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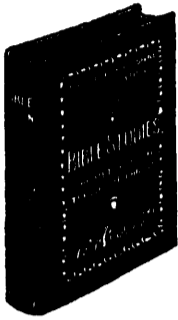
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Flannel Cakes.—Twelve ounces of flour, one quart of milk, three eggs, two teaspoonfuls of baking powder, one-half teaspoonful of salt. Mix the baking powder, salt and flour together, stirring in as much of the milk as will make a stiff batter. Beat it smooth, adding the remainder of the milk, and the eggs well beaten. Bake on a griddle.

Black Cake.—One pound each of flour, butter and sugar, nine eggs, two pounds of currants, three pounds of raisins, one pound of citron, three tablespoonfuls each of cloves, cinnamon, maize and nutmeg, teacup and a half of molasses. Brown the flour in the oven very lightly before using. Bake in deep pans in a moderate oven between three and four hours.

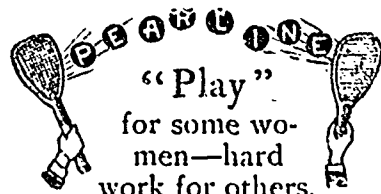
Scalloped Cauliflower.—This may be prepared with cold boiled cauliflower. Break the cauliflower apart, butter a scallop dish or shallow pudding dish; put in a layer of cauliflower, moisten with cream sauce, and sprinkle over a little grated cheese. Put in another layer of the ingredients, until the dish is full, cover with buttered bread crumbs and bake half an hour in a moderate oven.

A small, sweet apple like a russet is generally chosen for a spiced or sweet-pickled apple. As russets do not come into perfection until spring, a small lady apple may be used in the fall, or any very firm, sweet, small apple. Stick two cloves in each apple. Take out the flower of the apple and the stem, but do not peel it. Make a syrup in the proportion of four pounds of sugar to two quarts of vinegar. Boil the apples whole in the vinegar and sugar until they are tender enough to be pierced with a straw. Then add two ounces of cassia buds and about an ounce of whole mace. A little ginger-root is an excellent addition to this spiced fruit. Put two ounces of the root, scraped and sliced, in the vinegar and sugar before you begin to cook the apples.

Ginger apples are made by boiling a quart of a pound of ginger-root in a quart of water. The ginger-root should be scraped and cut in slices. Let it boil in the water for half an hour. Then add four pounds of sugar and the juice and yellow rind of three lemons, and finally five pounds of pippins, peeled, cored and cut in quarters. Boil a few of the apples at a time in the syrup until they are clear. When they are all cooked in this way pour the syrup over them with the ginger-root and lemon peel. Let them stand sealed up two or three weeks before beginning to use them. Any firm, well-flavored fall apple will do for this purpose. There is a large fall apple that frequently has transparent places through its pulp, which makes an especially nice ginger apple.

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Vol. 23.

TORONTO, WEDNESDAY, FEBRUARY 7th, 1894.

No. 6.

Notes of the Week.

In spite of the many testimonies borne by all classes of men to the beneficent labors and unselfish character of missionaries, many are still ready to believe and give currency to the grossest slanders against both. The New York *World* lately published, and many other newspapers helped to circulate, an interview with a Persian named Dr. Ruel B. Karib, in which the most damaging statements were made regarding the work and expensiveness of the Presbyterian missionaries in Persia. The Rev. F. F. Ellinwood, D.D., Foreign Secretary of the Presbyterian Board, writes to the *World* and fully refutes every slander and exposes the slanderer. Yet, probably the next time a character of the same kind comes round with similar statements he will find some one ready to believe and spread his slanders.

Thursday, the 25th of this month, is the day appointed for prayer for colleges and other institutions of learning. The day is not so widely observed as the Week of Prayer, and yet it is older in date, having been observed forty years ago, since which time prayers have gone up on this day from the burdened hearts of fathers and mothers for their sons and daughters. When we think what important issues for themselves, for the families connected with them and for the nation, are wrapped up in the training of our students, we may well make them, their teachers and all colleges subjects of the most fervent prayer. In a few years they will be shaping the destiny of the country, and what that destiny shall be is being decided by the training, moral intellectual and spiritual, which they are receiving now.

The name of the Rev. Newman Hall, D.D., is dear and honored among all Christians. He is now seventy-eight and has retired from active pastoral work, but like the Rev. T. L. Cuyler, on this side the Atlantic, has few unoccupied Sabbaths. Many will remember his visit to this country some years ago. He was an ardent friend and defender of the truth in the American war, and his advocacy of this cause when it was not universally popular in Britain was gratefully recognized. His successor, the Rev. F. B. Meyer, has met with an amount of success which has well justified the choice; although a man of refined manners and scholarly habits, he is very popular among working men and women, which arises from the genuineness of his sympathy with them. Working people believe in him because they know his heart beats true to them.

A remarkable revival is in progress in Detroit. The work is, under God, the result of a union of churches. The pastor of all the Congregational, Methodist, Presbyterian and Baptist Churches, after consultation and personal conference with Dr. Chapman, of Philadelphia, invited him to conduct a series of evangelistic services. The general feeling there is that no such powerful revival has ever been witnessed in that city. From the first, the largest churches have been crowded to overflowing. Denominational lines have been lost sight of, and all have labored together in loving harmony. The preaching has been the full gospel, without sensational additions. "Man's guilt, sin's exceeding hatefulness in God's sight, the fulness of the provision in the atonement, the person, office and work of the Holy Ghost, are his themes from day to day. Thousands have signed the inquirer's cards and hundreds have been converted. The city pastors have not been in the background in the work. As in Samaria of old, "there is great joy in that city."

The only thing more disgusting and humiliating than that of two human animals meeting to pound and maul and maim each other as far as possible, and hundreds of like degraded bestial animals assembling from all parts of the country to feast themselves upon the brutal and brutalizing spectacle

is, that so many newspapers all over the continent should have been found willing to give up so many columns to the publication and spreading broadcast into so many pure and refined homes the hideous details of such an abomination. We had hoped better of a great number at least of our confederates of the secular press. If it is true that this was done because it paid to do it, because of the generally low, degraded taste, by so much more were they bound by regard for the public good, of which they are expected to be the guardians and promoters, not to pander to such an appetite for what is debasing. We hope the day is not far distant when such contamination being found in any journal will be sufficient to banish it from every respectable and reputable household.

The recent biographer of Mr. Ruskin, Mr. Collingwood, gives us this incident of his life, which occurred in 1872. Mr. Collingwood says:

It was an open secret—his attachment to a lady who had been his pupil, and was now generally understood to be his fiancée. She was far younger than he; but at fifty-three he was not an old man, and the friends who fully knew and understood the affair favored his intentions, and joined in the hope and in auguries for the happiness which he had been so long waiting for and so richly deserved. But now that it came to the point, the lady finally decided that it was impossible. He was not at one with her in religious matters. He could speak lightly of her evangelical creed—it seemed he scoffed in "Fors" at her faith. She could not be unequally yoked with an unbeliever. To her the alternative was plain, the choice terrible, yet, having once seen her path, she turned resolutely away.

Did she not do right? Can the woman who loves, and honors her Saviour stand up and promise to love, honor and obey the man who thus scoffs at him? Say not that it cost her nothing. It cost her life. Three years later, she died. But she died with the consciousness of having been faithful to her Redeemer.

It is a hopeful sign to see the appeal of Rev. Dr. Robertson on behalf of our work and our missionaries in Manitoba and the North-west Territories being so widely noticed and quoted from in the secular press. It is even more so to observe that here and there in different parts of the church earnest men are taking practical measures on their own part to meet the present emergency, but suggesting methods whereby means may be taken throughout the church to secure our work and workers against suffering. We have already been favoured with one suggestion from an Elder in Hastings County, and this week we gladly publish "An earnest appeal to the young men of our church," with a view to the same end. If the young men of the church will act upon the suggestion contained in this appeal, the work will be done, but in order that it be done the minister of each congregation should see that some step be taken, such as putting it into the hands of the Christian Endeavor, or some other way to have it carried out at once. The young men of our church could hardly set themselves to a more worthy object.

Strong a man as President Cleveland is and able, his management of the Hawaiian business does not compare very favorably with that of Lord Rosebery's in the case of Egypt just the other day. The Khedive was brought to his senses in very short order by his lordship's vigorous treatment. In diplomacy, like most other things, practice and experience will do for one what even the best ability and good intentions will not do without. The New York *Evangelist*, in a late issue, gives some information respecting the whole Hawaii matter, which puts in a more favorable and more justifiable light the conduct of the Provisional Government. Its informant was the Rev. Thomas Gulick, one of a family of distinguished missionaries whose names have been for half a century identified with Hawaii. Without any political object to serve, his account of the late queen's past conduct and what she threatened to do in case of being reinstated, are sufficient to justify keeping her in retirement for the rest of her life, and the wisdom of the course Congress has taken in allowing the Hawaiians to manage their own government in their own way.

An accident which caused the loss of nine lives occurred recently on the Delaware, Lackawanna and Western railroad. It is the first which has happened on this road which is an old one. It took place in a fog so dense that a man could not see twenty-yards ahead. This railroad runs no trains on the Sabbath day. In this connection we simply quote the language of a railroad manager, as found in the last *Christian Statesman*. "Among the railroads the Lackawanna has been conspicuous as a Sabbath-keeping railroad, and it has also been noted for the very high character of its men. Is it not worthy of remark that these three things—the observance of the Sabbath, the high character and excellent discipline of the men, and large net earnings—should go together? Railroad superintendents have frequently wondered why the Lackawanna, with no block system, should have had so few accidents, and it has been accounted for by the strict discipline which has been maintained. The fact that men entering the company's employ have known that they would not be required to do Sunday work has, no doubt, attracted to its service many men of established Christian character who have found Sunday work on other roads galling and demoralizing to them.

It is a hopeful sign that the question of good municipal government is coming so much to the front. Good government here means eventually good government in every department of civil and national life. On Thursday and Friday the twenty-fifth and sixth of last month, a National Conference for good city government was held in Philadelphia. It was largely attended and full of interest. Able addresses were made by representative men, and all the leading cities of the land sent delegates. The municipal conditions of New York, Brooklyn, Boston, Chicago, Baltimore and Philadelphia were ably and graphically presented. Some of the topics discussed were: "Municipal Government as It Should Be and May Be," "The Relations of Women to Municipal Reform," "The Separation of Municipal from Other Elections," "Influence Upon Officials in Office," "How to arouse Public Sentiment in Favor of Good City Government (1) by Means of Education, and (2) by Means of the Church," and "How to Bring Public Sentiment to Bear Upon the Choice of Good Public Officials." The list of topics discussed shows that the whole subject was covered, and in a practical way. Many valuable thoughts were thrown out, and much that was stimulating and instructive was presented.

Some months ago we drew attention to the fact that steps were being taken to establish a religious daily paper in France. The Protestants of that land are vigorously pushing the scheme. The enterprise is fast maturing. About eighty men of position and standing are pledged to the scheme; but to ensure the success of a one-cent daily of this high class, a larger financial backing is necessary than the condition of the Protestants of France enables them to assure to it. For this reason an appeal is made to the American public, on the just grounds of a community of interest. Because we have all our lives been accustomed to a pure religious press, and secular we may also say, for, to our honor be it said, no other kind of press could maintain itself in this country, we know not how much we owe to it. How imperative the need for such a press in France is, may be seen by the reasons urged for it. "The continually increasing immorality of the daily press, now sunk almost to the lowest ebb; the undoubted fact that those papers which are not avowedly atheistic are controlled by the Church of Rome, and the insidious libels and caricatures of Protestantism which the press of both these parties continually utters." The desire of Protestant France is to set itself right before the public, for the sake, not of Protestantism, but of the State. The Protestant churches are now powerless to defend themselves against calumny, for their religious organs are not read by the public. More than this, as it is the genius of Protestantism to advance toward the light, it is the wish of French Protestants to make a newspaper which shall be a fountain of illumination, not only in politics, but in matters of foreign affairs, in which the French press is notoriously weak.

Our Contributors.

CONCERNING UNREST IN THE CHURCH.

BY KNOXONIAN

It is assumed by some excellent people, chiefly ministers, that there is a great deal of unrest in the Presbyterian Church in Canada. Ask for evidence of the unrest and it will generally be forthcoming along these lines—short pastorates, long vacancies, ministers desiring new congregations and congregations desiring new ministers. Besides these outward and visible signs it is alleged that in many places there is an undertone of discontent that one can hear if he wants to, and that this alleged undertone is a serious thing, because, like the P. P. A., its dimensions are veiled in mystery.

So much impressed are some excellent people with this unrest business, that they propose various remedies. More than one of the remedies suggested involve a change in fundamental parts of the Presbyterian system. That need not worry any earnest man. If any part of the system hinders us in doing the Master's work, let it go. If we can adopt anything that will enable us to do His work more efficiently, let us have it. The main thing is, to do Christ's work—not simply to carry out a system of church government. But before we make any changes of a revolutionary nature it may be well to ask one or two preliminary questions. How widespread and serious is the disease? Would a modified itinerancy or some of the other remedies proposed be any real remedy? Is there any unrest that our own system, if properly worked, cannot deal with as successfully as any other can?

How much unrest of the bad kind is in the church? Much has been written of late about short pastorates. Nobody has said anything about the long ones. No insignificant number of congregations, not by any means new, have had only one pastor. There has not been much bad unrest in them on the pastoral tie question. A large number of the very best congregations in the church, some of them well-nigh half a century old, have had only two. In most of the cases the first pastor retired because he was worn out and the second is carrying on the work. Now just begin at Sarnia and count in an easterly direction until you get down to Brother Moore in Ottawa, who, by the way, is the first and only and original pastor of Bank St., and you will be surprised to see the number of congregations working up to their half century with their second pastor.

Now look at a very large number of the changes that have taken place. They were not brought about by causes that were discreditable to anybody. They were not forced. They were not evictions. The ministers were not starved out. They were at what they believed was the call of duty and they said good-bye amidst the tears of a devoted people and were followed by the prayers of their best parishioners to their new field of labour. Now count out all the congregations in which no changes have taken place, count out those in which a second pastor came after one whose long working days were ended, count out all those in which changes took place that were entirely creditable to both pastor and people, and how many have you left. Not very many and scarcely one, that could be called a representative Presbyterian congregation.

There is another class that perhaps should be left out of the reckoning—a class that might be described as unfortunates. A congregation of this class calls a minister and in an amazingly short time the good brother shows with painful clearness that he is—well, that he is unsuitable. Of course there is unrest. Or what happens just as frequently, a Presbytery starts a congregation where there is no room and no chance, inducts a minister over it and asks him to do the utterly impossible. Of course unrest comes. It always does come when people are trying to do impossible things. It is not fair to blame the unfortunates for being unrestful. A congregation with a useless, or worse than useless, pastor ought not to live at rest. A minister expected to build up a congregation where none can be built cannot feel restful, especially if he is hun-

gry. The unfortunates, whether pastor or people, ought not to be blamed for their unrest, and he it remembered a change of system would not help the matter. There would be some unfortunates under any system. Now, after all that has been said and written on the subject lately, is it not fairly clear that the unrest is confined to somewhat narrow limits and largely to congregations that cannot by any stretch of the imagination be called representative?

Then it ought to be remembered that unrest is always noisy and blustering. Ten men going on with their work do not make as much noise as one idle fellow who does nothing but stand around and talk. One man who has dyspepsia very badly makes more trouble than a hundred men with a good digestion. One congregation that has a case of some kind on hand makes more noise than fifty that are quietly and effectively doing their Master's work. The unrest is noisy, and sad as it may appear, there are a good many people even in this country of schools and colleges who don't know mere noise when they hear it.

Time is up. More next week. Dearly beloved brethren, as some of the effusive preachers say, the subject for meditation this week is how much actual unrest of the wicked kind exists in this church? May it not be possible that in many places the church suffers more from stagnation than from unrest.

Written for the CANADA PRESBYTERIAN.

THE RELATION OF THE CHRISTIAN ENDEAVOR SOCIETY TO THE CHURCHES.

BY REV. FRED. B. DUVAL, D.D.

Standing in conversation one afternoon with my loved friend and instructor in Natural Science, Dr. Arnold Guyot, an unpretentious looking man, who had been spending a season dredging in the Caribbean Sea, approached and handed him a bit of coral. He eyed it earnestly, passed it to me and said, "There is one little fact that destroys all Professor W.'s theory." The Spirit of God in His work of developing the world's modes of thought, feeling, and action, now and then surprises us with a new spiritual fact with which we must square our theories or witness their failure. The Jews had their idea of how spiritual things ought to go; and through the veil of their prejudice they could not discern the signs of the times. They could indeed, kill the blessed Christ as one entirely out of harmony with their theory, but the power of the spiritual fact manifested in His marvellous life, moved right on in quiet majesty to tread their theory in the dust. The work of sending the Gospel to the heathen was compelled to fight its way to favor even among Christians, notwithstanding it was a part of the charter of the church's existence. To effect the happy union that now exists in the Presbyterian Church in Canada, the Spirit of God, had to endure much opposition of faulty prophecy. But spiritual forces moving quietly on, have set before us noble spiritual facts that have made foolish the wisdom of the wise, and laid to rest the theories of some very good men. These things ought to make us approach all patently, creditable, spiritual movements not only with a philosophic, but very prayerful spirit.

The Christian Endeavor Society is a spiritual fact. Commanded to try the spirits we have had some twelve years for its examination, and find it about as free from those defects that challenge kinship with the Spirit of God, as any organization we have met.

