mania in the United States. Statistics are well enough in their way, but a Church that thinks of nothing but statistics may not be more spiritual than an insurance company. Besides, if the spirituality is lost the statistics will soon drop.

ON the first Monday of each year the ratepayers of Ontario are asked to pass judgment upon themselves. Behind the question shall Mr. A or Mr. B or Mr. C be elected to municipal positions lies this other and much more important question: Are the people of Ontario capable of managing their own local affairs? Most of them think they are. Some municipalities do occasionally make serious mistakes in regard to men they elect and in regard to grants of money to manufacturing interests, to railways and various other matters, but it must be admitted even by the most pronounced enemy of popular government that the people of Ontario taken as a whole manage their local affairs fairly well. Isolated cases of failure might be mentioned but there are isolated cases of failure everywhere. The right way to test the matter is to look at it over a large area and over a long period of time. Judged by this test the men of Ontario can govern themselves municipally and do it reasonably well. It may seem almost presumptuous at this time of day to ask if the people of this Province are capable of self-government. The presumption is more seeming than real. How many countries in the world can govern themselves? Not so many when you count them up. The amount of power possessed by most nations is small compared with the amount which the people of Ontario exercise. A goodly number of people, not by any means fools, have grave doubts as to whether Quebec can govern itself. The provincial debt there is something alarming. The usands of people who believed a few weeks ago that Ireland could govern itself do not think so now. Taking them all round Ontario people have a good deal of intelligence, self-control, self-respect and sound judgment, qualities without which no people can be trusted with power.

PROFESSOR SCRINGER contributes a short but strong article to the *Presbyterian Journal* on the revision question. He admits that he feels nothing more than a "languid interest" in the question, and regards it as "of very secondary importance." Among the "obvious evils" that an agitation in favour of revision would produce the learned gentleman gives the following:—

There is the danger that the process of revision will divert the attention and interest and attention of our Church from the real work which it has to do at the present crisis. God has laid upon us serious responsibilities in the evangelization of our own land from ocean to ocean, not to speak of foreign fields; and the work has to be done now. We cannot afford to dissipate our energies on the discussion of theological forms. Such discussion is apt to prove very engrossing, and we might be better employed. Even if the Confession is not ideally perfect, it would be poor strategy to decide on theoretical reconstruction of our position when face to face with enterprises likely to tax our energies to the utmost. Unless some very great advantage is to be gained thereby, it is but risking defeat at a critical hour for the sake of a whim. It may be said this would be only temporary. Perhaps it would, but no one would guarantee that. "The beginning of (this) strife is as when one letteth out water. It is better to leave off the contention before it be meddled with."

The General Assembly has now much more work than it can do, or at all events much more work than it does do. How would it go with the vital business of the Church if a week had to be spent at each meeting listening to set speeches for and against revision. And then the question would be sent down to Presbyteries, and local courts that need all their time for local business would neglect that business and hammer away at revision. The agitation would be a great thing for would-be leaders who like to hear themselves making speeches, but it might be a sad thing for mission work. Professor Scrimger might have added that last year the Home and Foreign Mission boards of the American Presbyterian Churches had each a deficit of \$70,000 or \$80,000. Perhaps the revision agitation had nothing to do with the deficit and perhaps it had a good deal to do with it.

## GOOD RESOLUTIONS.

INNUMERABLE are the good resolutions made and broken at this season of the year. The close of the old year and the beginning of the new afford opportunities for recalling the past, and of forecasting the future. Few indeed can look back without feelings of regret that so many things have not been other and better than they have been unalterably determined. People not much given to introspection, at such seasons feel themselves instinctively turning their thoughts inward. They cannot help taking a general survey of their lives, and it is impossible for them to pronounce an unqualified approval of everything with which they

have been personally associated in the past. Even the most self-complacent mortal will have his splendidly poised equanimity disturbed by reflecting on the shortcomings and failings that become only too apparent, when subjected to the calm scrutiny turned on them when passing the milestones on life's journey.

Only those who fail utterly to realize the divine significance of human life can reconcile themselves to float down the stream of time without a resolute effort to make the best of it in the matter of character building. Under the impulses that come with the opening year, half-formed resolves instinctively arise in the mind that the time to come shall witness a marked improvement in many respects. The vanished years, like another region, are paved with good intentions. Why is it that the good resolutions so readily formed at the beginning of the year are so soon disregarded? Is it due to the inherent weakness of poor human nature and must this purposeless vacillation continue indefinitely? Perhaps one reason why so many resolutions are not kept is because they have been formed in a hazy, dreamy state of mind when the soul was only half-awake, and when the time came for putting them into practice, old formed habits and the force of circumstances were too strong for the weak resolves that perished in the seclusion in which they originated. Seeing that so many good resolutions share the same untoward fate, is it then the part of a wise man to resolve to have done with the making of any more of them, and suffer his life to drift onward as circumstances may determine? He who would do this could not possibly be regarded as wise.

In this as in other respects people attempt too much. It is only by concentration of effort that lasting results are achieved. It would be well to direct attention to one or two points of character standing in need of special development. Of course all whose consciences are enlightened by God's word will strenuously resolve to avoid every form of evil. There can be no compromise with known sin. The tears of repentance will be followed by the firm determination to walk in the paths of righteousness. But strong symmetrical Christian character is much more than a circle of negations. Duty requires the doing of good as well as the shunning of evil. In all lives, even in the best, there is room and scope for indefinite advancement. To make progress in the right direction, specific things must be steadily kept in view. If one has on close inspection been enabled to discover the plague of his heart, the one special duty for him is to be at all times on his guard that he may obtain deliverance from his besetting sin. If he is not on the alert it will be. There may be other attainments for which he longs, but the one thing to which his energies must for the time be bent is the determination to conquer the foe that confronts him. Another may find his attachment to some specially incumbent duty growing weak. Then let his resolution be to strengthen the things that remain, lest his moral and spiritual nature suffer loss through lack of vigilance over himself. Still another may discover that worldliness is making inroads upon him. If this is not resisted he may soon find himself in its grasp, and he ceases to be a free man. His obvious duty is to resist the devil of worldliness if he desires soul prosperity and health. There will be no difficulty in finding out what is the right path to follow. If we each one take the Scriptures for our guide, they will lead us in the ways of righteousness. We must resolve to follow their leading. By practising what we know we shall be led onward to higher truth and fuller blessedness. Resolute steps on the way of life will by and by make our progress easy. What now requires determined effort and is only accomplished with difficulty will soon become second nature and the great purposes of life will in the end be realized.

If past failures and humiliations have taught us the weakness of human nature, let them teach us now no less distinctly the strength and sufficiency of divine grace by which alone we will be enabled to form right resolves and carry them out to completion.

### CHRISTIANITY IN JAPAN.

IN Eastern lands changes are usually slow and infrequent. Conservatism is strong; usages and customs become stereotyped, and age succeeds age with but little apparent alteration. To this stagnation the empire of Japan during recent years presents a striking exception. For centuries its people manifested the usual characteristics of Asiatics. The religions of the East, Sintoism, Buddhism and Confucianism held undisputed sway, and

in civil affairs untempered despotism prevailed. In the sixteenth century Francois Xavier visited Japan, and, in accordance with Jesuit methods, planted Romanism, which flourished for many years. The irresistible desire, inseparable from Jesuitism, to meddle with the affairs of government, brought about so strong an antagonism that the order of Jesus was expelled, and the adherents of the Romish Church were massacred in thousands. The antipathy to foreigners was deep-seated, and while not yet altogether removed, it is remarkable that western civilization should have had so much attraction for the Japanese as has evidently been the case during the last few years.

Various causes have induced the Japanese to adopt the civilization of the western nations. Frequent intercourse has done much to remove prejudices. The large number of the higher class of Japanese youth sent abroad by the Government to receive education in Europe and America has produced a marked impression on the minds of their fellow-countrymen, and the result is that within the last twenty years Japan has passed through an almost bloodless revolution. From a complete despotism it has become a constitutionally-governed country. A very comprehensive and complete system of national education has been adopted. It embraces primary, intermediate and high school, and there is an admirably equipped national university at Tokio, modelled on the plan of the German universities, with one hundred and twenty professors and lecturers. In the management of public enterprises, such as mail and telegraphic service, navigation and such like, Japan could give lessons to nations that have for long had greater advantages.

The progress of Christianity in Japan within the last few years has been remarkable. American and European Churches have sent their representatives there in considerable numbers, and their labours have been abundantly blessed. Not only has the country been open to missionary effort, but the minds of the people have been eagerly receptive of the precious truths of the Gospel. Large and flourishing native churches are to be met with throughout the empire, and what is still more encouraging, there is already a numerous body of native pastors, whose ability and earnestness are conspicuous. It was hoped that the different branches of the evangelical Church would be able to unite and form the Church of Christ in Japan. Though the union feeling was strong, and earnest efforts were made for its embodiment in a united Church, the obstacles were too powerful to permit its accomplishment at the present time. Many of the young Japanese converts belonging to the Congregational Church were so attached to its polity that they refused to coalesce with their brethren of the Presbyterian and Methodist Churches. Though failing to unite formally, there is no apparent lack of brotherly feeling among the native Christians of Japan.

The progress of Christianity in that interesting empire, as might be expected, has met with considerable opposition. The Buddhist priesthood has in various places attempted to rouse a reaction against the spread of the new faith. Many of these priests have been bitter and determined in their hostility, while others have been sympathetic hearers of the Gospel message. Prominent politicians and Government officials, though remaining personally uninfluenced, have favoured Christianity because of the perceptible benefits that follow its adoption, and because it is in harmony with the western civilization which they desire to become prevalent. In spite, then, of the opposition Christianity has to encounter, it is making rapid and steady progress. It is stated that there are now over 20,000 who have made a Christian profession in Japan, and that the rate of increase is about 500 a month.

The Japanese Church is deeply imbued with the missionary spirit. The members of the Churches engage in active Christian work, and are remarkably successful in extending the triumphs of the Cross in the circles in which they personally move. The Sabbath school is a flourishing institution, and religious education is receiving much attention and making encouraging progress. The same also can be said of the charitable and benevolent institutions that owe their origin to the teaching and spirit of the Gospel. A Japanese translation of the Holy Scriptures has been completed, and as the Japanese are a reading people, it is likely that they will become familiar with the contents of the sacred volume. The success that has attended missionary effort in Japan ought to prove a fresh incentive to the Christian Church to advance with earnest consecration in the great work given her to do, to preach the Gospel to every creature.

