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THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, DECEMBER 28th, 1892.

No. 52.

INTERNATIONAL LESSON SCHEMES

Specially prepared for Presbyterian Sabbath Schools for 1893. Mailed, prepaid, at 50 cents per 100 copies. Address—
PRESBYTERIAN PRINTING & PUBLISHING Co.,
5 Jordan Street, Toronto.

Notes of the Week.

It is provided in Mr. Thomas Nelson's will that should it at any time appear that the shelter-halls for working-men for the erection and endowment of which he has left \$250,000 are not serving a beneficial purpose his trustees may, after consulting with Dr. A. H. F. Barbour, dispose of them and apply the money to such other benevolent purposes as they and Dr. Barbour may think proper. The trustees are empowered to turn the great publishing firm into a limited company.

EDINBURGH Free Church Presbytery by twenty-nine votes to ten have rejected Rev. John M'Ewan's overture to have a variety of amendments made on the Declaratory Act. Rev. Dr. Balfour said the Act even if so amended would not be acceptable to him. Principal Rainy, who complimented the mover on his conciliatory spirit, acknowledged that the Act has caused apprehension to some, but maintained that its moderation had displeased others, so that it might well be left alone to serve its purpose in the meantime.

THE appointment of Sir Gerald Portal to enquire into the value of Uganda is, says a contemporary, a fine compliment to his integrity if the Government are not inclined to take the place of the Company, for he has already given his private opinion in favour of its retention. He is an expert African traveller and, being at Zanzibar, can go at once. Most persons will argue, however, from his appointment, that Uganda will be placed under British protection. It is not the first time that the failure of a commercial enterprise has dragged the nation into the policy of ousting native chiefs.

It is probable that at the close of his Edinburgh mission Mr. McNeill will return to Ireland to make an evangelistic tour through the south and west. The attitude towards him in Dublin of the Protestant Episcopalians and of a large section of the Roman Catholic laity has been so sympathetic that he is expected to exercise great influence for good throughout the whole country. At one of his meetings in the capital the chair was taken by Lord Plunket, the Protestant Episcopal archbishop, and Mr. McNeill said he saw no reason why Archbishop Walsh should not also have been present.

A CORRESPONDENT of the *British Weekly* writes the acceptance of the pastorate of Park Street Congregational Church, Boston, U.S.A., by the Rev. Dr. Pentecost, is not only a great disappointment to the friends at Marylebone, but a surprise to those who have been best acquainted with Dr. Pentecost's relation to the church in London. Very considerable expense has been incurred in repairing the Marylebone manse, and in fitting it up according to American ideas. Those who noticed this going on naturally imagined that Dr. Pentecost had "come to stay." It seems, however, that in this they were mistaken.

MR. WILLIAM MACLEAN, of Plantation, a well-known citizen of Glasgow, died recently in his eighty-eighth year. He was a member of Plantation Presbyterian Church, his wife who predeceased him being a daughter of Rev. Dr. Muter, of Duke Street Secession Church. In early life he published a volume of "Christian Poems," which was followed some time afterwards by "Brennus" and "Alcander," two dramatic pieces. He had also fine musical taste, a large number of sacred tunes having been composed by him. When the Queen visited the Glasgow exhibition of 1888 she accepted an ode, both the words and music of which were his. He was a frequent occupant of the Justice of the Peace bench,

and he took much interest in the Royal infirmary and several other benevolent institutions.

EDINBURGH presbytery has been divided into seven districts for the purpose of the enquiries to be made by the Assembly's commission. The returns state religious indifference to prevail from three to thirty-three per cent. of the Protestant population. A feature is the practical sub-division of two-roomed houses into one-roomed houses by the taking in of a lodger. The almost entire absence of temperance societies in connection with the churches was noted by Dr. Lang. He emphasized the fact that the presbytery and not the parish is the unit in the organization of the church, and stated that the Assembly had appointed the commission as a protest against the growing evil of Congregationalism. The latter remark was greeted with loud applause.

It is still a matter of remark, says the *Ottawa Free Press*, that there is not a Presbyterian in the Dominion cabinet. So far as the members of that denomination are concerned the principle of class representation seems to have been ignored. But perhaps Sir John Thompson could not find a Presbyterian willing to enter a cabinet along with Messrs. Haggart, Carling, Foster and Sir Adolphe Caron. It would be difficult to find a Presbyterian who believes that class representation is a principle at all. Many of them do believe rather that it is an indication of the lack of principle. That no Presbyterian is in the Dominion cabinet, is the Government and the country's misfortune, but not a matter of deep regret to Presbyterians. As it is they make their influence felt in the House of Commons, and in most of the Provincial Legislatures. They are to be found on both sides of politics, though most of them are on the right side. The ambition of the average Presbyterian is to be a good citizen, and he usually leaves the hunt for office to the churches that by long experience have become adepts in the use of corporate influence.

THE Presbyterian churches ordain foreign missionaries to their work: Why, asks a Scotch contemporary, do they not ordain home missionaries? Be the causes what they may, the fact stands that until the ordination of Mr. Campbell N. Moody, M.A., the other Sabbath evening, there was not an ordained home missionary as such in Scotland. So unprecedented was Mr. Moody's request to Glasgow Free presbytery for ordination, that the responsibility of the step was laid upon last Assembly, who gave the necessary sanction. Mr. Moody has been labouring for two years in the mission district of Free St. John's, Glasgow, situated in the region of the cattle market, and, as his view of the importance of the work is such that he desires to devote his years to it and not to seek a charge, he naturally wished to obtain the full status of a Christian minister, as due alike to the work, to the Church, and to himself. The ordination sermon was preached by the Rev. J. S. Carrol, M.A., Free St. John's, before an overflowing congregation, in the Mission premises in East Hill Street, and the Rev. John Urquhart delivered the ordination charge. The induction soiree was held on the following Tuesday, in a crowded hall, and Mr. Moody was then presented with gown, bands, and Bible (Revised Version.) We wish the Church well in this important step which it has taken.

THE *Christian Leader* says: One more link with Disruption times is broken. There was no better-known man in the Free Church among the past moderators than the Rev. Dr. James Chalmers Burns of Kirkliston. He had passed the moderator's chair so long ago as 1879, and since that time he had seemed to his friends as if rejuvenated by the experience. Of a clerical family on both sides, he was early designated for the ministry. To the university of Glasgow he went as a mere boy to attend the classes in Arts, and at the close of his career there he migrated to Edinburgh, in order to have the benefit of the teaching of Chalmers, at that time

dominating the theological atmosphere of Scotland. As early as 1837 he was called to the pastoral charge of the Scots' church, London Wall, the pulpit of which he occupied for some years. At the Disruption time his heart went out so much to the 400 ministers who left their manses and churches that he was not content till he settled in the Church which had risen out of the earth—like Aladdin's fairy palace, built in a single night. Young Burns settled in 1843 at Kirkliston, where he was not long in gathering a congregation around him. Here he became for nearly half a century one of the best-known men in the East of Scotland, and his interest in every good cause was assured. He was always much interested in the affairs of the Presbyterian church in Canada, in whose college one of his uncles was a professor. He was long the convener of the Colonial committee of the Free Church. Thirty-two years ago he spent a winter in the Dominion, and, having preached in two churches for a space of time—one in Montreal and the other in Quebec—he received cordial invitations to continue in the pastorate there, but he elected to return to his work at Kirkliston. He went, however, once again to Canada as a delegate to the Presbyterian assembly, along with Dr. Wilson of the Farclay. Dr. Burns was a fine representative of the old style—the grand style of Scottish minister. His dignified presence, his suave and natural courtesy, his genial kindness of disposition, won him attention, liking and respect wherever he went. He continued full of active work and interest in all his old schemes and friendships almost up to the last. May there be men as wise, as able, and as steadfast among the youthful heads, for the old shocks of corn are quickly being gathered home, fully ripe.

THE *Dublin Figaro* says: A real phenomenal orator has lately been amongst us in the Rev. John McNeill. He came, barely announced, to take up the Moody mission from the hands of the world-famous evangelist. We knew nothing about McNeill in Dublin, and those who were interested in these revivals heard, with a stare of astonishment that Mr. Moody had transferred his charge to a young Presbyterian from Scotland. People heard the statement, and ominously shook their heads. The committee arrangements were so defective that no one met the unknown young orator on his arrival. He appeared on the platform, weak with sea-sickness, and faced eight thousand strange faces. He spoke, not as he speaks when in health and spirits, but still in a manner which made the immense audience feel that a master mind had arrived. Then followed the afternoon meetings to business men in the Leinster Hall, with successive evenings in the Rotunda Gardens. At first the business men came in fifties, next day in hundreds, then and thereafter in thousands. Moody is a splendid type in his way—a simple, sympathetic man, very much in earnest. McNeill is all this and more besides. He is, in fact, one of the greatest speakers of the present day. There was nothing in his teaching to shock the conventional Protestant or the most devoted Catholic. He had no ritual; he never ventured within a hundred miles of controversy. He usually took some simple incident from the New Testament, developed it with a wealth of descriptive and emotional power which frequently touched the heights of epic poetry, then, dropping from the clouds, applied the story to some simple, human moral of everyday life. There was no straining after effect, no words of four syllables; everything was done in plain English, and yet thousands and thousands were held spellbound by the magic of his oratorical power. A fortnight ago John McNeill entered Dublin a stranger; his name is now a power in the city. At one of Mr. McNeill's afternoon meetings, Rev. Canon Marrable in the chair, it was proposed by Rev. Henry Montgomery, and seconded by Colonel MacGregor, that inasmuch as an earnest and widespread desire exists all over the land for Mr. McNeill to undertake a mission in Ireland extending over a lengthened period, the meeting heartily endorse such desire, and cordially invite him to consider the proposal of many Christians from all parts of the country.

Our Contributors.

THERE IS PLENTY OF TIME.

BY KNONONIAN.

The season for homilies on the brevity of life and the flight of time has once more come.

Homilies on these topics are often trite and nearly always misleading.

Time does not fly any faster than it ever did. Time has travelled at exactly the same rate since the days of Adam.

It is quite true that human life has been considerably shortened since Methuselah's time, but an average life even now brings great opportunities. A vast amount of good or evil may be done in a single day. Some men can do a good deal of mischief even after tea.

Homilies on the brevity of human life sometimes leave the impression that life is so short no one need try to accomplish anything. Most of us are idle enough and lazy enough without hearing homilies of that kind. The fact is, we have abundance of time to be good and to do good.

• WE HAVE ALL THE TIME THERE IS.

It does not take any longer to be in good humour than to be surly. A civil answer can be given in just as short a time as a rude one. A polite man consumes no more time in being polite than a boor does in being boorish. The truth can generally be told in much less time than a lie. No more time is needed for an honest business transaction than for a fraud—usually not half as much. We have plenty of time to be good, if we are inclined that way.

In the matter of doing good lack of time is perhaps the least of our lacks. It is not because we have no time that we do not pray like Abraham, or lead like Moses, or sing like David, or soar like Isaiah, or preach like Paul.

Abraham's prayer for Sodom can be read slowly in two minutes. It is a much better prayer than those long ones that begin before creation and come down through the ages for half an hour.

Perhaps David wrote the twenty-third Psalm in ten minutes. He certainly did not take a month at it. The internal evidence makes it fairly clear that it was "struck off at a sitting," if we may use a modern expression. But there it is—six verses that have cheered the hearts of millions of God's saints, living and dying. It is not lack of time alone that prevents all modern poets from writing Psalms like David's twenty-third.

Paul didn't need a twelvemonth to wake up the Athenians. He did it in one short speech. They wanted something new, and he gave it to them.

It didn't take him a week to make Felix tremble. He shook up the governor in one address with three points—but they were points. One magnificent oration almost persuaded Agrippa. It is not very long, but it is one of the best examples of high class oratory in the world. Paul could make an impression on a heathen Roman Governor in much less time than it takes some modern ministers to wind up a sermon or begin a tea-meeting speech.

The plain truth of the matter is, lack of time is the least serious of our troubles. Lack of inclination, lack of heart, lack of ability, lack of purpose, lack of perpetual motive power hinders most of us much more than lack of time. Life may be short, but it is quite long enough to do a large amount of good, if we have the inclination and ability to do good.

Who has not noticed the vast amount of mischief some men can do in a day? You never hear a very bad man complain about the brevity of life. He utilizes his time and gets his work put in, and therefore he has nothing to complain about.

You might endow a chair in one of the colleges in less than four days if you have the money and the inclination to give it. All you need do is go to the telephone, ring up one of the Principals, tell him your intentions and send along the cheque next mail. It doesn't take long to endow a chair if a man has the money and a heart to give it.

A few minutes are quite long enough to arrange for the support of a missionary in India or China. All you need do is communicate with the Foreign Mission Committee and send the money to Dr. Reid. It is the simplest thing in the world to endow a chair or sustain a foreign missionary if you have the money and are anxious to invest it in that way. There are no long, tedious steps such as have to be taken in matters of diplomacy. You can endow half a dozen chairs and send out a dozen missionaries long before Great Britain and the United States settle that old quarrel about seal. You may do any amount of good work in the Church before the Government get reciprocity with the United States or Sir John Thompson winds up the school business with Manitoba. Yes, "dear friends," as the preachers say, there is any amount of time to do good.

Four more days this year! How many poor people could you help in less than half of that time? It does not take many minutes to call on your grocer or meat man and order some good things for a number of poor families. You can do it in ten minutes. It would not take you long to slip out quietly after dark with a bundle of clothes for some poor man. The walk will do you good and the work will bring you more blessings than a month's small talk about churches and ministers and meetings, and societies and associations, and con-

ferences and conventions, and committees and church courts, and calls, and all the other ecclesiastical gossip with which the church is deluged.

Any man who wants to help his neighbours can easily find time.

A man needs no more time to be good and useful than he needs to be a nuisance. A woman needs no more time to be God's noblest work—a true woman—than she needs to be a Tartar or a fool.

We all have more time than we make a good use of. Let us stop whining about the brevity of time and use what we have. So far as human eye can see some people have too much time rather than too little.

SKETCHES OF TRAVEL IN EUROPE.

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

(Concluded.)

HERE AND THERE IN HOLLAND.

Holland, Hollowland, the Netherlands, Pays Bas—and by whatever name known—is, perhaps, the most remarkable region on earth. Everything is fresher and stranger than elsewhere. Napoleon pretended he annexed the country because it was the debris of French rivers. No doubt the soil is formed of alluvial deposits, but the delta so created is the most wonderful under the sun. Man is here indebted to nature for nothing. The great plains, intersected with silent water-courses, are his work. Towns and rivers and vast seas are under his control, and the wind itself does his bidding. Foreign writers have thrown ridicule on Holland, partly because of its small size, and partly because of its characteristics. Butler, the Author of "Hudibras," describes it as:—

A land that rides at anchor, and is moor'd,
In which they do not live, but go aboard.

The laws of nature are reversed. There is an injunction against building on the sand; but in Holland every house has to be built on the sand, and a whole coast-line is held together by straws. The sea is everywhere higher than the land, and the keels of the passing ships are higher than the chimneys of the houses. There is little or no wood in the country, but whole forests have been buried in the shape of pilos. Except, perhaps, in the island of Urk, there is not a stone to be found; but artificial mountains of granite, brought from Norway and Sweden, have been erected to serve as barriers against the sea. By means of windmills, always present in a Dutch landscape, the air is made to pay toll. The trees grow and the rivers run just as they are wanted to grow or run. Air, earth, and water are under control, and the result is—Holland.