It was born in a revival of religion when the young converts, out of hearts of new-born love to the Saviour were saying, "Lord, what will Thou have me to do?" When pastors were concerned for the best means of conserving the influences of the Holy Spirit, and making their continuous and progressive forces on the side of Christ and His church. Such sacred thoughts and feelings were not confined to Dr. Clarke, nor encompassed by the walls of the Williston church. Nevertheless if God gave to him and his, just the form of union, which from its purity, simplicity, catholicity and conscientious devotion, has made it the most effective for the end in view, we have only to rejoice with him, and the more

undantly in God, that the little one has become a thousand, that the fruit of the handful of corn now shakes like Lebanon, that there are now over twenty-eight thousand societies, and over a hundred new ones added weekly; that there are now one-and-three-quarter millions of young members walking under a conscientious vow of love and loyalty to Christ and His church. People ask, "What is the secret of its success?" There is no secret about it. Read the pledge which the young Christian takes. There are just three main ideas in it: (1) Trust in Christ for strength. (2) A conscientious promise to strive to do His will. (3) An engagement to use the means of knowing His will, and keeping the conscience awake to the sacredness of the vow to perform it. It is nothing more than keeping the young soul aroused to the necessity of living a true Christian life.

The trouble with so many young people's societies now past, lay in the fact that the very genius of their constitutions depreciated the degree of pure, heroic, Christian, self-devotion of which youth was capable. It baited them with something lower than their highest moral idea, and so often weakened rather than strengthened the noblest religious life. It forgot that many of the noblest martyrs of the early church were youths. And the faith of to-day with two thousand years of Christian light, ought not to be inferior to those of early times. The genius of the Christian Endeavor Society presumes upon and appeals to the purest heroic self-devotion, and it is not disappointed.

But some ask, "Is there no fear that the society will exercise a disruptive influence upon existing church organizations?" There should be no more fear of this than that the Gospel of Christ will destroy the States where it is propagated. The society exists only in the churches and for the advancement of their spiritual life. If its interdenominational and international character may come in any way to soften the asperity that now exists between some branches of the Christian church, and superinduce such fraternal relations and confederation as will help us to a more economical use of means to convert the world to Christ, then blessed be it! For if we have not prayed for this, we are not Christians; if we have prayed for it, and do not practically wish to apply it, we are hypocrites.

But all of this, so far as the Christian Endeavor Society goes, is left to the operation of the Spirit of God upon the bosom of the churches. This society is not an imperium in imperio. It has no power independent of the individual churches. The so-called united society is simply a Bureau of Information; it exercises no authority over individual societies. The conventions, local, state and general are simply for enlightenment, encouragement, and mutual help in doing the Master's will, while the pledge binds each individual to be loyal to his own church and pastor.

What good effects may we expect to flow from it?

1. A greater knowledge of God's word, both from the pledged daily perusal and weekly public study.

2. A more practical godliness.

The emphasis the pledge puts on the endeavor to do what Christ would have them do, is a healthy halt in the tendency of religion to unfold in many people along the line of fruitless discussion. It will have its effect in family religion, the public prayer meeting and in destitute places, where even elders, in the absence of a pastor, often suffer the religious life of a neighborhood to die out, because they were never drilled to public religious exercises in their youth. It is having its effect upon the Christian charity. In the writer's own field these noble hearted young Endeavorers are among the first to discover want and relieve it, because they feel it is what Christ would have them do. It will have its effect upon the great work of missions. Bismarck won his battles after drilling the school boys of Germany for a quarter of a century at soldiering. I cannot but feel there will be some missionary victories won, after the Christian Endeavor Society has drilled a generation of youth to systematic monthly offerings for mission work and led them into an intelligent and jealous affection for its success in bringing the world to Christ. There is every reason to hope that, guided and aided

by pastors, encouraged and counselled by the older people, this awakened young life may become beautiful in homes, and powerful in its influence, bringing unbounded joy throughout the length and breadth of the Kingdom of Christ.

Written for THE CANADA PRESBYTERIAN.

A CHURCH BASEMENT.

BY W. H. M.

In an Aberdeen daily newspaper of recent date there is an interesting account of the opening of the basement portion of the Free North Church buildings, in West North Street (a needy part of the city), as recreation and reading rooms for the use of the people of the district; the initiation and carrying out of the plan being due to Mr. William Garvie, builder, an elder of the church. A pleasing feature of the enterprise was that six of Mr. Garvie's workmen spontaneously offered in their own time, and without payment, to carry through, and did carry through, part of the inside work on the rooms, while several contractors did work at cost. The undertaking and the principles upon which it is to be conducted have met with hearty approval, and the large and influential audience assembled at the opening of the rooms received Mr. Garvie's explanations with much enthusiasm. It may serve a good purpose to set out briefly the nature of the enterprise, which seems even in Scotland to have been greeted as a novelty.

The idea is to provide a place of healthy entertainment which will successfully compete with the public-house. People are received at the refreshment and reading rooms from eight a.m. to eleven p.m. every day of the week. Appliances are provided for making tea and coffee quickly, and food is served at thirty tables. Every item costs a penny; and no refreshment is dispensed free. Tickets may be purchased for free distribution to needy persons. A charge of sixpence per month is made for the use of the reading rooms. It is intended to arrange various social meetings, limelight entertainments, children's meetings and games, penny readings and lectures, cookery and health lectures, temperance meetings, etc., particularly on Saturday evenings.

It was distinctly stated that the institution was not connected with the church, but carried on by individuals; though it was hoped that many who had drifted from church connection would, through its instrumentality, be regained.

It seems to me a matter of grave concern that a scheme such as this is not made a part of the ordinary church work. It was stated as a feature to be commended, that the scheme was a private undertaking, but surely work along this line should be as much a part of the regular work (of, at least, many city churches as Sunday School work), the elders or managers having the control of it. I insist upon this as important, and it is an admirable thing to give such an enterprise visible connection with the church by using, if possible, as in this case, a part of the church building. It would be a plain acknowledgment to the world of its mission in this respect.

Such work would not only do much direct good but would be especially, when carried on by the church as a church, as a part of her ordinary work, expressive of a concern and sympathy that would go a long way towards winning the lessening confidence of the poor in the sincerity of our religion; and also would bring all classes into more vital connection and the church itself out of its Sabbath isolation into every-day life. There are at least four churches in Toronto that might with advantage establish such rooms, namely St. Andrew's, which, of course, already has St. Andrew's Institute; Knox, Erskine and Cooke's Church; all being in the neighborhood of poor districts.

I would remind those who like to have the stay of Bible precept for all their actions, that the Apostles attended to this very thing themselves until it became too much for them, when Stephen and the other six deacons were appointed officers of the church for this

service. The work was not left to anybody who might happen to be benevolently disposed, but was regarded as the primary duty of the church. It is not contended that this is her highest or main work, but it is her primary work, the A B C of the Gospel, and the best test of our sincerity. And though the doing of it well is a condition precedent to and a great element in the success of the main work of spreading the Gospel, yet it should not be done simply as a means to that end, but from pure pity and love. We are bound to give the cup of cold water with or without the Gospel.

As it is now, a man of exceptional goodness here and there rises and does his work, and the rest of us applaud from our pews. If there is one thing more than another certainly declared in Christ's teaching and example, it is that we all must have this exceptional goodness, and all must go forth to this work, or we are nothing in His sight. Hadn't we better take note of this?

Written for THE CANADA PRESBYTERIAN.

THE GROWTH OF A DOLLAR.

BY E. S. M.

In these days, the question of church debt comes before most congregations, and various and often doubtful are the ways and means adopted for wiping it out. One of the most recent methods employed has been what has been called The Talent, and has been worked out on a large scale, and with marvellous financial success. The sphere of operation was St. Andrew's Church, Kingston. In that congregation no fewer than 230 ladies received in trust one dollar, called The Talent, to be used according to each one's discretion, for the reduction of the church building account. Reports were handed in along with the returns at the close of the year, when it was discovered to the surprise and delight of the meeting, that the 230 Talents had gained beside considerably over \$2,000. There had been no fuss, no parade, no bazaars, no public entertainments, no oyster suppers, or sumptuous feasting under any name. Each worker had pursued her calling quietly, unostentatiously, and with steady perseverance all through the year, keeping her progress a secret, until it came as a startling revelation. The grand total announced represented simply untiring labour on the part of the ladies, for the law of working laid down was that only clear profits were to be returned. How each one worked forms an interesting story, and several such when read at the meeting had a most stimulating effect upon all who heard. The result was, that in a body the ladies took up the work again for another year, declaring that what been done was only an experiment. Even those that had taken no part in it the previous year, entered with great spirit into the second endeavor. A little pamphlet with the title, "How a Dollar Grew; or How to Wipe out Church Debt," has just been printed, in which reports of workers, full of interesting details and brimful of suggestions, are given. It will, we doubt not, be an excellent guide to congregations who need money and know not very well how to get it—to get it honorably as well as abundantly. It may also produce other happy results specified by the minister in an introductory note. His words we gladly quote: "Apart from the financial success of the scheme, there has been other most beneficent results. Some of them are these: 1. It made the members of the church better acquainted with each other, and interested in each other's work. 2. It showed not only the strength of a united pull, but the strength of the individual pull, and gave glad surprise to many who fancied that they were of little value to the church. 3. It gave to many, who by reason of delicate health, and the infirmities of age, sorrowfully thought of themselves, so far as church-work was concerned, as laid aside like a broken bow, blessed opportunities of being really helpful, the knowledge of which was sunshine in their secluded lives. 4. It affords a satisfactory answer to the many voices that are always calling away the energies of members of the church and dissipating them among things, good they may be, but outside the church, whilst the church is in need of every one's utmost. 5. And last, but most gratify-

ing, it kept the church continually in mind of the worker, and united her more closely and firmly to it, by the thought that she was actually needed, and was rendering all the assistance that she could. Labor for the church produced love for the church, and may we hope increased love for the Lord who loved the church and gave Himself for it."

AN IMPROVED CHURCH SYSTEM.

Dear Sir,—I wholly agree with you that the system of Presbyterian government does not work smoothly at the present time, and we cannot disguise from ourselves that a change is desirable. As you have invited discussion on this subject I trust it may not be out of place for me to offer some suggestions.

We cannot blame young men because they are called to churches in preference to those more advanced in years. Men from forty to sixty and even seventy years of age are more matured in judgment, intellectual ability and Christian experience and more capable of giving instruction in the way of truth than they themselves could be in their younger days. Our present method of choosing ministers cannot be said to work satisfactorily, is a source of weakness, of constant trouble, and is, I fear, not scriptural. I do not think the teaching of the church, as set forth in the Acts of the Apostles, ever contemplated settling ministers as pastors over particular congregations. The elders chosen in the churches as recorded in the Acts of the Apostles were chosen to rule over particular congregations the same as elders are now chosen in our Presbyterian churches, whose duty it was to rule over and administer the affairs of the congregation by which they were chosen, and to whom they belonged, something similar in all probability to the rulers of synagogues. Ministers like the Apostles and evangelists should belong to the whole church, having no particular charge except those assigned to them by the Presbytery to which they belong. Presbyteries should continue constituted as they are now, with an elder from each congregation and every minister living within its bounds. Assemblies and Synods should have the same powers and privileges they have now, and be constructed on the same principle; the stipend that should be paid to each minister, and all matters common to the whole church decided by them, while all local matters should be left to Presbyteries subject to an appeal from its decisions to a higher court, such appeals to be final. The General Assembly should have the power of deciding and assigning to which Presbytery such minister shall belong and he should be at least three years continuously in one Presbytery.

The ministers should be wholly under the control of the Presbytery, directed by it and assigned to such a charge as the Presbytery in its wisdom directed and the present method of calling ministers should be abolished, requiring only to be licensed by the Presbytery the same as now. Whatever minister was considered suitable to any congregation could be sent there, but a minister should be removable if the Presbytery thought it advisable any time. There would be no necessity for providing congregations for ministers with certain bounds, but churches could be built in suitable places, to induce people to go to church, and not compel them to travel long distances where generally they will not go, but eventually gravitate to the nearest place of worship by which large numbers are now lost to the church. At present every effort is made to build up centres and encourage strong congregations, and the formation of outside stations generally is discouraged, because this may interfere with some existing congregations, and many weak churches or stations, which possibly have grown cold and careless or are unable to give sufficient salaries, or contributions are dying out, and often without preaching on Sabbath, while the Presbytery may have within its bounds half a dozen able ministers doing nothing, and because these congregations or stations cannot or will not pay a certain stipulated amount per Sabbath they have no service, and it is only a question of time until they become extinct. We know this is the case now, and it is deplorably destructive of the growth and prosperity of Presbyterianism, and saddest of all destructive of souls and the church of Christ. A minister of the Gospel under our present system of calling ministers, cannot be said to have that liberty and independence of speech and action

that should be enjoyed by a minister of the Gospel. They require to speak out, and should speak out sometimes in tones of thunder, they often, however, dare not speak out for fear of giving offence, it may be to some of their strongest and most influential supporters and therefore they must be dumb.

Salaries should be raised by the whole church and not by each congregation for its own pastor, which is Congregationalism, some receiving too much and a large number too little; some eased and some burdened, which is not Presbyterianism; some make sacrifices to maintain the means of grace and the contributions of others are trifling.

Under this proposed system there would be no mania for young men, or sensationalists, but for able and faithful men to expound the Word of God. There would be no stations without means of grace, little or no distinction between young or old, but every one would devote his talent to the work of the Master.

Presbyteries would have complete control over congregations and sessions because temporal things would not absorb their time as it almost wholly does now. Almost everything that creates friction now between Presbyteries and congregations would be removed, the church would be more spiritual, more separated from worldly things which now engross its best energies and thought, and in the language of the Apostles, Acts vi, 4, they might give themselves continually to prayer and to the ministry of the word.

I believe this or something similar to be the remedy for existing evils and grievances which we now deplore, and I pray that some means, under the blessing of God, may be devised by which our beloved Presbyterian Church may advance and continue in the future, as in the past, a light burning but never consumed.—I am, respectfully yours,

A PRESBYTERIAN.

Brussels, January 6th, 1894.

THE PROHIBITION CONVENTION AND THE CHURCH.

A circular has been addressed to ministers asking them to secure the appointment of persons to represent their respective congregations at the Prohibition Convention being held in Toronto this week.

Without dwelling on the difference of opinion regarding Prohibition, which exists amongst the members of the Presbyterian Church, is there not need of some caution in regard to this matter of appointing representatives to conventions which are not connected with the church, or under its control? The goodness of the cause—or what appears to a majority of church members to be such—does not alter the principle. The practical question is this: Is it wise and right for the church to interfere directly in political movements, and to subordinate her spiritual authority to that of a heterogeneous convention? The theory of the church is that spiritual rule is exercised through regularly constituted church courts—Kirk Sessions, Presbyteries, Synods, and General Assemblies—and that there is a well-ordered system of representation in these courts. Now, we have a new element introduced—a convention to which representatives are to be appointed by "every church and society, that may choose to appoint them, "church congregations" being on precisely the same footing as "prohibition clubs" in the matter of representation. Suppose that the Convention should arrive at one conclusion regarding action to be taken in this matter, and the General Assembly should arrive at a materially different conclusion, which of these authorities will the "church congregations" which have sent representations be supposed to obey? The Prohibition movement is necessarily a political one. Is it not possible for members of the church who are Prohibitionists, to carry out their views as citizens, without drawing the church into a false position? Even if a large majority of members of the church are Prohibitionists, as I believe they are, does it follow that they are right in using the machinery of the church to carry out their views? Suppose that the clear majority of the church were ardent Conservatives, and felt strongly that the well-being of the Dominion depended on maintaining the policy of the Conservative party, would they have the right to ask pastors "to lay before their congregations" a "call" to a Conservative Convention? What would the Liberal minority say? The next "call" may be to a convention on Woman Suffrage; then we may have one on the Single Tax. Why not? Let us clearly understand the lines on which we are moving, and let us have some care, lest, in using the machinery of the church to effect specific legislative changes which seem to the majority desirable, we lose sight of the higher purpose for which the church exists, viz., to build men up in Christian character, so that they shall carry the spirit of Christ into their citizen-life as well as into every other sphere of action.

Yours truly,

D. J. MACDONNELL.

Toronto, Jan. 27th, 1894.

Christian Endeavor.

TRUE POSSESSIONS AND HOW TO GAIN THEM.

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

Feb. 11.—Luke xii, 13-34.

It is very certain that this world can never give true possessions—satisfying portions. Though Alexander the Great conquered the then known world he was not satisfied. As Solomon had procured houses, lands, orchards, vineyards, men singers, women singers—in short, after he had procured all that wealth could purchase or ingenuity devise, he found that all was vanity and vexation of spirit (Eccl. ii, 4-11). Haman had wealth and honors, but he himself confessed that all these availed him nothing (Esther v, 11-13). Cardinal Wolsey found that all his honors brought no abiding satisfaction. Neither the wealth, the possessions, nor the honors of Queen Elizabeth could give her peace when she felt death claiming her as a victim. In the very nature of things the world can never give the bliss for which we sigh. We are spiritual beings and because we are such it is utterly impossible for the things of the world, which are material, to minister to the needs of the soul. They may satisfy the needs of the body, but they were not intended to minister to the soul. God has formed us for Himself and our souls find no rest till they find rest in Him.

I. What are true possessions? They consist not in what a man has, but in what he is; not in worldly store, but in character; not in worldly honors or wide-spreading fame, but in truth, sincerity, integrity and purity. They consist in being rich toward God; in what will be recognized at the judgment, or in coin that will pass current when we cross the line which separates this world from the next. Now wealth will not be recognized at the judgment, neither will worldly honors nor fame. Since this is so, some of the millionaires of earth will be paupers in eternity, and some of those who sat upon thrones here will have their portion with hypocrites and unbelievers in the world to come. But what will be accepted before the great white throne? Character. This is really the only thing which cannot be taken from us here, and it is the only thing which we shall carry beyond the grave. We brought nothing into the world and it is certain that we shall carry nothing out except character.