### Books and Magazines.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—Admirable alike in reading matter and pictorial illustration.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This indispensable weekly, containing as it does the latest and the best literature of the time, has just begun a new volume.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—With unfailing regularity this magazine presents its readers every week with a choice collection of papers, stories, poems and pictures, affording them instruction and delight.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* maintains to the full the excellence to which it has attained. The contents are varied, instructive, entertaining, and elevated in tone. The illustrations are plentiful and of a high class.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—Josiah Royce gives a most interesting account of Australia in a finely illustrated paper in the January number of *Scribner's*. Perhaps the most attractive paper in the present issue is Henry M. Stanley's "The Pigmy of the great African Forest." Sir Edwin Arnold's "Japonica," the second part of which appears this month, will also attract admiring readers. Other noteworthy papers in the number are "Modern Fire Apparatus" and "The Rothenburg Festival-Play." The other contents are every way worthy of the reputation this admirable magazine has attained.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.)—The able and enterprising staff to whose care the interests of this college monthly are committed have succeeded in making it very bright and attractive. There is a fair array of contributors to the present number. Rev. G. D. Bayne, of Pembroke, leads off with a good sermon on "The Compassion of Jesus." Professor Scrimger is the contributor to the symposium on "The Westminster Confession of Faith," and gives in addition a short article on "The Oldest Christian Church in the World." Dr. R. F. Burns, our own "Knoxonian," Dr. A. T. Pierson, and others rank among the contributors. Professor Cousirat, in the French department, has an admirable paper "De la Langue Française dans la Société Moderne."

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—There are several decidedly interesting papers in the January number of this old and reliable magazine. The opening one is "The Outlook in Southern California," by Charles Dudley Warner. Then come "London Music Halls," by F. Anstey; and "Impressions of Peru," by Theodore Child, all of them finely illustrated. M. de Blowitz gives another chapter of his Memoirs, telling how he became a journalist. Charles Egbert Craddock, the new lady novelist, who has justly earned distinction, begins a new story "In the 'Stranger People's' Country," which is marked by the vigorous descriptive and analytic powers of this strong writer. There are several excellent short stories, and meritorious poetical contributions, together with the departments which constitute an attractive feature of *Harper's*.

THE CENTURY. (New York: The Century Co.)—One of the chief attractions of this leading magazine during the year will be the "Tallyrand Memoirs," the first instalment of which appears in this month's number. It is most interesting and presents historical facts in a striking light. The California papers are also very attractive. "A Romance of Morgan's Rough Riders" gives a graphic account of the raid into Ohio, Morgan's capture and subsequent escape. Kenyon Cox forms the subject of an appreciative critical paper, and the illustrations are artistic masterpieces. Mr. Rockhill continues his account of Tibetan travel. There is a fine descriptive paper, amply illustrated, "Along the Lower James," and a deeply interesting account by Octave Thanet of "An Irish Gentlewoman in the Famine Time." The serials "Colonel Carter of Cartersville" and "Sister Dolorosa" are continued, and the number is enlivened by several excellent short stories. Well-known poets sing in tuneful numbers, and the other contents are up to the high average maintained by the *Century*.

A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK. By David Fotheringham. (Toronto: Presbyterian Printing and Publishing Co., 5 Jordan Street.)—Mr. David Fotheringham, from his long and intimate connection with educational work, and his successful efforts in Sabbath school management, abundantly qualify him for the preparation of this admirable and compact little Hand-Book. It was prepared for and recommended by the Committee on Sabbath Schools to the last General Assembly at Ottawa. After the introduction come brief, clear and concise chapters on Organization, Government, Class Government, Classification, Work, Systematic Giving, Registration, Teaching, Questioning, Teachers' Meetings, Accommodation. Then there are appendices containing several useful and necessary forms. In clear, orderly presentation of valuable hints for the successful prosecution of Sabbath school work, in short compass, this admirable little Hand-Book cannot be surpassed.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—"The fancy took me to go to Noto," says Mr. Percival Lowell, in his paper on "Noto: An Unexplored Corner of Japan"; and where Noto is, and how he went there, is not only the subject of the opening article in the January *Atlantic*, but is to be the subject of several articles which are to follow. Cleveland Abbe's paper, which will command attention, suggests "A New University Course," this course to be devoted to terrestrial physics as a distinct department of instruction. As for "The House of Martha," that cloistered establishment allows one of its inhabitants, acting as amanuensis, to listen to the dictation of a love-story under the sophism that it is told to illustrate the manners and customs of the foreigner. Mr. Charles Worcester Clark writes about "Compulsory Arbitration," in which he says that one of the most striking features of our easy-going American character is ready submission to the domination of our servants, whether it be Bridget in our kitchen, the railway in our streets, or Congress in the Capitol at Washington. Professor Royce has a long paper on Hegel, Adolphe Cohn writes about "Boulangism," and Mr. Henry Charles Lea indicates the "Lesson of the Pennsylvania Election." Sophia Kirk gives a pretty sketch of "A Swiss Family Village"; and "A Novelist of the Jura," Mademoiselle Adele Huguennin, is the subject of a long article which shows her to be a kind of Swiss Charles Egbert Craddock. The "Comedy of the Custom House," in the Contributors' Club, is racy and readable.

## Choice Literature.

## BOB AND HIS TEACHERS.

A GLASGOW STORY.

BY REV. DUNCAN MORRISON, D.D., OWEN SOUND.

CHAPTER I.

EARLY MANIFESTATION OF GENIUS' CHALK DRAWINGS.

About forty years ago in the city of Glasgow, and in one of the back streets there, I spent a good deal of my time in the exercise of my vocation. The families living in the district in which I was concerned were chiefly Roman Catholics, with a sprinkling of Scotch Presbyterians and a very considerable proportion of nondescripts; some of them very poor and several very degraded. For example, I may mention the case of Madame Nants and her daughter as an illustration. This woman, who lived very much alone, was, at the time referred to, on her deathbed, and few were they that came to see her; but among the few was this daughter, who had come again and again with the view of obtaining forgiveness for some offence she had committed years before. There had been a long estrangement, but the daughter, it seems, could not think of her mother dying and not absolving her from her offence. I was present on the last occasion of her visit, and never can I forget the sad spectacle. There was the daughter on her knees pleading for pardon, and there the mother lay all but speechless, but the set of the mouth, the hardness of the expression, showed how her thoughts were running, and how vain every appeal must be.

"No! No!" was the only response.

I took the candle and looked into her face, and saw that the end was near. I urged her to forgive her daughter. I reminded her that she herself needed forgiveness, and that she could not look for forgiveness unless she granted forgiveness. The last answer I could get from her, scarcely audible, was:-

"No, never! God may forgive her, but I, never!"

She died that night, but remained relentless, cruel, implacable to the bitter end. I could do no more. I came away greatly moved; but in descending the rickety stair—in breathing once more the balmy air of that sweet October evening, and in looking up to the silent sky all aglow with stars and the moon walking in her brightness, I was still more so, and could not help saying to myself: "Welcome, ye silent stars; roll on in your deuteous paths of obedience, and shed down your beauty on this sin-blasted world. You are, indeed, beautiful, but not one of you half so beautiful as that which shines in the constellation of Isaiah. Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee, for My ways are not your ways, and My thoughts are not your thoughts, but high as heaven is above the earth, and distant as the east is from the west, so are My ways above your ways, and My thoughts above your thoughts."

Very different was the character of a Mrs. Armstrong, a widow who, with her son, Bob, lived hard by. How did I come to get acquainted with her? The answer is that in my rounds among the families I had noticed again and again pictures of animals, cocks and hens, horses and cows and cabs with their drivers sketched in chalk upon the walls, doors, sills and smooth flags of the pavement all around his mother's house. Wherever a smooth surface could be found in that neighbourhood there Bob was sure to leave some trace of his presence. Those drawings in chalk, or rather outlines, were numerous; you would meet them everywhere; but it was not their number so much as their excellency that attracted my notice. In this respect they were wonderful. They were so accurate, truthful and commanding in their bold and easy outline that one could not look upon them without feeling that the hand of a master had been present. But how could a master hand find time to spread his sketches all around the lane in this fashion? Why should he seek in this obscure way to bring himself into notice? On making enquiry I was led to the very humble abode of Bob and his mother, and found that Bob, a mere child of ten years, was the artist whose sketches had filled me with admiration. Why did he scatter them about in such profusion? Is that what you say? Why does the canary sing and pour forth his song unheeded? Why does the orator love to speak, and cannot sit still when the occasion comes? Why does the poet tell out the deeper truths which warm his heart in those grand elate hours when he sees all things clearly? You may chain the eagle's wing so that he rise to heaven no more. You may seal the mountain spring, but you cannot restrain the deeper thoughts of the soul—the workings of genius—the ideals of beauty and grace that fit before the mental eye and seek for form, outness, visible expression.

Bob was a natural painter. It was a matter of great importance to him; but bread and butter was more so, at least in the estimation of his poor mother. He was employed in a neighbouring foundry; and what with the trifle he received as wages—long hours, beginning every morning at six—and with the pittance she herself obtained by working out—washing, scouring and other chores, she managed to make out a living for her little household. Very careful was her training and very exemplary her walk, and yet Bob fell beneath the power of temptation. It was in this wise: pieces of copper and lead, rejected castings and couplings, and such like were being carried away by the boys that worked at the foundry and sold for a trifle. Such was a sort of income to the little spendthrifts, and they had often high times. Bob, seeing all this going on with impunity, thought to try his hand at the same game. He did so, and the very first day he was caught. Those little pilferings had been going on at a great rate recently, and so the janitor had been charged to keep a sharp lookout, and Bob's pockets, bulky beyond ordinary, betrayed him. There was nothing for it but to go to prison, and to prison he did go. And who will describe the feelings of that barefooted child as the gaoler handed him to the turnkey, and the turnkey opened and closed the heavy iron door of the cell and withdrew? In that little cell he was to spend thirty weary days and nights, breathe the fetid air of the prison, and hear the groans and curses of those that neither feared God nor regarded man.

A gaol-bird! A child swept away by the passing wave—swept into the criminal ranks, because forsooth he has picked up on his way some rejected pieces of cast-iron and brass couplings to sell in company with other boys! Where is the God that watches over innocence? Where the prayers of his godly mother? Is there any God at all? Is there any profit in prayer? Does not one event happen to all—to him that sacrificeth and to him that sacrificeth not? That is exactly what might have been said over the fate of Joseph when he was thrown into prison in Egypt. Had the narrative stopped just there our faith in Divine providence had been shaken; but God was not done with Joseph then, and He was not done with the poor child of whom we now write when he was left in that lonely cell. What does He do? He raises sympathy in his behalf.