When M. de Arouet, known as Voltaire, exercised his wit, on taking leave of the country, with the words, "Adieu! canaux, canards, canaille," he doubtless thought he had said something offensive. Those, however, who gave themselves the name of "Gueux" would not be much offended with the sarcasm of the Frenchman who thought Shakespeare half a fool. It may be safely said that nowhere on the continent of Europe will the American traveller be better received than in the land of the legendary Mynheer Van Dunck. The men are not demonstrative, and the women are not forward, but men and women and children pay every attention to a stranger that can be expected. Holland, though of insignificant area—being scarcely larger than the county of Yorkshire—has a history of greater interest than States of more imposing dimensions. She has had to keep perpetual watch and ward against the forces of nature itself; and any lack of care may entail disastrous consequences, such as when, in 1421, a tract of land near Dort was submerged, with seventy small towns and villages, and nearly 100,000 persons perished in the flood. At home she has had to make heroic resistance and heroic sacrifices against foreign tyrants, and abroad to meet enemies aiming at her existence. And in all cases she has shown herself equal to the task imposed upon her. To all British people the little kingdom of the Netherlands has special attractions. The Dutch have stood side by side with us fighting for the liberties of Europe, and when opposed to us they have proved themselves a worthy foe.

THE DYKES OF HOLLAND.

Here, if human care were withdrawn for six months, the whole of the low lands would be under the sea again. A corps of engineers called "waterstaat" continually employed to watch the waters and to keep in constant repair the dykes, which are formed of clay at the bottom, as that is more water-proof than anything else and thatched with willows, which are here grown extensively for the purpose. If the sea passes a dyke, ruin is imminent; an alarm bell rings, and the whole population run to the rescue. The moment one dyke is even menaced, the people begin to build another inside it, and then rely upon the double defence, whilst they fortify the old one. But all their care has not preserved the islands of Zealand. Three centuries ago, Schouwen was entirely submerged, and every living creature was drowned. Soon after, Noordt Beveland was submerged, and remained for several years entirely under water, only the points of the church spires being visible. Walcheren was submerged as late as 1808, and Tholen even in 1825. It has been aptly

asserted, that the sea to the inhabitants of Holland is what Vesuvius is to *Torre del Greco*. De Amicis says that the Dutch have three enemies—the sea, the lakes, and the rivers; they repel the sea, they dry the lakes, and they imprison the rivers; but with the sea it is a combat which never ceases. The enormous expense incurred in the construction and maintenance of the 1,550 miles of sea-dykes now existing may be imagined. The cost of construction is not over estimated at 150,000,000 guilders or £12,500,000. As in the case of Scotland, the character of the territory has exercised a marvellous influence on the inhabitants themselves; and, on the other hand, perhaps, no people has so extensively modified the condition of its territory as the Dutch.

The inhabitants of Holland enjoy religious as well as political liberty. The total number of Protestants is about two million and a half; with about half that number of Roman Catholics. The Dutch Reformed Church is by far the largest Protestant body. The various denominations are all subsidized by the State. The total amount thus expended annually is seventy thousand pounds, sterling.

AT DORTRECHT.

Our morning at Dortrecht was very delightful, and it is a thoroughly charming place. Passing under a dark archway in a picturesque building of Charles V., opposite the hotel, we found ourselves at once on the edge of an immense expanse of shimmering river, with long, rich polders beyond, between which the wide flood breaks into three different branches. Red and white sails flit down them. Here and there rise a line of pollard willows or clipped elms, and now and then a church spire. On the nearest shore an ancient windmill, coloured in delicate tints of gray and yellow, surmounts a group of white buildings. On the left is a broad esplanade of brick, lined with ancient houses, and a canal with a bridge, the long arms of which are ready to open at a touch and give a passage to the great, yellow-masted barges, which are already half intercepting the bright, red house-fronts, ornamented with stone, which belong to some public buildings facing the end of the canal. With what a confusion of merchandize are the boats laden, and how gay is the colouring, between the old weedy posts to which they are moored! Dortrecht is about ten miles from Rotterdam on the railway between that city and Breda, and is quite an important commercial city, having a population of about 30,000. We visited the church in which the Synod of Dort was held.

An Assembly of the Reformed Dutch Church, with deputies from France, Switzerland, Scotland, and England, called to decide the theological differences existing between the Armenians (or Remonstrants) and the Calvinists, was held here during 1618 and 1619. More than those in any of the other towns of Holland, do the little water streets of Dortrecht recall Venice, the houses rising abruptly from the canals, only the luminous atmosphere and the shimmering water, changing colour like a chameleon, are wanting.

An excursion should be made from Dortrecht to the castle of Loevestine on the Rhine, where Grotius, imprisoned in 1619, was concealed by his wife in the chest which brought in his books and linen. It was conveyed safely out of the castle by her courageous maid Elsje van Honwening, and was taken at first to the house of Jacob Daetselaer, a supposed friend of Grotius, who refused to render any assistance. But his wife consented to open the chest, and the philosopher, disguised as a mason, escaped to Brabant.

Our next point was Rotterdam. It is only two hours distant from the sea, and the channel is deep enough for vessels drawing twenty-two feet of water. Rotterdam owes its prosperity to its admirable system of harbours. The central part of the river frontage is lined by a broad quay called the Boompjes, from the trees with which it is planted. Here and there a great windmill reminds you unmistakably of where you are, and the land streets are intersected everywhere by water streets, the carriages being constantly stopped to let ships pass through the bridges. Tramways, introduced in 1880, are gradually extended to various suburbs. While some nine or ten Protestant denominations, the Roman Catholics, the old Roman Catholics, and the Jews are all represented in Rotterdam, none of the ecclesiastical buildings are of primary architectural interest. We went to see the pictures in the museum, bequeathed to the town by Jacob Otto Boyman, but did not admire them much. It takes time to accustom one's mind to Dutch art. Well, we left Rotterdam and thankfully felt ourselves speeding over the flat, rich lands to Gouda; here we saw a great cheese market, for the Gouda cheese is esteemed the best in Holland. From here it is only a brief journey to the Hague, two miles inland from the German Ocean. It is the most handsome, fashionable, and the most modern-looking town in the Netherlands. Broad and regular streets, extensive avenues and drives, and spacious squares well-planted with trees, are the main features of its general plan; large and beautiful buildings are numerous; and the population consists for the most part of Government officials and members of the nobility, the army, and the navy. The town is still so small that it seems to merit the name of "the largest village in Europe," which was given to it because the jealousy of other towns prevented its having any vote in the States General till the time of Louis Bonaparte, who gave it the privileges of a city. The centre of the Hague, both historically and topographically, is the buildings of the court. A handsome Gothic building, with towers at each corner of the facade, contains the great hall

of the knights, in which the States of the Netherlands abjured their allegiance to Philip II. of Spain, and in front of which the gray-headed Olden Barnevelde, Grand Pensioner, or Prime Minister, was condemned to death "for having conspired to dismember the States of the Netherlands, and greatly troubled God's Church," and in front of which (May 24, 1619) he was beheaded. Close to the north-east gate of the Binnenhof is the handsome house called Mauritshuis, containing the inestimable picture gallery of the Hague, which will bear many visits.

Now we entered Amsterdam, to which we had looked forward as the climax of our tour. It has been said that Amsterdam is more picturesque than Venice. The site of Amsterdam was originally a peat bog, and all its buildings rest upon piles that are driven some forty or fifty feet through a mass of loose sand and mud until they reach a solid stratum of firm clay. This foundation is perfectly secure so long as the piles remain under water. The streets in the oldest parts of the town are narrow and irregular, but are nowhere without pavements or footways. Westward of the Amstel, which passes almost through the centre of the city, is the more modern part, where the houses are often exceedingly handsome, and the streets broad, and planted with rows of large trees between the houses and the canals. Of the public buildings, the principal is the palace, an imposing structure, built in 1648, by the architect Jacob Van Kampen, and adorned with stone carvings by the celebrated artist, Artus Quellinus of Antwerp. The population is estimated at 285,000, of whom about 60,000 are Roman Catholics, and 30,000 Jews, the rest being mostly Protestants. The Oude Kerk, built about the year 1300, has some beautiful stained windows and a fine organ, as well as monuments to various celebrated Dutchmen, including the naval heroes, Van Heemskerck and Sweerts. The Nieuwe Kerk, a much finer edifice, where the kings of Holland are crowned, dating from 1408, is remarkable for the carving of its pulpit, for the elaborate bronze castings of its choir, and for the monuments to the famous Admiral De Ruyter and Holland's greatest poet, Vondel, whose statue stands in the park which bears his name.

In taking our leave of Holland, we might mention a few general features. The higher education of the country is provided for in the four universities of Leyden (founded in 1575), Utrecht (1636), Groningen (1614), and Amsterdam (1877), with forty-five, thirty-four, thirty-one, and forty-one professors, and six hundred and twenty-seven, four hundred and one, one hundred and eighty-nine and three hundred and eighty-nine students respectively. Instruction is also given by about one hundred teachers to fourteen hundred pupils in various seminaries and theological schools. The total cost of the higher education amounted to 1,057,694 guilders. Holland has borne illustrious sons. In art, in science, in polemics, in geographical discovery, she holds an exalted place. The Dutch painters are supreme, and there is reason to suppose that a painting by Rembrandt or by Hobbema will find admirers when "Correggio and Stauf" will be disregarded. In many other ways the Dutch have made mankind their debtors. The mariner's compass, so far, at least, as it benefited Western civilization, is the invention of a Hollander. Jansen, a spectacle-maker at Middleburgh, invented the telescope. The thermometer was introduced into England by a Dutch physician, Cornelius Van Drebbel. Was not Coster, of Haarlem, the inventor of the art of printing from wooden types? And did not the first newspaper printed in Europe appear in the Dutch language? Among Dutchmen must be enumerated Thomas à Kempis, the author of the work that, perhaps, has had a more extended circulation than any other; Erasmus; Grotius; and Spinoza. The sects of Jansenites, of the Moravians, and of the New Jerusalem Church, with that distinguished prophet, John of Leyden, had each its origin in Holland. The country was tolerant of opinion, while other Governments used to consign to the stake and the gallows all who differed from the party in power. It has always been the sanctuary of the unfortunate. The regicides of King Charles I. escaped to Holland. Thither, too, Charles II. and the Royalists found refuge after fatal Worcester field. Among the exiles from England was Lord Shaftesbury, who had gone to avoid prosecution for high treason, and who died at Amsterdam. John Locke, who followed his patron, produced his essay "Concerning the Human Understanding" at Rotterdam. Toland lived at Leyden. It was in Holland that Descartes spent his days in perfecting the work which made a great philosophical and mathematical system, that Linnaeus produced his "Hortus Cliffortianus" and so invented the science of botany, and that Peter of Russia acquired the knowledge of ship-building which helped him to make a barbarous country into a great nation.

Anyone who has acquainted himself with the history of the Netherlands, or has read Motley's "Rise of the Dutch Republic," will be ready to acknowledge that when he goes into Holland he is in a land which demands his respect as well as his admiration. The country in its own way, is certainly picturesque. There are no mountains and, consequently, there are no valleys. But the picturesque is to be looked for in the work of man's hand. Every city and village has a charm derived from its history, and from itself. The artist, the agriculturist, and the engineer will everywhere find something to startle him with pleasure. Nowhere else in the world can such pictures be seen as those in the galleries of the Hague and Amsterdam, and it is only under

Dutch skies that they can be seen to perfection. The Dutch sky is in itself something to marvel at, and once having seen it, one will not be surprised that the Dutch masters were great colourists.

In an historical view, too, the low countries take rank with the most famous nations of antiquity. It is usually thought that bravery is a characteristic of the mountaineers. Holland, however, has produced heroes, born below the level of the ocean, who may be compared advantageously with the greatest of ancient or modern times. Van Tromp and De Ruyter were, in their way, what Rembrandt and Hobbema are in theirs.

We returned to England in one of the steamers owned by the Manchester, Sheffield, and Lincolnshire Railway Company, touching at Grimsby and Hull, where we spent a few days. The Grimsby Docks and fish market will well repay a visit. At the beginning of the present century some public-spirited individuals, including some of the chief landed proprietors of the district, obtained an act for forming docks under the title of the Grimsby Haven Company. From that time the town began to improve, but its present prosperity is due mainly to the far-sighted wisdom and vigorous action of the Railway Company already mentioned, which opened a new dock, the foundations whereof were laid by Prince Albert in 1849, while Her Majesty, who visited it in 1854, graciously permitted it to be called the Royal Dock. That dock cost about £70,000, and is said to be about twenty-four acres in extent. Other docks have been built, and improvements made since, and thence steamers make their way to various continental ports. But the sight of sights is the Fish Pontoon, consisting of a covered wharf nearly a quarter of a mile in length, and fifty feet in breadth. The amount of fish I saw was astonishing, and equally astonishing was the size of some of them. I never saw such big fish, such cod, and turbot, halibut, etc., before. Some 70,000 tons of fish are thus distributed over the land. This is the largest fish market in Britain, and, for that matter, in the world.

My wanderings have now come to an end, and we return to our adopted country, thankful that God has given us here such ample room. In the great hymn of Newman we know not what he meant by that light which was so kindly to lead him—

O'er moor and fen, o'er crag and torrent, till
The night were gone.

We may easily find the path that will lead up to a perfect emancipation. To the light of the Sun of Righteousness. Our age cannot over-picture its good. It can only go from its wide realm to make all things else rise to higher truth. Music must sound in deeper pathos and sweeter melody; literature must be the unuttered eloquence of all the world's greatness; the human family must seem the parents and children of one home; the trees must stand in richest foliage; the vines must seem hung in festoons by the hands of angels. To the Christian springtime is great happiness is longed for, humanity is dear, education is a mighty triumph, the heart is a heaven. The true Church can never be the eclipse of a single detail of human life. Let it ever conduct to the path that will lead up to a perfect emancipation.

WHAT HAS A MAN'S RELIGION TO DO WITH HIS POLITICAL CONDUCT?

MR. EDITOR,—This is the question now generally asked by too many of the Conservative and Reform politicians everywhere in Canada—in respect to Sir John Thompson. I answer, history shows it has a great deal to do with it. If English history were consulted (and it more nearly concerns us than any other nation) we would find that Englishmen have in all ages been either greatly benefited or greatly injured by the religion of rulers. Such, too, has been the case in France and in the United States. Does anyone suppose that the religion of two such men as the late Abraham Lincoln and of the present President of the United States has had no effect on the American people? Lincoln was a peculiarly honourable, upright, patriotic man, guided by religious duties. It is known that he said during the civil war, when the question of the emancipation of the slaves was being discussed on one occasion, "Show me what God wishes me to do and I will do it." The present President is a religious man, and an elder in the Presbyterian church in his native State; and although public opinion has turned against his political friends, on the tariff question chiefly, he has not been guilty of any known bribery or political corruption in connection with his government. His private character is good, also his political conduct (in reference to his own country), and he returns into private life as Washington did, or as Cincinnatus did to agricultural life in republican Rome. I might say the same of the late revered Robert Baldwin, of Toronto, so often and long the Upper Canadian Premier of Canada from 1843 to 1854. Much to the same effect might be said of the late Alexander Mackenzie. These men were religious men, the two last in Canada, the two first in the United States. Had Sir Oliver Mowat, still in power, been an unreligious man, it is not likely his administration would have been so clean. Had the late Sir John A. Macdonald been a truly religious man (which he never was) perhaps Ottawa politics would have been much cleaner.

I am not altogether satisfied with many acts of Sir Oliver either. If Queen Victoria had been such a person as Catherine of Russia (so notorious for immorality) or even such as

bloody Queen Mary, of England, or as George the Fourth, her uncle, would the English Court be as moral for society or life, so pure in aristocratic circles (the last not model even now), as we find it? She has shown herself a loving, pure mother, and, so far as we know, a virtuous Queen, and her religion has had a great deal to do with it. We know what Sir John Thompson has been thus far in life. It has lately come to the public knowledge that in his younger days, when he was able to form proper opinions, he was a radical follower of the late Honourable Joseph Howe, and a Protestant boy, son of a North of Ireland Methodist class leader in Nova Scotia. These principles he changed: first his politics, then his religion, learned at the table of his Methodist father. Then he was elevated to the Bench by Sir John Macdonald, having in mature years married into a rich Roman Catholic family. We then see him descend from that Bench (in most cases not proper in my opinion), become a partizan of Sir John A. Macdonald at Ottawa, all will admit a clever one, cunningly working his way into the Prime Ministership of to-day. The Honourable Mr. Patterson, the Secretary of State, it is said, married his wife's sister, also a Roman Catholic. Sir John Thompson must have read the history of the Popes, the Inquisition, the massacres of French and English Protestants within the past three centuries. He must have read the book of Revelations and its mysteries. He must have read the works of the European Jesuits in the past, their terrible doctrines and a motto imputed to them of "Do evil that good may come," their continued plottings against society in Europe (as they are now doing in political matters) their expulsions by kings! Yet he goes openly and joins the Romish Church, turns his face on his father's religion, regardless of past history. Yet it is still said he can be trusted, in the face of these facts, with our political and religious destinies!