How sad to think that so many are struggling to gain possessions which cannot satisfy even here, and which, though they could satisfy can be enjoyed for only a few years at most! The man with the muck-rake in his hand can be found in every community to-day. When that California vessel "The Central American" caught fire and was sinking, the stewardess ran into the cabins of the passengers and collecting all the gold she could find, tied it in her apron. A boat was lowered, but in her eagerness to get into it she sprang from the deck, missed her aim and fell like a stone into the water where the weight of her treasure soon buried her out of sight. What folly! And yet can we not see that lamentable folly around us every day?

II. How are true possessions to be gained? By seeking first the kingdom of God—that kingdom which is not meat and drink but righteousness, peace and joy in the Holy Ghost (Rom. xiv, 17). We seek that kingdom first when we make a complete surrender of ourselves to Christ as Saviour and Lord; when we consecrate ourselves to His service; when we labor to advance His glory in the earth, and when we leave ourselves and all our concerns in His hands. When we do this true possessions come, and with them there come all things that are necessary for the present life. Our only care should be to bring our wills into perfect harmony with the divine will, or, in other words, to live a life of vital godliness. Living thus, we shall find that godliness is profitable for all things, having promise for the life that now is and for that which is to come. Queen Elizabeth once gave an important commission to a rich English merchant, but he declined to take it saying, "Please your Majesty, if I obey your behest, what will become of these affairs of mine?" His monarch answered, "Leave these things to me; when you are employed in my service I will take care of your business."

"Fear Him ye saints, and then ye will Have nothing else to fear; Make you His service your delight, Your want shall be His care."

Pastor and People.

THE LORD'S HOUSE.

Who is she that stands triumphant,
Rock in strength upon the rock,
Like some city crowned with turrets,
Braving storms and earthquake shocks?
Who is she her arms extending,
Blessing thus a world restored,
All the anthems of creation,
Lifting to creation's Lord?
Hers the kingdom, hers the sceptre,
Fall, ye nations, at her feet;
Hers that truth whose fruit is freedom,
Light her yoke, her burden sweet.

The moon its splendor borrows
From a sun unseen all night,
So from Christ the sun of justice
Draws His Church her sacred light.
Touched by His, her hands have healing,
Bread of life, absolving key;
Christ incarnate is her bridegroom,
The Spirit hers, His temple she.
Hers the kingdom, hers the sceptre,
Fall, ye nations, at her feet;
Hers that truth whose fruit is freedom,
Light her yoke, her burden sweet.

Empires rise and sink like billows,
Vanish and are seen no more;
Glorious as the star of morning;
She o'erlooks their wild uproar.
Hers the household all embracing,
Hers the vine that shadows earth,
Blest thy children, mighty mother,
Safe the stranger at thy hearth.
Hers the kingdom, hers the sceptre,
Fall, ye nations, at her feet;
Hers that truth whose fruit is freedom,
Light her yoke, her burden sweet.

Like her bridegroom, heavenly, human,
Crowned and militant in one,
Chanting Nature's great assumption,
And the abasement of the Son,
Her magnificats, her diriges
Harmonize the jarring years;
Hands that fling to heaven the censer
Wipe away the orphan's tears.
Hers the kingdom, hers the sceptre,
Fall ye nations, at her feet,
Hers that truth whose fruit is freedom,
Light her yoke, her burden sweet.

—Aubrey De Vere.

THE GLORIOUS GOSPEL.*

Romans i. 16. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

There are words in every language endowed with a wondrous charm-power; words which exercise over our natures a sort of magical spell, awakening within us, almost as soon as uttered, holy and tender emotions. Such words are, mother, home, Christ, heaven, and (may I not add?) gospel. Simply to hear them spoken is, under many circumstances and in certain moods, to have kindled within our hearts fond memories or fonder hopes, yearning desire, devout and thankful love.

We have to-day to do in form, as every Sabbath in substance, with the last mentioned of these charming words, gospel. It is, as you know, an old Saxon word meaning good story or good news. "The gospel of Christ" is the good story of and about Him (for He is alike subject and author); that is, the story of One who came from heaven to earth to save men, to speak to them of God, to reconcile them to God, to conduct them to the enjoyment of God's favor and of God's likeness; and who again disappeared from earth and returned to heaven, only that He might the more effectually accomplish these gracious ends, viewed in one aspect, that of external fact, it is the announcement, to use the Apostle's own summary of it in writing to another church, "how that Christ died for our sins according to the scriptures (how essential therefore the fact of the atonement!) and that He was buried and that He rose again the third day, according to the scriptures." Viewed in another light, that of doctrinal significance, it is the assurance of forgiveness through His blood, of peace and holiness, of life in the high sense of the term, in faith on and in fellowship with His person and of a blessed immortality at last in His presence.

Now of this "gospel of Christ" the Apostle declares, he is "not ashamed." He was once. It formed the object of His hatred

* Sermon preached by Rev. Principal King, D.D., in January last, to his late congregation, St. James Square. As many who heard this discourse expressed a desire to have it published, Dr. King has kindly accorded to this request, and it is here given in an abridged form as prepared by himself.

and scorn. He persecuted to the death those who believed in it. But divine grace in opening his eyes had changed all this, had rendered that which was his shame, now his glory; for such, indeed, is the force of the expression employed in the passage. The form of speech, it is true, selected by the Apostle to express his proud attachment to the gospel almost suggest the thought that there were features in it which might conceivably enough and under other circumstances, have awakened shame within him. Some of these were enumerated by the preacher. But they had no effect on the mind of Paul. Lifting up, though the gospel did, One crucified as the Saviour of mankind, refusing to concede aught to the claims of human merit, bringing the charge of sin home to men of every class, pouring contempt on the wisdom of the schools and humbling to the dust the pride of the Pharisee and the moralist, he was nevertheless not ashamed of it. So far from this, he gloried in it and on this ground, that it was "the power of God unto salvation to every one that believeth."

I desire to look with you into the reasons herein adduced for glorying in the gospel; I say reasons—for while the ground stated is essentially one and the considerations which go to constitute it are inseparable in fact, these can be so far contemplated apart.

The first consideration recommending the gospel to the Apostle's appreciation is the power which resides in it. He is "not ashamed" of the gospel of Christ, because it is "the power of God." As God has made us, according to the constitution of our being we esteem power. It commands our respect, sometimes even our reverence. We cannot help feeling a certain regard for it, even when, as so often happens, the use which is made of it is not such as we can approve. We carry, all of us, the germs of hero-worship in the natures which God has given us. Well, the gospel of Jesus Christ is power. It may wear, like its divine author and subject, the guise of weakness, but like Him too it has the reality of strength.

It has in it, in the first place, the power of truth, of undeniable reality. It is no mere specious representation of divine things, no mere picture of the devout imagination, one fitted to produce a gracious impression on the minds and lives of men. The impression in that case, even if for the moment good, could only be superficial and transient. It is truth only which is great and which in the end will prevail. It is to fact only, not to fancy, however pleasing or sublime even, that the human mind must in the last resort do homage. The future of the Christian religion is bound up (if one may be allowed to make a statement which is so nearly a truism) with the maintenance, as incontrovertible, of its essential verities and of the supernatural facts with which these are inseparably linked. That future is assured, the gospel of Jesus Christ is mighty, because it is the embodiment not of error, or illusion, but of truth; because it is based, not on speculation, but on fact, great and wondrous fact, but fact still. "Verily, verily," said its divine Author, "I say unto thee, we speak that we do know and testify that we have seen." Behold in this its incontrovertible truth, the first element of power in the gospel, that in the absence of which all else had been vain.

But the gospel has in it not simply the power of truth, it has also in it the power of love. These are twin forces in the realm of spiritual being, truth and love, often alas! divorced in the schemes of fallen men, but blending in happy combination in the gospel of Jesus Christ. That gospel is the embodiment of love in its purest, most divine forms, in the forms of pity for the ignorant and the erring, of compassion for the suffering and the sorrowful, of mercy for the guilty, of holy satisfaction in the penitent and the pardoned. It brings to light and it offers to each man's acceptance a love, which, awakening the wonder of angels who have no share in it, may well touch the hearts and transform the lives of those who are its direct object. "Herein," says the Apostle John, "indeed, is love," as if elsewhere in the realm of nature and of human life, it were only dim shadows of this sacred affection that were to be seen; in the gospel alone, in the cross,

which it reveals, the great and blessed reality; the love, which, cleansing the sinner from defilement, folds him to the Saviour's bosom, nay, lifts him up to be a sharer of His throne. Behold once more the secret of its power.

And yet farther, the gospel of Jesus Christ is mighty because it has with it, on its side, in it, the power of the Holy Spirit. It is more than impersonal truth which is brought to bear on the sinner in its presentation. In listening to it he is not brought into the presence simply of propositions, doctrines, unconscious and dead things, even when true. He who died to redeem him is there, operating through the Spirit which He bestows. The gospel—this is perhaps its highest significance—is the vehicle through which He who is the great Agent in our regeneration acts upon the hearts of men, producing conviction of sin, penitence, faith, joy and holiness. It is mighty, therefore, with all the might of the Divine Spirit.

In these various ways the gospel is protected from the charge of weakness. In virtue of its announcement of incontrovertible truth, of its disclosure of tender, warming love, of its accompaniment by the Holy Spirit, a divine energy resides in it. It is mighty, "mighty through God," it is not weak. Men do not know what they affirm, who speak of the gospel as effete, a system which had power once, but has it no longer. Does truth change with years? Can the lustre of divine love be dimmed by centuries? Does the energy of the Spirit of God suffer effacement by the lapse of ages? Nay, the gospel, where it is faithfully preached—it and "not another (different) gospel which is not another"—where it is preached by earnestly believing men, still displays the same power as ever. It is still to "every one that believeth the power of God." We are not called to apologize for it, not even to defend it. It needs no apology from us or from any one, and it will be its own defence by the effects which it works. It is hung around with mystery to our reason, but where it finds the heart open to receive it, it has the same blessed potency as of old, to transform and purify, to lift up the frail child of sin and mortality to the divine fellowship of the skies "setting him in heavenly places in Christ Jesus."

This brings us to the second consideration contained in the Apostle's statement, as justifying his glorying in the gospel, the beneficent, or let us say, the saving nature of the power exerted by it; it is the power of God unto salvation. It is not all forms and manifestations of power in the contemplation of which we can experience satisfaction. It may be allied as in Satan with a malignant will; it may operate as in the pestilence, the earthquake or the tornado to ends destructive of happiness and life, and then we simply stand aghast at its workings, but the gospel is not only power, but power working for beneficent ends. It is not only the power of God; but the power of God stooping to accomplish what human power was wholly incompetent to effect, the salvation of the sinner. This is the very glory of the gospel. Providing an expiation for sin, proclaiming a forgiveness at once free and full on the basis of that atonement, plying the human heart with a force of love, nowhere else exemplified, and bringing to bear on it, moreover, the power of the Holy Spirit, it brings the sinner to repentance, it leads him from the ground of condemnation, the ground of rebirth with the curse, it conducts him to God, awakening within him the spirit of adoption and teaching his lips to frame the name of Father, and it gives him at once the hope and the foretaste of future glory. To say it all in a single word, a word, however, which has a new significance since the gospel was revealed, it saves him.

Nothing else does, nothing else can. Education can sharpen his intellect. Science can enlarge the boundaries of his knowledge. Art can refine his coarser tastes, but all these together cannot change his heart, cannot make him as respects duty and God, a new creature, cannot therefore save him; the gospel alone can do this, can cleanse him from the defilement of sin, can change the inmost bent of his inclination, can put him really in love with truth and with goodness, can restore God to his otherwise vain and

worldly life, never so touchingly vain, as when it has all other treasures and adornments, except that one which is more than they all. And it is not only education, art, science, which is at fault here. Is not the same true of the religious of the heathen world? No doubt there are aspects in all or in many of these which thoughtful people will not contemplate without reverence. Ethically viewed, they may be compared with Christianity, but the gospel is more than a system of ethics. It has at its foundation, in the incarnation, life, death, resurrection and intercession of His Son, a great redemptive activity through which God is reconciling the world unto Himself. This is not so much a part of the gospel, as it is the gospel. Here especially the church in all ages has found its saving virtue, and in this respect it stands alone. It admits of no comparison with other religions, nor they with it. These, the most venerable of them, the highest in their moral characteristics—have nothing in common with that which lies at the very heart of the gospel, I may say, which constitutes the gospel; it becomes more than ever necessary to emphasize this truth, the absoluteness of the religion of Jesus Christ, in one respect, and that the most important of all, it has no second even; it stands alone and by itself, bridging as it alone can, the gulf which sin has made between God and man. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved," and thus saving man, "the power of God unto salvation," the Apostle is "not ashamed of it," rather glories in it, counts "all things but loss for the excellency of the knowledge of Jesus Christ" his "Lord."

There is still another consideration supplied by the statement before us which goes to form along with the others the Apostle's ground for glorying in the gospel, its wide and generous character; it is "the power of God unto salvation to every one that believeth." It comes before us with no attribute of narrowness attaching to it, making no invidious discrimination in favor of any race or class of men. The very opposite, death itself is not more indiscriminate in the exercise of his dread power than is the gospel in its proffer of that grace which can alone rob death of its sting. It opens wide to every sinner who hears it, the portals of life and blessedness. It stands ready to seal forgiveness to the guiltiest who puts in the claim of faith to its proffer. It puts no question as to the previous character and habits of the claimant for its blessing. He who has sinned far and long, in renouncing his sins, in an act of true penitence, is made just as welcome to participation in these blessings, as he who has led an outwardly purer life. Indeed, if any preference is shown by it to one class above another, if it concentrates a greater degree of solicitous interest and compassion on one object than another, it is on that one which has fallen deepest, which has wandered farthest into the snares of a sinful life. It was to Jerusalem Jews, men whose hands were still wet with the fresh stains of the Saviour's blood, that the words were spoken, "Unto you first God having raised up His Son Jesus, sent Him to bless you, in turning every one of you from his iniquities." Nor is the gospel thus indiscriminate only in its proffer of mercy and salvation, it is in its operation likewise; so much so that in the presence of its wonder-working power we may pronounce no case of hardened worldliness or sunken vice completely hopeless. It "is the power of God unto salvation to every one that believeth it." Therefore was the Apostle not ashamed of it, gloried in it and in the cross which lay at its heart, as an instrument not more gracious in its purpose than it was wonderful in its efficacy.

And now having commended the gospel, let me in closing once more preach it as from this place it was so long my privilege to do. "Be it known unto you, men and brethren, that through this man is preached the forgiveness of sins." "Unto you is the word of this salvation sent." Receive it with thankfulness, receive it with faith, or rather receive Him whom it presents for your acceptance. "Believe on the Lord Jesus Christ;" this is not only your privilege, it is your duty. God does not only give you the opportunity to believe and be saved, He lays you under the obligation to do so. He gives to no man who hears the gospel the liberty to perish. "God now commandeth all men everywhere to repent." This is His commandment that we should believe on the name of His Son Jesus Christ.

Missionary World.

HER FIRST PRAISE MEETING.

BY A WORKER IN THE NORTHWEST.

Margaret Merden sat by her window hemming a dainty ruffle which was to adorn the wardrobe of the little black-eyed fellow who lay rolling on his pillow, vainly struggling to get both foot and fist into one small mouth. It was a pretty room, cosily furnished, and a feeling of happy content filled her heart as she lifted her eyes from her work and let them rest upon the picture before her.

Just then the postman's ring echoed sharply through the house and, with the usual eagerness which greets such visits, she quickly dropped her work and leaned forward to reach for the letter, brought by a neatly-dressed servant. A little white envelope fluttered down to the floor unnoticed, while she read the following letter:

"Dear Sister: The annual praise meeting of the Woman's Mission Circle will be held in the church parlors Friday afternoon, February 9. You are earnestly invited to be present and to bring a praise offering in the enclosed envelope; also a verse of Scripture or hymn that is precious to you, to be read during the service.

"Yours in Christian love—"

This was signed by the committee, and below their names were written: "What shall I render unto the Lord for all His benefits toward me?"

This, then, was what the ladies had been talking about when she called at Mrs. E.'s a few days before. She heard them speak of a praise meeting, and how they hoped the amount contributed might be equal to that of last year, though they were afraid it would not be, for some of the more generous contributors had died or moved away.

She had wanted but felt ashamed to ask how much the amount would need to be, for she had been a church member several years, and it was mortifying, when she came to think of it, that she had never attended a praise meeting and could not even tell what to expect. She had always meant to be true to her vows, but things did happen in such a queer way. It really seemed as if they conspired to keep her from missionary and prayer meetings. Before her marriage she had lived in a village where there was but one missionary society, and "Oh, nobody but old married ladies go to that" had been sufficient excuse for her absence.

When she married and moved to C. she had thought she would begin again, and be faithful in church work, but she was an attractive bride and there had been many calls to return and invitations to accept, and before she realized she was farther away than ever.

Then there was Will. He was a church member to be sure, but he was tired when he came home at night and the new little house was so cosy, it had seemed unkind to suggest that they should start out just for a meeting. "A wife's first duty is to her husband and to her home," she thought to herself in justification; but she did not see that just that duty to her home and husband was a chief reason for steadfastness in herself. She would have been amazed if she had known that in Will's mind lurked the thought, "Margaret lacks only one thing—I wish she were a more earnest Christian. I would like to have our boy trained by a devoted Christian mother."

Well, she would go to this praise meeting any way, and she would put enough money in the envelope to make up for some of her negligence, and to emphasize the good resolution she went at once to her writing desk and took out a small roll of bills. "How much should it be?" She remembered the dimes and quarters she had seen on the collection plates as they were passed through the aisles on Sundays, and she said to herself, "I'm going to turn over a new leaf; I'll give a whole dollar this time." Suiting the action to the word, she slipped the bill into the little envelope and wrote her name on the outside.