And is that all? No! God watches over the fatherless child and raises up friends in his behalf, and thus He did in the case of Bob. old Chubb, the cobbler, who lived quite near his mother.

What was it that led him to take such an interest in this poor child in the day of his distress, and, when his mother died, to take him into his family? There was no obligation on the part of old Chubb, and there was no feeling on his part that he was doing a grand thing in thus befriending Bob. It was to him the most simple and natural thing in the world. The only answer to such questions is—sympathy—natural sympathy. What can this sympathy mean? How came it that old Chubb was so drawn towards this child? How came it that Pharaoh's daughter was drawn towards the lovely infant that she rescued from the dangers of the Nile—drawn as angels are drawn towards the world in their ministry—drawn as Christ Himself was drawn towards the lost? What is the source of this sympathy, the token of which I see on every hand—homes for the poor, hospitals for the sick, refuges for the fallen? Surely it must be from above—the fruit of that good Spirit that is in communion with all true hearts as the sun is in communion with all the streams in the world. It must be divine. Pitiless nature does not teach it. There is no sympathy in the forces of nature, cold, stern, inexorable. Her iron wheels grind on forever, pausing neither for mother's cry nor orphan's moan. Then whence is this compassion for another's woe? Is it not a token of man's kinship with angels—his kinship with the Christ of God?

## CHAPTER II.

BOB IN PRISON VISIT OF THE CHAPLAIN HIS RELEASE AND WELCOME HOME—A MOTHER'S LOVE.

There was no sleep for Bob that night, for his heart was breaking; but the next night he did sleep. Wearing out he laid himself down on the hard bunk and dreamed. It was about his mother. He fancied himself loaded with chains—irons on his hands, irons on his feet, irons on the doors, and that she was standing by his side—her voice, her touch soft as an angel's—in short, that she had come for his rescue; and how that she took the irons from off his hands and feet, ready to open doors that he could not open and thread passages that he could not thread—and how that at length she brought him forth into the bright, free air of heaven, far away from danger and all the frowns and fetters of the gaoler.

What a blessing this sleep is! How strange the cordial which it pours into every joint, into every part of the exhausted frame! What a boon to thousands the mere bliss of unconsciousness—the periodic escape from self—the flight from care and weariness and shame into the shadowy world of dreams! Very pleasant is thy dream, my little boy, but this will only make thine awakening the more terrible—the renewal of the dread reality with all its shame and unutterable distress. And very pleasant is the dream of life to thousands that have never felt the power of the world to come. They dream, and are never disturbed in their dream till they wake up in the eternal world—wake up to the great realities of which we have so many shadows in the present life. The sleep of the prisoner does not change the doom of the prisoner, but simply makes him unconscious of the doom and the danger before him.

The old Greek tragedian described the spirits that had departed this life and that "had shuffled off this mortal coil" as having become oblivious of the past—that having drunk of the Lethean stream they were done with all the sad memories of the years that were—that they were done with all the hateful past forever—done with it as if it never had been, and that on reaching the remoter shore they entered on an entirely new existence, and entered upon it as pure as angels, bright and strong as if they had never sinned. They became not only oblivious to the past, but cleansed in the stream—cleansed from all the filthiness which they had contracted here below.

So far as the immortality of human life is concerned, they were not astray; but as regards our connection with the past how sadly astray! We may be asleep now, but we are destined to awake—to awake to the great realities of the eternal world, and if unchanged, uncleansed, and unforgiven, to awake in that strange other world to which such are hastening on with giant step; where the prison door never opens, where no friendly step is ever heard, no balmy rest is ever enjoyed, and no cup of intemperance to be found to lull the soul unto a state of unconsciousness. Bob wakes from his dream, but he finds that he is not done with the hateful past; that as soon as he awakes that awful past with all its crushing and terrible reality is still before him, crying out like the lightnings of Job: "Here we are!"

The next day was Sunday, the day on which the Protestant chaplain made his weekly visit. Gladly he heard his step in the corridor, stopping at each cell door as he passed in which a new prisoner had made his way since his last visit, and making such enquiries as the following:—

"Well, how is it with you? How did you come to be here?"

Prisoner: "Oh, false swearing; quite innocent, I assure you, as you'll see in a few days."

Next cell: "Well, what's the matter? How came you here?"

Prisoner: "Oh, it was only a little row on the street. I happened to be there. They took the wrong man. The blackleg got off."

Next cell: "What's the trouble with you? Is there any charge against you?"

Prisoner: "Yes, they say it is sheep-stealing, but there was

no sheep-stealing about it. I am a farmer, and some of my sheep had gone astray, and I found them in another man's field, twenty miles off. I took them—certainly I took them—and when I was driving them home they came after me and threw me in prison for sheep stealing—that's what they have done, but it will come right at the trial, and I'll make somebody smart for it."

Next cell, Bob's: "Well, my boy, what brought you here? Are you a criminal too?" Whereupon Bob at once confessed, and, bursting into tears, said: "I stole pieces of copper out of the foundry, and they put me in here for thirty days. Oh, minister, I am lost! I am lost now! Can you do anything for me?" "Yes, my boy, I can do much for you. I can tell you of One who came to seek and to save the lost, and He has sent me here to-day to search for such. And you are the first that I have met to-day saying he is lost. All the rest that I have spoken to in this corridor are very good men, very innocent men, and very far from answering the description of those that Christ came to seek and to save. They have nothing to confess and nothing to fear, and so Christ is nothing to them, but He is something to you." And thereupon the chaplain spoke words of good cheer to him, and told him "the old old story of Jesus and His love." The chaplain asked him many questions, read suitable passages of God's Word to him, and promised that he would go and see his mother, and he succeeded in conveying to him not a little strength and comfort; and much he needed comfort, for the prisons were not so comfortable in those days as now. Sometimes they were very cold; so cold was this one that on one night this poor child had his toes frozen, the results of which followed him for many a day.

Meanwhile, having heard of what had taken place, I called on the boy's mother, Mrs. Armstrong, for the purpose of ministering to her the sympathy and the cheer she so much needed. I was greatly pleased with the spirit in which she bore her crushing trial. Her face was pale, her heart was sore, and a heavy sigh ever and anon rose sometimes between her words, like the sullen wave that breaks upon the shore, which tells of the storm that is raging far away, a sigh that told how deep was the grief through which she was passing. "I am perplexed," she said, "but not in despair, cast down but not destroyed, and I know that all this will work for good both to me and mine, for God knows how to bring light out of the darkness. Oh, my poor boy, my poor boy (wringing her hands), if I could only see him from day to day the trial would not be so hard, but oh, to think of him lying there! No such shame as that ever fell on any of his kith or kin. I only hope that that good man, the chaplain of the gaol, will continue to minister to him as he has been doing. It was so good of him to come and see me and speak to me about my poor child, and give me such comfort and strength."

The day of deliverance came—the day earnestly longed for by the son and no less by the mother. Both she and I were waiting to receive him at the entrance of the dingy old gaol, that stood at the west end of the green, and that has long since disappeared to make way for one of grander dimensions. She still believed in her child. Her love had faded, her confidence in his restoration had not given away. Though that limping boy that had gotten his toes frozen in goal was only a waif, and might be regarded as a gaol-bird in the estimation of the world, he was all in all to her. Was there anything in the house too good for him? The daintiest morsel, the softest place was cheerfully provided for him. Is there anything more beautiful in this sad world than a mother's love? It does not depend on the child. She loves him if he does well, and she loves him if he does ill. If he do well she is proud of him, if he fail she pities him; if he gets into disgrace she pities him still more, and finds all manner of excuses for him, and is willing to share with him in his misfortunes and make any sacrifice in her power towards his restoration. It takes a great deal in ordinary cases to wear out the affection of a mother's heart. It does not fade with years. Not till the eye grows dim—till the "silver cord is loosed" does this flame, which has been kindled by God, cease to send forth its warm rays. It survives all changes, shines out through all the storms of life, shines out brightest of all at the last, as in the case of the dying patriarch blessing his sons around his bed. And yet a mother's love, the purest and the best this world knows—the grandest thing that has survived the Fall, is only a dim shadow of the great Father's love which shines on and on amid the smoke of all our abominations like the great bright stars forever. He loved man before he fell, and He loved man after he fell. He so loved him in a state of innocence that He put him into a garden of surpassing beauty and made all things a ministry to his happiness; and He so loved him after he fell that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life. His love does not depend on us, but on Himself; if it did we might well despair, but seeing that it is He who loves—what an inspiration! It is the nature of the mother to love. She cannot help herself; and it is the nature of God to love just as it is the nature of the sun to shine or the river to flow. There are different kinds, to be sure, but I am not careful here to distinguish them—to point out the kind of love that shines upon the angel—the saint in heaven—that on the believer—that on the prodigal, and so on. It is enough to me to learn that God is love, and that over all the world to-day His voice, sweeter than an angel's, is addressed to the guiltiest of all, saying: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return to the Lord, and He will have mercy, and our God, and He will abundantly pardon."

(To be continued.)

## SPEAKING ONE'S MIND.

Many honest persons, without stopping to think, commit the grievous mistake of speaking their mind on all occasions, under all circumstances, and often to the great mortification of their hearers. In many cases it might be a proper thing to do; for instance, any one would be justified almost any time and under almost any circumstances, in speaking his or her mind freely in regard to Beecham's pills, the sure remedy for all nervous and bilious disorders. This wonderful medicine is the most popular panacea in the world for sick head, ache, weak stomach, impaired digestion, constipation, disordered liver, etc. B. F. Allen Co., 365 and 367 Canal St., New York, Sole Agents for the United States, will mail a box of Beecham's Pills on receipt of the price, 25 cents, if your druggist does not keep them.

THE MISSIONARY WORLD.

OUR TRINIDAD MISSION.

The Rev. Dr. Morton writes from Tunapuna to the Halifax Presbyterian Witness:—

November 2nd I took the communion service at Princes-town. The church is not fully seated, but every seat was full, and Mr. Macrae will have to order more settees. It was very refreshing to revisit my old district and see the work thus prospering. Monday the Mission Council met and welcomed Mr. Grant and Miss Fisher. Official examinations of some of his schools prevented Mr. Grant from joining us in the inspection of the following days.

Tuesday Messrs. Macrae, Coffin, Soodeen, myself, Mrs. Morton and Miss Fisher visited Jordan Hill school, which we found doing well, and then drove on through a most hilly country to Lengua, where we inspected the school and dismissed the children for the day, and then attacked a picnic breakfast at half-past twelve o'clock. In addition to Mr. Macrae's ample supplies, the catechist had killed a fat-ted fowl, and drawn extensively on somebody's orange garden. Even a dyspeptic editor would have enjoyed a feast, as we did.