Is it proper and just that he should be, and that inconsistencies in life, religious and political (both united), should be rewarded? If so, it is no wonder that political corruption and religious indifference should everywhere exist, as, alas, I am sorry they do in too many places in Canada. What inducement is there for men to be politically virtuous and upright in Canada in the face of such a life as that of the late Sir John A. Macdonald? I say, none at all. He is gone, it is true, to another tribunal, and it may be said to me, remember the adage, "Nil nisi bonum de mortuis." Oh, yes; but I am one who believes the grave should not cause us to forget the past lives of any men. If so, all a man has to do is to live as Nero, Herod, Charles the Second, of England, Bonaparte, or thousands of other departed wicked men have done, and when the grave covers them forget and forgive! No! hold up their names as a warning to the present generation. I believe in honouring the names of the late Lord Shaftesbury, of England, Livingstone, of Africa, the angel woman, Miss Frances Havergal, of the late poet Whittier, Mr. Curtis, of New York, and many others I could name. A shrewd, aged gentleman, a former editor of the *Globe*, said to me a few days since, when I was speaking of the political life of the present Premier Thompson and his inconsistencies: "Well, it shows his smartness!" Perhaps Principal Grant, of Kingston, who of late seems the patron of Roman Catholics, like Mr. Harty (that is his name, I think, of Mr. Mowat's Catholic member of Kingston, who took the place of a strong Orangeman), might say, "Let him, Thompson, have a trial, although he is a turn-coat Protestant; we have many dummy Protestants not as good." This I admit when we see such men as Mackenzie Bowell leading the way. But the best way for men to do is to look at the lives of their rulers. God requires us to do this. The eminent Dr. Talmage preached just before the late American elections in New York a most powerful sermon on this subject, which, if space permitted, I would like to quote at length. He warned the people that wicked office-seekers were too common, that the Republic would yet be ruined by bad men in office. He said that in many American cities many wicked, irreligious men were honoured with office in the United States, and that such men were admitted into what is called the best American society unscathed by public exclusion. We all know this to be the case, and there are instances of it in Canada. Sir John Thompson was emphatically the leading spirit in allowing to pass the notorious Jesuit Bill of 1889. The Orangemen of Toronto, and that eminent Christian minister, Principal Caven, were indignant at his conduct, and denounced it in Toronto at meetings. The cunning D'Alton McCarthy tried to build a reputation in opposing it, and Protestants generally were shocked at this uplifting of the secret sect of Jesuits, whose aim is to destroy the Protestant cause, whose hatred of Luther and Knox is so intense. If we have any religious light or advanced civil liberties, any bright revival of original Christianity, any hope of a future glorious Christianity in the world, we have to thank such men as Huss, Luther, Calvin, Knox and Wesley! Who are the men who denounce these ascended angels of Jesus, who are conspiring to undermine their God-blessed work? Such men (the Jesuits) as Sir John Thompson patronized in the Jesuit movement of Quebec. Do I hear Principal Grant say, and perhaps other tolerant Protestants, "Try him!" Has he not been tried? Did not his father try him? Let us see for a moment how many Roman Catholics are in his Cabinet, and how many dummy Protestants lean that way? This letter is a religious one, the Protestant cause requires me to say this, though unwillingly said. God does not like religious dummies, Christ hated double-faced people, therefore I love Him. We are treading on dangerous ground; take care that God does not leave us to our sins, our expediency views, our neglect of deep heart-yearnings for Christian truth. Remember God is a jealous God, searching the inmost thoughts, watching the motives, seeing the future workings of that heart which is of all things the most wicked. Let not the lives of wicked men anywhere be upheld, but virtue, political consistency, true Luther-like faith, prevail. Be fearless as he was, and God, who loves such men as Daniel, Isaiah, Paul, Luther and Knox, will abundantly bless in time. Thank God we have such examples to guide us as men.

Toronto, December 2, 1892.

CHARLES DURAND.

Pastor and People.

A LITTLE TALK WITH JESUS.

A little talk with Jesus, how it smoothes the rugged road;
How it seems to help me onward when I faint beneath my load.
When my heart is crushed with sorrow, and my eyes with tears are dim,
There's nought can yield me comfort like a little talk with Him.

I tell Him I am weary, and I fain would be at rest,
That I am daily, hourly longing for a home upon His breast;
And He answers me so sweetly, in tones of tenderest love,
"I am coming soon to take thee to My happy home above."

Ah! this is what I'm wanting, His lovely face to see;
And (I'm not afraid to say it) I know He's wanting Me.
He gave His life a ransom to make me all His own,
And He can't forget His promises to me, His purchased one.

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will wile away the time;
And yet the more I know Him, and all His grace explore,
It only sets me longing to know Him more and more.

I cannot live without Him, nor would I if I could;
He is my daily portion, my medicine and my food.
He's altogether lovely, none can with Him compare,
The chief among ten thousand, the fairest of the fair.

So I'll wait a little longer, till His appointed time;
And glory in the knowledge that such a hope is mine;
Then in my Father's dwelling, where "many mansions be,"
I'll sweetly talk with Jesus, and He shall talk with me.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

The Zaque sent out the loyal men of his own tribe to meet the skirmishers, ordering them, after having advanced and engaged, to retire gradually and lead the enemy on towards the wood. They advanced accordingly, shot a few arrows and slung some stones, then retired slowly towards the wood, while the enemy hotly pursued. But, so soon as the Zaque's men were under cover, they faced about, and, from their sheltered position, rained arrows and stones on the Bogotans, who, all exposed in the open, fell to the ground in hundreds of killed and sore-wounded men. The archers and slingers of the other regiments gained confidence and lined the whole face of the wood, so that, when the Zipa and the rest of his army came up, it was but to add to the slaughter of his warriors. At length the Zipa ordered trumpets and drums to sound a charge, and, had he been successful, his larger force would, no doubt, have carried the day. The Zaque in reply commanded his drums to beat, when there arose in the rear such a sound as all the drums of all the armies in the world could not make. As its first peal died away, the Zaque rushed to the front and cried "Courage, warriors, it is Bochica marching to help us—forward!" Again the peals began, as if all the drums of heaven were being beaten by giant hands. The men of Himsa followed their king, the very frightened chiefs plucked up courage and followed, and the Zipa, the great general who had destroyed the Panches, turned, with all his great army and fled, nor did they stop, save those whom the weapons of the Zaque's swiftly pursuing warriors cut down, until they reached Bogota. The blood of the Panches was avenged by a little drum in the hands of a Panche girl.

There was plunder and all manner of booty taken then, provisions and camp equipages, arms and armour of every kind, ornaments of gold and silver and precious stones, money, beautiful cloaks of red and yellow birds' feathers, and other things too numerous to tell. All of these were collected together, the great lords, the petty chiefs, the sub-commanders, the warriors were counted, and distribution was made. One pile was set apart for the Zaque, another, almost as large, for the high priest of Bochica, and still another large one for the bravest in the army. "Who has deserved best of the King and the army?" asked the Zaque, when the high priest pointed to a maiden with a drum hanging from her shoulders, a proud and happy girl that day, while the chiefs and warriors cried. "Give it to Bachue, the little mother of her adopted land." So Bachue became rich and honoured, and when the queen and all the court came out of Himsa to meet the victorious army, in front of the king himself, upborne in a chair by four stout warriors, they saw the Flathead hand-maid beating the drum that put the Zipa and his army to flight. So Bachue, who had been contented and useful and kind when a little slave, gained the desire of her heart, and became a great court lady, hiding the poor head that had offended her under a richly-feathered coronet. But whenever people praised her cleverness and her courage, she would always answer, "It was not I who did it all. It was Bochica who led me there, and made my little drum so loud and strong, the same kind Bochica, who saved the life of the little Panche slave."

Do not despair, dear children, because you are weak and poor and think yourselves helpless. The source of all strength is God; so, perhaps, He has made you weak that you may all the more readily cast yourselves upon His strength. St. Paul was in bodily presence weak and in speech contemptible, yet in labours and sufferings and victories he was the greatest of all the apostles. Two of the greatest generals of their age, says Lord Macaulay, were William

the Third of England and his opponent Luxembourg, the one a consumptive skeleton the other a deformed hunchback. Richard Baxter was a sufferer from sickness all his life, yet what work he did, what honour is still paid to his memory! When he was dying he was asked how he was, and he answered, "Nearly well." You are apt to be fretful and to envy the strong, who bully you, and the handsome or beautiful, that laugh or sneer as they pass you in the street. God can make you stronger and fairer than them, and, besides, there are neither bullies nor sneerers in the kingdom of heaven. Jesus Christ came, God's only begotten and well-beloved Son, to be a carpenter on earth. He had no form nor comeliness, and no beauty that we should desire Him; but at the name of Jesus every knee shall bow and every tongue shall confess that He is Lord, and the glory of God the Father. Even now in this sinful world, there is no name like the name of Jesus, the name that makes men and women and children strong and honourable.

It is a great thing to be strong. Strong to do what? To lift two hundred pounds, to knock a fellow-creature down, to drive a bayonet through a foreigner's breast? Ah no, that is not true strength, for true strength is of the soul, not of the body. To be strong in the Lord and in the power of His might is to be able to fight, as Jesus fought, against the wicked one. It is to be strong to suffer without complaining, to endure wrong without hitting back. It is a fine thing to be beautiful, but with what kind of beauty? There is a vain, conceited, butterfly beauty that wins contempt from those who believe in souls as well as in bodies. There is a calm, proud, arrogant beauty that repels Him who seeks kindness and love. God will beautify the meek with salvation. Take the face of one who really has salvation from God. It may be a very plain face, but the beauty of the Lord transfigures it, and it shines like that of Moses when he came out of the sanctuary, and like that of Stephen when he saw the heavens open and Jesus standing at the right hand of God. It is a worthy thing to be wise, to say:

The goal I reach; it is mine to teach;
Stand still, O man, and hear.

But who are the wise in God's sight? They are those who are wise to win souls to Christ, not by teaching in words only, but by striving to live the Christ life. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

What hast thou that thou didst not receive? Nothing; but if you have received anything that is not lovely and good, it was not your Father in heaven, who knows how to give good gifts, who is the giver of every good gift and every perfect gift, who bestowed that upon you. He allowed it to be bestowed, just as He allowed his own dear Son to be tempted and rejected, to suffer and to die. Some of you young people come into the world little martyrs, and God knows all about it. He allows it, not at all necessarily as a punishment to parents and children, for Jesus said of the man that was born blind, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Paul asked that the thorn in his flesh, the messenger of Satan to buffet him, might be taken away; but God said, "My strength is made perfect in weakness;" so Paul gloried in tribulation. Let the works of God be made manifest in you who suffer; even resignation to the will of God and patience and meek endurance, and some day you shall have your reward and be all glorious, for you will be like Christ, who travelled along the same sad way of grief and loss, when you shall see Him as He is.

THE UNSELFISH BROTHERS.

Be kindly affectioned one to another with brotherly love; in honour preferring one another.—Romans xii. 10.

The Japanese islands were unknown in the western world long ages after people had heard of China. When a great traveller six hundred years ago told the Italians of an island kingdom called Zipanga away in the far eastern sea, they laughed at him and called his story "a traveller's wonder." But now you boys and girls know a great deal about Japan, and some of you, I see, have fans in your hands that came from that distant country. In the old Japanese history there is a story from which we who live in a Christian age may learn a lesson. For in this strange world of ours, even in the midst of great wrong-doing and heathen darkness, it is true that God's grace never dies. The Holy Ghost, who is not confined to temples made with hands or to minds that have been enlightened by God's truth sent down from heaven, breathes ever some of the true and the beautiful and the good even into hearts and lives that are far from pleasing to Him. If He did not the world would no longer be fit to live in, and sinful man could never be brought back to his Father above.

In the year 312 a great king of Japan died. It was the same year in which Constantine, the first Christian emperor of the Roman world, saw at midday a shining cross in the sky and read above it in Greek letters the words "by this conquer." The name of the Japanese king was Osin. He had himself been a mighty monarch, and he was the son of the conquering Empress Singou, who had subdued many kingdoms in the peninsula of Corea. The wars of Singou and the great building schemes of Osin had laid such heavy burdens of taxes upon the people that Japan was far from being in a flourishing state at the time of his death. Although the people honoured Osin as a god, because the priests told

them that eight pure white flags had fallen from the sky upon one of the temples he had built, many of them felt in their hearts that the reign of Osin of the eight banners had done the country little good. But he left two good sons behind, Nintok and Ratsongo. Nintok was twenty-three years old at the time of his father's death and Ratsongo twenty-one. Now Osin loved his younger son the best; first, because when Nintok was born a little owl flew into the room and, sitting on the top of the couch, stared with his great eyes at the baby, which the superstitious Japanese thought was an unlucky sign; and secondly, because, while Nintok was fond of peace, Ratsongo had already begun to give promise of being a brave warrior. So Ratsongo, during his father's lifetime, helped him to govern the kingdom; and when Osin died he left word that this favourite son was to succeed him, while Nintok might be his younger brother's prime minister.

Japan was not a large country at this time. It consisted of the island called Nippon, which we have changed to Japan, and the smaller islands to the south of it. Yeso and the other islands northwards up to Kamtschatka were inhabited by the old race whom the Japanese had driven out of Nippon. We call these people Ainos, but the Japanese call them Mosin, or "the hairy men." These Mosin ever lurked among the mountains in the north of Nippon and gave the Japanese much trouble. It is true that the Empress Singou had conquered the Coreans, but by this time the Coreans had again become independent. In the southern part of Nippon there were two royal cities, Oudzi and Naniwa. Ratsongo dwelt in the one, Nintok in the other. When Osin was dead the soldiers went to Oudzi and wanted to proclaim Ratsongo their king. But Ratsongo answered, "No, I am the younger son and my brother Nintok has a better right than I to be king; let us go and crown him." So Ratsongo marched at the head of the army to Naniwa. When Nintok's friends saw the soldiers advancing they were sure that it was to take their lord prisoner or perhaps to kill him, so that nobody might be left to dispute the throne with Ratsongo. They told their fears to Nintok, but he laughed at them and said, "You do not know my brother." So he waited till the army had gathered in front of his humble wooden palace, and then went out to meet Ratsongo. As soon as Ratsongo saw him he gave a sign to the soldiers. Then he and all the army bowed before Nintok and cried, "Take us for your servants, O Dairi," for Dairi was their name for king. Nintok went forward to Ratsongo and, raising him up, embraced him, saying, "Not so, my brother; our father left word that you were to succeed him; if I take your place I shall be disobedient to his order." After this he bowed before his brother, and telling the soldiers to do the same, they all cried, "Ratsongo is the Dairi and him we will serve." But Ratsongo lifted Nintok from the ground, and again the brothers embraced each other before the army and the people of Naniwa.