Then she remembered the request for a verse. Taking down her Bible, she began to turn the leaves, idly wondering where she should look for a missionary verse.

If you have ever tried to look for a verse in that random way, unless you dearly love your Bible, and read it constantly, you have, perhaps, wondered with her why people should say the Bible is full of suggestive verses. The Bible is a "hid treasure." Sparks are not struck from cold iron.

Soon tiring of aimless searching, Margaret decided to take the verse of the invitation, "What shall I render unto the Lord for all His benefits toward me?" and, with a sense of duty fulfilled, she put away the little envelope, settled back to her work, and soon forgot the whole matter.

Things might have gone on in the old fashion had not Mrs. B. dropped in on her way to the service "to see if Margaret did not hate to go alone." Margaret thanked her and hastily prepared, exulting secretly that her envelope was all ready.

On their way to church Mrs. B. told something of the life of the lady who was to address them. "Few know how much consecrated self-sacrifice there has been in Miss K.'s life. Her father's loss of property and death, when she was a girl, made it necessary to give up her studies, though she stood first in her class and within a few months of graduation. The loss of an only brother just entering manhood left her the only support of an invalid mother. Finally, a sudden accident had taken away her betrothed one month before the day set for their marriage, yet no one had ever heard a word of rebellious complaint. Through it all she had worked and struggled, and never once has she failed to have ready a praise offering."

As Margaret listened her own gift shrank in value, but they had reached the church door and the tray on the table was already covered with the little white envelopes, so she dropped hers hastily and passed in.

There seemed to be a feeling of expectancy throughout the audience, as if each had a share in the service, but when Miss K. rose to speak, Margaret's attention was at once arrested. There was no eloquence, nothing but a quiet, earnest review of reasons why the women of that church should praise God. Margaret's cheeks crimsoned as she considered her own life, so crowded with blessings but barren of fruit. Never before had she thought of so many reasons why she should be grateful. When Miss K. closed her talk with her own text, "What shall I render unto the Lord for all His benefits toward me," the words rang in her ears like a trumpet call.

The leader announced the opening of the envelopes, and Margaret found herself wondering how her gift would compare with the rest. She found no opportunity was given for such comparison to be made, so she gave herself to listening to the verses. How many times the words "As God hath prospered" occurred. Why, then, this was a personal matter, independent of other people's contributions. Margaret's envelope was one of the last to be opened. As the hour was late the reader read hurriedly as written, and, like a reply, the amount followed the text: "What shall I render unto the Lord for all his benefits toward me?"—one dollar.

The hot blood rushed to Margaret's cheeks. Was this her generosity? Her "benefits"—a happy home, a devoted husband, a beautiful babe, health, abundant means. What more could she ask? And she had rendered—one dollar!

Margaret was very grave during the walk home. Mrs. B. was afraid she had not been interested. She went straight to her room and knelt, humbling herself, pleading forgiveness for her indifference, thanking God for His goodness. When she rose from her knees there was a new look on her face, as her husband noticed when he came home. Margaret was very quiet during dinner, but when they were once more alone she said, "Will, I want to talk with you," and bracing herself for a bantering reply, she hurried on, giving him no chance to interrupt. "Will, I have been to a missionary meeting, and my eyes have been opened. We have begun all wrong, you and I. We are receiving everything from God without even thanking Him, and never thinking about doing anything for Him. We are both church members, and it's all wrong. It would be wrong any way, it is still more wrong since we are church members, and I want to begin all over." Hardly daring to look up lest she would be laughed at, she was astonished when she saw tears in Will's eyes, and for a moment there was silence. Then Will said: "Yes, dear we began wrong. I always wished we had begun differently. Shall we have family prayers to-night?"

There was a great change in that house, but it was happier than ever. Do you wish to know what was written on Margaret's envelope at the next praise meeting? "What shall I render unto the Lord for all His benefits toward me? I will praise the Lord with my whole heart. I will be continually praising Thee."

PULPIT, PRESS AND PLATFORM.

Chicago Standard: Corporations may not have souls, but God will have no difficulty in placing the blame on the proper shoulders.

Toronto Globe: It is impossible to argue that a satisfactory reason has not been given of the sentiment in Ontario, favorable to the total prohibition or the manufacture, sale and importation of intoxicants.

Rev. Dr. Parker: There are no paid ministers. There is no equivalent for prayer or for thought. There is no monetary balance to blood. No men in this country do so much for so little pecuniary return as do the clergymen and ministers of all the churches.

Rev. R. E. Knowles: We are asked, can drinking be stopped, even by prohibition? I do not think it can be absolutely. But it can be greatly reduced. Not only will it be lessened by the influence of popular repudiation, but also because the difficulty of obtaining drink, if not insurmountable, will at least be greatly increased.

The Echo: The Church on earth is the body of believers organized for the purpose of extending the kingdom of Christ. This is accomplished by gathering in subjects from the kingdom of the world; thus, as the kingdom of Christ grows, the kingdom of the world lessens, and the church, here, will be victorious only when no kingdom of the world remains.

Rev. Mr. Silcox: The saddest letters I get are from men who, looking up at the shining heights of purity from which they have fallen, say despairingly, "No, no, I can never get back." Mark, it was not impossible to get back. He loved to preach, and always would preach, that the worst sinner might at last find mercy. But for one returning prodigal, there were five hundred who never came back. It was hard to get back. God had made it so.

Canadian Evangelist: As we study the character of Jesus we are most forcibly struck by His tenderness, His kindness of heart. Not only was He everywhere merciful and kind to sinners, but He is shown to us as tender to everyone's feelings, never in the busiest part of His life forgetting others. He never willingly wounded anyone who came to Him. Those about Him who knew His character, we read, came to Him with the greatest freedom for everything.

W. C. A. Bulletin: In this great, restless country, where the wheel of fortune turns round so frequently making the rich to-day the poor of to-morrow, it would seem wise that every woman should, in some direction, so thoroughly prepare herself as to be able to earn her bread. Were this the case, untold suffering might be prevented. The gifted Madam De Stael prided herself in the knowledge that if the necessity should arise, she could, in fourteen different ways, earn a livelihood.

Belfast Witness: To fight evil with evil simply doubles the evil. The "heaping coals of fire on the head" of enemies is not the object but only the result of returning good for evil. He that returns good for evil for the purpose of "burning" his enemy, does not really give good for evil, and there will be no good result. But the only vengeance a Christian can take on anyone is this. You try to kill an enemy by making him your friend. You do that which tends to burn out the evil spirit within him.

Rev. T. T. Munger, D. D.: By education I do not mean the accumulation of knowledge. One may know a great deal, and yet not be educated. By education I mean, rather, such training of the faculties by study that they become strong, pliant, quick, comprehensive in grasp, and able to see things on all sides. The opposite conditions are slowness, stiffness, inability to hold to a point intelligently, or to yield it when the time comes, narrowness of range, and, worst of all, ignorance of these defects and faults.

Teacher and Scholar.

Feb. 18th 1894 } GOD'S JUDGMENT ON SODOM { Gen. xviii. 22-33
GOLDEN TEXT.—Shall not the Judge of all the earth do right.—Gen. xviii. 25.

When the covenant was renewed with Abraham circumcision was appointed as a sign and seal. At the same time Sarai, now definitely named as mother of the promised heir, had her name changed to Sarah, queen; while the almost ludicrous improbability of the promise was to be commemorated by the name Isaac, he shall laugh. Concerning Ishmael, for whom the father's heart yearned, a promise of greatness is given. Soon after three persons in the form of wayfarers appear before Abraham's tent door and are treated with true eastern hospitality. Abraham's language shows that he soon recognized the superior dignity of one among the three. The form in which this divine manifestation is made seems to be due to the fact that it is to be the test applied also to Sodom. The treatment of the wayfarers reveals the moral character of the people. The promise is again repeated. As Abraham conveys the visitors on their way, the Lord reveals to him the purpose of this journey to Sodom. This revelation is based on the fact that Abraham, as the centre of the blessing to all nations, is interested in all that concerns God's dealings with them. Besides he had been chosen that his children and household after him should keep the way of the Lord v. 19 (R. V). It was fitting then that they should be made acquainted with the results of breaking God's law. This foretelling shows that the catastrophe is not to be referred merely to natural laws.

I. Abraham's Intercession for Sodom.—Two of the three guests pass on, going towards Sodom, and Abraham, left alone with Him whom he knows to be Jehovah, draws near and pleads with Him on behalf of Sodom. The nearness in bodily presence indicated nearness in Spirit, the rightful place in prayer, Heb. x, 22. The intercession is purely unselfish. Nearest to Abraham's heart lay the case of Lot his relative, who still continued to live in Sodom. Lot had selfishly sought outward advantages, as he thought, at Abraham's expense. Abraham unselfishly strives for Lot's deliverance, and for his sake pleads for the saving of all the inhabitants. The intercession is also most persistent, its intense earnestness being shown by six repeated petitions. Proceeding on the assumption that the population must be either entirely saved or entirely destroyed, he pleads that the presence of a righteous few may insure the safety of all. Each granting of his plea encourages him to importune that for the sake of a yet less number the city may be spared. This is hardly a bargaining spirit, but rather the intense wish of the patriarch leading him to an enlarging conception of the divine mercy. Withal the intercession is most reverential. The importunity never leads to undue familiarity. With one exception each renewed petition is accompanied by some expression of deep humility, or deprecation of God's anger for the importunity. Further, in the intercession Abraham's plea is based on God's character. He is bold in faith, because he feels so strongly that the Judge of all the earth will do right. Believing also in God's mercy, repeated pleas indicate a confidence that God will advance as far in working deliverance as His mercy will allow.

II. The Response.—So far as the form of the response goes every petition offered is agreed to. Nothing can be said as to the issue had Abraham gone on reducing the number. He had been told that the loud report of Sodom's wickedness demanded judgment, and he offers no petition wholly severed from the thought of justice. The response shows the value of the righteous to a community. In four of the replies is made specially prominent, that it will be for the sake of the righteous if judgment is withheld. Even when they fail to exert a purifying influence, they may prove a preservative power. They are the salt of the earth preventing the whole mass from sinking into hopeless corruption. The highest exemplification of this is the righteous One because of Whom we may not only be saved, but made the righteousness of God in Him. But while every petition is responded to, all these avail not to realize Abraham's wish. Even the ten righteous in whom his last plea rested are not in Sodom. Had God responded simply to the form of the prayer, then though the petitions would be answered, what Abraham sought would be unattained. God answered, however, not alone the form but also the spirit of the prayer (xix, 29) and in a manner that seems never to have occurred to Abraham brought in a way of deliverance.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, FEBRUARY 7TH, 1894.

ONE of the new ways of making noisy, bump-tious people quiet is to say, "If you don't stop I'll tell you all about the World's Fair."

OUR neighbors across the line should declare war against some belligerent second class power, and force their little army of pugilists to volunteer. Those brutes that made such a fuss down South, the other day, could stop a bullet as successfully as any decent citizen could.

WE see it stated that the Grand Sovereign of the P. P. A., was once a student of Knox College and that he left the Presbyterian Church because the Presbytery of Toronto refused to license him before he finished his course. If the facts are as stated, his election shows that a "short cut" to the ministry does not always prove a bar to a certain kind of eminence in after life.

THE *Christian at Work* is of the opinion that "pew rents came into vogue with upholstered churches and written sermons." That may be, but we positively see no necessary connection between these three things. Is there any reason in the nature of the things why a preacher should say to himself, now this congregation pays pew rents and sits on comfortable cushions, therefore I must read my sermon. All the same, we think the pew rent system is not the best for many congregations, perhaps not or any.

DURING the Disruption controversy in Scotland a worthy elder who remained in the Kirk was reminded of the failings of the Establishment by a son who had joined the Free Church. The elder replied, "My son, when your lum has reeked as long 's ours it will need sweepin' just as bad." One cannot help thinking of that elder as one hears and reads about the many new political parties that propose to purify the politics of Canada. When any one of them has existed half as long—if any of them should gain a foothold at all—as the Conservative or Liberal party, it will need sweeping quite as much as either of the old ones.

THE Principal and Professors of Knox College have set an excellent example to the students and younger ministers during the post-graduate session. When one professor lectures, the others, if not engaged, attend and take notes. When an outsider lectures, they all attend. Dr. Gregg and Dr. McLaren industriously taking notes with a stub pencil seem to be acting a somewhat unusual part for men of their years and position, but in so doing they show the spirit of genuine teachers. Was it Matthew Arnold who said that the moment a man ceases to learn he ceases to be able to teach. Ministers are not generally supposed to be fond of listen-

ing to one another. It is pretty generally thought they prefer speaking to listening. That may be true of some ministers but not of all, and it certainly is not true of the professors of Knox College. As a rule, it will be found those who least need to hear are the most attentive and appreciative hearers.

THE first post-graduate session ever held in Knox College began last week and is a distinct success. About one hundred of the alumni have been present and a goodly number of representatives of other colleges attend the lectures and take part in the meetings. The lectures are of the highest order and are heard with great interest. The "class" embraces every variety of Presbyterian parson from the venerable D.D., who has grown grey in the service, down to the youth who finished his course a year or two ago. Learned professors of three-score, note-book in hand, sit side by side with young clergymen who were in their classes last session or the one before. The social element prevails and the sons of old Knox are having a royal time.

IN a contribution to the *Southern Presbyterian*, Dr. Cuyler says:—

"There is a vast difference between preaching to a mass-meeting on Sunday, and building up a strong, compact and effective church. The mass-meeting may be far more imposing to the eye, but beyond the sowing of many precious seeds of truth in many hearts the actual spiritual results may be very delusive. It is slow and hard work to build up—with the aid of the Holy Spirit—a solid and efficient church; but when it is once done a great many things are done. Such a church carries with it Sunday Schools, mission schools, a Society of Christian Endeavor, Missionary Societies and various other enterprises of a charitable or reformatory character."

There is a vast difference between building up a strong, compact, effective church, and merely drawing a crowd, many of whom could not be found on Monday evening with a search warrant, but unfortunately it is a difference that a good many people have not enough of sense and intelligence to see.

AN article on the decline of pulpit power is always in order with a certain kind of magazine and newspaper. The writers of such articles generally start by assuming that the pulpit has declined in power. Having assumed as true that which cannot be proved, they then moralize and draw conclusions. The facts, we believe, are that the average man in the ministry, in law, in medicine, and perhaps in every other profession, is a better equipped man than he ever was. There may be a smaller number who tower up over their fellows in these professions than formerly, but the reason is because the average fellow stands much higher than he once did. Great is a relative term. In the early days when few travelled beyond the limits of their own town or their own concession, almost anybody could set up for a great man. The railways have killed that kind of greatness. In some very remote corners a very small man seems great even yet. The members of the professions stand higher than they did, but people no longer gaze at them with open-mouthed wonder.

THERE has been a good deal of discussion among the Knox men during the last graduate session about the semi-centennial celebration which it is proposed to hold next autumn. The college began its existence on the 5th of November, 1844, but it has been thought by many that it would be well to have the celebration at the opening of the session during the first week of October. It has been suggested that on the Monday evening of that week a memorial sermon be preached in one of the city churches. For the forenoon of the following day a memorial service, chiefly devotional, is suggested, at which a brief history of the college shall be read and thanks given for what the college has been enabled to accomplish. For the afternoon of that day a popular meeting is spoken of, to be addressed by distinguished alumni. The names of Principal MacVicar, President Patton, of Princeton, Dr. George Leslie McKay, and Dr. Munro Gibson are mentioned in connection with this meeting. For the evening a social meeting to be held in the Pavilion, is suggested. This meeting, when the refreshments are disposed of, to be addressed by representative men such as the Governor-General, Sir Oliver Mowat, George W. Ross, and one representative from every college and university in Ontario. Of course, nothing definite can be done until the committee that has the matter in charge meets, but the foregoing suggestions seem feasible and

many of them may be adopted. Knox has never done much in the way of demonstrating, but her sons seem bound to have a good one this time.

THE WHITE FIELDS OF FRANCE.

THOSE who have read the book with the above title, giving such a graphic account as it does of the origin and progress of the McAll Mission in Paris and other parts of France, can never cease to feel a very deep interest in that remarkable and promising work of God. Last Wednesday evening Toronto was visited by the present head of the mission, the Rev. C. G. Greig, who was for years a fellow-laborer with the late Dr. McAll, and a successor to the late lamented Mr. Dodds, whose untimely end was so much deplored. The meeting was held in Old St. Andrew's, and was well attended, although it might have been for a city the size of Toronto, much better. The visit of Mr. Greig may serve as an occasion for recalling some of the chief points in the history of this mission. We may just say here that, from our church being so largely engaged in similar work among our French Roman Catholic fellow-citizens, the history of this is the more interesting to us, and it may well serve to encourage us.

It was immediately after the war of the Commune in 1870 that the Rev. Mr. McAll and his wife visited Paris and the history of how the mission began cannot be told better than in his own words:

"Here is the history. I was an English pastor; and to none, I am convinced, could the pastoral relation and work be dearer than they were to me. My wife and I had crossed the Channel for the first time, on occasion of our brief summer holiday. The last of the four days allotted to Paris had come, August 18th, 1871, but we were unwilling to leave the city until we should have borne some testimony of our hearts' yearning over those who had so recently known the horrors of bloodshed and famine, so we resolved to spend our last night in offering tracts and scripture portions in the ill-fated quarter, to which, however, the one or two friends we then had in Paris declined to accompany us. We stood there alone, or rather One 'like unto the Son of God' was surely close beside us—so there, under the windows of the great wineshop forming the angle of the Rue de Belleville and the Boulevard, my wife I took our stand.

"The 'blouses' were all around us. As yet few evidences of Christian interest had reached these remote and dreaded 'citizens.' What had been done was chiefly in supplies of food, etc., sent from England. No sooner was a friendly purpose on our part recognized than large and eager groups gathered round us, desiring the tracts; and we soon heard the exclamation (prompted, no doubt, by remembrance of the ambulances and the food stores) 'Bons Anglais.'