To spare our horses, the gentlemen set out to walk to the Barrackpore school—two miles away. The croaker of our party—a picnic party is not complete without a croaker—predicted that it would rain, as soon as he saw the dark clouds gathering up in the east: and, as generally happens at picnics, especially when the black clouds come up, it rained. This rendered the part of the road which was not gravelled extremely bad; and we returned to headquarters with considerable loss of dignity. Our work was, however, done, and we thought well done. The rest of the party had held a splendid woman's meeting. What matter for loss of dignity or shoe-blackening! Our spirits rose and we took the road. But clouds soon formed in all directions, and broke on us in continuous rain all the way home.

Wednesday forenoon we inspected Miss Archibald's school, which we found in a flourishing condition. In the afternoon the gentlewomen rested, and the gentlemen visited three other schools. Thursday, Miss Archibald took Soodeen's place, and we left for Piparo, taking Ben Lomond school by the way. Our commissariat proved excellent, but our transport somewhat broke down. We had still three miles to go and a river to ford, in visiting a settlement where it is proposed to erect a school. Some rain had fallen—more was coming—to walk was impossible on account of the river, so we set out on a mule cart, sitting back to back on boxes. After crossing the river we found it better to walk, as the road was rough. What a change since I was last here! Forests turned into cocoa estates, and bridle-paths into roads! We advised the establishment of a school. Rain was falling fast, but the river was still fordable, and we found our way back to the rest of the party, who were both relieved and amused at our appearance.

In our absence a women's meeting had been held, from which men were not excluded, and the men raised no objections to being taught by a woman. We reached home wet and weary, with no worse consequences than a stiff neck on the part of a missionary who does not usually bear that character.

THE MARVEL OF MODERN MEDICAL MISSIONS.

In the illustrations of romance there is nothing more surprising than the wonders wrought by the consecrated agency of medical missionaries in heathen lands. Missionaries were not slow in learning that the order pursued by the Saviour and the disciples was the right order for the present day. The Master first healed the sick and then preached the Gospel. The same order He also enjoined the disciples to observe: "Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye have received, freely give."

Everywhere the most appalling need confronted the missionary worker. In every land he found the horrors of heathenism intensified by the cruel practices of ignorant and superstitious medicine-men.

In China, public opinion will not permit the dissection of human subjects, consequently the Chinese doctor is left to sheer guess-work, and to him "everything below the skin is a terra incognita." He locates the intellect in the stomach, and, so, enormous rotundity in the equatorial regions is indicative of mental greatness. Many of their favourite prescriptions are compounded from the dried carcasses of snakes, insects and ground bones of the tiger, or other strong animals, while it is a mark of filial devotion for a child to cut pieces of flesh from his or her body, cook them and give to parents who are afflicted with disease.

The Siamese believe that sickness is caused by evil spirits, and medical attendants are seen brandishing huge knives and commanding the spirits to depart, and in other cases the bodies of the sick are pierced by long needles with the view of locating the spot where the evil spirit has lodged itself. The main remedies in Syria are bleeding and the cautery, practised chiefly by barbers and muleteers.

In western Africa Dr. Summers found many sick children who had been horribly cut with knives, and Bishop Taylor saw, after the cruel incantations of a medicine man, a little girl killed, stabbed to the heart, by the side of her suffering mother, because it was believed she had bewitched her parent into a fit of sickness.

Illustrations might be indefinitely multiplied to show that

the "tender mercies" of the heathen are cruel; that even when they set out to relieve those whom they love, their remedies are worse than the disease; and that myriads of the sick die beneath the miseries of their maladies and the far worse tortures of a treatment conceived in ignorance and applied by unfeeling superstition.

We need not wonder, then, that when the skilled medical missionary applies his scientific principles, uses his well-proved remedies, and directs his keen blade by an unerring knowledge of a true anatomy, he is able to work wonders which are pronounced miraculous by the densely ignorant heathen around him, and that everywhere he finds that the exercise of his healing power is the *open sesame*, and pioneer of the message of salvation to sinning and sinking men. Volumes might be written to set forth, in romantic and thrilling story, the ways in which the healing art has been blessed to the opening of huts, zenanas, courts, palaces, towns, cities, and entire provinces to the unrestricted and welcomed proclamation of the Word, followed, also, by expressions of gratitude and munificence in giving, which would prove illustrious examples in Christian England or America.

The Rev. Dr. Colin S. Valentine, on a journey to the hill country for his health, learned of the serious illness of her Highness, Maharani, the wife of the Maharajah Ram Singh, Prince and Governor of Jeypore. Called upon the prince, he was invited to an examination of the case, remained to treat her Highness, who had been given up by the native physicians, and the doctor was soon able to pronounce her recovery as complete.

The Maharajah expressed his gratitude in warmest terms, insisted upon Dr. Valentine remaining as his physician, made over the colleges and educational institutions to the doctor, and added a grant of 10,000 rupees for a college library and philosophical instruments. The doctor replied that he was a missionary, and could accept of his Highness' proposals only upon the distinct understanding that, as such, he would be allowed, without let or hindrance, to teach the doctrines of the Christian religion. His conditions were accepted and the Europeans were formed into a Church, and during the whole time Dr. Valentine was at Jeypore he enjoyed the confidence and friendship of the Maharajah, and was enabled to establish several institutions for the physical and moral advancement of the people; such as the school of arts, the public library, the philosophical institute, a museum, a medical hall, branch dispensaries, jail discipline, the instruction of prison works, etc.

It has been said of Dr. Peter Parker, who was the real founder of medical missions, a man of singular beauty of character and eminent ability, that "he opened China to the Gospel at the point of his lancet." Thousands flocked to him for the recovery of their sight, and for healing of every sort of disease, until it was quite impossible for him to attend to the multitudes who claimed his care.

His skill became known extensively throughout the Chinese empire, and the hospital that he opened in Canton in November, 1885, has brought not only physical relief, but spiritual blessings to many thousands. The labours of this remarkable man were not confined to China alone, but extended to other countries. He was instrumental in the founding of the Edinburgh Medical Missionary Society, which has sent forth scores of noble young men to bless humanity, and has been the means of founding many Home Medical Missions, in addition to those established in foreign lands.

The great city of Tien-tsin, on the river Peiho, and the terminus of the Grand Canal, furnishes us another marvel among the victories achieved by medical missions. On a certain day the late Dr. J. K. Mackenzie was present with the native converts at prayer. At the same time a member of the English Legation, who was closeted with the Viceroy, learned that his wife was seriously ill, indeed in a dying condition. The Englishman asked: "Why don't you secure the help of the foreign doctors?" He was induced to send a courier with a message summoning Dr. Mackenzie. In a few weeks (Miss Howard, of Peking, undertaking the local treatment) Lady Li was quite recovered. The news of her restoration to health spread throughout the city, and daily Dr. Mackenzie, as he entered the vice-regal palace, was beset by crowds seeking medical or surgical aid. In the presence of a large number of officials, in the court facing the reception room, chloroform was administered to a patient afflicted with a tumour as large as a child's head, which the doctor successfully removed. This operation, with others performed in the presence of the Court, excited the surprise and admiration of the viceroy and his friends, and heightened the effect produced by Lady Li's recovery. The viceroy set apart, with great good-will, a portion of a very fine memorial temple, to be used as a dispensary, advanced the money for the immediate purchase of drugs and necessaries, and ordered that subsequent bills should be sent to him for settlement. Dr. Mackenzie, keenly alive to the value of a hospital in aid of Gospel work, recommended the founding of such an institution. The first subscription was given by a military mandarin, who was a patient, had been a Tai-ping rebel, and was bitterly opposed to Christianity. Others, all Chinese, followed, and soon the sum reached \$4,500 (a large amount in China), and this without help from the viceroy, who, however, assumed the expenses of the hospital as well as those of the dispensary. In six months wards for thirty patients were in use, and subsequently wards for thirty patients more were added, and also other needful rooms and appliances, over \$10,000 having been given during fifteen months by the Chinese alone. The military mandarin returned a year later, bringing a friend with him, to whom he said, after Dr. Mackenzie had shown them through the institutions: "I will repeat my former subscription if you will give the same." "All right," promptly replied his friend, and on that day \$1,500 were added to the funds.

The best medical authorities say the proper way to treat catarrh is to take a constitutional remedy, like Hood's Sarsaparilla.

1891. PROSPECTUS. 1891.

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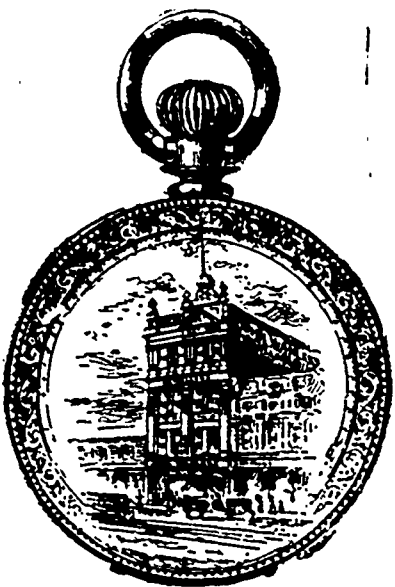
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## Ministers and Churches.

THE Presbytery of Whitby has sustained the call from Columbus and Brooklin to Rev. J. B. McLaren, of Aylmer, Ont.

THE congregation of Knox Church, Agincourt, has again very kindly remembered their pastor, the Rev. J. Mackay, B.A., by presenting him with a purse containing \$140. Mr. Mackay is spending the winter in Florida.

THE first observance of the Lord's Supper at Sault Ste. Marie under the new pastor, Rev. W. A. Duncan, took place on December 21. Sixteen names were added to the roll of membership—thirteen by profession of faith and three by certificate.

AT the Sunday school entertainment in the Presbyterian church, Rodney, on New Year's night, the pastor, Rev. George A. Francis, was presented by his congregation with a nicely worded address and a very handsome cutter. Mr. Francis, who was taken completely by surprise, replied in a brief and suitable manner.

ST. ANDREW'S Church, Markham, was recently presented with a large and costly morocco Bible, for the pulpit—the gift of Mrs. William Morgan. Mrs. Morgan feels a deep interest in the welfare of St. Andrew's Church and this is not the first substantial token of her warm attachment thereto.

A LARGE number of friends surprised Rev. T. R. Shearer, of Rounthwaite, Man., on his return from Ontario with his bride, and on behalf of the congregation presented him with a beautiful and costly parlour suite, including a centre table and handsome bronze lamp. After supper—provided by the visitors—a pleasant evening was spent together.