Ratsongo sent the soldiers away, and then, going into the palace, entreated Nintok to become king. He offered to be his prime minister, his general, anything he liked if his brother would only consent to wear the crown. But Nintok would not agree. He offered to do the same for Ratsongo if he would obey his father's wishes. So, finding he could not prevail, the younger brother went back to Oudzi. Soon afterwards one of the kings of Corea sent ambassadors with costly presents of robes made of linen and cotton and embroidered silk, of royal mats covered with raised representations of flowers and five-clawed dragons, of red panther skins, lamps cut out of white stone, ornamented swords and little horses only three feet high, which the Coreans call "fruit-tree horses," because when on their backs the riders are just high enough to reach the lower branches of the orchard trees. These the ambassadors brought to Ratsongo at Oudzi. But this good prince, though he admired the presents very much, would not accept them. "I am not the Dairi," he said; "take them to King Nintok, whom you will find at Naniwa." And he did the same with all the presents that came to him. As the ambassadors were going to Naniwa, however, they met a number of richly-dressed persons coming from that city with many horses, some of which were heavily laden. On conversing with them they found that these persons were also ambassadors who had come all the way from the Loo Choo islands in the south. They had brought presents from their king to the new Dairi: harnessed horses, casks of wine, strong staffs made of the fibres of the banana tree, ambergris, vases full of perfumes, lacquered tables inlaid with gold and silver and blue sea-shells, with many other productions of their country. But Nintok had refused to receive them, and had sent the ambassadors to seek his brother at Oudzi.

(To be Continued.)

THE joints and muscles are so lubricated by Hood's Sarsaparilla that all rheumatism and stiffness soon disappear. Try it.

A LITERARY COMPETITION.

An indication of the increasing number of story writers in America is given in the contest for the prizes announced by *The Youth's Companion*. \$5,000 was offered for the four best Serials, and \$1,500 for three best Folk-lore tales. No less than 2,963 stories were entered for this competition. The seven successful stories will appear in *The Companion* in 1893.

Our Young Folks.

THE DOOR TO THE HOUSE.

There were idle thoughts came in the door,
And warmed their little toes,
And did more mischief about the house
Than any one living knows.

They scratched the tables, and broke the chairs
And soiled the floor and wall,
For a motto was written above the door,
"There's a welcome here for all."

When the master saw the mischief done,
He closed it with hope and fear,
And he wrote above, instead, "Let none
Save good thoughts enter here."

And the good little thoughts came trooping in
When he drove the others out,
They cleaned the walls, and they swept the floor,
And sang as they moved about.

And last of all an angel came,
With wings and a shining face,
And above the door he wrote, "Here Love
Has found a dwelling place."

—Katharine Pyle.

RE GENUINE.

Said an old and successful teacher, recently. "One of the most disheartening traits of character observable in some boys and girls, is the disposition to be someone else, rather than themselves, to repudiate their own ideas, to cast a shadow over their own home-life and occupations, that they may ape the ideas, manners and performances of others."

To do this is surely a grave mistake, for one of the most charming things noticeable in creation, everywhere, is the infinite variety, the wonderful individuality of plants and animals, which make their study so interesting. We all admire the queen of flowers, yet if budding spring-time brought no pansies to talk to and love, no lillies-of-the-valley to cherish, but in their stead only the beautiful roses, would we not sorely miss our other little friends, and sigh for only a few forget-me-nots? The same variety and individuality that is seen in the lower animals and plants is needed among people for their mutual happiness and instruction.

Dear boy, dear girl, the world needs you individually! If there be anything wrong in your life, strive to make it right. It matters not how humble your origin, how plain your home, or what meagre advantages you have had, it is your privilege to think for yourself, to study thoughtfully, to put your theories into practice, noting the results. Be gentle, be teachable; let the light of all that's best and noblest quicken your vision, so that you can weed out the wrong habits, strengthen the good ones, and engraft upon your character all that is excellent and ennobling, making it a part of yourself, and not like a garment borrowed from a friend, whose use you but half understand.

WONDERFUL LENSES.

In 1843 a petty accident happened at Phillips Academy, Andover, Mass. A dinner-bell was broken, and the pieces of metal were carelessly thrown away. A student of more than average thoughtfulness picked up the pieces and carried them home. He put them in a crucible in the kitchen stove, and mentioned to his family the apparently unimportant circumstance that he was going to make a telescope.

His father did not discourage the aspiring boy, but became interested in his purpose, and gave his own trained genius to the accurate shaping and polishing of his son's reflector.

Thus, an accident to a dinner-bell was of value to science, for the boy astronomer became the head of a firm that makes the greatest refracting telescopes in the world.

Years passed. New systems and suns, new planets and satellites had been discovered. Great observatories had been built, when a group of Harvard students found themselves one day inspecting the unassuming shops in which were made the instruments by means of which these wonderful discoveries had become possible.

They were a rollicking lot of boys, just crossing the outer threshold of science. They stood, half carelessly, before a huge lens, forty inches in diameter and nearly an inch thick. The maker pointed to it with pride, but cautioned his visitors not to touch it.

"How long did it take the glass works to make this disk ready for polishing? Six months?" A student asked the question, as though he himself were giving the information.

"It took four years," said the telescope maker, quietly. "The workmen failed many times before they succeeded."

The boys uttered an exclamation of surprise.

"And how long will it take to polish it?" asked another.

"Two years. This forty-inch lens has a fifty-foot focus. That is, it must catch the rays of a star upon every point of its surface, and refract them to a common point exactly fifty feet away. If one ray falls but the breadth of a hair from that focal point, the glass is defective."

"But how can you do it?" asked one of the group, sobered by the thought of such a problem.

"With patience and without machinery," replied the lens-maker. "It is all done with the trained eye and a deft hand. A dab of beeswax here, a bit of rouge there, or the pressure of the thumb on the defective spot—that is all."

"Thumb?" exclaimed the thoughtful student. "Can you wear that flinty glass down with the bare thumb?"

The maker of the lenses, seeing that the student was the one in twelve—the earnest boy, the real seeker after truth—took him into another room, and, walking up to a table, showed him a lens that had been laid aside. Then the master gave the tempered glass a few sharp rubs with the thick of his thumb.

"If that had been a perfect lens," he said, with an authoritative smile, "the rubs would have changed its shape enough to ruin it, perhaps, beyond remedy."

The heart of the telescope and the heart of man have many points in common. It takes years of toil and patience to perfect either. Which needs the finer polishing—the lens or the soul? The one is made to reflect the stars; the other, God himself.

Spiritual and scientific laws are not so far apart, after all; and, perhaps, this incident of the wonderful lens will help us to realize the sensitiveness of our own hearts to benign or malign pressure.

TWO RULES.

"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend, who was advising him to study God's Word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and do not bind one down as the Bible."

The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, do not take a crooked ruler."

A BEIRUT BOY.

In Beirut, a city of far away Syria, there is a beautiful hospital for the care of unfortunate people who may be in need of such service as a hospital can bestow. It is in charge of a band of sisters of charity belonging to the Lutheran Church, and is called the Hospital of St. John. This building is just a short distance from the Presbyterian school, where that most delightful man, Dr. Jessup, so long presided, and who was there at the time the following incidents occurred.

The hospital is a great white structure, and is perfectly appointed in every way. Those who are able to pay for attention are expected to do so, but if they are too poor to pay, every care that their case demands is freely given.

The man-of-war to which I was attached, while lying in the harbour at Beirut, had a man on board who was suffering from a severe attack of inflammatory rheumatism, and he was taken to this hospital for treatment. Poor Sam Coles could not speak a word of German, the language of the nurses and doctors, nor of Arabic, that of most of the other patients; and though he had plenty of books and papers, and occasional visits from his shipmates, he was having rather a lonesome time of it till he became interested in a little Arab boy, who was there for treatment for a white swelling in his knee.

The poor little fellow at last had to have his leg taken off, and as Mr. Coles' case was a stubborn one, the two fellow-sufferers became great friends. The boy was keen, apt, and anxious to learn, and he soon became able to speak fairly good English. He was utterly penniless and his parents were very, very poor, but Mr. Coles shared his luxuries with him, so the probability is that he never lived so well in all his life as he did while at the hospital. They both got well about the same time, and Mr. Coles came back to the ship, where he had everything comfortable and necessary, but the little boy had to go back to a gloomy life, in a country where there is no such thing as Christian charity and pity among his own people.

Mr. Coles remembered him, however, and at the very first opportunity he rented a little store-room, a hole in a wall about as big as a show window, and started the lad as a fruit merchant. He put him under the care of the United States Consul, and told the missionaries there about him and sailed away.

The little merchant grew and prospered, and to-day he is one of the most influential and respected merchants of that great city. Best of all, he is a thorough Christian gentleman. His influence brought his father, mother and brothers into the church there, too. Through intense suffering he came forth to worldly prosperity and the blessings of Christianity. His pathway was a long, dark, cheerless one at first, but it ended in a glorious brightness at last.

TO-DAY

Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity, and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine. Such success could not be won without positive merit.

HOOD'S PILLS cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 5,
1893.

REBUILDING THE TEMPLE

Ezra iii.
1-13

GOLDEN TEXT.—They praised the Lord, because the foundation of the house of the Lord was laid—EZRA iii. 11.

INTRODUCTORY.

About 50,000 Jews returned from captivity in Babylon. It had taken them a long time to make the journey. They had to toil slowly along on foot, a distance of from 500 to 700 miles. Joyous as their deliverance was there were many hardships to be endured. Old people, women and children could not travel fast, and it is supposed that it took four months for the people to reach the end of their journey. Glad though they were to settle again in their own land, the sight that met them was one of desolation. The ruin made by Nebuchadnezzar's army remained.

I. The Altar Rebuilt.—In the seventh month of the Jewish year, corresponding to part of September and October in our calendar, the people assembled for the rebuilding of the altar, for the sacrificial offerings. At that season there were three important religious celebrations, the feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. The people assembled with enthusiasm "as one man," they were one in sentiment and in purpose. Jeshua, another form of the name Joshua, the high priest, as was fitting, took the lead in the work in which all were interested. He was the son of Josedech, and his grandfather Seraiah was priest at the time when Jerusalem was destroyed. Another who took a prominent part in that day's work was Zerubbabel, the adopted son of his uncle, Shealtiel, who was the leader of the people in their deliverance from captivity. The rebuilding of the altar, the first thing in the work of restoration, was significant of the idea that spirituality of worship is of the first importance. The ruined walls of the temple could wait, but it was necessary that the altar should be erected and sacrifices symbolical of the atonement for sin, should be regularly offered in conformity with the law of God. "They set the altar on His basis," they rebuilt the altar on its former foundations. As every part of the arrangements for God's worship had been divinely prescribed to Moses, there was no desire to make any change. The restoration of the altar on its old foundations signified that the people were devoted to the religion they had professed before the captivity. Though the people were back in their own land, they were surrounded by hostile tribes, "fear was upon them because of the people of those countries." In seeking to set up the altar and worship God there they were putting themselves under His protection. Provision was at once made for the daily worship of God, "they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening."

II. Religious Celebrations Renewed.—The altar, no doubt, may have been ready for the offering of the sacrifices on the great Day of Atonement, which was celebrated on the tenth day of the month, but it is not here so stated. The Feast of Tabernacles, which was held five days later, is the one here specially mentioned. This festival was the national thanksgiving at the close of the harvest, hence it is sometimes called the feast of ingathering. It continued seven days, during which time the people dwelt in tabernacles, tents made with green boughs taken from trees. The eighth and last day of the feast was held as a holy convocation. At this particular celebration, the first that had been held there in seventy years, the people were particular in their manner of observing it. It was observed "according to the custom, as the duty of every day required." The sacrifices to be offered during this festival are detailed in Numbers xxix. 12-38. From that time onward the worship of God was publicly and regularly maintained. "The continual burnt offerings, both of the new moons and of all the set feasts of the Lord that were consecrated, and of everyone that offered a free will offering unto the Lord."

III. Restoring the Temple.—The restoration of public worship having been accomplished, the people and their leaders were alike anxious to see the temple rebuilt. They set about it at once. Skilled workmen were employed. Among those who returned from Babylon there would be many of this class. They were paid for their labour in money, while the workmen of Tyre and Sidon were paid in kind, as had been the case in the days of Solomon, when the temple was first built. Some of the Phœnician workmen were engaged in cutting cedar trees on Lebanon, while others made them into rafts and floated them along the coast to Joppa, now Jaffa, the western terminus of the railway to Jerusalem. In those days the heavy timber was transported overland from Joppa to the sacred city. To carry on work on so great a scale much money would be required. The people themselves contributed liberally; and Cyrus, king of Persia, had made them generous grants. He had given them permission to rebuild the temple, the right to obtain the necessary material, and, no doubt, considerable money to aid them in their great enterprise. In the second year of their return in the month that corresponds to our month of May, the national leader, Zerubbabel, the high priest, Jeshua, the priests and the Levites from twenty years old and upward, were all engaged in urging forward the work of reconstruction. As is customary in our own time in laying the foundation stones of churches and public buildings, the Jewish people made the laying the foundation stone of the temple an occasion of great rejoicing and ceremony. The people assembled when the priests, arrayed in their splendid robes, sounded their trumpets. The sons of Asaph, who had charge of the service of music, sounded their cymbals, and sang in turns psalms of thanksgiving to the Lord in the words that David had employed first when the ark was brought to Jerusalem, Give thanks unto the Lord; because He is good, for His mercy endureth forever. When the ceremony of laying the foundation stone of the temple was completed, all the people assembled, responded with a shout of praise unto the Lord. The old men who had seen the first temple in all its splendour were overcome with emotion when they saw the preparations for the new building. They wept aloud. They could not forget that some of the special glories of the first temple would be wanting in the second. They could not command anything like the resources that were at the disposal of Solomon, when he engaged in its construction. The rest, and by far the larger portion of the assembled multitude, did not feel the distress that afflicted the old people. By their shouts of gladness they overbore the sounds of weeping. Gladness prevailed because there was now the prospect of a restored temple in which God, who had been merciful to them and had delivered them from a second bondage, could be worshipped as in the best days of their nation.

PRACTICAL SUGGESTIONS.

The restored captives made a good beginning. Their first care was for the restoration of God's service. They built the altar on its former foundation.

By being deprived of their religious privileges in Babylon the restored captives had learned to value them. They re-established in their midst the daily public worship of God.

With gratitude and praise they laid with becoming ceremonies the foundation stone of the new temple, wherein the service of God, as He had appointed it, should be regularly maintained.

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

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

The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 28th, 1892.

COMPLIMENTS OF THE SEASON TO ALL OUR READERS.

ONE cannot help wondering if those Paris journals recently caught in the Panama Swindle used to publish homilies on their "duty to the public."

IN a recent speech, Mr. Gladstone alluded to the drink habit as that "great plague of drunkenness which goes through the land undermining character and breaking up the peace of homes," and described it as a "curse which is a national scourge and calamity followed by pestilential results. The old Parliamentary hand might yet bring in some good temperance legislation.

MR. JOHN McNEIL has just closed a series of meetings in Dublin. He came immediately after Mr. Moody and of course lovers of eloquence, as Irishmen usually are, could not refrain from making comparisons. Some of the journals say that the Scotchman is far and away above the American Evangelist in point of eloquence. It should be remembered, however, that Mr. McNeil is rising while Mr. Moody is distinctly on the decline. The public seldom care for more than one idol, we mean of course that portion of the public that thinks that religion consists in running after popular preachers.

THE new members of the Dominion Government have all been returned by acclamation. Comparatively little was said in any constituency about the Manitoba School law. So far as any tangible expression of opinion is concerned, Sir John Thompson may bring on his remedial legislation as soon as he thinks proper. The contrast between Ontario and Quebec in their treatment of this question has been most marked. The Quebec member puts the School question right in the fore-ground and pledges himself to get what he calls justice for his co-religionists. The Ontario member says nothing or says little in a way that means nothing. If remedial legislation is carried there will of course be some excitement in Manitoba and Ontario, but what is the use in a storm after the thing is done. The Quebec people know their business and are never afraid to attend to it at the right time.

FRANCE is probably on the eve of another revolution. The disclosures that are daily coming to light in the Panama Canal business may lead to anything. The main question now is whether there is enough of moral force in the nation to cope with the gigantic fraud. Time alone can answer that question. The press has been largely subsidized and members of parliament bribed by the dozen. There would be nothing gained by a change in the Government or in the system of Government. What the nation needs and must have if it is not going to be wrecked, is moral power to throw off the corruption. Whether a sufficient amount of cleansing power can be found in the people remains to be seen. The one thing clear is that corruption can soon wreck a country in spite of the best natural advantages in the world.