"The decisive moment had come, though we knew it not. The 'man of Macedonia' awaited us. My wife having offered a tract to a waiter of the large corner wineshop, he begged her to enter, 'for,' said he, 'each customer wished to possess one.' Just as she emerged from the door a working man, French, but marvellous to say, speaking excellent English, stepped forward, and, in the name of the bystanders, addressed to me these words:

"Sir are you not a Christian minister? If so, I have something of importance to say to you. You are, at this moment, in the very midst of a district inhabited by thousands and tens of thousands of us, working men. To a man we have done with an imposed religion: a religion of superstition and oppression. But if anyone would come to teach us religion of another kind—a religion of freedom and earnestness—many of us are ready to listen."

As clear as to Paul was the call of the man of Macedonia, "Come over and help us," was this one to Mr. McAll, and at once he gave up his English charge and went to work among the citizens of Belleville, in many respects to the outward eye the least promising part of Paris in which to begin such a work and more formidable to confront, humanly speaking, than even paganism itself. But the battle was not man's, but God's, and He was with him.

It is not necessary to refer further in detail to the beginning of this mission, suffice it to say that now the 38,000 townships in France have open doors; and Mr. McAll's work has extended to almost all parts of the country. In 1872 there were four stations, and 367 meetings, with an aggregate attendance of 7,120. In 1890 there were 128 stations, 21,700 meetings, and an aggregate attendance of 1,185,042. This represents the direct work of the McAll Mission only, without including the indirect good it has done in stimulating other Protestant agencies. In some few villages it is said that nearly the whole population has turned from Romanism to Protestantism. It has been claimed with truth that "France is to-day the most promising missionary field the world offers." Never before were there openings like the present ones. The above statements were abundantly confirmed in the simple, artless but telling address of Rev. Mr. Greig, who has come direct from France and has the familiarity with the whole work which years of sharing in it have given him.

We may mention some of the principal agencies employed in this mission, but before doing so it may

be well to explain, because it is not understood by all, that the object of Dr. McAll and equally of his successors is not at all to found any new denomination of Christians in France. It is simply to preach the gospel, to evangelize and leave or direct their converts to some one of the organized Christian Protestant churches already existing in the country. Its first and chief agency, therefore, is the preaching of the gospel in mission halls, which in many cases have been shops or stores; plain, unpretentious places on frequented thoroughfares with a sign of some kind to draw attention to them. Next in importance is the distribution of the Bible and portions of the Scriptures, and in the past year 58,000 bibles, testaments or portions of scripture, together with tracts, have been given away or sold.

One of the most conspicuous new features in the spread of the knowledge of Christ in the mission this year (1893), is a permanent mission boat to ply on the canals and rivers of France. "We are now," says the *Record*, "nearing the anniversary of the launching of *The Good Messenger*, as it is called. It was dedicated by prayer on March 5th, and on Sunday, March 6th, the first public service was held. It was moored on the Seine at the Quai de Tuileries, Paris, for six or eight weeks, and meetings were held daily afternoon and evening. \$1,200 or \$1,500 will yet be required annually for the boat, though the captain and his wife give their services free. Many of the daily newspapers made mention of the boat, paying a tribute to the work of the mission and its founder, in contrast to the hostility shown in 1890."

Most interesting incidents were mentioned by Mr. Greig, showing of what great service this new mode of carrying the gospel into the heart of France has been. Free dispensaries is another agency employed. There are three in Paris and one in St. Etienne, open two or three times a week during the morning, the only difficulty being that so many come it is sometimes impossible for the doctor to see all the patients. A short service is held at the opening of the dispensary. Many have shown by their changed life that they have listened attentively to the Word of God and accepted it into their hearts.

Yet another agency and one of the most hopeful is, taking special interest in and care for the young. They are the hope of France. In the mission schools throughout France there are 10,000 or 11,000 children—her future citizens. Mr. Greig says that in one school of about 50, five elder scholars, two boys and three girls, 10 per cent of the school, have become teachers, understanding thoroughly that a teacher's duty is to lead the scholars to the Saviour he himself has found. Other agencies employed by the mission to preach Christ and Him crucified we may mention are, *open-air preaching, young men's Christian associations, Christian Endeavor societies, soldiers' reading rooms, mothers' meetings and sewing schools for children.* It is gratifying to note that the services rendered by Dr. McAll to France and the French people received public recognition by the President of the French Republic in conferring upon him the cross of the Legion of Honor. This is a distinction conferred upon few Englishmen and coveted by all Frenchmen. The annals of French missions are brilliant in the extreme, but never before in the history of France has the cross of the Legion of Honor been given to any missionary for his mission work and services in a country not his own.

We had intended giving some account of what is being done in Canada on behalf of this most interesting and successful mission in which the hand of God is so conspicuously seen. We reserve this for another occasion. It must be evident to all capable of appreciating the importance of this work, that it has bearings of a specially significant kind for the whole of Roman Catholic Europe. This is well expressed in the language of a little tract on the subject before us. It is quite possible that a new Reformation may be beginning in Europe. Heroic men and women are facing fearful odds in France but they are beginning to triumph. It is the first opening that has come in two hundred years to reach a Romanist nation. Let us work and pray that France may be now for Christ, then Italy for Christ, Austria for Christ and Spain for Christ.

The students of Knox College propose to hold their annual "At-home" on Friday evening first, in the college. These gatherings have been growing in interest every year, and several favoring circumstances are likely to make this one the best ever held. So far as refreshments are concerned, it is sufficient to say that these are to be supplied by Webb.

THE COMING MISSIONARY CONFERENCE.

PEOPLE are naturally interested in and enquiring about this conference to be held in Toronto during the four days beginning with Tuesday, the 13th of February, at which Dr. A. J. Gordon, of Boston; Dr. A. T. Pierson, of Philadelphia; Mr. W. E. Blackstone, of Chicago; Dr. G. L. MacKay, of Formosa; Rev. J. H. MacVicar, Honan; Mr. Spencer Walters, of Africa; and Mr. Hermann Warszawiak, of the Jewish Mission in New York, are expected to take part.

The presence of so many distinguished specialists in missions, at one time, is an unusual event, and justifies unusual expectations. So far as the human instrumentality is concerned, we may reasonably expect such an interest on the question of Foreign Missions, as in this city, has rarely, if ever, been experienced. The interest is much wider than this city. Already a notice, of it appears in a Bombay journal. How it got there we cannot explain. Our special object now, however, is, to ask attention to two points.

First. That if in this or any such conference we lean upon the human instrumentality, however distinguished, we shall be disappointed. That is a very commonplace remark, and yet how constantly do we forget it. Crowds of Christian people come to hear, partly from curiosity and partly to get some spiritual gift that will be helpful to themselves. It never occurs to them that they shall contribute some spiritual gift to help the world, and the result is usually disappointing. Let the Christian people of the City of Toronto so far forget themselves as to unite in seeking an outpouring of the divine blessing in India and China, on the whole heathen world, and the result will not be disappointing. In blessing they will be blessed. Whether there shall be gathered sheaves of rejoicing during and after these days, will depend chiefly on the amount of prayer during the interval.

Attention is specially directed, in the second place, to this, that the sole object in getting up this convention is, as is said in a circular letter to the pastors of Toronto, "The awakening in this city and country of an interest in the evangelization of the world," such as will result in a more worthy response to the divine command than has yet been given." We particularly desire to emphasize that, because it has been said that this is an effort to obtain prominence for pre-millennialism. It is well known that Drs. Gordon and Pierson are prominent advocates of that view, but that is not the purpose for which they are invited here on this occasion. On the programme there will be in all about twenty-five subjects upon which addresses will be given, and one of these twenty-five is entitled "The Lord's coming," to be discussed at a morning session. The public will be duly advised, and all can stay away that morning who fear the infection. The other twenty-four addresses are upon such subjects as "India," "China," "Africa," "Japan," "Formosa," "Honan," "The pathway to power," "How to develop interest in the home church," "The present movement amongst the Jews," etc., etc. Surely the most pugnacious will not say that one address in twenty-five is a very extravagant concession to the very large and very intelligent number of Christians in this city and country who hold that doctrine and say they find great blessing in it.

However, we do not propose to discuss this doctrine. Our object is simply to state and commend with all our heart the purpose of this convention. It is earnestly to be hoped, and in this hope we feel sure we will not be disappointed, that this gathering will not be a divided one and its purpose defeated by any misrepresentations or misunderstandings. The world's need is ever before us—let all unite in seeking to glorify Christ by the world's redemption.

The December number of *The Echo*, a monthly music journal, published at Lafayette, Indiana, is replete in each department with well-written and interesting articles, and some pages of music. It is in its tenth volume, well printed, bound in artistic cover and meant for the average musician. (See advertisement.)

The holiday number of *Our Little Ones and The Nursery* was very choice in reading matter and especially attractive in illustration. This is a capital publication of its kind and has the additional merit of being inexpensive. (Boston: Russell Publishing Co. London: Thomas Nelson & Sons.)

The Etude of December is a large issue of this favorite music monthly. The number of article writers is increasing. It contains 5 pieces of music—Waltz, by Moszkowski; Evening reverie, by F. L. Eyer, etc.

Books and Magazines.

PATRIOTIC RECITATIONS AND ARBOR DAY EXERCISES. By George W. Ross, LL.D., Minister of Education, Ontario. Toronto: Warwick Bros. & Rutter.

The task which Mr. Ross undertook, and which he has on the whole so successfully accomplished, was by no means an easy one. It demanded patient research, correct taste and discriminating judgment; and all these qualities the Minister of Education has displayed in a very marked degree. In a few, a very few instances indeed, he has allowed the exuberant patriotism of some verses (p. 63 for example) to blind him to their utter want of literary merit; and the hysterical extract from the Last Speech of Robespierre is not an example of eloquence that we would care to commend to the young as a model. We have little leisure for more than a brief glance through the book and no space for an extended notice of it, but from such examination as we have been able to give it, we are satisfied the work possesses many excellencies and is admirably adapted for the purposes for which it is intended. Should a new edition be demanded it may be improved by the addition of extracts from other writers and speakers and still more by the omission of a few pieces, chiefly verse, that are absolutely barren of literary quality and should have no place in any book intended for the use of the young. The volume is in every respect creditable to the publishers; paper, type, presswork and binding being all that could be desired. We have noticed, however, that the name of the author of "The U. E. Loyalists," correctly printed at the end of the poem, is printed "Kerby" in the table of contents.

OUTLINE STUDIES IN THE BOOKS OF THE OLD TESTAMENT. By Prof. Moorehead, D.D. (Fleming H. Revell Company. \$1.50).

This is an excellent and timely book of 363 pages on a great and important subject. Prof. Moorehead accepts the sacred writings as the inspired Word of God, and he makes no apologies either for their form or subject matter. The book begins with two preliminary chapters on Bible Study and Scripture types. These chapters are most helpful to a right attitude towards the Bible. Then follows an analysis and survey of each book in the Old Testament. All that is best in such books as Horne's Introduction, Stanley's Lectures, Smith's Bible Dictionary, Fraser's Synoptical Lectures, the reader will find in this volume, while the writer adds much of his own of an interesting and thoroughly practical nature. The book disclaims either criticism or exposition, and it humbly offers itself as a guide for beginners in Bible study. Yet the reader will find here the best results of devout and scholarly criticism and exposition that will both interest and instruct, while the most advanced student of sacred scripture will find much in these pages to incite him to a fresh study of the Book of Books. The writer has made an earnest and successful effort to make God's Word more interesting, and has given us an important contribution in the department of Biblical Literature. The book is well got up and well printed, and should be much in the hands of every student of sacred scripture.

A LAWYER'S EXAMINATION OF THE BIBLE. By Howard H. Russell, LL.B. (Fleming H. Revell Company. \$1.00).

Mr. Russell, in this excellent and well-written book, makes out a strong case for the Bible. He appeals both to the intellect and the heart, and he satisfies the demands of both. He states the case of the Bible with a lawyer's ability and precision. He deals first with the twenty-seven books of the New Testament, and proves step by step how these owe their origin to the pen of inspiration, and are thus authoritative as the revealed will of God. His two chapters on Miracles and Prophecy, form a weighty contribution on an important and interesting subject. The author then deals with the Old Testament in an equally impartial and able manner. In the last chapter, entitled "The Closing Argument," we have a splendid summing up, in favor of Christianity versus Infidelity. The book is written in a clear and fascinating style, and is an able apology for and defence of our Christian faith. Anyone who wants a volume, brief but yet sufficient, learned but yet plain and simple, on the divinity of our Christian religion, should turn at once to Mr. Russell's book. It is tastefully got up and well printed, and is a volume worthy of the subject of which it so satisfactorily treats.

THE LIFE AND LETTERS OF JAMES RENWICK. THE LAST SCOTTISH MARTYR. By Rev. W. H. Carlaw, M.A., Helensburgh. Edinburgh: Oliphant, Anderson & Ferrier. Toronto: Wm. Briggs.

The subject of this memoir was executed for conscience' sake in February, 1688. He was the last victim in Scotland of royal and prelatical intolerance and cruelty, and the story of his labors and privations and sufferings as herein told, is one of uncommon interest. Renwick and his fellow-sufferers were martyrs, not only for religion, but for civil liberty, and they did not suffer and die in vain. "Making allowance for the age in which they lived, and the infirmities and imperfections which are incident to human nature, we need not hesitate to think and speak of them as the true friends of civil liberty. . . . The banners which they kept waving on the mountains and moors of Scotland, and which, when dropped by one, were taken up and displayed by another, were desecrated by William in Holland, and encouraged him to make the attempt which finally issued in the deliverance of Britain."

THE HEBREW TWINS. A Vindication of God's Ways with Jacob and Esau. By the late Samuel Cox, D.D. Prefatory memoir by his wife, with portrait of author. London: T. Fisher Unwin. Toronto: The Williamson Book Company.

Dr. Cox, who died in March last, was known to a wide circle of ministers and Bible students through his long connection with *The Expositor*, of which he was editor for some ten years. He was the author of "Salvator Mundi," and many other well known and deservedly popular works; and this posthumous volume will be welcomed by those who are familiar with his clear, lucid and very charmingly simple and attractive style. These lectures were delivered as Sunday morning discourses in the ordinary course of his ministry. They were prepared for the press before his death, and they are now given the public with a very touching and interesting memoir of the author by Mrs. Cox.

The Family Circle.

IN MOTHER'S PLACE.

"In mother's place"—so father said,
His kind hand resting on my head,
While all the burdens of the day,
The care and trouble, fell away!
New purposes seemed to grow in me
To struggle for the victory,
And by the fireside's happy light
I breathed a silent prayer to-night!

I never guessed in times gone by
How much there was to fret and try
The sweetest temper all day long!
Was it to-day when things went wrong,
I checked the hasty, angry word,
Hearing the tones my childhood heard,
Seeing in memory the while
The vision of a vanished smile?

The children, crowding at my side,
Need me, and will not be denied!
The home her presence made so bright
Needs me, and I must be its light!
The boys and girls too soon will go
From sheltering arms of love, I know—
May the sweet influence of home
Be theirs wherever they may roam!

Yes! it is little I can do;
Yet faith in God will bear me through,
And give me wisdom to fulfil
My duty, since it is His will
That these, who need a mother's care,
Should find in me—herelf of her,
And longing for her loving face—
A guide and friend in mother's place.

—*The Quiver.*

TEN YEARS' CAPTIVITY IN THE SOUDAN.

If anyone imagines that, in this so-called prosaic age one, must resort for exciting tales of adventure and sensational episodes of horror, either to fiction or to past history, he has only, in order to find out his mistake, to take up the simple, unadorned narrative of ten years' captivity in the camp of the Mahdi, endured by an Austrian missionary, Father Ohrwalder. The story, as it stands, is taken from the manuscripts of the narrator, written while the events of that decade were still fresh in his memory, and is edited by Major Wingate, Director of Military Intelligence for the Egyptian Army, and himself author of a book entitled "Mahdism." In its pages we learn from a thoroughly trustworthy source, the true history of the Soudan, during the miserable years of the undisputed sway of a despotic savage. Through the eyes of the narrator, we can look into beleaguered Khartoum and see Gordon, surrounded, harassed, almost heartbroken, by treachery everywhere, yet bearing himself always as the hero he was, and still putting an unwavering trust in God, and in the expected succor which arrived, alas! just two days too late! Seldom has a sadder, more heroic story been written in blood and tears! In the country which produced a Gordon, the age of chivalry is not yet extinct.

But we must keep some of our admiration for the hero—for hero he is—whose ten years of peril and suffering are so simply and unostentatiously recorded in the volume, "Ten Years of Captivity in the Mahdi's Camp," which is as exciting and as fascinating, despite its gloom and horror, as any novel of adventure could possibly be. Had Father Joseph Ohrwalder, of the Austrian Mission, not been a man of high and heroic mould, resolute in action and unshaken in faith, we should never have had this o'ertrue tale from his pen. He scarcely ever brings himself or his troubles into the foreground, except when this is necessary to his narrative. But yet his personality is strongly felt all through, and the reader can hardly rise from the perusal of the book, without feeling as if he had been sitting with a friend, and gaining from him, in a fireside talk, these vivid glimpses of the reign of terror which, under this modern Attila, has desolated the Soudan.