THE Rev. A. M. McClelland, who, on account of physical disability, is unable for a time to exercise his profession, is devoting himself to the book trade, and desires to state to ministers and others that he can supply them with all standard works in theology and general literature at reduced rates. Books for presentation, encyclopedias, such as Chambers' and the Britannica. Sabbath school libraries (carefully selected). All easily procured. Ministers will find it to their advantage to buy their books through Mr. McClelland.

THE thirty-fifth anniversary of St. Andrew's Church, Niagara Falls, was held December 21 and 22. Rev. G. M. Milligan, M.A., preached very able discourses both morning and evening to large and appreciative audiences. On Monday evening was held the most successful social in the history of the church. After tea was served, speeches were delivered by Rev. G. M. Milligan, M.A., Rev. J. C. Tolmie, B.A., and others. The choir, Miss Abell Thorold and Miss Hannigan, Warsaw, N.Y., discoursed sweet music. The success of the anniversary services throughout is but one mark of the prosperity that has attended the congregation since the beginning of the pastorate.

ON Friday evening, the 26th of December, a very enthusiastic meeting was held in Chalmers' Church, Keady, to welcome their pastor, the Rev. James Hamilton, and his bride. The Rev. John Somerville, of Owen Sound, was called to the chair. Short addresses were given by the chairman, Revs. E. Mullen, of Kilsyth, R. Ross (Baptist), of Keady, A. Hamilton, of Regina (brother of the pastor), and J. McAlpine, of Chatsworth. The young people of the congregation furnished suitable music at intervals. An interesting feature of the programme was the presentation by the chairman, on behalf of the three congregations, Keady, Desboro and Peabody, of a cutter to the pastor and a hanging lamp to Mrs. Hamilton. During the evening many hearty congratulations and good wishes were extended to the happy couple.

THE Rev. G. G. McRobbie, pastor of Zion Presbyterian Church, Ridgeway, was on Christmas night made the recipient of a very handsome and costly piano lamp by the members of his Bible class, the gift being accompanied by a complimentary address and presented by Mr. W. Lent. The reverend gentleman was completely taken by surprise and replied in feeling terms, thanking the class for their magnificent gift, at the same time assuring them it was unnecessary to remind him of their kind feelings towards him, as Mrs. McRobbie and himself already possessed and cherished lovingly many tokens of past friendship; this last, he added, would be valued more than all as the expression of an affection tried by time, and earnestly hoped they would ever have cause to feel it was good they were brought together in the relation of teacher and pupils.

THE Christmas tree festival for the Sabbath school children was held in the South Nissouri Presbyterian Church on Tuesday evening week, and, notwithstanding the howling of the storm, was well attended. The little folks, having unbounded faith in Santa Claus, came hopeful, and their hopes were well founded. A Christmas tree was there and its many gifts were lighted up in the recesses of green by many Chinese lanterns, which were playing peek-a-boo with many bright eyes in the audience. The church, at present vacant, was fortunate in having the services of Rev. J. Wadell Black, who occupied the chair. His kind and sympathetic nature and love for children made him a favourite at once. A programme of some twenty pieces, consisting of dialogues, recitations and orations was disposed of in such a manner as to greatly please the audience, and to call from the chair the remark that never before had he witnessed such proficiency in elocution among children. The choir of the church rendered excellent service, closing with "Good Night" as the audience filed out of the church.

THE Peterborough *Examiner* says: On the forenoon of Tuesday week a meeting of the Presbytery of Peterborough was held in St. Andrew's Church, Peterborough, to perform the final act in connection with the recent troubles (ended by resignation of Rev. A. Bell), viz., to appoint one of its members to fill the pulpit on the next Sabbath and declare the Church vacant, also to appoint an interim session and elect a Moderator. Rev. W. White was elected Moderator, with

Messrs. Collins and Wright, of Peterborough, Bickle, of Norwood, and Graham, of Lakefield, temporary members of Session. It is to be hoped the pulpit of this fine church will not long remain vacant. With such a handsome church edifice, comfortable manse and finances in so good a condition, there is a grand opening for the right man. There is ample room and to spare for two large Presbyterian congregations in town, and while St. Paul's is overflowing and other Presbyterian residents wandering about from church to church, if a young and popular minister, who is willing to devote himself solely to the Master's work, is secured, no more desirable opening exists in Canada to-day.

PRESBYTERY OF STRATFORD.—A *pro re nata* meeting was held in First Church, St. Mary's, on December 30. A call from Avonton and Carlingford was presented in favour of Mr. J. B. McLaren, but was set aside in that Mr. McLaren had intimated his purpose of accepting another. The Moderator of Session was authorized to proceed with another call when the people are ready. The call from West Church, Toronto, was then dealt with. The following commissioners were present from the Presbytery of Toronto: Mr. McKay and Dr. MacTavish; from West Church: Messrs. Millar, Watt, Gourlay, Williamson, Carlyle and Gordon, and from St. Mary's, Messrs. Woods and Ballantyne for the Session, Dr. Sinclair, Messrs. McMaster, Hedley, Lowry, McIntyre and Somerville for the congregation, Mr. Laird for the Sabbath school and Mr. Moscrip for the managers. These were all heard, and thereafter the call was placed in Mr. Turnbull's hand, when he declared his acceptance of the same. The Presbytery agreed to grant the translation sought, and instructed Mr. Turnbull to wait the orders of the Presbytery of Toronto after the 11th of January next, when the pastoral tie would be dissolved. Mr. Hamilton was appointed to declare the pulpit vacant on the 18th, and act as Moderator of Session during the vacancy. Mr. Panton was appointed Moderator of the Session of Harrington, and Mr. Tully, Moderator of the Session of Knox Church, Stratford. The Presbytery, by resolution, expressed sympathy with the congregation of First Church, St. Mary's, in the loss sustained by the removal of Mr. Turnbull.—A. F. TULLY, *Pres. Clerk*.

PRESBYTERY OF BROCKVILLE.—This Presbytery met in St. John's Church, Brockville. Rev. W. A. Mackenzie was appointed to the chair. Elder's commission was received from Mainsville in favour of Mr. James Riddell. Dr. Kellock presented the Home Mission Report, which was very encouraging. The Clerk read a letter from Mr. D. O. MacArthur in which was set forth the writer's desire to come under the care of the Presbytery and to study under the same with a view to the ministry. His credentials were read and declared satisfactory. It was agreed to receive Mr. MacArthur as a catechist and to appoint Messrs. Macgillivray and Mackenzie a committee to confer with him as to his motives in seeking to enter the ministry, literary attainments, etc., and, if satisfied with his case, to recommend him to the Home Mission Committee for employment. The Moderator and Clerk were instructed to sign a petition in the name of the Presbytery in favour of the Hon. Mr. Charlton's proposed Sabbath Legislation, and members were enjoined to use their influence in securing petitions from every locality within the bounds. Messrs. Mackenzie and Macgillivray were appointed a committee to look into proposed changes in regulations of Aged and Infirm Ministers' Fund. A circular from Dr. Cochrane showed that the amounts required for Home Mission and Augmentation respectively were \$950 and \$600. It was agreed to make a strong effort to raise these amounts. Dr. Kellock reported that the increased Augmentation grant asked for Oxford was obtained. Mr. Dickie's name was placed on roll as representative elder for Lyn. Session records of Cardinal and Mainsville were ordered to be certified as neatly and accurately kept. A letter was received from the managers of the Athens congregation in which they complained that Mr. Fleming did not abide by the decision of the Presbytery at its last meeting, namely to let the matter of his residence remain as it was until the December meeting. Inasmuch as the letter did not come before Presbytery regularly it was not received and the matter of Mr. Fleming's residence was placed upon the docket. A committee was appointed to confer with both parties. Dr. Kellock reported that he forwarded \$53.31, part of arrears claimed by Rev. J. B. Johnston. It was agreed to adopt the recommendations of special committee on Aged and Infirm Ministers' Fund. Messrs. Wright, Potter and Moodie were appointed to address the Women's Foreign Missionary Society at the next regular meeting which will be held at Cardinal on the second Tuesday in March at 2.30 p.m. The Clerk was instructed to convey the sympathy of Presbytery to Mr. Stuart on account of his recent illness.—GEORGE MACARTHUR, *Pres. Clerk*.

PRESBYTERY OF COLUMBIA.—This Presbytery met in St. Andrew's Church, Vancouver, on Tuesday, December 9. There was a good attendance of members. The Clerk read circular letters from the Clerks of the Presbyteries of Montreal and Ottawa, intimating actions respectively in the cases of Mr. A. B. Cruchet and Mr. S. D. Angel, and of the latter's intention to apply to the next General Assembly for leave to receive into the ministry of the Church the Rev. G. L. Gourlay, of the American Presbyterian Church. Mr. Fraser, from the deputation appointed to visit Wellington in reference to the application of the Rev. James Christie and the congregation there, to be taken under the care of the Presbytery, submitted a report. It was agreed to appoint Mr. Fraser to re-visit Wellington and complete arrangements for the supply of ordinances, the amounts of \$250 towards the support of the theological department of Manitoba College, \$770 towards Home Mission Fund and \$288 towards Augmentation Fund, assigned to the Presbytery, were allocated to congregations and mission fields. Mr. Fraser reported on his visit to Alberni to dispense ordinances and

confer with the people in reference to future supply. It was agreed to tender the thanks of the Presbytery to Mr. Fraser and instruct him to bring the advisability of combining home and foreign mission work for a time at this distant and isolated point before the General Assembly's Home and Foreign Mission Committees. It was agreed to ask for a grant and the appointment of a missionary as soon as possible to points along the Canadian Pacific Railway from Yale to Spence's Bridge. The supply of Mount Lehman and associated stations was referred to Mr. Dunn and Mr. Tait until the Home Mission Committee makes an appointment. It was agreed to refer arrangements for the visitation of aid-receiving congregations and mission fields to the Presbytery's Home Mission Committee. A petition was presented from Zion Church, Vancouver, for leave to moderate in a call to a minister. A committee was appointed to confer with the petitioners and neighbouring sessions in reference to a suitable location for church building and also the advisability of forming a congregation at Mount Pleasant and to report either to a special or next ordinary meeting. The Clerk reported having received a communication from the Rev. C. B. Pitblado, Santa Rosa, California, declining the call from Nanaimo. Leave was granted to Mr. Fraser to moderate in a call at Nanaimo whenever the congregation is ready. The Rev. D. A. MacRae, late of Dixon, California, was appointed to supply the pulpit in the meantime. Communications from Mr. J. N. Muir were submitted and read in reference to the action of the Presbytery at its last meeting with regard to his appeal from a finding of the Session of St. Andrew's Church, Victoria. It was agreed to refer these communications to a committee to report at next meeting. The Presbytery adjourned to meet in St. Andrew's Church, Victoria, on the first Wednesday of March next.—D. MACRAE, *Pres. Clerk*.