THERE is something cruelly absurd in telling farmers that if they lived now as they lived fifty years ago they would not find any difficulty in paying their way. What other classes of people live now as they lived fifty or even twenty years ago? Is a farmer never to be allowed to increase the comforts of his home? It may be quite true that if

a farmer lives in a shanty, and drives an ox-team and makes his own boots and eats little but pork and potatoes, his expenses will be lighter. A manufacturer, or a merchant, or a doctor, or a lawyer, could easily reduce his expenses in the same way. Why should not a farmer be expected to improve his position as well as any other member of the community? Is there any reason why his wife should not dress well, or his daughter own a musical instrument or his son drive a good horse. If all the rest of the community are ready to go back and live as people lived in this young country fifty years ago, farmers may not object, but there is something cruelly absurd in asking one class to live as much like Indians as possible in order that the others may live in comfort and many of them in elegance.

THE Presbyterian ministers on the other side of the line are not going to allow Thanksgiving Day to be turned into a day of sport without a vigorous protest. Dr. Cuyler delivered a magnificent broadside against the practice the other day in the *New York Evangelist*, and the veteran Dr. McCosh backed him up vigorously in the next issue. A prominent Albany pastor, Dr. Ecob, writes:—

If this annual carnival of gambling and drinking must take place, the Church at least has the right to demand that it shall not claim a day which our Government has set apart to religious uses; a day on which our rulers solemnly charge the people to assemble in their places of worship and "render thanksgiving and praise to Almighty God."

That is exactly the ground we have taken in regard to Canada, the only difference in the cases being that in Canada the Government appoints the day and then sanctions a military review under the shadow of the churches, while over there the counter attraction is furnished by Princeton, Yale and other colleges founded by Christian men, most of whom are, happily for themselves, in heaven. Once again we say, let the day in Canada be one thing or another. If the Government and any considerable number of the people want nothing more than a day for games and sport varied by drunkenness, riot, and perhaps an occasional shooting, let them honestly say so and stop calling the institution Thanksgiving Day.

ALL Canadians are not restless, excitable people who make changes for the sake of change. Last week Senator Gowan, of Barrie, resigned the chairmanship of the Barrie Collegiate Institute, having been Chairman for twenty years and a member of the Board for forty nine years. At the same time Judge Boys resigned the Secretaryship, having held the position for twenty-seven years. At the last meeting of the Stratford City Council Mr. C. J. McGregor resigned his seat as a member of the Collegiate Institute Board, having been connected with the school either as teacher or trustee for thirty-eight years. We should like very much to publish a Presbyterian roll of honour showing the long terms of service rendered by some of our veteran office-bearers. High up on that roll would stand the name of Mr. John Douglass, of Woodstock, whose connection with Knox Church as Manager and Treasurer must extend back forty or fifty years. On the 30th day of next month Dr. Reid will have served the Church fifty-three years. When the Assembly meets in Brantford in June he will have occupied his present position just forty years. No doubt there are many elders, deacons, managers and good men holding other positions who have given long and valuable terms of service. We should like to see a list of the men who have served the long terms.

THE *British Weekly* has a strong but fair and candid article on the "Perils of Evangelism," which touches a few points quite familiar to many readers of THE PRESBYTERIAN. On one of the principal perils the *Weekly* discourses in this way:—

It is hard to mention it without seeming offensive, but one of the perils most incident to the special work of the evangelist is vanity. Taking ministers as a class, vanity and sloth are probably the sins that most easily beset them; but the evangelist, especially if he is of any distinction, is tempted almost beyond man's strength. His coming to a town is elaborately arranged; there is a joint invitation from all the most earnest workers in the locality; there are special prayer-meetings for the success of his mission; the ministers sit at his feet, and sometimes get a word from the height; not in a dream but in sober reality the sun and the moon and the eleven stars make obeisance to him. No wonder he sometimes loses his sense of proportion, and forgets that a religious coterie is not the Church, still less the Kingdom of God. No wonder he sometimes talks about himself, and in spite of prayers and strivings becomes a too self-conscious man.

If he talked merely about himself and his wife, and he does frequently talk about her, the talk, though offensive to all people of reasonably good taste, would not do any serious harm. But he too often assails the Church of God and everybody in it who does not sit at his feet and meekly do obeisance to him. The minister who does not "join in" and do as he is told in the most docile way is too often selected as a target for abuse, and the "Gospel platform" is used as a battery from which to throw dirt at him. Worse than all, the visitor too often talks as if he alone preached the Gospel, as if he had a monopoly of the Spirit, and as if his methods of working were the only ones by which any good can be done. Whether all this and some other things that do not resemble the Spirit of Christ come from vanity, or from a loss of the "sense of proportion," or from "self-consciousness" we do not know, but they too often come.

THE PANAMA CANAL FRAUDS.

GENERAL appearances of late seemed to indicate that constitutional government in France had attained a degree of stability it had not before possessed. The numerous changes to which it has been subjected, since the first revolution, had apparently issued in a republic that possessed at least the elements of permanency. The monarchists and imperialists, though not renouncing their pretensions, had lapsed into silence and inactivity. They were no longer looked upon as dangerous, and were being regarded with an easy tolerance. The action of the Pope in requesting the dignitaries of his Church to refrain from antagonizing the republic was generally understood to mean that the hopes of the reactionaries had disappeared and that henceforth they would no longer act adversely to the interests of the French nation. For the moment, at least matters have changed, and there is not a little disquiet and uncertainty as to the future of France.

All this has been occasioned by the disgraceful disclosures of the methods by which the promoters of the Panama canal sought to advance their enterprise. It is very unfortunate for the French republic that such gigantic frauds should have been perpetrated, implicating a large number of the people's representatives in the Chamber of Deputies. Even the name of President Carnot has not altogether escaped suspicion, though as yet no direct evidence has been submitted showing guilty connivance on his part. But it is beyond question that members of the Cabinet, and a large number of deputies, as well as a number of public journals, have been subsidized for the purpose of advancing the schemes of the promoters of what in itself was a legitimate enterprise. Not only have the reputations of many public men been hopelessly shattered; and the stability, not of a ministry merely, but of republican institutions, has been temporarily endangered by the conduct of those who were entrusted with national responsibility. To the credit of the members of Government and the Chamber of Deputies, no efforts were made to suppress investigation. After comparatively short debate, a large committee was appointed to conduct the enquiry, and according to daily reports, they are probing matters with a fearless determination to ascertain the whole truth of the far-reaching scandal. In this procedure, at least so far, there is hope. The determination to unmask the fraud in all its tortuosities, no matter who is hit, shows that the public conscience is not hopelessly debauched. It is evident that popular sympathy is with the investigating committee, and their course is upheld by the mass of the people. An evidence of this is found in the approbation of the severe measures resorted to by the authorities, such as the apprehension of those against whom evidence of guilty complicity appears to be strong, and in subjecting even well-known public men to the humiliation of riding to and from the courts in the ordinary prison van. It may be that in this there is a touch of republican simplicity that is pleasing to the populace. At all events there appears to be no disposition anywhere to encourage the notion that justice will fail in dealing with those guilty of crime, even though they be occupants of high places in the state and in society. The Government that has the courage to give their just deserts to evil-doers is only discharging its manifest duty, and the country that possesses such a Government need not be without hope of attaining better things. What is more to be dreaded is the cynical indifference to wrong-doing

which takes for granted that crookedness and corruption are the normal conditions of most governing bodies. When once this idea takes possession of the public mind national decadence is inevitable.

Out of the confusion and moral shock caused by the disclosures of the Panama Canal frauds the reactionaries apparently discern a possible opportunity for the advancement of their designs for the subversion of the republic. That they will succeed can hardly be imagined. The public have been startled and shocked by the revelations made, and it is humiliating to them to find that the form of government to which they are undoubtedly attached has been unable to shield them from the loss and disgrace that plausible schemers have entailed. It is not clear, however, that the French people are, in a fit of virtuous indignation, about to re-erect the shattered thrones of either Orleanists or Bonapartists. Should such an unlikely thing occur, it may be taken for granted that the Roman Catholic Church would endeavour to become a power behind whichever throne the factions might succeed in restoring. Although it is impossible to forecast what the French people might do in a time of intense excitement, it is improbable that the end of the existing republic is near.

RELIGIOUS PERSECUTION IN RUSSIA.

IT is not easy to arrive at a clear and truthful estimate of the real condition of Russia. Visitors to that country see things from different standpoints; they go there with different objects in view, report what has come under their own notice and give the impressions they have individually received. Though these accounts differ materially it does not necessarily follow that those who have travelled in Russia intend to give inaccurate accounts of what they have seen. Dr. Talmage's estimate of the condition of the Muscovite Empire differs in most respects from the graphic and powerful narratives of George Kennan. These two men are very differently constituted and the reasons that took them to Russia were diverse. The pastor of the Brooklyn Tabernacle went with American contributions for the Russian famine fund. He came into contact mostly with the official class, and had an interview with the Czar himself. Most of what he saw was rainbow-tinted. He was in that frame of mind to put the best possible construction on whatever came under his notice. Besides, Dr. Talmage is a very busy man. It may be doubted if he is in a position to take a calm and comprehensive view of any subject. He has no time to waste on bothersome details. His judgments are apt to be intuitive. The official class in Russia have the reputation of being very astute and plausible gentlemen, and it would be an easy matter for them to convey the impression to the American preacher that the stories of discontent and extreme cruelty were the inventions of the unscrupulous enemies of law and order. The general belief is that Alexander III. is personally a very estimable and kindly man, and since he is absolute it is easy to convey the impression that under so benign a ruler, the crimes attributed to the Government cannot possibly exist.

George Kennan went to Russia to investigate the political problems that have given rise to Nihilism, and to ascertain from personal observation the actual working of the exile system. He had introductions to prominent Government officials in St. Petersburg, in the Provinces and in Siberia. He had ample opportunities to learn their views. He had access to the official returns bearing on the subject of his investigation. His object was to learn the truth. He did not go to Russia prepossessed in favour of the exiles and the cause for which they suffered. He started out with an American's love of freedom and hatred of anarchy, and therefore with a prejudice against the "politicals." It was from what he saw and from personal experience that he was constrained to change his opinions. No reader of his forceful narrative can honestly come to the conclusion that it is fictitious. He simply speaks from his own knowledge. There can be no doubt that Mr. Kennan possesses the faculties requisite for patient and careful investigation. It is no disparagement of the Brooklyn divine to say that George Kennan's work on Russia is a more trustworthy authority than the hasty picture presented by Dr. Talmage.

The accounts of religious persecution in Russia, coming from so many and varied sources, leave no room for doubt. Who that follows the course of public events would care to call in question the uniform statements that for several years past the Lutherans of the Balkan provinces have been

harassed and persecuted with a persistency indicative of a determination to suppress their form of worship altogether? It is difficult for one to believe that the Czar, the ostensible head of the Greek Church, is ignorant of the hardships imposed on his subjects in these provinces on account of their religion. It is acknowledged that M. Pobedonitseff, the Procurator of the Holy Synod, has avowed the determination to force them into orthodoxy, as he understands it, by depriving them of the last vestige of religious liberty. Is it, or is it not, true that the Jews in Russia have been subject to forms of persecution that recall the intolerance and barbarity to which their race was exposed in medieval Europe? It seems to be the determined purpose to compel the entire Russian population to avow adherence to the Greek Church. The propaganda is not carried on by learned argument. The priests do not attempt to convince the Lutherans that the doctrines of the Reformation are wrong; they do not take the best way to convince the Jews that Jesus Christ is the Messiah the ancestors of their race hoped for; neither are they capable of convincing the Stundists that they are living in deadly error. Their polemics are of a simpler and more primitive character. Their arguments are of a material, not of a spiritual kind.

The *Christian World*, published in London, some time ago received two letters from Stundists living in the Province of Kieff. So startling and terrible were the details they contained, that the conductors of that paper at once instituted enquiries as to the truth of the statements made in these communications. The result shows that the writers in no degree exaggerated the sad condition of affairs. The following extracts will give an idea of how these poor people are treated, simply because they are dissenters from the national creed:—

The letters from the village of Iustinski are true in every particular of their contents. Men, women and children have undergone treatment, the women especially, which is indescribable. The horrors mentioned in these letters are not a tithe of what has been endured.

Kapustinski is only one of many villages where similar deeds have been enacted. Another is Skibentz, also in the Province of Kieff. Here the priest simply ordered the people and village elder to "thrash the Stundists." In Gavril Vdovitchenka's hut the inmates were beaten with thick sticks until they were senseless, and then their hair was torn out by handfuls. Timothy Zaitz and his wife were attacked in a house not their own, and beaten so terribly that they could hardly crawl to their own cottages on all fours. Simon Kotsyub had forty strokes of a thick rod on his bare body. Fedor Shumtchuk was waylaid by five men, thrown on the ground, and held down by four of them while the fifth administered forty blows of the stick. He was then ordered to drink *vodka*, and when he refused he had another beating. The wife of Theodosia Zaitseff when in the family way was beaten so badly by four of these village fiends that she gave birth to her child prematurely. The child was so injured, so bruised, that it died after three days. Although the Stundists were closely watched lest they should flee from the village two men managed to steal away in the night to the railway station thirty miles distant. They went to Kieff where the Governor-General lives, and made a complaint of the horrible conduct of the village authorities. In two weeks' time an official arrived in Skibentz to investigate the matter; but the priest was prepared with five witnesses, who swore that no such events as were complained of had happened in the village. It is said that the priest's witnesses at first demurred to perjuring themselves, but this "man of God" made their minds easy by promising to take their sin upon his own conscience and to give them absolution. Of course, the official returned to Kieff and reported that the Stundist complaints were groundless.

In a neighbouring village a man called Kirik had forty-five blows of the stick administered to him by order of the village elder for refusing to drink *vodka*. Still refusing, his boots were pulled off, iron rings were fastened to his ankles, and in this guise he was tied to a post in the middle of the village, to be made sport of by the Orthodox. At the suggestion of the priest he received a second beating, and was liberated.

In another village, the wife of a Stundist called Dolman was so badly beaten that she fell senseless to the floor. Her tormentors revived her by pouring water over her out of a huge jug. Then they smashed the jug and every other vessel in the house.

It may serve some good purpose at least if these things were more generally known. At a recent meeting in London it was stated that the least expression of public opinion in Russia itself is ruthlessly repressed by a Government that in no way represents the people, but the Czar's Government dreads the civilized public opinion of Europe and America, and is influenced by it. Thus, George Kennan's exposure of Siberian prison horrors led to important reforms. The necessity of this outside pressure—the only pressure that can be applied—is its justification. The Anglo-Saxon race ought to be thankful that they enjoy civil and religious freedom; they ought to manifest their principles by living up to them and giving their sympathy and aid to those who are struggling to secure the right of worshipping God according to the dictates of enlightened conscience.

Books and Magazines.

THE DOMINION ILLUSTRATED MONTHLY. (Montreal: Sabiston Litho. and Pub. Co.)—The December number of this magazine is to hand. We notice a decided improvement, and the *Dominion Monthly* now takes rank among the leading periodicals of the day. This issue contains as a supplement an excellent portrait of Hon. A. R. Angers, ex-Lieut. Governor of Quebec, who has just been taken into the Cabinet at Ottawa as Minister of Agriculture.