Delen in the Northern part of the Soudan, Ohrwalder's station, was among the mountains, which rise near the boundary of Kordofan, the first province overrun by the African Attila. Thither he went 1881, with all the bright happiness of a young man, looking forward to a life of usefulness in his chosen career. At the time when we first began to hear of El Mahdi as a fanatical dervish who had emerged, in all the odor of sanctity, from his mountain retreat, and was rallying the ignorant Arabs

to his pretended crusade, Father Ohrwalder was quietly toiling at the brick-making and house-building and other rough work which every missionary to such a land must be ready and able to undertake as no unimportant part of his missionary work. The storm-cloud was gathering and approaching, but no one imagined it so near or so black, until one day some wandering Baggaras made a descent in the immediate neighborhood, killing a number of the native soldiers, and taking away captives and spoil. The mission party were soon forced to feel that their only prudent course was to escape from the scene while escape was possible. But to do so they had to place themselves under the protection of a certain Mek Omar, a local Sheikh, who was already on the side of the Mahdi. It was like walking into the lion's den, but it seems to have been the only thing they could do, and they were soon on their way to the headquarters of the Mahdi. The little mission party, consisting of Father Ohrwalder and two *religieuses*, soon found that they had fallen among thieves, being speedily robbed by the Arabs of all their valuables, including even Father Ohrwalder's outer clothing. Brought before the Mahdi, they were, one by one, asked to choose between Moslemism and immediate death. "Death!" was the resolute reply of each, and they expected nothing else. Nevertheless, whether impressed, in spite of himself, by the bearing of these noble captives, or still hoping to have the prestige of claiming them as converts, or checked by the ordinance of Mohammed requiring respect for Christian priests, he treated them more leniently than they had expected, and, though often threatened with instant death and, on one occasion, commanded to bow their heads for the fatal stroke, their lives and persons were at least on the whole respected, though they had at times to submit to gross indignities from the rough barbarians, and were frequently in imminent danger of starvation.

Again and again, indeed, it seemed as if just a little more decision and dash at that early period of the war, might have saved the doomed land, but the fortunes of war seemed throughout on the side of the Mahdi, who, of course, claimed every new success as a divine endorsement of his prophetic mission. Father Comboni, and two more "Sisters" after suffering from the brutality and rapacity of their savage captors were added to the little group of Christian prisoners, making, like the others, an unhesitating choice between Moslemism and death; while they, too, seemed shielded by an invisible hand from the impending stroke, which perhaps would have seemed to them almost preferable to the endurance of the sufferings and indignities inflicted by the human brutes about them. It is only wonderful that the two "Fathers" and two of the "Sisters" should have lived through all the exposure and privations which they endured, to make an eventual escape. It is sometimes questioned, whether, in our times of little faith and easy-going self-indulgence, Christians could be found capable of the heroic self-sacrifice—the faithfulness unto death, which have illuminated the pages of our martyrology. Let this little obscure mission party answer for many others who "have not bowed the knee unto Baal!" Faith has not fled the earth yet!

The disastrous annihilation of Hicks Pasha and his army, though inevitable, considering the heterogeneous composition of his dispirited force,—the difficulties of the route, and most inadequate supplies,—was a new triumph to the impostor and a new blow to the hopes of the captives. The ruin of the expedition was ensured by the dastardly desertion of a young German, Gustav Klootz, who had been a personal servant to a war-correspondent, and who, on being brought before the Mahdi, disclosed the desperate condition of the unfortunate little army—all which Father Ohrwalder, with a heavy heart, was forced to translate to the despot. Klootz gained little in the end by his treachery, which only prolonged his life for a few miserable years of captivity, with a wretched death and a coward's grave at the end of it.

In this time of general dread and gloom, the hearts of the captive Europeans

were at least temporarily cheered by the tidings of General Gordon's arrival in Khartoum, feeling certain, as they did, that he would not be there without English bayonets to back him. Five hundred of these would have worked wonders, says Father Ohrwalder, in turning the tide of war and strengthening such resistance as was occasionally attempted in vain, by the brave but unfortunate Nubians, King John of Abyssinia, and other ill-fated African patriots. No sooner did any brave leader arise to oppose the tyrant than treachery at once conspired with brute force to crush the gallant attempt. The tragic story of Khartoum is written in the hearts of many, but perhaps its full tragedy was never before so fully known. In the light of the revelations of this volume, it seems nothing less than madness to have let Gordon go as he did, with nothing but his high courage to sustain him, into such a den of wild beasts as was the Soudan then! But no one at home was fully aware of the gravity of the situation, and General Gordon's personality was so exceptional that it was no wonder if it impressed others with even an exaggerated belief in his power, and his Chinese record strengthened the impression. Even Stanley, the African explorer, arriving in England in the summer of 1884, declared that Gordon was perfectly well supplied with stores and ammunition, and quite strong enough to meet the Mahdi—that he could easily leave Khartoum if so disposed by any one of three routes, and that he only required to act like a soldier, as he believed he would, to settle the whole difficulty. Father Ohrwalder shows us how far wide of the truth were such conjectures. Gordon had to deal with a fanatic, intoxicated with success and slaughter, at the head of a force of some two hundred thousand barbarians, thirsty and keen for Christian blood. The Mahdi treated his summons to surrender with scorn, even though he seemed somewhat impressed by Gordon's declaration that "he had only to stamp his foot and five hundred English soldiers would spring up." If that could only have been verified in time! but the Government had its hands full with many troubles and complications. Father Ohrwalder believes, however, that if even a small force had been at Gordon's side, he would have had no difficulty in keeping the Mahdi at bay, till a stronger one could come and break his power altogether. But, as he gradually realized the isolated position of the General, beleaguered in Khartoum, with dispirited native troops about him, and treachery everywhere, hope would have changed to despair but for the still cherished faith in the eagerly expected English relief expedition which should rescue Gordon and drive the usurper back to his native wilds.

But everything seemed against the brave hero in Khartoum, and the heavy hearts watching in suspense at Omdurman. The tragic fate of Colonel Stewart—fully narrated here—was a heavy blow to Gordon, who had sent forth Stewart in the little steamer *Abbas*, in the hope that he might make his escape, and make known his desperate position in Khartoum, and the urgent need of prompt succor. But the little steamer was driven on rocks by stress of weather, and Stewart and his companions fell victims to the treachery of Saleiman, a pretended Sheikh who feigned friendliness and offered succor. The despatches he carried encouraged the besiegers, by revealing the weakness of the garrison, and also seemed to paralyze the ardor of the relief expedition, whose arrival Gordon was so anxiously expecting. At another time, a whole English mail for Gordon was intercepted, and Father Ohrwalder was again called upon to interpret the contents. The river was rising, too, and the White Nile made a serious breach in the city wall, which, owing to some unexplained cause, was not repaired, though it was the only weak point in an otherwise impregnable fortress. Gordon's situation had indeed been desperate. Deceit, embezzlement,—treachery of all kinds, were perpetually thwarting his best plans and sickening his noble heart. The Greeks in the city were almost the only persons on whom he could count. For them he had planned a means of escape, in case of the worst, having a small steamer lying near, in which he intended that they should leave the mom-

ent Khartoum was taken; and they had planned to carry him forcibly off in this event. But through the infatuated apathy of the Greek Consul, this plan was thwarted, as he resisted all persuasion to go on board on the evening before the fatal assault. The side-lights thrown on the sad story by Father Ohrwalder are pathetic in the extreme—as the following quotations will show:—

"The survivors of Khartoum have said to me, 'Had we only seen one Englishman, we should have been saved; but our doubt that the English were really coming, and the fear that Gordon must be deceiving us, made us discouraged, and we felt that death would be preferable to the life of constant war and daily suffering we were leading during the siege.'"

"Gordon was almost superhuman in his efforts to keep up hope. Every day, and many and many a time during the day, did he look towards the north from the roof of the palace, for the relief that never arrived. To further strengthen the belief of the people in the speedy arrival of the English, he hired all the best houses along the river bank, and had them put in order for their occupation. He was sure they would come—but when? *If the English had appeared at any time before the Mahdi delivered the attack, he would have raised the siege and retired.*"

However it happened, the delay was fatal, and the force so long and wistfully expected, and which might have been in time to rescue one of the noblest lives of this century, arrived at last only to find Khartoum sacked and desolated, and the lives of most of its inhabitants sacrificed to the bloodthirsty fury of the insurgents.

It was on the night of Sunday, Jan. 25, that the first ranks of the Mahdi's troops forced their way through the breach in the wall, which was the only weak place in the fortifications. They soon found their way to the lovely palace gardens, and then into the interior, where Gordon came alone to meet them, doubtless as calmly as he would have descended to any other audience. The tragedy was soon over. A huge spear quickly pierced his heart, and mercifully ended all the pain and suspense that for long months he had borne, as well as spared him the sight of the slaughter that speedily deluged the place with blood. Father Ohrwalder tells us that his bravery and generosity were acknowledged by all, and that his voluntary self-sacrifice won the adoration of even his bitterest enemies, who were wont to say that "if he had only been a Mohammedan, he would have been a perfect man."

Of the few survivors, some never recovered from the horrors of the scenes through which they passed. Only when *ten thousand lives* had been sacrificed to savage lust for blood, did the Mahdi bethink himself of calling a halt. The once fair city was wrecked and reduced to heaps of ruins. Two days after the fatal tragedy was completed, with what must have seemed to the captives the very irony of fate, two English steamers appeared in the distance, and their occupants could be seen eagerly looking to discover what was the state of matters at Khartoum. They were not long left in doubt, for the barbarian hordes trooped down to the shore, with wild yells of "Death to the English." Seeing that they were too late for the end in view, the British troops withdrew, deterred to risk no lives in what would have seemed a fruitless conflict.

The excesses of the Mahdi, who now gave himself up to a life of self-indulgence, brought his life to a premature close, within a few months after the murder of Gordon. But he was at once succeeded by one of his khalifs, Abdullah, a man of great energy and ambition, and more consistently heartless and cruel than the original usurper. Mohammed had occasional gleams of kindly impulse as his treatment of Father Ohrwalder seems to show. Abdullah ruthlessly crushed down everyone who stood in his way. Like his predecessor he posed as a prophet, and his followers were styled the "Ansar," or helpers, to whom he frequently made orations in the mosque, presence at which was rigidly enforced, on pain of severe penalties. Oppression and rapacity crushed down the unhappy people, and, to add to their misery, a plague of locusts, a plague of mice, and a long protracted

famine, wasted the country, when the coarsest food rose up to a fabulous price, and thousands perished of starvation. Father Ohrwalder and the sisters who survived through all this misery, had their share of the sufferings as well as others, indeed how they managed to exist through it all is a mystery about which we should have liked fuller information. The good Father had to resort to some manual occupation to earn his poor and scanty meals. The sisters managed to earn their scanty living by needle work. And employment was at least some relief to the misery of those slowly dragging years. Father Ohrwalder's picture of the state of society in the big barbarous city of Omdurman might well convert an anarchist, and make us all thankful that, while our legislation may not be perfect, or justice always perfectly carried out, we live in a land of constitutional liberty, achieved through ages of conflict, and which some madmen would throw away. Even here however.

The personal interest of the narrative centres in the thrilling description of the eventual escape of Father Ohrwalder and the two surviving sisters, through the energetic intervention of the ecclesiastical authorities at Cairo. Father Comboni had been rescued before, and Father Ohrwalder had to witness his departure with a sad heart, so far as he himself was concerned, but at last the scarcely-hoped-for deliverer came, in the shape of an Arab, who had undertaken the perilous exploit for a generous reward. Camels were secured with all secrecy. For once, there was no treacherous betrayal. Under cover of the darkness, the little party, consisting of two Arabs, Father Ohrwalder, the two sisters and a little girl under his protection whom he would not abandon, rode out of Omdurman, and, by the most unfrequented paths, bent their course northward. The suspense and weariness of the long and fatiguing journey on their camels, with few halts to rest, little food, and often little water, and at one time the imminent danger of discovery and capture, are vividly set before us, and great is the reader's relief when, faint and exhausted, they at length reach the little hill-top fortress, on which floated the Egyptian flag, a sign that they had escaped beyond the jurisdiction of Abdallah. After a sorely needed rest there, they again pursued their journey through the desert, to Koroosco, where they took steamer to Assouan on the Nile, thence the train to Cairo, where they were joyfully welcomed. Here Father Ohrwalder wrote down his reminiscences while fresh in his memory, and Major Wingate arranged them in this fascinating and exciting volume which will be eagerly read by all within whose reach it may come. We cannot close without quoting Father Ohrwalder's plea for help to rescue the unhappy Soudan. "How long shall Europe, and above all, that nation which has first part in Egypt and the Soudan, which stands deservedly high in civilizing savage races; how long shall Europe and Great Britain, watch unmoved the outrages of the Khalifs and the destruction of the common people?" Meantime, it seems as if Gordon's heroic sacrifice had been made in vain!

—Fidelis, in The Week.

CURIOSITIES OF LANGUAGE.

The Hindoos are said to have no word for "friend." The Italians have no equivalent for our "humility." The Russian dictionary gives a word, the definition of which is, "not to have enough buttons on your footman's waistcoat;" the second is, "to kill over again;" a third, to "earn by dancing." The Germans call a thimble a "finger hat," which it certainly is, and a grasshopper a "hay horse." A glove with them is a "hand-shot, showing they wore shoes before gloves. The French, strange to say, have no verb "to stand," nor can a Frenchman speak of "kicking" any one. The nearest approach he, in his politeness, makes to it is to threaten to "give a blow with his foot," the same thing, probably, to the recipient in either case, but it seems to want the energy, the directness, of our "kick." The terms, "upstairs," and "downstairs," are unknown in French.—*Exchange.*

Our Young Folks.

MY BOYS.

"The Angel which redeemed me from all evil, bless the lads!"—Gen. xlviii. 16.

I looked from one to another's face
Of the lads I was circled by,
"Does nobody pray for my poor wild boys?
Does nobody pray but I?"
Then there came a voice from Heaven above,
And soft, and clear it fell—
"Lo, every lad by Jesus Christ
Is named in prayer as well."

I thought of their Godless, Christless homes,
And the tears fell silently.
"Does nobody weep for my boys as well?
Does nobody weep but I?"
And I thought how the Lord had trod this earth,
And I thought of the tears He shed;
And I knew that He wept o'er every one
Of the souls for whom He bled.

Some crossed the seas into foreign lands,
And I heaved a heavy sigh.
"Does nobody think of the lads out there?
Does nobody think but I?"
Then I hushed the words ere they reached my lips.

For I knew that everywhere,
On the lower deck or in barrack rooms,
Their Saviour would be near.

I yearned o'er some who seemed loved by none
And I sadly wondered why;
And I said, "Does nobody love my boys?
Does nobody love but I?"
Then I thought of the Love which died for them,
And was greater far than mine,
For the love I bore was only a part
Of that wondrous love divine.

So I leave my boys with my loving Lord,
They are not my boys but His;
If He bid me work for Him and them,
I will praise His name for this.
If He bid me only to wait and pray,
I will trust His boundless love;
And the lads I have loved with Him on earth
I shall one day meet above.

THE SENSES.

Dr. Alexander Whyte, Edinburgh, is lecturing on the *Holy War*. He concludes his lecture on Ear Gate thus—Shakespeare speaks in Richard the Second of "the open ear of youth," and it is a beautiful truth in a beautiful passage. Young men, who are still young men, keep your ears open to all truth and to all duty and to all goodness, and shut your ears with an adder's determination against all that which ruined Richard—flattering sounds, reports of fashions, and lascivious metres. "Our souls would only be gainers by the perfection of our bodies were they wisely dealt with," says Professor Wilson in his *Five Gateways*. "And for every human being we should aim at securing, so far as they can be attained, an eye as keen and piercing as that of the eagle; an ear as sensitive to the faintest sound as that of the hare; a nostril as far-scenting as that of the wild-deer; a tongue as delicate as that of a butterfly, and a touch as acute as that of the spider. No man ever was so endowed, and no man ever will be; but all men come infinitely short of what they should achieve were they to make their senses what they might be made. The old have outlived their opportunity, and the diseased never had it; but the young, who have still an undimmed eye, an undulled ear, and a soft hand; an unblunted nostril, and a tongue which tastes with relish the plainest fare,—the young can so cultivate their senses as to make the narrow ring, which for the old and the infirm encircles things sensible, widen for them into an almost limitless horizon."

DOGS OF MOUNT ST. BERNARD.

Near to the top of the great St. Bernard Mountain, in one of the most dangerous passages of the Alps, between Switzerland and Savoy, is situated a convent. The monks who live there are most hospitable, and always take in travellers who seek a shelter, for in high regions a shelter is often needed. Even when the day looks bright and clear a storm comes suddenly on, the snow comes thick and fast, and the traveller cannot see a foot before him. By-and-by he gets benumbed with the cold, and sinks in the snow. He would soon die if no help reached him.

But the monks of St. Bernard go out on such stormy days, and look for any strangers

who may be in need of help. Besides, they have some noble dogs who are trained to seek for people in the snow. The monks fasten a small flask of spirits around the dog's neck, in case the lost traveller should have energy enough to open it, and refresh himself; they often fasten a warm rug over the dog's back, that the man may wrap himself in it.

The keen scent of the dog soon enables them to find any lost people, even if they are buried deep in the snow. They scratch away the snow with their feet, and bark loudly to bring the monks of the convent to their assistance.

One of these dogs found a child unhurt, whose mother had been destroyed by an avalanche; he managed to drag the boy to the convent door, and there by barking and whining brought the monks out, who carried the perishing boy to the fire, and after great exertion, saved his life.

THE CHRISTIAN HERALD.

A poor little boy stood some time ago at the corner of one of the busy streets in Glasgow, selling matches. As he stood there a gentleman approached him and asked him the way to a certain street. The way to that particular street was very tortuous, but the little fellow directed him very minutely. When he had finished his directions the gentleman said, "Now, if you tell me the way to heaven as correctly, I'll give you a sixpence." The boy considered for a moment, then suddenly remembering a text he had learned at the Sunday School, he replied, "Christ is the way, the truth, and the life, sir." The gentleman at once handed him the promised sixpence, and left him visibly affected. The child thought this an easy way to make money, and going along the street he met an old companion of his father's whom he stopped and to whom he said, "If you give me a sixpence I'll tell you the way to heaven." The man was surprised, but from curiosity he handed the boy a sixpence, and was told, "Christ is the way, the truth and the life." "Ah," said the man, "I have been looking for the way in the saloon these many years, but I believe you are right. It was my mother's way." In after years it was his privilege to tell it to the heathen; for the little fellow saved a child from being run over one day, and, from gratitude, he was educated by the child's father, and to-day he is a foreign missionary showing to others the way to heaven.