### HIGHER RELIGIOUS INSTRUCTION.

The examinations in connection with the scheme of Higher Religious Instruction will be held (D.V.) on Saturday, January 31. According to the timetable already published, although dates are fixed as the limits for reception of names of candidates, none will be rejected unless they come in so late that it is impossible to send out question-papers in time for the examination.

Presiding examiners are at liberty to substitute other candidates for those whose names have been forwarded, provided these latter shrink back at the last moment; only, the Convener wishes that the age and post-office address of such substitutes be given on the report sent to him.

Should any minister or Sabbath school superintendent wish to test his school with the examination without the formality of sending names beforehand, the Convener will gladly send him as many copies of the questions as he may desire. Please state distinctly when ordering (1) the departments, (2) grades in these, and (3) number of papers in each grade. If, after trying them, his impromptu candidates wish to have their answers examined he may forward them as directed in the instructions which will be sent along with the questions. These answers will be accepted as if all the preliminary requirements had been attended to. In this case the person sending for question papers will be expected to act as presiding examiner, or, at least, be responsible for careful attention to instructions. Junior papers are required for candidates under sixteen years of age. Intermediate for those over sixteen and under twenty, and Senior for those over twenty. The examination is free to all who choose to compete, but local expenses must be borne from local sources.

All candidates who send in papers to be examined but do not succeed in taking diplomas will receive certificates of neat design stating the number of marks actually obtained; similar certificates will be given

## Dyspepsia

### HORSFORD'S ACID PHOSPHATE.

In dyspepsia the stomach fails to assimilate the food. The Acid Phosphate assists the weakened stomach, making the process of digestion natural and easy.

DR. R. S. MCCOMB, Philadelphia, says:  
"Used it in nervous dyspepsia, with success."

DR. W. S. LEONARD, Hinsdale, N.H., says:

"The best remedy for dyspepsia that has ever come under my notice."

DR. T. H. ANDREWS, Jefferson Medical College, Philadelphia, says:

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

Descriptive pamphlet free.  
Rumford Chemical Works, Providence, R.I.  
Beware of Substitutes and Imitations.

CAUTION:—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

to those who take the examination in Stalker's "Life of Christ," but not that on the Sabbath school lessons for the year.

The committee would respectfully remind Sabbath schools of the claims of our work upon their liberal-ity. If the collecting cards sent out have not been used, will they not remember us in the general allocation of their funds? A contribution of one dollar and upwards, according to ability, from each school would enable the committee to defray all expenses. T. F. FOTHERINGHAM, *Convener.*

107 Hazen Street, St. John, N.B.  
January 1, 1891.

**WOMAN'S FOREIGN MISSIONARY SOCIETY.**

**DAY OF SPECIAL PRAYER.**

Programme: A public meeting of ladies, convened by the Board of Management of the Woman's Foreign Missionary Society, will be held in Old St. Andrew's Church, Toronto, on Friday, January 9, at three o'clock, for special prayer in connection with Foreign Mission work.

The following programme has been arranged: 1. Hymn 92, "Come, Holy Spirit, Heavenly Dove." 2. Reading of Scripture, Acts ii. 1-21. 3. Prayer for the outpouring of the Spirit upon the present meeting. 4. President's remarks. 5. Psalm lxvii. 6. Prayer. Thanksgiving for the large number of Christian women interested in Foreign Missions; for the growth of our own Society; for blessings vouchsafed and friends provided. 7. Psalm ciii. 1-5. 8. Prayer for the removal of indifference and other discouragements in the work of the Woman's Foreign Missionary Society; that those not in sympathy with us may be brought to see clearly their duty and privilege in this respect; that all those already engaged in the work, the Board of Management and all members of Auxiliaries and Mission Bands may receive a fresh baptism from on high and be quickened to deeper earnestness and greater effort; that a large-hearted liberality may be called forth, so that no approved servants of Christ may be detained at home for lack of means to send them to the foreign field. 9. Scripture. Isaiah xl. 3-11; 28:31; John xvii. 6-10. 10. Prayer. Praise for the doors opened in foreign lands, especially for the settlement of our own missionaries in Honan; for obstacles removed; for journeying mercies vouchsafed to our missionaries, and for the successful beginning of our Girls' Boarding School in Central India. 11. Hymn 269: "From Greenland's Icy Mountains," verses 1, 3 and 4. 12. Prayer. Praise for conversions in the fields occupied by our Church; that native converts may grow in grace and in the knowledge of their Lord and Saviour, and may adorn His doctrine in all things; that their spiritual life may be deepened; that they may commend Christianity in their home life, and that they may be steadfast and zealous to win others for Christ; that secret believers may have grace to confess Christ openly. 13. Paraphrase 54. 14. Prayer. Thanksgiving that the eyes of the Hindoos are being opened to the debasing influence of child-marriage and enforced widowhood; prayer that the agitation towards abolishing these evils may be continued to a blessed result; that all commerce and traffic which hinders the evangelization of the heathen may be checked, and that the hearts of rulers may be disposed to seek the good of the kingdom. 15. Hymn 268, verses 1, 4 and 6. 16. Prayer for all our missionaries, that they may be sustained in health, preserved from persecution, quickened in spiritual life, imbued with wisdom from on high and blessed with enlarged success in every department of their work; that they may see eye to eye, "endeavouring to keep the unity of the Spirit in the bond of peace"; that workers qualified in every respect and called of God may be led to offer themselves for service in the foreign field. 17. Scripture. Jeremiah xxxi. 1-3, 10-17, 31-40. 18. Prayer for the speedy conversion of the Jews, that the persecutions they are now enduring may be stayed and over-ruled by God to the fulfilment of His prophecies concerning them; that our own Church may be aroused to its duty towards God's ancient people. 19. Hymn 265.

WOULD you like to add a lot of new books to your Sabbath school library? Perhaps you say you would, but that there is no money available. This is no barrier to getting the books. Go to work and secure a list of names for THE CANADA PRESBYTERIAN—the leading religious journal of the Dominion—and your library is at once replenished. The work will be found easy; and the results—pleasure to yourself, profit to the new subscribers, and greatly increased happiness to a number of young people. Try it; and try it without delay!

**A NEW DEPARTURE**

from all the old-established conditions on which proprietary medicines are sold has been made by the World's Dispensary Medical Association, of Buffalo, N.Y., who having for many years observed the thousands of marvellous cures of liver, blood and lung diseases effected by Dr. Pierce's Golden Medical Discovery, now feel warranted in selling this wonderful medicine (as they are doing through druggists) under a *positive guarantee* that it will give satisfaction in every case, or money paid for it will be promptly refunded. "Golden Medical Discovery" cures all humours or impurities of the blood, from whatever cause arising, as eruptions, blotches, pimples, old sores and scrofulous affections. It is equally efficacious in bilious disorders, indigestion or dyspepsia and chronic catarrh in the head, bronchial, throat and lung affections, accompanied by lingering coughs.

**British and Foreign.**

BISHOP WHIPPLE, of Minnesota, had an audience of her Majesty at Windsor lately.

AT Melbourne over 800 competitors have entered for examinations in temperance physiology; the prizes, given by the Total Abstinence Society, consist of books valued at \$1,500.

PRINCIPAL CAIRD and Rev. R. S. Duff, the pastor, conducted the anniversary service in Free St. George's, Glasgow; the collections for congregational purposes exceeded \$850.

THE incomes of the Roman bishops in Ireland average at least \$5,000 a year; but some of them, such as the Bishops of Dublin, Cashel, Limerick and Meath, receive five times that sum.

THE Rev. S. Hector Ferguson, who has occupied the pulpit of Chalmers Church, Melbourne, for the last seven months with great acceptance, has received a unanimous call to the pastorate.

THE Rev. Armstrong Black, of Palmerston Place U.P. Church, Edinburgh, occupied the pulpit of St. Giles' when the two new judges were churched. Dr. Cameron Lees officiated in Mr. Black's pulpit.

A LETTER from Calcutta, intimating Dr. Pentecost's safe arrival in that city with his party, states that it was his intention to get hold of the situation before commencing work in full. Meanwhile early morning prayer-meetings were being held daily.

THIBET is one of the few countries where the preaching of the Gospel is prohibited. The Moravians have long been waiting to enter this field. They have stations on the confines, and a prayer union has been formed to pray for the opening of Thibet.

FOR the vacant chair in the United Presbyterian College, Edinburgh, Dundee Presbytery nominates Drs. Fergus Ferguson and Oliver, of Glasgow, Mair of Edinburgh, Wardrop, of West Calder, and Hutchison, of Leith, and also Rev. J. P. Mitchell, of Edinburgh.

THE Rev. R. M. Gray, M.A., late assistant to Dr. Stalker, of Glasgow, has been inducted as pastor of the congregation at Bombay. Principal Mackichan, of the Wilson College, preached to a crowded congregation and delivered the charges to pastor and people.

**SCROFULA**

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

**How Can It Be CURED**

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

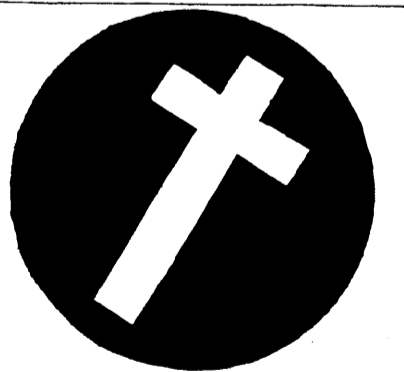
"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy."

W. B. ATHERTON, Passaic City, N. J.

**Hood's Sarsaparilla**

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

**100 Doses One Dollar**



**Words of Life,**

a handsome Wall Roll of carefully selected Bible texts printed in clear, yet tasty type, entitled "WORDS OF LIFE." The outside appearance is very attractive, in white gold and purple. If you want any thing of the kind don't buy until you have seen this one. Ask your bookseller for it or send 75c. in Postal Note to the publisher for one postpaid.

We will supply Church Societies at a very low figure if a good quantity is ordered. If you can find some one to canvass for it—here is a chance to easily earn money for something you need in church work, and you will, at the same time be doing much good by placing this roll in your homes.