THE COLUMBIAN HISTORICAL NOVELS: Vol. IV., Pocahontas, a story of Virginia. By John R. Musick. Illustrated with full page half-tone engravings and other illustrations. (New York: Funk & Wagnalls Company; Toronto: 11 Richmond Street West.)—Pocahontas is a name to conjure with on this continent, a name that strikes a sympathetic chord in every generous breast, a name which can hardly fail to awaken a passing regret that a race capable of producing so noble a type of womanhood should have been doomed to extinction in the inevitable struggle for race supremacy. Pocahontas belonged to an epoch—the period of the early settlement of Virginia—and she illuminated one page of history, at least, with her charming personality. The author has done wisely in selecting her as the heroine of the historic drama of that period; while historic truth demanded that she and that splendid type of heroic manhood from the Old World, Captain John Smith, should be assigned the leading parts. The author has been pre-eminently successful in the delineation of the *dramatis personae*, calling up from the dead past the real men and women who figured so conspicuously in the thrilling events of that time; and while historic accuracy has been his chief aim, the romantic interest never flags—the brilliant setting of the story fixes historic characters permanently in the reader's memory. As in the preceding volumes of this series, an Estevan plays an important part, the Estevan of "Pocahontas and Virginia," transferred to English soil, becomes plain Philip Stevens. Young folks particularly will be delighted in the possession of a copy of this book, and it will not fail to inculcate them in heroism and inspire patriotism. As, one by one, the stories of this series are unfolded, the greater is our appreciation of the comprehensive grasp of the subject and mastery of detail which the author reveals in the ambitious project of weaving the four centuries of American history into one continuous and connected dramatic whole, the story of each separate volume being complete in itself.

BAPTISM: Its mode and meaning at the time of our Lord, historically and philologically investigated by Rev. W. ... McKay, B.A., Woodstock, Ont. (Toronto: William Buggs.)—This is a new book on an old subject, by a well-known author, thoroughly acquainted with the matter on which he writes. When Mr. McKay's book "Immersion, a Romish Invention" first appeared about ten years ago, to many of our Baptist brethren it was like a thunderbolt out of a clear sky. Baptists had been allowed to speak long and loud about their favourite dipping, and their statements, however wild and unscriptural, had been allowed to pass almost unchallenged. Mr. McKay at once assumed the aggressive, carried the war into Africa and allowed no assumptions but demanded Scripture proof for every statement. Instead of *Baptizo* meaning "dip and nothing but dip" as Baptists claimed, Mr. McKay made it pretty clear that there was no dip for baptism until A.D. 200, when three-fold immersions, in a nude state, accompanied by exorcism, anointing with oil, lighted candles, palm branches and numerous other superstitions found their way into a corrupt church. Immersion originated in the notion that just as the real presence of Christ was in the elements of the Supper so the real presence of the Spirit, after the invocation, permeated the water of baptism. There was what Tertullian and other fanciful theologians imagined the *vis baptismatis* which must come in contact with every part of the body. However, neither the Latin nor Greek Church ever denied the Scriptural authority and validity of sprinkling or effusion for baptism. In his present pamphlet Mr. McKay takes the same ground as in his former work that *Baptizo* does not indicate any specific mode, but the result or effect. Thus, a man is baptized by the Holy Spirit when he is brought under the power of the Spirit. But in this pamphlet Mr. McKay reaches his conclusions by an entirely new, most logical and, we believe, original line of argument. He claims that we must ascertain the meaning of the word in our Lord's time not from the contradictory definitions of lexicons or from the careless and ignorant concessions of some writers and speakers, but from the *usus loquendi* of the word from the beginning, up to the Christian era. He does not, of course, hold that the Scripture meaning must be the same as the classic import, but he claims that so far as mode and radical import are concerned, it has one uniform meaning throughout. There are, he tells us, just twenty-seven clear, undoubted occurrences of the use of the word up to our Lord's time. These he presents in chronological order and in the original Greek or Hebrew, giving author and date of each instance. Each instance is given in full and accompanied with a literal translation. It is then examined with this crucial test: What was moved in this baptism—the baptizing element or the subject baptized? Baptists always move the thing baptized into the element, but Mr. McKay shows very clearly that in every Greek baptism the element was moved and brought upon the subject. "Our argument," says the author, "is inductive and our conclusion is co-extensive with our premises. We carefully examine each instance of the occurrence of the word and we predicate of the whole what we have proved true of each case, and our conclusion is that there is no sentence in Greek literature, prior to the time of Christ or for 200 years after, when any kind of baptism is effected by the person or thing baptized being applied to the baptizing element. The baptizing element is uniformly represented as applied to the person or thing baptized. Baptism is always a word of power indicating a changed state or condition, and never do we find that changed state or condition brought about after the manner of modern Baptists." The work shows that the author has thoroughly mastered the literature of the subject; that he possesses reasoning powers of no mean order, and that he has an intimate acquaintance with the original languages.

Choice Literature.

GRANDFATHER'S FAITH.

BY JULIA A. MATHEWS.

V.

CHARLIE'S JOURNEY

"My dear Hattie,—I am going to write you a monstrous letter,—a perfect rouser; but you needn't read it all at once, if you don't want to. If you are tired of it, throw it overboard until you are rested, and then begin at it again. The reason why it must be so long is, because I'll have to tell you all about my journey, for it was such jolly good fun. I couldn't help wishing all the while that you were along, for you'd have liked it first-rate. That Mr. Braisted, under whose care Grandpa put me, is a right good fellow, and just the best sort of a chap to travel with, for he's been everywhere, and knows everything, and can answer any question you choose to ask him. By the way, he and Grandpa played a trick on me, for when we reached Melville I found,—but no, I won't tell you yet what I did find. You'll know before you come to the end of the letter.

"We only went as far as New York the first day, because Mr. Braisted had some business to attend to there. We got in about ten o'clock, and took an omnibus at the depot to ride down town. A lot of other people jumped into the same stage, until we were stowed away as close as sardines in a box; and then a man who was standing at the door banged it shut, and away we went. It was an awfully tight squeeze; and an old woman who sat next me kept poking me in the ribs with the end of her umbrella, which she couldn't seem to manage. I was thinking of asking her what she meant to do with my bones when she'd pried them out; but seeing that she had a bag and a basket and an enormous bundle to take care of besides the umbrella, I let her poke, and bore it like a man.

"You never saw such a funny place as this New York in all your life. The houses are packed tight together in long rows, with a mean little bit of grass in front by way of a garden, line after line of them from street to street. That is, the dwelling-houses, I mean. But wait till you get down town, if you want to see packing. There they haven't even a blade of grass, or a tree, or any thing but brick and stone. And the people hurry about, and push and jostle one another so; they rush around as if somebody were dreadfully sick, and they'd all been sent off on the run for the doctor. And there's scarcely a womankind to be seen down there; all men, and perfect heaps of them. But I liked it first-rate. I think it must be jolly to fly around so, and feel so busy and so big. I wished I lived in New York. Then there's lots to see too. Some of the stores and banks and churches are splendid; and Mr. Braisted pointed out all the handsome ones, and told me who they belonged to, and the names of them. I ask him to tell me softly, because all the other fellows in the omnibus looked so knowing that I did not want them to see I was a greenhorn. So he did; he's nice, I tell you.

"But you never saw such cubby holes as some of the offices down town are. Little bits of rooms, so dark that in lots of them they burn the gas all day long, and so dusty, musty, rusty, that you can't seem to believe that they make such heaps of money in them. But they do; and one of these days I'm going to live in New York, and have a little dark office, and pile up money, and build a beautiful house for Grandpa, and never let him work any more, but just sit in a splendid library, with books all bound in blue and gold, and read all day long.

"When Mr. Braisted had finished up his business, he asked me if I'd rather go up to Central Park, or down to the wharves to see the shipping. I chose the ships, of course; and off we went, after we'd had our lunch, to the piers. There's a new steamer lying at New York, called the 'Parthia.' She's a boat, and no mistake. Before I came off of her, I'd almost made up my mind to be a sea-captain instead of a broker, and I don't know but I may yet. She's a regular beauty, and I couldn't bear to go to shore again, and leave her. But our time was up before I was half through looking at her, and, of course, we had to go.

"The boat left at six o'clock, so we had our tea on board. It was jolly to sit down in the saloon, and order just what you wanted. If ever you go, take devilled crabs; they're prime. I saw the name on the bill of fare, and ordered them, because the name was so queer; and I thought it sounded rather nice to say, too, as if I knew a thing or two, you know. But, oh, wasn't I tired after we went upstairs? Don't you tell anybody, but if it hadn't looked babyish, I should have liked to have gone right to bed. Mr. Braisted took me all over the boat, and showed me the machinery and everything, and explained it so that I could understand how it went. It was so interesting that it waked me up again; but when we went out on deck, and sat down, I didn't know how I was going to keep my eyes open. Of course, I didn't want him to see I was sleepy, because it looked so young and green, and I tried my best to fight it out.

"By and by, he asked me if I was tired, and said I seemed to be growing so still. I said I was thinking; and so I was, thinking how nice bed would feel. But I thought it would be kind of grand to sit up until twelve o'clock. I wanted to make a good impression on these chaps here, and I thought it would be a good thing to say, in a careless sort of way, you know, that the night had been so fine, we had not left the deck until midnight. It seemed to me I was just thinking how well that would sound, and wishing that midnight would hurry up, when Mr. Braisted put his hand on me.

"'I'm not asleep sir,' said I, jumping up. Down, Caspar.'

"For as my hand moved, I felt something shaggy, and thought it was Caspar's coat. Oh, how Mr. Braisted did laugh!

"'That is not Caspar,' said he, 'but my shawl. I threw it over you lest you should take cold. Caspar is safe at home in London.'

"Didn't I feel too cheap! I couldn't say a word.

"'You've been asleep for an hour,' said Mr. Braisted after a minute; 'and now I think you had better go down to the

state-room. You will take cold out here, the air is growing so fresh.'

"Of course I went, for I felt too much cut up to say anything, and in five minutes was in my berth, and knew nothing more until we touched the Fall River dock next morning.

"Then came the best part of the journey: the ride on the top of the stage-coach, from Fall River to Melville. It was a lovely, cool day, and the road runs right up through the mountains, over such high ground that we caught the full sweep of the brisk wind. Oh, it was grand! Mr. Braisted liked it too, only that his seat was next to a man who had a sick-headache. I whispered to him that I'd change with him, for he got so pale every time the man felt qualmy, that I was afraid he'd be ill too, but he wouldn't do it. The coachman watched the poor fellow with the greatest concern, and by and by he said, shaking his head as gravely as a judge,—

"It's awful bad to have the sick-headache when you're going to coach it, for one never knows what's a-comin'."

"I just roared. Mr. Braisted tried hard to hold in, but his lips quivered and twitched and his eyes danced like two fire-flies, and then he couldn't stand it another minute, but broke out in the merriest laugh you ever heard. Old coachee was as mad as a hornet for a moment; but he got over it after a while, and told us lots of impossible yarns, which we pretended to swallow all in good faith, and we parted at the Melville Seminary, the best possible friends.

"And here comes my story. When we opened the gate, and went into the grounds of the seminary, it was mid-day, and I saw a lot of fellows out on the lawn playing ball. In a minute there was a shout, and a rush, and down they all pelted, big boys and little boys together, in one big crowd; swarming around Mr. Braisted, shaking hands with him, holding fast to his arms, to his coat, anything they could get hold of, as if they were going mad over him.

"And what do you think it all meant? Why, he is the principal of this school; and the reason that neither he nor Grandpa told me, was because he wanted to get acquainted with me, and he thought I'd be shy of him if I knew who he was. He is acquainted with me, and no mistake; for he was such an easy kind of a fellow to make friends with, that I talked to him as if he was another youngster, and told him how much I knew, and how much I didn't know too; and what I wanted to do with myself, and how I was going to try to make such a man of myself as Grandpa might be proud of, and all about it; only that I didn't tell him how bad I am. I'm glad now that I didn't know who he was, for I feel real easy with him as it is; and if I'd been told that I was to make this long journey with the principal of the school, I suppose I'd have felt awfully poky and stiff, and wouldn't have grown acquainted at all.

"Now I must tell you some about the school. I thought it was a very small affair; and I suppose it is as boys' boarding schools go; but there's quite a pile of fellows here, after all. Twenty of us, all told. Two classes; one of big chaps, sixteen to fourteen years old; and my class. We run from eleven to thirteen; but there's only one elevener. He's a small chap, the youngest of the lot, and very little for his age; but the very pluckiest youngster that ever played a match. You ought to have seen him yesterday. We were all turning somersaults over a heap of sand that happens to lie on the lawn near the road (they are going to fill in a hole in the road with it), and he was trying to do it too, but he couldn't; his legs being short, he couldn't butt the heap near enough to the top to go safely over. He fell short every time, and at last Will Perkins, the tallest boy in the school, calls out,—

"Stand away there, Harry Clifford; you'll never do it, and you're in the way."

"I thought he'd be mad, for he's a spicy chap; but he locked up at Will, and, with a funny nod, says,—

"Yes, I will do it, too. I'll stand out of your way, if you want me to; but I'll go over that sand-heap before long, I can tell you."

"He turned off, looking as pleasant as could be; and a minute after I saw him practising by himself on a knoll not far from us. For a whole half-hour that fellow tried it over and over, and at last he did it, half a-dozen times in succession. Then he came back where we stood, fell into line, and when his turn came, went for the sand-heap. Over he went, as straight as Perkins himself; and then didn't those chaps cheer! I tell you it did me good. I just had to go and shake hands with him.

"Does that make you think of anything, Hattie? It does me. A big, steady, hearty fight, and a victory too. Little Clifford has helped me already. He seems to like me, and I'm glad of it, for I like him. I wouldn't wonder if we were first-rate friends, for we room together, and we get along prime. By the way, Hattie, it isn't half so hard for me to keep the promise I made you, to say a prayer every night and morning, as I thought it would be; for Charlie says his too, and as we're the only two in our room, it's quite convenient. Did you know that Grandpa had put one of those picture-texts in my trunk for me to hang up in my room? It says— 'Him that overcometh . . . I will write upon him my new name.' I am going to hang it at the foot of my bed, so I can see it when I wake up in the morning.

"I like all the boys pretty well, even Will Perkins. He's a bully, but he can be nice if he chooses. The other boys give into him like everything, partly because he's got lots of money, and treats them if they do, and partly because they are afraid of him if they don't. I don't think Mr. Braisted knows half what a bully he is, or he'd put a stop to some of his pranks. He never will know, though, for they're all strong on not backing down on any fellow here. They stand by one another through everything. Give lots of love to Grandpa. I wrote to him yesterday. Perhaps I'd better send a little to Aunt Harriet too, for she kissed me when I came away, and she put some candy in my lunch-basket. I think she was kind of sorry, only she didn't want to say so. If she is real sorry, I'll forgive her, but if she isn't I won't.

"Don't forget to write to me every week as you promised. I forgot to tell you that another teacher besides Mr. Braisted lives in the house, Mr. Travers. Grandpa is going to write every week too.

"Your dear old CHARLIE.

"P. S. How is that for a letter? I'm tired to death. How are you?"

"P. S. I'm trying, Hattie. True and hearty, I am."

VI.

MR. BRAISTED'S BABY.

Charlie's introduction to his school life had been very propitious. Mr. Braisted, an old friend and college chum of Dr. Mason's, had happened to be making a visit near Linton at the time of the boy's last disgraceful exploit; and knowing that, while he was a most genial and kind hearted man, he was also exceedingly strict and punctilious with regard to the discipline to be maintained in his school, the doctor went at once to see him, and ask if he would admit Charlie into his establishment. Confiding to Mr. Braisted the story of his grandson's unfortunate early life and training, his present characteristics, so strongly marked both for good and evil, and his apparently earnest desire and effort to conquer his grave faults, Dr. Mason had placed him under the care of his old friend, hopeful, as usual, of the very best results from the change.

And Charlie himself was no less sanguine of success. He had had, on the evening before his departure for Melville, a long and serious, but very happy talk with the doctor, and had gone up to his room when it was concluded, with his grandfather's kiss yet lying warm upon his cheek, and his grandfather's parting words of blessing lying as warm upon his heart, more strongly determined than ever to be worthy of his grandfather's name.

Of any higher motive for striving to form a pure and noble character, Charlie had no thought. He saw plainly (for not even the eye of a careless, frolicsome boy could fail to notice it), that Dr. Mason's whole life was influenced and controlled by a power of which he knew nothing in his own experience; but although through all these past five years he had been lovingly taught of that Friend who was so dear to the old man's heart, he had not chosen Him as his own friend. Even the brightly illuminated words of the beautiful text which Dr. Mason had secretly laid in his trunk, did not bring to his mind any great desire to have the "new name" written on his forehead. The twining vines and flowers wreathed themselves, as he thought of it, rather about the name of his grandfather, than that of the mighty Friend, the love of whom would have been so complete a defence to him in this time of his need.