K. D. C. has proved itself The Greatest Dyspepsia Cure of the Age. Try it! Test it! Prove it for yourself and be convinced of its Great Merits!!!

THE TRUSTS CORPORATION OF ONTARIO

held their annual general meeting on Wednesday, the 31st January, in their offices, Canadian Bank of Commerce building. Among those present were the following:—Hon. J. C. Aikins, J. L. Blizkie, A. H. Campbell, J. Catto, W. H. Cawthra, William Cooke, William Hendrie, J. J. Kenny, Matthew Leggett, Thomas Long, Alexander Manning, W. D. Matthews, Edward Martin, Q.C. D'Alton McCarthy, Q.C., A. Nairn, E. B. Osler, Hugh Ryan, A. M. Smith, etc. The following extracts from a somewhat lengthy report will give a good idea of the prosperous state of the corporation:—

"The additional business acquired during the past year, embracing administrations, executorships, guardianships, trusteeships, committee of lunatics and other like offices, has been gratifying, not only from the volume of business gained, but also on account of the extended area covered from which these have come. From Sarnia to Prescott and from St. Catharines to Peterboro' trusts have been committed to us, thus affording a satisfactory evidence of the growth of our corporation.

"The continuous growth of the operations of the corporation warrant your directors in pointing to that feature as an index, that the trusts placed with it have been discharged in a manner fitted to retain the confidence and continued support of its clientele.

"The growth of the safe deposit business has been steady. Starting in March, 1892, with an income of \$1,610, we have now a rental of nearly \$2,500, an appreciable increase in a business of this nature."

The corporation have purchased on very favorable terms the deposit vaults, safes, etc., formerly owned by the Dominion Safe Deposit Company. These vaults, foundations, etc., were specially constructed for this company, and in point of strength and accommodation are said to be the finest in the Dominion.

The directors recommend, and the shareholders approve, of the capital stock of the corporation being increased to \$1,000,000.

The former Board of Directors were unanimously re-elected, and at a subsequent meeting held the Hon. J. C. Aikins was elected President, Sir Richard J. Cartwright and Hon. S. C. Wood Vice-Presidents.

A GIRL'S NARROW ESCAPE.

HER FRIENDS DID NOT THINK SHE COULD RECOVER.

A Case Where the Expression "Snatched From the Grave" May be Most Appropriately Used—A Story Worthy of a Careful Perusal by Parents. From the Penetanguishene Herald.

A few evenings ago a representative of the Herald while in conversation with Mr. James McLean, fireman on the stonemur Manitou, which plies between here, Midland and Parry Sound, learned the particulars of a case which adds another to the long list of triumphs of a well known Canadian remedy, and is of sufficient importance to deserve wide-spread publication for the benefit it may prove to others. The case referred to is the remarkable restoration to health of Mr. McLean's daughter Agnes, 18 years of age, who had been so low that her recovery was deemed almost impossible. Miss McLean's condition was that of very many other girls throughout the land. Her blood had become impoverished, giving rise to palpitation of the heart, dizziness, severe headache, extremely pale complexion and general debility. At this period Miss McLean was residing in Midland, and her condition became so bad that she was finally compelled to take to her bed. A doctor was called in, but she did not improve under his treatment and another was then consulted, but without any better results. She had become so weak that her father had no hopes of her recovery and did not think she would live three months. The lady with whom Miss McLean was residing urged the use of Dr. Williams' Pink Pills, and finally a supply was secured. Before the first box was all gone an improvement could be noticed in the girl's condition, and by the time another box had been used the color was beginning to come back to her cheeks, and her appetite was returning. The use of Pink Pills was still continued, each day now adding to her health and strength, until finally she was restored to perfect health, and has gained in weight until she now weighs 140 pounds. Mr. McLean says he is convinced that Dr. Williams' Pink Pills saved his daughter's life, and he believes them to be the best remedy in the world, and does not hesitate to advise their use in all similar cases.

The facts above related are important to parents, as there are many young girls just budding into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy, in appearance, troubled with heart palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are certain cure for all troubles peculiar to the female system, young or old. Pink Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark. They are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve-tonics, put up in similar form intended to deceive. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

These pills are manufactured by the Dr. Williams Medicine Company, Brockville, Ontario, and Schenectady, N. Y., and may be had of all druggists or direct by mail from Dr. Williams Medicine Co. from either address, at 50 cts. a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

words stated the object of the meeting. Interesting addresses on missions were given by Mrs. R. Rodgers and Miss Jessie Rodgers, of Owen Sound. The proceeds of the occasion for the Woman's Foreign Missionary Society was \$27.

The annual teachers' meeting of the Presbyterian Sabbath School, Orillia, was held on Wednesday, the 17th ult. The reports for the year were submitted, showing the school to be in a flourishing condition. The attendance has been larger, and the average of regularity greater than ever before. In addition to meeting ordinary expenditure, the school contributed one hundred and sixty-five dollars to missions during the year. A large addition is being made to the library.

The additions to the membership of Erskine Church, Hamilton, during 1893 were 64. The present membership is 417. The total givings amount to \$5,333, of which \$1,012 went for missionary and benevolent objects. The regular monthly offerings for missions were a trifle more than double those of 1892. The congregation has decided to put in a pipe organ not to exceed \$1,000 in cost. Most encouraging reports come from all departments of the congregation's work.

The anniversary services in connection with Knox Church, Jarvis, Ont., Rev. G. A. MacLennan, B.A., pastor, were conducted on Jan. 14th, by the Rev. Dr. Dickson, Galt, who preached to large and appreciative congregations. The annual social gathering was held on Monday evening following, and despite very unfavorable weather, proved a decided success. The programme was of a high order, Miss Pauline Johnson, the Indian poetess, contributing largely by recitations from her own works, to the evening's enjoyment.

The annual meeting of the Brandon Presbyterian Church took place on the evening of the 18th ult. The session management and those in charge of different departments of the church's work all made most encouraging reports. The feature of the evening was the reading of an address and a presentation to W. H. Irwin, the retiring superintendent of the Sabbath School. Mr. Irwin was presented with a \$50 gold coin and Mrs. Irwin with a handsome easy chair. Mr. Irwin replied appropriately to the complimentary address.

The anniversary services of Knox Church, Harrison, were conducted on January 21st, by Dr. R. H. Abraham, of Burlington, who delighted large audiences by his eloquence and earnestness. The large church was filled to its utmost capacity in the evening, when hundreds could not find admittance. The tea-meeting was a decided success. It was addressed by Revs. Munro, of Harrison, D. Perrin, of Chesley, and Dr. Abraham, of Burlington. Between 500 and 600 people sat down to tea. The speeches were of a superior order.

On January 12th, the Presbyterian congregation here, Little Britain church, (the next oldest in the Province, Kildonan having been organized by Rev. Dr. Black in 1867), held their annual tea meeting and concert in their fine large stone church, which was crowded to the doors by old and young from Selkirk and the neighborhood. The evening passed happily and quickly, with the aid of the splendid supper provided by the ladies of the Little Britain church, for which they are famous. Quite a large sum was realized. A similar entertainment will be held in March.

On Sunday, Jan. 21, Rev. F. H. Larkin, B.A., of Chatham, preached anniversary services in the Presbyterian church, Ridgetown, of which Rev. R. J. Hunter, B.A., is pastor. The sermons were highly appreciated by the large congregations present and the free-will offering made amounted to \$110. At the annual meeting held recently the reports for the last year showed progress made in every department of the church. The total receipts for the year was over \$3,500. There is a reasonable prospect that the entire debt of the church will be removed in November of this year.

Thursday evening, January 18th, the members of Esson church in a body drove to Jarrett's Corners and took formal possession of the manse. Mr. Dobson, who has resigned the Willis and Esson charge, and will move next week to his new charge

at Fordwick and Gorrie, was presented with a purse and an address. Mr. Dobson feelingly replied, thanking the people for their kindness, and said that it was with a feeling of sadness that he was leaving the friends at Rugby. To say that the people are grieved at Mr. Dobson's departure from our midst, is but a tame expression of the feelings of the people of Esson Church.

Anniversary services were held in Chalmers church, Woodstock, on Sabbath, 21st January. This is the sixteenth year of Rev. Dr. Mackay's pastorate; and his large and steadily increasing congregation is no small tribute to his fidelity and worth. The present membership is 358, and every one of them, we understand, a prohibitionist. During the year a beautiful manse has been erected at a cost of \$4,000. The income during the year is larger than for many years past. The anniversary services were conducted by Rev. R. P. Mackay, of Toronto. Large congregations were present both on the Sabbath and on the following Monday evening, and all were delighted with the words of the Foreign Missionary Secretary.

The Rev. R. N. Grant, D.D., of Orillia, is well known throughout Canada, not only as an able pulpit and platform man, but as writer of extremely sensible and witty papers which appear from week to week in the columns of the CANADA PRESBYTERIAN under the nom de plume of "Knoxonian." His two sermons in the new First Presbyterian Church, London, on Sunday, 28th ult., were much appreciated. The powerful evening discourse on "The faith and trust of Job," will not soon be forgotten. Last evening he delivered his lecture on "Some elements of congregational success." It abounded in shrewd suggestions and racy sayings. Altogether, Dr. R. N. Grant's visit to London has been a distinct pleasure to those interested.

On Wednesday night the 17th ult., Rev. Dr. Robertson, superintendent of missions in the North-west and British Columbia, addressed a joint meeting of St. Andrew's and St. John's congregations, Almonte, in the basement of St. John's Church. The Doctor gave a great deal of useful information about the North-west. He appealed to the people on patriotic grounds to stand by the people of the North-west in their struggles for an existence, and thus prevent their crossing the line to live under another flag. He showed the rapid progress made by all the denominations in their attempts to give the gospel to our fellow-countrymen, as well as to the foreigners who had settled in that new country. There was a fair attendance at the meeting, and all were highly delighted with the interesting and instructive address delivered by Dr. Robertson.

The new Presbyterian Church recently erected at Warkworth, was opened on Jan. 21st, with appropriate dedicatory services. The pastor, Rev. D. Sutherland, was assisted by Rev. Dr. T. G. Smith, of Queen's University, Kingston, who preached morning and evening, and Rev. Mr. Wilson preached in the afternoon. The services were largely attended and much appreciated. On the Monday evening following, an excellent tea was served by the ladies of the congregation in the basement of the new church. The Auditorium was filled to its utmost capacity. Eloquent and instructive addresses were delivered by Rev. Dr. Smith, of Kingston, and also by the resident ministers. The Sabbath collections and proceeds of the source amounted to \$378. The church is a fine structure, both as to its exterior and interior, is an ornament to the place, and a credit to the congregation.

The Presbytery of Owen Sound met in the manse, Lion's Head, on Tuesday the 16th ult., the Rev. R. Rodgers acting as Moderator. The special business before the meeting was the license and ordination of John Maxwell, student. After due examination, Mr. Maxwell was licensed to preach the gospel, and after service in the church was duly ordained and set apart to the work of the holy ministry, by the laying on of the hands of Presbytery, Mr. Rodgers leading in prayer. At the close of the service Mr. Maxwell received a cordial personal welcome as they retired. A public reception was held in the evening. After tea Mr. Rodgers was asked to preside. The church was filled with an earnest and intelligent audience, and Mr. Maxwell, in a few well chosen words, responded to the cordial reception given him. The meeting was closed with the doxology and benediction, and the people seemed greatly pleased with the engagements of the day.

Knox Church, Cornwall, held its Sunday School anniversary on New Year. There was a very large attendance. The superintendent, Mr. J. P. Watson, presided. A short address was given by the pastor, Mr. Hastie, expressing gratification at the continued prosperity of the school. The secretary, Mr. Wm. Dingwall, read the annual report. The attendance for 1893 was larger than on any previous year. On the roll, 293 exclusive of those attending union schools outside the town. Teachers and officers, 24. Number of scholars attending church, 215. Number who are communicants, 40. Total income, \$538.98. Expenditure, \$358.98. Balance on hand, \$180.00. Books in library, 520 volumes. \$100.00 per annum were given to support two French pupils. A programme of recitations and singing was gone through, closing with refreshments. The Sunday previous Mr. Hastie preached a sermon in review of his ten years' pastorate, which ended with 1893. Among statistics given he said that during that decade over 1,000 sermons had been preached to the people, and 500 prayer meeting addresses given. There had been 215 baptisms, 331 received into full communion; 131 by certificate, 200 on profession of faith, or an average of 33 per year. The largest number received at one time was 45, of whom 42 were for the first time. Deaths averaged 12 per annum. Total contributions \$51,860.00, or an average of \$5,186.00 per year. He spoke of the large number who had left town during these ten years, still the congregation had gained more than it lost.

STUDENTS' MISSIONARY SOCIETY OF KNOX COLLEGE.

The society held its twentieth public meeting in Convocation Hall, on Friday evening, Jan. 26th, Rev. Prof. MacLaren, presiding. After devotional exercises the chairman gave a brief but comprehensive review of the work of the society, in which he traced its gradual growth, from a small beginning, many years ago, up to the present time when it has become quite an important factor in the Home Mission work of the church. During the winter work was being carried on in the gaol, Central Prison, hospitals, and other institutions in the city, and in the past summer twenty-nine students had been sent out to different fields supplying the gospel to ninety-nine stations.

After singing, the chairman called on R. G. Murison, B.A., for a paper on the "Early Scottish Church." He showed from its early history that the church was characterized by a missionary spirit and had sent the gospel to Ireland and different parts of England, long after all the rest of Christendom had come under the sway of Rome that the worship of God was maintained in comparative purity in the Scottish Church, and only for the last century before the Reformation did she submit to the papal power.

After an excellent rendering of "Though your sins be as scarlet," by Messrs. Grant, Stimson, Abbott and Martin, Rev. I. S. Henderson of Hensall, addressed the meeting, taking for his subject "The Home Mission Crisis." He spoke of the great need of the foreign field, but drew the attention of the audience particularly to the field before them, the one lying at their very door. In the North-west Territories and Manitoba, many districts are still without the gospel. Many foreigners are coming in and forming settlements; the church cannot, dare not, neglect them. He told of how the interest in Home Mission work had been greatly increased in his own congregation by the work of the Knox College Missionary Society and would advise other congregations to support a Home missionary of their own.

In the closing part of his excellent address, the speaker appealed most forcibly to all Christian people to do their utmost to meet this crisis, from love to church, love to country, and lastly and most of all from love to Christ and loyalty to their King. After the rendering of the quartette, "Now the day is over," and the singing of a hymn, the meeting was brought to a close.

PULPIT NOTICE.

The following pulpit notice which has been sent to the ministers of Toronto, speaks for itself: A Missionary Conference is to be held in Association Hall, corner Yonge and McGill Streets, during the four days, February 13th to 16th, inclusive, in which Dr. A. J. Gordon, of Boston; Dr. A. T. Pierson, of Philadelphia; Mr. W. E. Blackstone, of Chicago; Dr. G. L. MacKay, Formosa; Mr. Spencer Walton, of Africa; and Mr. Hermann Warszawiak, of the Jewish Missions in New York, are expected to take part. It is earnestly asked that this conference may find a place in the prayers of the Lord's people, in order that it may be a great blessing to this city and country, and contribute largely toward the evangelization of the world.—Please announce the above meeting, and urge your people to remember it in prayer.—R. P. Mackay, G. J. Bishop, Elmore Harris, T. C. Desbarres, H. W. Frost, J. McP. Scott.

PRESBYTERY MEETINGS.

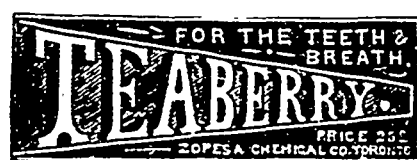
The Presbytery of Hamilton met on January 16th. The resignation of Mr. I. G. Murray, of Grimsby, was accepted, to take effect after March 31st. He will continue connected with the congregation as honorary pastor and Moderator of Session *ad interim*. The congregation promises a small retiring allowance as a slight recognition of their high esteem and affection. Mr. D. B. Marsh accepted the call from Blackheath, etc. The induction is fixed for the 30th inst. at E. Seneca. The clerk reported that the call to Mr. Courtenay, from International Bridge, had been declined. Reports concerning Ancaster, Barton and Locke Street, Hamilton, were given in, which were satisfactory and encouraging. A carefully prepared code of regulations for electing commissioners to the General Assembly was adopted. The committee on the application of Mr. R. McKnight, formerly minister at Danville, to be restored to the office of the ministry, reported, and the Presbytery unanimously resolved: That having regard to the peculiar difficulties that are connected with this application, and the differences of opinion found to exist among the members of Presbytery as to the proper mode of procedure, the whole case be referred *simpliciter* to the General Assembly. Mr. Johnston, of Cayuga, tendered his resignation and it was resolved to cite the congregation to appear for their interests at the March meeting. The remit on the hymnal was considered. It was resolved—That selections from the Psalms are preferable to the Psalter entire, with new versions that the incorporation of hymns for the young is not to do away with a separate hymnal for children.—John Laing, Clerk.