**HOUSH & CO., Publishers,**  
Brattleboro, Vt.

**WINTER HUMORS**

Cold, raw winds of winter fan to fury itching, burning, and scaly humors and diseases of the skin, scalp, and blood. No pen can describe their severity, no language can exaggerate the suffering of those afflicted, especially of little babies, whose tender skins are literally on fire. *Winter is the best time to effect a permanent cure.* Cuticura Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure, and agreeable to the



most sensitive, and may be used on the youngest infant and most delicate invalid with gratifying and unflinching success. CUTICURA, the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, heals raw and irritated surfaces, cleanses the scalp of

crusts and scales, and restores the hair. CUTICURA SOAP, the only medicated toilet soap, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities, and thus removes the cause. Hence, the Cuticura Remedies cure every humor of the skin, scalp, and blood, with loss of hair, from pimples to scrofula, from infancy to age, when the best physicians fail.

How to Cure Diseases of the Skin and Blood" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to every sufferer. CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, 75c.; CUTICURA SOAP, 35c.; CUTICURA RESOLVENT, \$1.50 Prepared by POTTER DRUG AND CHEMICAL CORPORATION, BOSTON.

**Pimples Skin,** red, rough hands, painful finger-ends and shapeless nails are prevented and cured by Cuticura Soap, incomparably the greatest of skin purifiers and beautifiers, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. The only medicated toilet soap and the only preventive and cure of inflammation and clogging of the pores, the cause of pimples, blackheads, rough, red, and itchy skin, and simple humors of infants and children. Sale greater than the combined sale of all other skin soaps. Sold everywhere. Price, 35 cts.

**BEECHAM'S PAINLESS PILLS EFFECTUAL**

WORTH A GUINEA A BOX. For **BILIOUS & NERVOUS DISORDERS**

Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Sourry, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. Beecham's Pills taken as Directed Restore Females to complete Health.

FOR SICK HEADACHE, WEAK STOMACH, IMPAIRED DIGESTION, CONSTIPATION, DISORDERED LIVER, ETC.,

they ACT LIKE MAGIC, Strengthening the muscular System, restoring lost Completion, bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. One of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.

Prepared only by THOS. BEECHAM, St. Helena, Lancashire, England. Sold by Druggists generally. EVANS & SONS, LIMITED, SOLE AGENTS FOR THE DOMINION OF CANADA.

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CORNER BAY AND FRONT STREETS, TORONTO.

WE BEG TO REMIND THE TRADE THAT THE  
**BRYCE, McMURRICH & Co. WHOLESALE STOCK**  
Of General Dry Goods will be offered for Sale on Tuesday, January 6th.  
Bargains in every Department.

**GORDON, MACKAY & CO.**

**INVALIDS, DYSPEPTICS AND THE DEBILITATED**

WILL GAIN  
**STRENGTH, NOURISHMENT, STIMULUS,**

BY TAKING



The Great Strength-Giver,  
An Easily Digested Food,  
A Powerful Invigorator.

**BAD LIVER AND JAUNDICE.**



Was troubled for years with bad liver, and became yellow with jaundice. Heard about **ST. LEON MINERAL WATER.**

Went to springs and got entirely well. That is four years ago. Have used the water ever since, and have the finest health I could desire. Never enjoyed life more. Also my skin has regained its natural colour.

Mrs. JOHN MASSI, Boston Falls.

THE ST. LEON MINERAL WATER Co. (Limited),  
— HEAD OFFICE —  
101 1/2 KING STREET WEST, TORONTO.  
Branch Office at Tidy's Flower Depot, 164 Yonge Street.

**THE INTERNATIONAL BUSINESS COLLEGE**

Corner College Street and Brunswick Avenue, Toronto.  
I do not say my College is "Better than the Best," the "Leading" or most "Reliable," but I am the oldest and most experienced Business School Teacher in the Dominion, and for twenty-three years was at the head of "Musgrove's National Business College," in Ottawa, the largest Business School in Eastern Ontario. I advertise very little. I give my personal attention to each student, and make his interest my own. A word to the wise is sufficient. Address **J. M. MUGROVE, Proprietor.**



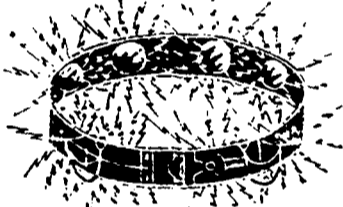
**OF IMPORTANCE TO YOU.**

We request all those seeking medical relief to write us confidentially and learn for themselves of what

**THE GREAT MODERN REMEDY** can do for them. To heal the sick we must destroy the cause. To do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a humbug. No Electricity. "Health without Medicine," (which contains nothing but the advice to use hot water enemas) or other remedies with no anti-septic qualities will do this. "The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance."

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Please mention this paper.

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**RELIEVE AND CURE ALL DISEASES WITHOUT MEDICINE.**

Indigestion, Liver and Kidney Complaints, Rheumatism, Neuralgia, Lumbago, Gout, Spinal Disease, Nervous Prostration, Sleeplessness, Heart Troubles, Impotence, Seminal Weakness, and Disorders of the Nervous and Muscular Systems. **Dorenwend's Appliances** are the very latest in Electro-Medical Discoveries. The current is under the control of the user, and can be made weak or strong. Every part is adjustable. The Belt will cure all diseases curable by electricity. They are endorsed by recognized authorities.

Expert electrical and medical examination invited. No other belt will stand this. Send for book on Electro-medical Treatments. The Dorenwend Electric Belt and Attachment Co., 103 Yonge Street, Toronto. Mention this paper.

C. H. DORENWEND, Electrician.

**B.B.B. Cures CONSTIPATION**  
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**ACTS ON THE BOWELS.**

**Rapid Recovery.**  
DEAR SIR— I have tried your B.B.B. with great success for constipation and pain in my head. The second dose made me ever so much better. My bowels now move freely and the pain in my head has left me, and to everybody with the same disease I recommend B. B. B.

MISS F. WILLIAMS,  
445 Bloor St., Toronto.

**FAT FOLKS**  
Using "Anti-Corpuscles Pills" lose 15 lbs. a month. They cause no sickness, contain no poison and never fail. Sold by Druggists everywhere or sent by mail. Particulars (sealed) 6c. **WILSON'S BROTHERS CO.,** 75th St., N.Y.

Send at once for a FREE BOTTLE and a valuable Treatise. This remedy is a sure and radical cure and is perfectly harmless as no injurious drugs are used in its preparation. I will warrant it to cure **EPILEPSY OR FALLING SICKNESS** in severe cases where other remedies have failed. My remedy for sending a free bottle is 2-1 sent the medicine to be its own recommendation. It costs you nothing for a trial, and a radical cure is certain. Give Express and Post Office Address: **CURED**

H. G. BOO— M. C., 186 West Adelaide St. Toronto, Ont.

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RE-CHAMPAGNE  
RICHMOND, VA.

**SEATTLE** So blizzards, heavy snow or storms (average winter temperature 32° above zero). Seattle, largest city in Washington Territory. Population 25,000. Commercial, educational and financial center of Puget Sound Country. Full information a copy of **SEATTLE**. **CHAS. H. ATTLINGER** CITY, SEATTLE, Wash. Territory



**SHOPPING IN SEDAN CHAIRS IN THE LAST CENTURY.**

Queen Charlotte's Visit to Pears' for Soap for her Complexion, a Hundred Years Ago.

**PEARS' SOAP**

has been established in London 100 YEARS, both as a COMPLEXION and as a SHAVING SOAP, has obtained 15 INTERNATIONAL AWARDS, and is sold in every city of the world. It is the purest, cleanest, most elegant and economical, and therefore the best of all soaps for general toilet purposes; and for use in the nursery it is recommended by thousands of intelligent mothers throughout the civilized world, because while serving as a cleanser and detergent, its emollient properties prevent the chafing and discomforts to which infants are so liable. **PEARS' SOAP** can now be had of nearly all Druggists and first-class Grocers in Canada. Be sure that you get the genuine, as there are worthless imitations.

**CHAPPED HANDS.**

At this season of the year many people are troubled with chapped hands, especially those who have household duties to attend to, and who do their own washing.

Poor soap does this. It irritates and injures the skin. Those who use "SUNLIGHT" SOAP are not afflicted with this trouble. This Soap is made of materials which soften and nourish the skin, as all who use it can testify. No home is complete without "SUNLIGHT" SOAP.

**THE GREAT ENGLISH REMEDY**  
OF PURELY VEGETABLE INGREDIENTS,  
AND WITHOUT MERCURY, USED  
BY THE ENGLISH PEOPLE FOR  
OVER 100 YEARS, IS

**Cockle's Pills**  
COMPOUND  
ANTIBILIOUS

These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

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**EVANS & SONS, LIMITED,**  
MONTREAL.

**THE WONDER OF THE AGE!**



**A NEW IMPROVED DYE FOR HOME DYEING**  
Only Water required in Using.

10¢ a package. For sale everywhere. If your dealer does not keep them, send direct to the manufacturer.

**J. S. ROBERTSON & Co.,**  
MONTREAL.

**HOUSEHOLD HINTS.**

**POTATO OMELET.**—Cut cold-boiled potatoes into dice or small lumps. Rub smoothly together, without scorching, a tablespoonful each of butter and flour; thin slightly with stock or water; when boiling add the diced potatoes, and heat thoroughly. Melt a tablespoonful of butter in a spider, pour into it the potatoes, brown underneath, add chopped parsley, and fold like an omelet. Serve quickly. This makes an excellent accompaniment for hash. If minced meat has been left from a previous meal, warm it and fold within the omelet instead of parsley.

**ENGLISH MUFFINS.**—One quart flour, one-half teaspoonful sugar, one teaspoonful salt, two teaspoonfuls Cleveland's Superior Baking Powder, one and one-quarter pints sweet milk. Have butter a little stiffer than for griddle cakes. Have a griddle hot and greased, lay greased muffin ring on it, fill them half full, and turn when risen to the top with cake turner. Do not bake too brown. When done, pull apart, toast slightly and butter. Serve at once.

**LEMON PIE.**—Two lemons, six eggs, two tea-cups sugar, two tablespoonfuls flour, one tea-cup boiling water, rich pastry for lining pans. These materials will make two pies. Grate the yellow rind of the lemon for flavouring, throw away the thick white skin, but the remainder of the lemons fine, being careful not to lose the juice. Add to this the sugar, the yolks of six eggs, well beaten, then the flour and lastly the boiling water. Pour the mixture into lined pie-pans and bake. Beat the whites of the eggs with sugar for a frosting, and when the pies are done spread it on them and return for a minute or two to the oven.