Charlie had not been mistaken in his estimate of the characters of the two boys in the school, who had made the strongest impression upon him in the few days during which he had known him. Good natured, merry Harry Clifford, with his determination, his earnestness, and his high principles, was the best companion a careless, vacillating boy like Charlie could possibly have had; and the tie between them bade fair to become both strong and lasting. Within the first six hours after their meeting, Harry had been made aware of the amount of Charlie's allowance, and the value of his possessions in the knife, marble, and twine line. He knew that he had a dog, named Caspar, whom he loved as dog was never loved before; and an aunt, named Harriet, who occupied exactly the opposite position in his heart; and before the week was out, he had heard the whole story of his early life, and its unhappy results,—his efforts, his failures, his grandfather's loving trust in his final success, and his own fixed resolution to win the victory for his grandfather's sake; and more than that, he was pledged by his own voluntary promise to give him all the aid in his power in the accomplishment of his work.

All that Charlie could tell was told, and then Harry returned the compliment, and unfolded his confidences. Like Charlie, he was fatherless; but he had a mother, and being her only son and eldest child, felt himself her guard and protector. For the present, he said, he had been forced to leave her to attend to his education; but as soon as his studies were ended, he intended to return home, and settle down for life in the old homestead. He never meant to marry, but to give up all his days to his widowed mother. His little sisters, he thought, would probably, like all young ladies, leave home when they were grown up, but he should never desert his mother.

There was something very beautiful, even to Charlie's boyish eyes, in this complete devotion. Harry was so slight and delicate in appearance, that it seemed as if his mother might, for many a year, feel the need of watching carefully over him; but he never seemed to doubt for a moment either his ability or his right to support, defend, and watch over her; and he took such a pride and delight in speaking of himself as her natural protector, that Charlie, in spite of his teasing, roguish propensities, had not the heart to laugh at his pretensions.

Less fortunately for himself, Charlie had also, notwithstanding his slighting mention of him in writing to Hattie, formed a close intimacy with William Perkins, the oldest scholar in the seminary. He was very much what the letter had described him, an open-handed, liberal young fellow, with plenty of money to spend, and great readiness to spend it, not only on himself, but on others as well: full of life, wit, and resource, but domineering, obstinate, and arrogant as boy could well be. He had taken a fancy at once to Charlie's bright, intelligent face, and had admired, petted, and flattered him, until the boy, in spite of his first impressions, was won over completely, and, in a week's time, would have done any thing within his ability to aid or to please him; and the sound of the pet name, "Brownie," which Will had bestowed upon him, spoken in Perkins' winning voice, would coax him on the instant from the most enticing game, or the most absorbing book.

Harry had taken the greatest delight in showing Charlie everything that was to be seen in the seminary, or around it; but whatever he exhibited, whether it were the ball-ground, the cricket-field, the best points for fishing in the brook, or some of the many curiosities which Mr. Braisted had collected in years spent in travel, he had always kept before his mind's eye something more rare and beautiful still, which he had yet to place before him as the crowning delight of Melville Seminary. That he was in some way to be hoaxed, Charlie was fully aware; no one could look into Harry's dancing, merry eyes, as he spoke of "the Great Unknown," without being quite satisfied that he meant mischief; but he would give no clew by which his friend might guess what it was that had been so long kept in the background; waiting until he was thoroughly acquainted with all things else about the establishment, before it was revealed to his anxious eyes.

(To be Continued.)

MISSIONARY WORLD.

THE KANAKA SLAVE TRAFFIC.

Mr. Sawers, who was murdered lately on Santo, was not "a young English missionary," as stated, but a trader living on Santo. He had just been married to a British woman to whom he had been engaged for some twelve years; but instead of taking his bride with him to his home, he left her at the mission house of Rev. Joseph Annand, M.A., who had celebrated the marriage, and went off in his boat avowedly to prepare his house for her. On reaching his station, the Santo natives murdered him, for some reason unknown to us; but even among our savages there is generally some cause for such revenge upon traders living among them.

Mrs. and Mrs. Annand, our excellent missionaries living on Tanpoa, off Santo, having recently opened a new station there among the cannibals, were placed in considerable difficulty and danger by this murder. The natives all left their station and gave up attending the school and church, and for a time the work of the missions among them was suspended; but Mr. Annand wisely and devotedly improved the time at his printing press, printing the Gospel by Matthew, which he had translated into their language. French and English men-of-war have since punished the murderers of Sawers and his party, if possible to intimidate the islanders from taking the lives of other traders, and make them and their property more safe till those islands are annexed and under the government of some civilized nation. However, we look not to civilization, but to the blessed, enlightening and sanctifying influences of the Holy Spirit on the teaching of our dear Lord Jesus as revealed in the Scriptures to lead civilized or savage nations to fear God and respect the lives and property of others; hence we pray and labour by the Gospel to lead all to know and love and serve Jesus Christ as their God and Saviour, who loved us and gave Himself for us. We believe that the Gospel is the only real civilizer of man wherever found; all brought under its power and influence soon enjoy all the blessings of civilization which accompany it and follow in its train. The Master's advice is, "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you."

Many lives were taken, and are yet taken, by the cannibals of those islands who have not been reached by the enlightening, sanctifying power of the Gospel; but on the twenty islands our mission occupies, life and property are now comparatively safe, and they will become safe on all, as the natives are led to love and serve God. Trade and large commercial business is also now following in the wake of the teaching of the Gospel where a few years ago no white man durst set foot on shore without the fear of being killed and eaten by the savages. Oh that such races could enjoy communion with its blessings without its curses in intoxicating drinks, opium, dynamite, fire-arms and vice, as forced upon them by trading pioneers from civilized nations to their destruction, as now among the remaining heathen of our island! The wonder to me is that they don't murder ten for every one of the slavers, or "Kanakan labour traffickers," who are sailing about among the islands to kidnap and get away, by every means in their power, all the young men and women who so fall into their hands. Britain would murder every man who so, under any pretense, robbed her of her sons and daughters, and the world would praise her for it and support her in it; and yet she tolerates this blood-stained traffic with its many evils, as by law authorized in Queensland, New Caledonia, etc., which is rapidly depopulating the islands and sweeping away defenceless races to satisfy the godless white men's greed of gain by them. Oh for the time when everyone shall do to his neighbour as he would be done by from love to the Lord Jesus!—*Rev. J. G. Paton, D.D., in Missionary Review.*

THE TAJ MAHAL.

The Taj Mahal, or tomb of Mahal, near the city of Agra is one of the most wonderful buildings in India. It was raised by Shah Jehan as a burial-place for himself and his wife. Shah Jehan was one of the Mogul emperors who rule a great part of India in the sixteenth and seventeenth centuries.

The platform on which the Taj stands is twenty feet high, and is a square with a measurement of about three hundred and fifty feet. At every corner of the square there is a minaret one hundred and thirty feet high. Each minaret has balcony-like projections, and at the top there are open arches supporting a cupola. The sepulchre, the most magnificent in the world, has eight sides; and above finely-arched recesses in the walls there is a dome seventy feet round, gracefully contracting until it ends in a gilded pinnacle.

The whole of the masonry is of white marble; but it is so richly inlaid with precious stones as to suggest a mass of snow hung with roses and lilies from an Indian garden. Flocks of paroquets flit to and fro over the building, which has the lustrous blue of the sky for background. The dome, the cupolas, and minarets, when seen at a distance, present a variety of colours. Before the sun rises they are light blue; then, as the morning brightens, they are roseate in hue; and later on, yellow. When a thunder-cloud hangs over them they are a delicate purple. The interior of the great mausoleum is, if possible, more wonderful than the exterior. In the middle of the polished floor there is a monument surrounded by a screen which looks more like fine needle work than stone. It is divided into panels, and

enriched with garlands wrought in jasper, chalcedony, carnelians, and other costly stones.

The Mohammedan empire of which the Taj is a splendid memorial passed away more than one hundred years ago. So shall all "thrones and kingdoms perish," save our Lord Jesus Christ's, who has received "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

INDUSTRIAL EDUCATION OF WOMEN IN FOREIGN FIELDS.

Industrial schools have come to be of great importance in foreign mission work. The Rev. D. A. Day, of the Muhlenberg Mission, Africa, says: "The mission of the Gospel is to develop man, not in one direction only, but in his entire being. Give the heathen simply brain culture without teaching him industrial habits, and you have a fool. Take a naked heathen boy, put him in a mission, feed and clothe him without teaching him to work, and you have a man vain in his imaginations. To train the young people of Africa into habits of productive industry is essential to the redemption of the Dark Continent."

The Bishop of Sierra Leone says: "The great need of Africa is not the importation of an army of clerics, but of Christian men and women able to teach the natives useful callings," and on a recent visit to England made arrangements to take out a number of carpenters and agricultural implements, so that all the children in his diocese should be taught some trade. What is true of Africa is true of all mission lands. Some one has said that "honest toil is not an article of complexion," and this lesson needs to be taught to many connected with our missions. In the Methodist Mission in India the Christian boys are taught to make wire mattresses, folding-chairs, boots and shoes of all kinds, and in the Presbyterian Mission Persian rugs of all sizes are made in its carpet shop, in which only Christian labour is employed. So we could mention various lines in which boys are trained; but another problem confronts the missionary force. How to take care of the girls and give them proper trades and employment—that is the problem troubling many of our missionaries. Educate the women, and it is surprising what avenues are open to them. Miss Hedrick, the principal for years of the Calcutta boarding-school connected with the Woman's Foreign Missionary Society of the Methodist Church, wrote a very excellent article in a recent number of the *Indian Evangelical Review* on the "Future of Educated Girls in India," in which she says, "When one seeks for something tangible to lay hold of, this subject becomes the veriest will-o'-the-wisp, dazzling for a moment, but persistently eluding the grasp. When I came to India I was often called upon to settle disputes between my pupils about the respectability of labour. All agreed that certain work was respectable; other class of work was for low-caste people only." She suggests a resolution in old-time practices in India, and says, "Turn the men out into the fields, the foundry, the factory, and let the girl take her place in the hospital, at the desk, in the shop. Let men stop their dress-making and sewing, and give such work to the women, to whom it properly belongs; let them stop sweeping and making beds, and then this work will drift into the hands of women." She then pleads for the industrial school, and the training of girls in specialities. "Teach them," she says, "to do one thing, and to do it well. Our educated girl must be Christian first; and when willing, yea, anxious to do and be all that God intended her to do, just as surely as God made her will she find her place and work."

The native Christian girls of India are many of them taking responsible positions. One graduate of a mission school has charge of one of the Lady Dufferin hospitals, some are clerks in dispensaries, another has been appointed to the charge of a post-office—a thing unknown before in India—and some are in charge of waiting rooms at railway stations.

An industrial school for Mohammedan women was established recently at Guntur by the American Lutheran Mission, the only school of its kind in Southern India. The wives of poor Mohammedans are often obliged to support themselves and their children. To keep a respectable character and earn a livelihood is a difficult question often to settle. These women are paid according to ability in work, the highest receiving about six cents a day, and this is a larger sum than they could get elsewhere. In connection with their work they have one hour devoted to Bible instruction. They have also secular instruction. The industry taught is Mohammedan embroidery. The patterns are Oriental, worked in gold and silver, brass and silk thread. Their work has been sent to America, England and Australia, and found a ready sale. A writer says: "A marvellous change has taken place in the workwomen since they first entered the school. When they began to go to the school they were lazy, dirty and ignorant; now they are growing into careful, energetic, quick women. The pretty patterns, the bright colours, the order around them, have an elevating effect upon them. Every opportunity is used to introduce lady visitors to the school, and these visits bring a bit of the bright outside world into the cramped lives of the poor women. For months after the visit of the collector's wife the women talked of the wonderful English visitors. The lady assistant in charge of the school talks to the women during working hours of the duties of wives and mothers, the care of children, simple remedies for the sick, and gives practical hints concerning general house-keeping."

In Pithoragarh, a station in the Himalayas, some forty women support themselves by working on the farm in connection with the Home for the Homeless. During the harvest season the missionary spends hours in the field directing the work, and these women are paid the usual wages for such work.

In the city of Lucknow a home for women is maintained by the work of the women. They are trained in the use of the sewing machine, and do plain and fancy sewing and embroidery.

A woman's workshop has been opened in Rangoon, Burma. A large building is rented on one of the principal streets, a forewoman is employed, who lives on the premises, who devotes her time to overseeing the work and receiving orders, and some sixty women are here making their own living.

Some curious information has recently been brought out in regard to the occupations of native Indian women. In some statistics furnished by the Government, we find women reported as officers of local and village government, some as officers of national government, and others as officers of independent States and Governments. We find some as authors, a few as artists, some in mercantile occupation, quite a large number employed in construction of houses, and some as shipbuilders and workers in precious metals.—*Mrs. J. T. Gracey, in Missionary Review.*

ISLANDS OF THE SEA.

Every Sunday morning sixty per cent. of the population of the Hawaiian Islands are in the pews of Protestant churches. Eighty-three per cent. of the population of the Fiji Islands are communicant members of the Protestant churches. But what a task is laid upon the Hawaiian Christians in connection with the 15,300 Chinese, 12,000 Portuguese, 20,000 Japanese, and several thousand Mormons among the natives and waifs and outcasts from all parts of the world!

Dr. Paton says of the New Hebrides: "Since I entered the field, thirty-four years ago, by God's blessing on the united labours of our missionaries He has given us about 14,000 converts, and about 200 of them are engaged as native teachers."

It is two years since a band of missionaries assembled at Shanghai, China, issued a call for "1,000 men for China," to be sent within five years. It was a large draft, but it is likely to be honoured. It is said that 350 of the recruits called for are already in the field.

The Waldensian Church in Italy has 137 workers, of whom forty-four are pastors, having the oversight of as many churches, and fifty-four stations where the work of evangelization is carried on. Religious services are held in 200 places, and it has been ascertained that the Gospel has been preached in the past year to more than 50,000 persons to whom it was not preached, at least by Waldensian workers.

MR. STANLEY declares of Alexander Mackay that he was "the best missionary since Livingstone," and of his character, "He had no time to fret and groan and weep; and God knows if ever a man had reason to think of 'graves and worms and oblivion,' and to be doleful and lonely and sad, MacKay had, when, after murdering his bishop (Hannington) and burning his pupils and strangling his converts and clubbing to death his dark friends, Mwanga turned his eye of death on him."

The Preachers' Union in Antananarivo has, in addition to Sunday preaching, formed itself into a sort of Salvation Army of sixty men, for the purpose of holding service on market days. Three fourths of the London Missionary Society's adherents throughout the world belong to the Madagascar Mission. Each missionary has the oversight of from sixty to seventy congregations. The college has sent out two hundred and thirty young men, and more than one hundred and ten of these are still in large centres of population.

A NEW missionary society has been formed in England called the "Evangelization Society for South America," taking as its doctrinal basis the Evangelical Alliance. It is un-nominal in its character, and will seek to co-operate as far as possible with other societies in the South American field. The occasion for its formation was the giving of a large sum of money to the missionary bureau in connection with the Y. M. C. A., of London, for the purpose of evangelizing the Indian tribes of Brazil, Peru and Bolivia.

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MRS. JOHN MCLEAN writes from Barrie Island, Ont., March 4, 1889, as follows: "I have been a great sufferer from neuralgia for the last nine years, but being advised to try St. Jacobs Oil, can now heartily endorse it as being a most excellent remedy for this complaint, as I have been greatly benefited by its use."



WRINKLES, and hollow cheeks, and dull, sunken eyes, don't always mean that a woman's old. Half the time, they only show that she's overworked or suffering. To such women, to every woman who is tired or afflicted, Dr. Pierce's Favorite Prescription safely and certainly brings back health and strength. It's a legitimate medicine that corrects and cures: a tonic that invigorates and builds up, a nervine that soothes and strengthens. For all the derangements, irregularities and weaknesses peculiar to women, it is the only guaranteed remedy. If it doesn't benefit or cure, you have your money back.