The Winnipeg Presbytery met on the 9th Jan. There were present the Rev. A. Matherson, of Springfield, Moderator, nine ministers and five elders. Dr. DuVal, on behalf of the committee appointed to examine students, reported and his report was adopted recommending the students examined for certification to the Senate of Manitoba College. Remits from the General Assembly were considered. In the remit of the relation of the colleges to the church, it was agreed, on motion of Rev. Dr. Bryce and Chief Justice Taylor, that in regard to the appointment of theological professors, the Presbytery expresses its preference for the plan recommended by the committee of the General Assembly, viz.: "The respective boards of management of the colleges shall nominate the professors



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

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and their appointment shall be made by the General Assembly, and would prefer uniformity in this respect by the colleges of the church, except in the cases of Queen's and Morin colleges, when this Presbytery would offer no serious objection to the method suggested in the Queen's college report, viz. "That such appointments be reported to next General Assembly after they are made by the trustees, and be subject to its rulings." A committee on hymnal, consisting of Prof. Baird, Jos. Hogg, Dr. Bryce, C. B. Pitbaldo and Chief Justice Taylor was appointed to consider the Assembly's remit on the draft book of praise and report at next meeting of Presbytery. In reference to the representation of the sessions of mission stations in the courts of the church, on motion of Rev. Dr. King and Jos. Hogg, it was agreed that the Presbytery approve of the law *ad interim*, sent down by the Assembly to the Presbytery.

The report, in another column, of the Trusts Corporation of Ontario, shows that the business of the concern is steadily increasing, not only in the administering of estates but also in acting as guardian, executor and trustee. By the unanimous approval of the shareholders—among whom are some of the best known men in financial and business circles—the recommendation of the directors to increase the capital stock to a million dollars was accomplished. The directors have been re-elected; Hon. J. C. Atkins is again President; Sir Richard Cartwright and Hon. S. C. Wood, Vice-Presidents.

Rev. Dr. Parker. Criticism never hears the Gospel. Mere genius never hears it. Broken-heartedness always hears it.

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are all intimately connected—practically inseparable. Though the fact is often ignored, it is nevertheless true, that a good complexion is an impossibility without good digestion, which in turn depends on good food.

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The New Vegetable Shortening and substitute for lard, and her cheeks, with those of her family, will be far more likely to be "Like a rose in the snow."

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

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

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It was the First and is the Only PAIN REMEDY

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

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

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

RADWAY'S PILLS Have long been acknowledged as the Best Cure for

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Minard's Liniment for Rheumatism.

British and Foreign.

During President Dwight's seven years of administration, Yale has received \$4,000,000 in gifts.

Evangelist E. P. Hammond has just commenced meetings in St. Louis. He went there on the earnest invitation of a large number of business men.

According to Canon Farrar, about 4,000 clergymen of the Church of England are out of employment. Another writer declares that about an equal number are miserably underpaid.

Lady Griselda Ogilvie, sister of the Earl of Airlie, is going through a course of training in Edinburgh to qualify for a nurse. She is at present a probationer in the Children's Hospital.

The handsome new home of the Women's Christian association of Philadelphia was formally opened Dec. 18, 1893. The structure was erected at a cost of \$250,000, and is nine stories high.

W. Nesbitt, of Edinburgh, Scotland, has gone to Edmonton, where he will select a tract of land for some twenty families of his countrymen who intend emigrating to this country in the spring.

There have been over 2,000 inquirers during the first year of the Methodist "Forward Movement" meetings in New York city, under charge of C. H. Yatman, and a membership of 346 has been gathered.

One view of the magnitude of London appears in the fact that during the school year ending in May the number of children between the ages of three and thirteen, attending its elementary schools, reached the figure of 813,651.

Trinity church, Boston, has taken a new departure, says the Woman's Journal. It has established a "Christian pawn-shop," where the rate will not exceed four per cent., and where the business will be conducted on humane principles.

Over sixty ladies have already been accepted as students in the Chicago training school for the city, home and foreign missions, for next year. This school has sent 230 women into the home and foreign mission field, and the deaconess work.

The following is a list of the dates of founding of the oldest colleges in the United States: Harvard, 1636; William and Mary's, 1692; Yale, 1700; Princeton, 1746; University of Pennsylvania, 1749; Columbia, 1754; Brown University, 1764; Dartmouth, 1769; Rutgers, 1770.

There is a church seating capacity in the United States for 43,000,000 people. There are 111,036 ministers: this would give to each minister a congregation of 387. If it were not for the unequal distribution of the church facilities it might appear that the purely evangelistic work of home missions are more urgent than the work of church erection.

The brewers in England are evidently becoming alarmed at the rising tide of public opinion in favor of prohibition legislation even in that country, where brewers' interests are much stronger than in Canada. They have recently raised a "national defence fund" of \$500,000. No doubt the influence of that fund will be felt in future parliamentary elections.

Total abstinence among ministers has not been nearly as general in Great Britain as in Canada, but the number of such abstainers is every year increasing. Of 1,758 Baptist ministers it is said that 1,424 are total abstainers; of 2,725 Congregational ministers, 2,100 are abstainers. The Methodists are nearly all abstainers now, and in the Church of England the number is becoming large and respectable.

Vol. 59 of Spurgeon's sermons is just issued and there are to be thirteen more. The demand for them has had a remarkable increase since Spurgeon's death and the total sale has already reached the incredible aggregate of 70,000,000. The single sermon on "Baptismal Regeneration," sold 224,000; the audience he is still addressing from the grave is vastly larger than that of any other preacher ever reached.

Dr. McCosh, the ex-president of Princeton, has reached the good old age of eighty-two. It cannot be said that his natural force is not abated. He has no longer the strength which enabled him, when a young man in Scotland, "to walk 60 miles a day and think nothing of it." He still walks every day, summer and winter, but his walks are only short and leisurely strolls now. He writes too, but only a little, and the book now passing through the press will be, he says, his last word to the public, to which he has been speaking more or less regularly for forty years. His wife, who is seven years his junior, is his constant attendant, and carefully guards him against all chances of harm and annoyance.

Rev. Wilbur F. Crafts has resigned his editorship of the Christian Statesman published at Pittsburg. He will return to the ministry or supervise a national bureau of reforms at Washington.

Major Elijah W. Halford, late private secretary to President Harrison, now army paymaster at Omaha, has a Sunday-school class of 150 members in the First Methodist Church. All of them have been brought in under his administration.

Grace H. Dodge, member of a distinguished New York family, prominent for many years in religious and philanthropic work, has taken a special interest in the welfare of working girls, and is President of a national organization designed to brighten and broaden the lives of this class.

The sum of money presented to the Princess May on her marriage, by officers of all branches of the army, amounting to nearly £1,600, is now being given by her Royal Highness to the Cambridge Asylum as separate fund, to be known as "The Presentation from her Royal Highness the Duchess of York of her Wedding Gift from Officers of the Army."

The death is announced at Tacoma, Washington, of Rev. John Tait, for many years a prominent educationalist in Elora. He obtained his earlier education in Galt, under Dr. Tassie. In 1885 he went to Tacoma, and the same year took the principalship of the college there. When in Elora he had not the title of reverend, but evidently must have been ordained during his residence in Tacoma.

Hon. James Black, of Lancaster, Penn., for many years one of the most prominent and honored temperance workers in the United States, died last month, aged 72 years. He bequeathed \$1,000 to the National Temperance Publication Society, as well as his large temperance library of over 2,000 volumes, which was the finest of the kind in the country. He was the first Presidential candidate of the National Prohibition Party, in 1872.

Bishop Potter, Rev. Drs. Huntington, Storrs, Brooks and Mackay Smith, J. Pierpont Morgan, Carl Schurz, Joseph H. Choate, ex-Secretary Fairchild and many others have petitioned the Board of Overseers of Harvard University to authorize the President to confer upon such women students as are duly qualified the ordinary degrees of the University. They call the attention of the Overseers to the example of Columbian College and the action of Cambridge and Oxford Universities in England.

The eminent physician, Sir Andrew Clark, was worth a million dollars at his death. He started life without a penny. But this fact is of less value than the knowledge that he won so high a fame in relieving the ills to which men are heirs. The works of eminent physicians who are raised up from time to time, suggests that Christ's healing hands are still laid upon multitudes of the sick through the skill He imparts to the faithful students of the remedial art. Every good gift is from God, and the able physician is not the least of these gifts.

The Louisiana Lottery, which ceased on January first to have any legal standing in that state, is supposed to be transferred to Honduras. The use of the mails in the United States has been prohibited to the lottery, but so long as it can work through express companies no one need suppose that, whether its seat is in Louisiana or Honduras, the lottery will cease to ply its nefarious and demoralizing business all over the continent. It appears, too, that the removal of the lottery's headquarters from United States territory is more apparent than real.

The pressure of hard times in the United States is being severely felt, it would appear, by the missionary societies in greatly diminished incomes. The American Baptist Missionary Union for the eight months ending with December, had received less than \$63,000, or less than half the amount received for the corresponding period in 1892 or 1891. For this year's operations the union needs over \$550,000. It is no wonder under the circumstances that the Board of Management is feeling some alarm and is issuing an appeal to the friends and supporters of the cause to come as promptly as possible to its aid. The American Home Mission Board finds itself in a similar position and has likewise issued a special appeal.

LIFE IS MISERY To many people who have the taint of scrofula in their blood. The agonies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who give it a fair trial. Hood's Pills cure all liver ills.

The Chicago Tribune states that there were six thousand six hundred and fifteen murders in the United States last year. This was a decrease of 77 below 1892, but an in-



M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

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crease of 700 over 1891, and of the alarming number of 2,325 over 1890. As the result of all these there were only one hundred, and twenty six murderers legally executed in the United States in the year 1893. What wonder there were many lynchings? What wonder there was lawlessness in parts of the United States such as never prevailed on the face of the earth before in such large proportion to the education and civilization of the people.

A SKELETON IN THE CLOSET.

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

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

Yours respectfully, HARVEY M. HOLLEMAN, Agt. for Seaboard Air Line.

The electric launches in World's Fair waters are likely to be introduced to the canals of Venice ere long. Steam craft have now been in use in the latter city for a year or two; but the smoke which they throw off is one objection to them, and they are so large that they cannot easily thread the smaller canals.

For Clearing the Voice BROWN'S BRONCHIAL TROCHES are highly esteemed by clergymen. "Pre-eminently the best"—Rev. Henry Ward Beecher. "I recommend their use to public speakers."—Rev. E. H. Chapin. "Of great service in subduing hoarseness."—Rev. Daniel Wise, New York. "An invaluable medicine."—Rev. C. S. Vedder, Charleston, S.C.

They surpass all other preparations in removing hoarseness and allaying irritation of the throat. Sold only in boxes. Price, 25cts.

Zion's Herald says there are signs of a general and powerful revival in Boston.

Messrs. Lawson & Wilson, the well-known manufacturing stationers, Toronto, Ont., write, under date of Sept. 25th, 1893: "We highly recommend St. Jacobs Oil, having used it in our factory, and personally, with highly gratifying success in every case. We always take pleasure in recommending it to anybody requiring a first-class article."

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REV. ALEX. GILRAY, Collego Street Presbyterian Church, writes: Dear Sirs,— It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto...

ALEX. GILRAY, 91 Bellevue Avenue. Toronto, 28th Nov., 1893. For pamphlet and all information apply to COUTTS & SONS, 72 Victoria St., TORONTO.

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REFUSE ALL SUBSTITUTES.

MISCELLANEOUS.

Magnesium is a metal one-third lighter and yet much denser and stronger than aluminium.

In South America they boast of a beetle that averages a foot in length and butterflies 14 inches from "tip to tip."

The earth is now nearer the sun than at any other time of the year, the cold being the result of the oblique inclination of the sun's rays.

A cubic foot of new-fallen snow is said to weigh five and one-half pounds on the average, and have 12 times the bulk of an equal weight of water

It is estimated that on our globe, which is inhabited by 1,500,000,000 human beings, there are 33,033,000 deaths every year.—St. Louis Republic.

A postal system is about to be established in the Chinese Empire, beginning with the seaports. Within 10 years it may be extended throughout the empire.

In some of the ancient temples of Egypt perfectly sound timber of tamarisk wood has, it is said, been found connected with the stone work, which is known to be at least 4,000 years old.

Japanese coal has found its way to Bombay. A quantity of it was lately delivered alongside in Bombay harbor, at prices ranging from 11 to 12 rupees per ton.

The aluminium yacht lately landed at St. Denis, built for the Comte Chabonne de la Palice, has a displacement of 10 tons. She is 40 feet long, and weighs only about 1,600 pounds...

The joints and muscles are so lubricated by Hood's Sarsaparilla that all rheumatism and stiffness soon disappears. Get only Hood's.

Life is like a game of whist. I don't enjoy the game much; but I like to play my cards well, and see what will be the end of it.—George Eliot.

FOR CHILDREN AND ADULTS.

DR. LOW'S WORM SYRUP cures worms of all kinds in children or adults. It contains no injurious ingredients. Price 25c.

Men of strong affections are jealous of their own genius. They fear lest they should be loved for its quality, and not for themselves.—Baltzer Lytton.

Open as Day.

It is given to every physician, the formula of Scott's Emulsion being no secret; but no successful imitation has ever been offered to the public.

Man passes away; his name perishes from record and recollections; his history is as a tale that is told, and his very monument becomes a ruin.—Washington Irving.

Rheumatism Cured in a Day.—South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious.

If the poor and humble toil that we may have food, must not the high and glorious toil for him in return that he may have light, have guidance, immortality?—Carlyle.

SPRING TIME COMING.

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

Oswaldus Norhigens, the artist, is said to have made 1,400 dishes that could all be stowed away in a common thimble. This must be true, for we are told that Pope Paul V. counted them with the aid of a pair of spectacles made by the dish artist.—St. Louis Republic.

HIGHLY PRAISED.

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

MRS. HIGHT, Montreal, Que.

It is noted as a curious fact by Sir Samuel Baker that a negro has never been known to tame an elephant or any wild animal. A person might travel all over Africa and never see a wild animal tamed and petted.

CURED HIS BOILS IN A WEEK.

DEAR SIR,—I was covered with pimples and small boils, until one Sunday I was given 1/2 of a bottle of Burdock Blood Bitters by the use of which the sores were sent flying in about one week's time.

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



Saved Her Life.

Mrs. C. J. WOOLDRIDGE, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."

AYER'S Cherry Pectoral

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A Liverpool jeweler has discovered a missing diamond brooch under very extraordinary circumstances. It had been deposited with him for repairs, but disappeared. One day a joiner came to do some work, and he discovered a rat's nest, wherein was found the brooch and several other articles of less value.

BRONCHITIS CURED.

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

C. C. WRIGHT, Toronto Junction, Ont.

Celluloid may be made transparent, and a sheet of it coated with silver constitutes an admirable mirror. This substitute for a looking-glass cannot be easily broken, but it is very inflammable, and needs to be kept away from fire.

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

JOHN BRODIE, Columbus, Ont.

Ravens when on the wing spend much time striking each other, and often turn on their backs with a loud croak and seem to be falling to the ground. In fact, they are scratching themselves with one foot and have lost their centre of gravity.

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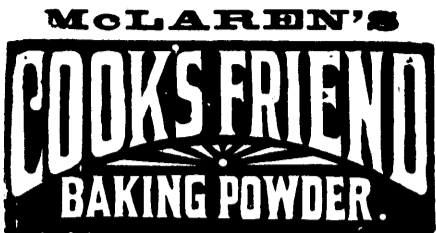
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BBB CURES DYSPEPSIA. Dyspepsia arises from wrong action of the stomach and is the cause of much misery and many diseases such as Constipation, Biliousness, Bad Blood, Headache, Burdock Blood Bitters is a prompt and effectual cure because it tones the stomach, aids digestion and renovates the entire system. Cases which seemed past hope have been completely cured by B.B.B. LIFE WAS A BURDEN. "Life seemed a burden, the simplest food disagreed with me, and I was in misery from Dyspepsia, but two bottles of B.B.B. entirely freed me from it," says Miss L. A. Kuhn, Hamilton, Ont.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk. BRUCE.—At Walkerton, on March 13th, at 1 p.m. BROCKVILLE.—At Prescott, on Feb. 27th, at 2.30 p.m. CALGARY.—At Calgary, first Tuesday of March, 1894. CHATHAM.—In First Church, Chatham, on March 12th, at 10 a.m. GUELPH.—At Hespeler, on March 19th, at 7.30 for conference; and 20th, at 10.30 a.m. HAMILTON.—At Hamilton, on March 19th, at 2.30 p.m. LINDSAY.—At Cannington, on Feb. 20th. LANARK AND RENFREW.—In Zion Church, Carleton Place, on Feb. 26th, at 8 p.m. MINNEDOSA.—At Gladstone, on March 12th, 1894. MONTREAL.—In Presbyterian College, March 17th, at 10 a.m. MAITLAND.—At Wingham, on March 20th, at 11.30 a.m. ORANGEVILLE.—At Shelburne, on March 12th at 10.30 a.m. OWEN SOUND.—In Knox Church, Owen Sound, on Feb. 13th, at 10 a.m. OTTAWA.—At Ottawa, in St. Andrew's Church, on February 6th, 1894, at 10 a.m. PARIS.—In Dumfries St. Church, Paris, on Feb. 8th, at 10 a.m. PETERBOROUGH.—In Mill St. Church, Port Hope, on March 20th 1894. QUEBEC.—At Quebec, in Morin College, on February 27th. REGINA.—At Indian Head, on second Wednesday of March, 1894. ROCK LAKE.—At Manitou, in St. Andrews Church. SARNIA.—At Sarnia, in St. Andrew's Church, on March 13th. STRATFORD.—At Stratford, in Knox Church, on March 13th, at 10.30 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—In St. Andrew's Church, Victoria, on March 6th, at 2 p.m. WESTMINSTER.—At New Westminster, on March 20th, at 2.30 p.m. WHITBY.—In St. Andrew's Church, Whitby, on April 17th. WINNIPEG.—At Winnipeg, in Manitoba College, on March 13th, at 3 p.m.

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