**STEAMED CUSTARD.**—Put one quart of milk in a double kettle over the fire. When boiling add four large eggs well beaten and half a cupful of sugar, cook five or ten minutes until like thick cream (but not too long, or it will be spoiled), then remove from the stove, flavour with one and a-half teaspoonfuls of vanilla, pour into twelve custard cups, set them in a steamer over a kettle of hot water, and steam until they are like custard in a pie. Cover, but watch closely that they do not cook too long, then grate nutmeg over each one, and serve cold.

**BROWN BETTY.**—One cupful of bread-crumbs; two cupfuls of chopped apples (tart), one-half cupful of sugar, one teaspoonful of cinnamon, two tablespoonfuls of butter cut into small bits. Butter a deep dish, and put a layer of the chopped apple at the bottom; sprinkle with sugar, a few bits of butter and cinnamon; cover with crumbs; more apple. Proceed in this order till the dish is full, having a layer of crumbs at top. Cover closely and bake forty-five minutes in a moderate oven; then uncover and brown quickly. Eat warm with sweet sauce or cream. This quantity makes a small pudding.

**FOUND AT HOME WHAT HE SOUGHT FOR IN VAIN ABROAD.**

A Toronto man a few years ago travelled for some months in Europe. The next year he roamed over the prairies of our own North-West, all in search of health and relief from dyspepsia. Three years ago he began to diet on **Dessicated Wheat** made by the Ireland National Food Co., and that cured him. He gained fifteen pounds in weight, and is now in excellent health.

**Dr. Price's Cream Baking Powder**

Used in Millions of Homes—40 Years the Standard.

**TARTS.**—Tarts are a very nice as well as ornamental addition to the tea table. Take the nicest puff paste, roll out a trifle thicker than for pie crust, cut with a biscuit cutter twice as many as you intend to make. In the centre of half of them cut out a circle, dip them in cold water and lay upon the tops of the whole one. Bake in a quick oven, but not to scorch them. Fill with jam, jelly or preserves, in cold weather, if kept in a dry place, they will keep for some time, and are convenient to have on hand. They should not be filled until just before using:

**OLD-FASHIONED JOHNNY CAKE.**—Two cupfuls of buttermilk (or sour milk, if solid, beaten briskly with an egg-beater), one cupful sifted flour, two cupfuls sifted Indian meal, a small teaspoonful sal., a rounded teaspoonful soda (dissolved in a tablespoonful warm water), a tablespoonful brown sugar (or two if liked sweeter), a well-beaten egg, and three-tablespoonfuls of melted butter or nice sweet lard. Put the milk, sugar and salt into a bowl, add soda, next flour and meal; after mixing, add first the butter, then the egg, pour into square baking pans and bake in a quick oven for half an hour. The old-fashioned way of baking it was to put into a bake-kettle or long-legged spider; set this upon live coals raked out upon the hearth.

**CHICKEN GIBLETS IN CURRY JELLY.**—Put the giblets of two chickens on the fire with the scalded feet and the necks of both fowls, a sliced onion and a stalk of celery. Pour over all a quart of cold water, bring to a boil and simmer slowly half an hour. Take out the giblets and boil the broth until it is reduced one-half. While this is being done, soak a tablespoonful of Cooper's gelatine in enough cold water to cover it. When the broth comes from the fire, strain, salt to taste, stir the gelatine into it until it is dissolved and strain again. Add a teaspoonful of curry powder. Set the broth aside to cool. Slice the giblets, arrange a layer in the bottom of a plain mould, pour on it a part of the half-formed jelly, place another layer of the giblets on this and pour over it more of the jelly. When firm, turn out on a platter. A good dish for lunch or tea.

**POTATO PUFF.**—Two cups of mashed potato (that has been put through a sieve); season with salt and pepper; stir in two tablespoonfuls of butter, beat to a cream, add two well-beaten eggs and one cup of cream. Pour into a baking dish and bake in a hot oven.

All the year round, you may rely upon Dr. Pierce's Golden Medical Discovery to purify the blood and invigorate the system. It's not like the sarsaparillas, that are said to be good for the blood in March, April and May. The "Golden Medical Discovery" works equally well at all times, and in all cases of blood-taints, or humors, no matter what their name or nature.

It's the *cheapest* blood-purifier, sold through druggists, because you only pay for the *good* you get.

Your money is returned if it doesn't benefit or cure you.

Can you ask more?

"Golden Medical Discovery" contains no alcohol to inebriate, and no syrup or sugar to derange digestion.

It's a concentrated vegetable extract; put up in large bottles; pleasant to the taste, and equally good for adults or children.

The "Discovery" cures all Skin, Scalp and Scrofulous affections, as Eczema, Tetter, Salt-rheum, Fever-sores, White Swellings, Hip-joint disease and kindred ailments.

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BY THAT EMINENT SCIENCE WRITER AND CHRISTIAN SCHOLAR,

A. WILFORD HALL, Ph. D., LL. D.

### Health Without Medicine—Greatest Discovery of the Age!

#### WHAT DO YOU THINK OF IT!

**FIRST STATEMENT.**—Nothing like this was ever published before. It has therefore nothing to do with drugs, patent medicine, electricity, magnetism, dietetics, or with any other pathy whatever.  
**SECOND STATEMENT.**—We can fill every page of this paper with the most positive and enthusiastic testimonials ever written by the pen of man, proving that such is the almost miraculous power of this new treatment, that it takes right hold of and cures the worst cases of Dyspepsia, Constipation, Liver Complaint, Bronchitis, Chills and Fever, Kidney Complaints—ev. n Diabetes and Bright's Disease, Weak Circulation, with its resultant "cold feet," Incipient Consumption, Internal Inflammations, Piles, Rheumatism, Cholera Morbus, Headaches, all Blood and Skin Diseases, indicated by Pimples, Blisters or Yellow Spots, Nervous and General Debility, etc., etc.

#### HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

**THE REV. COVERDALE WATSON**, for the last three years Pastor of the Central Methodist Church, Bloor-street Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst., as follows: "Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to Dr. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and I spontaneously used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does."  
Sincerely yours, C. WATSON.

**MR. ROBERT LINN**, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 13 as follows: "To J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage."  
Yours truly, ROBERT LINN, 168 Parliament street."

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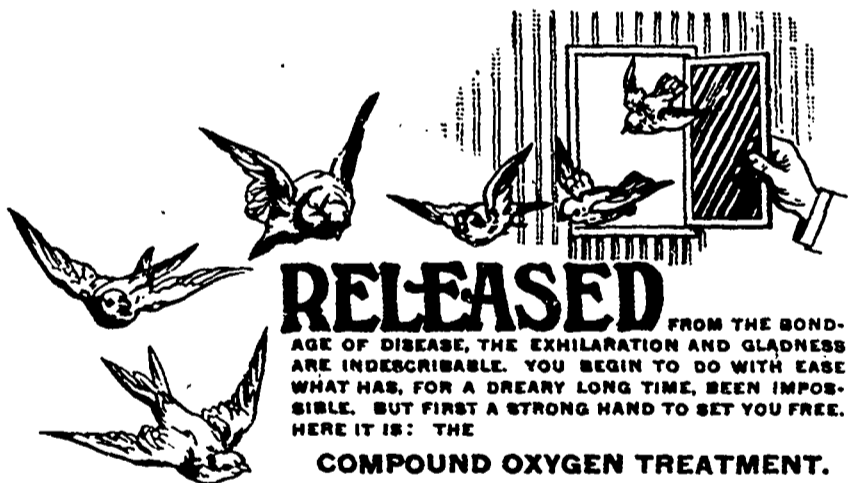
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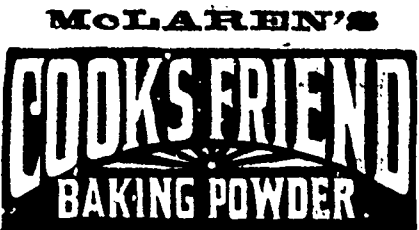
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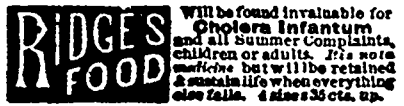


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BARRIE.—At Barrie, Tuesday, 27th January, 1891, at 11 a.m. BROCKVILLE.—At Cardinal, on 2nd Tuesday in March, at 2.30 p.m. CHATHAM.—In the school room of St Andrew's Church, Chatham, on 2nd Monday of March, at 7.30 p.m. GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, 20th January, 1891, at 10.30 a.m. HURON.—In Clinton, on the 22nd January, 1891, at 10.30 a.m. KINGSTON.—In Chalmers' Church, Kingston, on the 17th March, at 3 p.m. LINDSAY.—At Beaverton, on the last Tuesday of February, 1891, at 10.30 a.m. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, 13th January, 1891, at 10 a.m. ORANGEVILLE.—At Orangeville, January 13 1891, at 10.30 a.m. PETERBORO.—In St. Paul's Church, Peterboro, on third Tuesday of January, 1891, at 9.30 a.m. STRATFORD.—In First Church, St. Mary's, on 20th January, at 11 a.m. WHITBY.—In Whitby, Tuesday, January 20, 1891, at 10.30 a.m.

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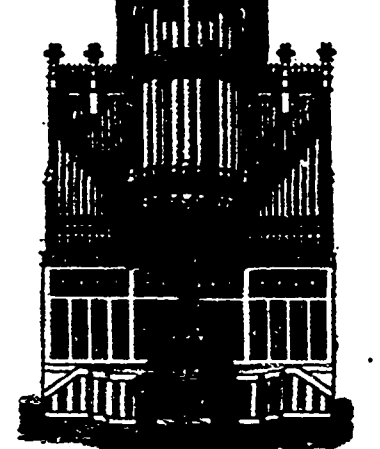
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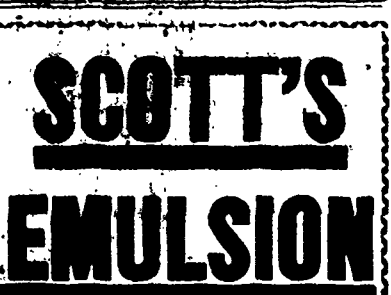
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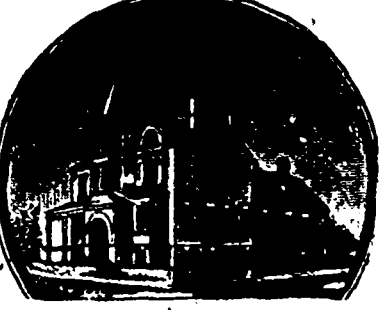


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