It won't do to experiment with Catarrh. There's the constant danger of driving it to the lungs. You can have a perfect and permanent cure with Dr. Sage's Catarrh Remedy.

Advertisement for The Crown Perfumery Co's INVIGORATING LAVENDER SALTS. The ad features a central illustration of a perfume bottle with a crown on top. Text around the bottle includes 'SOLD EVERYWHERE' and 'THE CROWN PERFUMERY COMPANY 177 NEW BOND STREET, LONDON'. The product is described as 'INVIGORATING LAVENDER SALTS' and 'BEWARE OF COUNTERFEITS'.

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and often its very best friends, because for many years they have found it a friend in need. It is the best Family Remedy for Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache. To get rid of any such pains before they become aches, use PAIN KILLER. Buy it right now. Keep it near you. Use it promptly. For sale everywhere. IT KILLS PAIN.

Ministers and Churches.

THE Presbytery of Maitland nominated Rev. D. M. Gordon, B.D., Halifax, N.S., Moderator of the next General Assembly

THE Bristol congregation, Rev. T. Nelson, pastor, has just enjoyed a visit from Dr. Howie. His addresses drew large audiences on five consecutive evenings and doubtless will lead to an increased interest in Bible study.

THE annual meeting of the Brampton Auxiliary, Woman's Foreign Missionary Society, was held on the 2nd December. The report of the McLaren Mission Band was read by Miss E. Irvine, showing the Band to be in a flourishing state. The Scattered Helpers Scheme had been adopted at the beginning of the year and taken charge of by Mrs. Whitehead, who stated that the number of Helpers was twelve. The Secretary and Treasurer's Annual Reports were read, showing the number of members to be sixty; average attendance forty-seven. Sixty copies of the Letter Leaflet were subscribed for. The contributions, including those of the Mission Band, amounted to \$132, and bales of clothing valued at \$39 were sent to the North-West mission schools. All the officers were re-elected for next year.

A VERY pleasing entertainment under the auspices of the Woman's Foreign Missionary Society, was held in Knox Church, Embro, on Tuesday the 6th. The body of the church was comfortably filled, notwithstanding the inclemency of the weather and bad roads, etc. Rev. G. C. Patterson filled the chair in a very able and pleasing manner, and the following reverend gentlemen, viz., M. P. Tallig, of London, Mr. Hutt, of Ingersoll, Mr. Cockburn, of Paris, and R. P. McKay, of Toronto, entertained the audience with missionary addresses which were both practical and to the point. This auxiliary is in a very prosperous condition, and we trust that it has received a stimulus that will not soon be forgotten. Between the speakers, and choir rendering some choice selections of music, the audience were both delighted and edified, resulting in a liberal response to the collection, which amounted to \$36.

THE Young People's Society of Christian Endeavour of St. James' Presbyterian church, London, held their regular business meeting last week. The following officers and conveners of standing committees were elected for the first six months of 1893: Honorary president, Rev. M. P. Tallig; president, Mr. Hugh A. Omond; vice president, Miss M. Craine; recording secretary, Mr. W. L. Innes; corresponding secretary, Mr. Robt. McCurdy; treasurer, Mr. Ed. Wyatt; organist, Miss A. Armstrong; convener look-out committee, Mr. W. L. Innes; convener prayer meeting committee, Miss J. Shillington; convener Sabbath school committee, Miss A. Prescott; convener social committee, Mr. Geo. Glass; convener sick visiting committee, Miss Maggie Grant; convener flower committee, Miss M. Prescott. The meeting was well attended and enthusiastic.

THE anniversary services in the Presbyterian church, Cobourg, Sabbath week, were highly appreciated. The Rev. J. B. Mowat, D.D., of Queen's University, preached in the morning from the text, "Come unto Me all ye that labour and are heavy laden and I will give you rest." Matt. xi: 28. In the evening he chose for his subject Revelation iii. 20, "Behold I stand at the door and knock; if any man hear My voice, and open the door I will come in to him and will sup with him, and he with Me." Both sermons were clear and full expositions of Gospel truth, were delivered in a deeply earnest and sympathetic manner, and were couched in the most felicitous language. The attendance was good, especially at the evening service. The good impressions made by the earnest preacher must produce lasting benefits. The church choir rendered excellent service in the conduct of praise. The collections for the day amounted to the handsome sum of \$235, a proof of the heartiness with which the congregation responded to the request made by the pastor a few Sundays ago.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Knox Church, Harrison, on December 13. All the ministers were present and a large representation of the elders. A circular, agent Assembly Fund, from Dr. Reid was read, intimating the amount expected from the Presbytery. Each congregation had its share appointed. Mr. Stewart presented and laid on the table a unanimous call from Fordwich and Gorrie, in favour of Rev. James Cameron, B.D., with a promise of \$500 and a manse. The call was sustained and arrangements made for the induction, on condition of his acceptance. The Rev. Mr. Morrison expressed his most cordial thanks to the members of Presbytery for their sympathy and assistance in his recent affliction. A circular was read, intimating that the Presbytery of Toronto will apply to next General Assembly for leave to receive the Rev. A. L. McFadyen, B.A., of the Congregational Church in Canada. Messrs. McDougall, missionary from China, and McCollough, a minister without charge, being present, were asked to sit and correspond. Mr. Cameron intimated that he could not give a full report on Temperance, as he had not yet got in full returns to the questions issued. Mr. Ramsay gave in a very carefully-prepared report on the state of religion. The Presbytery spent an hour in conference on the best method of promoting family religion. Mr. Aull was appointed to correspond with the Rev. Mr. Gallacher, with a view to secure his services in Balaklava, Ayton and East Nornanby for three or four months. Mr. Aull asked for three more honour certificates for scholars in his Sabbath school who had repeated Shorter Catechism correctly. The Presbytery met in the evening in Guthrie church in connection with the P.W.F.M.S., when the fifth annual report was read, and addresses

delivered by the Rev. Mr. McDougall, returned missionary from China, and the Rev. Mr. Jansen, of Durham. The Presbytery congratulated the ladies of the Society on the success that had attended their efforts during the year. After the usual votes of thanks to the ladies of the two congregations of Harrison for their hospitality, to the choir for its services and to the two speakers of the evening, the Presbytery adjourned to meet in Palmerston on Tuesday, March 14 next, at 10 a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Maxville on December 13, with a very large attendance of members. Rev. A. Given, B.A., was elected Moderator for the ensuing six months. Conveners of committees appointed at last regular meeting to arrange for and conduct missionary meetings within their respective bounds, reported having held missionary meetings as proposed. The following deputations were appointed to visit and receive congregations within the bounds in the interests of the Augmentation Fund and to report at next regular meeting: Rev. Mr. Burnet and his representative elder to visit Sumnerstown; Rev. John MacLeod, B.A., and his representative elder to visit Glensandfield and East Hawkesbury; Rev. James Cormack, B.A., and his representative elder to visit Apple Hill and Gravel Hill; and Rev. John Mackenzie and his representative elder to visit Avonmore. The records of the Sessions of Kenyon, Roxboro', Indian Lands and Glensandfield and East Hawkesbury were submitted for examination, and committees were appointed to examine the same and report at a later stage. At a later stage these were severally attested in terms of the reports of the respective committees. Elders' commissions were read and received in favour of the following elders: Mr. D. B. MacLennan, Q.C., representing St. Johns, Cornwall; William Brownell, that of Avonmore; James Cryderman, that of Lunenburg and Pleasant Valley; and William Young, that of St. Mathews, Osnaburck. Rev. A. K. MacLennan, B.A., reported an unsatisfactory state of matters in the Cote St. George portion of his congregation, recently received by this Presbytery into the Presbyterian Church in Canada, from which it appears that, by the action of certain malcontents, the church there was closed up, and denied the congregation of Mr. MacLennan for divine services. It was resolved, after due deliberation, to appoint a committee of Presbytery, consisting of Rev. John Matheson, B.A., Mr. D. B. MacLennan, Q.C., and P. D. MacCuaig, to confer with and advise the members of the congregation at Cote St. George, and, if they deem it advisable, to confer with the Presbytery of Montreal and Glengarry, of the Presbyterian Church of Canada in connection with the Church of Scotland on the matter. A communication from Lunenburg Session, craving the appointment of Rev. J. W. MacLeod vice Rev. J. J. Cameron, M.A., as Moderator ad interim was read. While craving this it stated that the sole ground for it was that Mr. MacLeod would be more convenient, and not any disrespect whatever towards Mr. Cameron, who had always been devoted to their interests. Mr. Cameron accordingly tendered his resignation of the Moderatorship of Lunenburg and, being accepted, the prayer of the communication was granted. Mr. Kenneth MacLennan, B.A., and Mr. James MacLean, students who laboured within the bounds during the summer months, having met with the requirements of Presbytery, were certified to their respective colleges. Mr. Andrew Russell not having yet responded to the call of the committee, was committed to the further oversight of the Committee on Students' Exercises. Rev. J. J. Cameron, M.A., asked a Presbyterial visitation to his congregation to investigate certain rumours and difficulties which are calculated to retard true progress there. A committee was appointed, with leave to retire at once, to confer with Mr. Cameron and others from Mr. Cameron's Session who were present, on whose report and commendation it was resolved to hold an adjourned meeting of Presbytery at Wales (with Woodlands as an alternative) on Wednesday, the 25th inst., at 1 p.m. Rev. D. MacLaren, B.A., Convener of Committee on Systematic Beneficence, reported on behalf of that Committee that they had visited congregations for Home Mission and Augmentation Funds, and also for Presbytery and Synod funds, urging that the same be paid the present month, urging also that Sessions fill and return the schedules forwarded by the Committee on Systematic Beneficence. The report was received and its recommendations adopted. The annual report for 1891 of the Presbyterial W.F.M.S. was presented. It was resolved to receive the same and record gratification for the true progress and great usefulness of the Society. Report of Mr. A. Boy, Colporteur of the Board of French Evangelization, and who laboured within the bounds during the summer, was also submitted. The report shows a large amount of work accomplished and a large field open for such evangelical work within our bounds. The Presbytery resolved to receive the report, express satisfaction with the work done, thank the Colporteur for his full report. It was also resolved to request the Board to continue work in Glengarry, assuring them of the deep interest taken in this work by this Presbytery. The following committee was appointed to take charge of the interests of French evangelization within the bounds of this Presbytery: Rev. James Hastie, Convener; M. MacLennan, B.D., D. MacLaren, B.A., and Mr. Christopher MacRae. Appeals from the Session of Lancaster in the cases of James Fraser and D. F. MacLennan, elders, as also a reference from the same Session were laid on the table till the adjourned meeting to be held at Wales or Woodlands on the 25th inst. The Moderator formally cited all parties interested in these cases to appear in their interests at said meeting. In the evening a profitable conference was held on the subject "Revivals," in which more than the allotted time was occupied by the brethren taking part. Mr. William H. Davies, a student in "Queen's," applied through Rev. Mr. Hastie for a formal Presbyterial recommendation as a suitable candidate for the ministry of this Church. On the recommen-

ation of a committee appointed to take the case into consideration, it was unanimously resolved to grant the recommendation craved for. The Presbytery then adjourned to meet as above.—M. MACLENNAN, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church, Winnipeg, on the 2nd inst. There were present the Rev. J. A. F. Sutherland, Moderator, eleven other ministers and four elders. Prof. Baird presented the report of the Committee on Finance and Statistics which contained the following clause: That in obedience to the instructions of the last meeting the committee has examined the financial returns sent in by congregations to discover those which had not contributed to all the Schemes of the Church. For the purposes of this enquiry the committee has divided the congregations and mission fields of the Presbytery into two classes. In the first class are included those congregations which have had continuous or almost continuous supply the year round by resident missionaries. In this class two congregations have given nothing to the Schemes of the Church, and two others have contributed to two schemes only. It was resolved that the Presbytery should correspond with these congregations, calling their attention to these figures, asking what measures are taken to raise money for the Schemes of the Church, etc. In the second class are those which were supplied by a resident missionary during the summer and supplied from the college or left vacant during the winter. Nine of these gave nothing to the Schemes. Contributions to one scheme were given by seven fields. Contributions were given to two schemes by two fields. None of these mission fields gave to all the Schemes of the Church. The report was adopted, and it was agreed to refer the matter of the mission fields which do not contribute to the Schemes of the Church to the Home Mission Committee, with instructions to have the attention of the missionaries called to the necessity of bringing the matter before the people. The petition asking for the organization of a new congregation in the city was taken up. The other congregations in the city offered no objection to the organization but asked that in fixing the location the interests of existing congregations and the probable direction of the future growth of the city be considered. Rev. Alex. Hamilton, of Stonewall, who had been appointed to meet with the petitioners and to obtain information, reported, and the reception of his report was followed by a lengthy discussion which was directed mainly to the question of the location of the new congregation. The understanding was finally reached that no attempt to settle the location should be made at present; but that, when the petitioners themselves are ready for the erection of a place of worship, they approach the Presbytery for approval of the site. It was moved by the Rev. Joseph Hogg, seconded by Dr. King, that the prayer of the petitioners be granted, and that they be allowed to worship, temporarily, in Victoria Hall. On motion of Mr. John Hogg, it was agreed that Professor Baird be authorized to organize the congregation, and to act as moderator of the session. A request was presented from Rev. James Lawrence, of Emerson, asking for authority to moderate in a call in the congregation of Dominion City. The request was granted. Rev. Dr. Bryce presented a request from the people worshipping in the school house at Oak Bluff, south-west of the city of Winnipeg, for organization as a congregation. It was agreed to grant the request, and to authorize Dr. Bryce to organize the petitioners into a congregation. The Clerk reported that the Fort William session had abandoned its appeal against the action of the Presbytery in deciding that an unconditional certificate should be issued to Mr. and Mrs. McKenzie. Rev. Samuel Polson, ordained missionary, in charge of Greenwood, resigned his charge. After discussion, in which Mr. Neil MacLeod, an elder of the congregation, expressed appreciation of the work done by Mr. Polson, it was agreed, on motion of Mr. Hamilton,

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that the resignation be accepted, to take effect at the end of December. In the evening the Presbytery met in Kildonan church for the induction of the Rev. Wm. McKinley, late of Minnedosa. The Rev. Dr. Bryce presided as moderator pro tem., and Rev. R. G. MacBeth was appointed clerk pro tem. The Rev. Mr. Hamilton, of Stonewall, conducted divine service, taking the text for his sermon from Acts i. 8th verse: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea and to the uttermost parts of the earth." The points of the sermon were: (1) The personality of the Holy Ghost; (2) the power promised and its nature; (3) the work to be done—witnessing for Christ at home and abroad—wherever work is to be done. After the conclusion of the sermon the moderator briefly recited the steps that had been taken. The usual questions were then put to Mr. McKinley by the moderator and satisfactorily answered, upon which, after solemnly setting him apart for this special work in prayer, the Presbytery duly inducted Mr. McKinley into the pastoral charge of Kildonan and gave him the right hand of fellowship. The newly-inducted pastor was then addressed in his new relations by Dr. Bryce, and the assembled people were addressed by Chief Justice Taylor, after which the Rev. Mr. McKinley was introduced to his people and heartily greeted by them. Immediately after the close of the meeting of the Presbytery a deputation from the congregation, consisting of John Sutherland and James Harper, two of the elders, invited Prof. Hart, who had been moderator of the session during the vacancy, to the platform, and presented him with an address accompanied by a purse of money containing the goodly sum of \$60. Professor Hart was taken completely by surprise, but made a most feeling reply recalling many affecting memories of past days. After this part of the programme was over the ladies of the congregation provided tea for all present, and a very enjoyable evening was spent.

BOARD OF FRENCH EVANGELIZATION.

TO THE FRIENDS OF THE WORK.—During the current year thirty-six mission fields with ninety-six preaching stations have been supplied, twenty-four mission schools carried on, and twenty colporteurs employed.

A few incidents and extracts from missionaries' reports may best indicate some of the conditions and peculiar features of the work. For years, work in the town of Sorel was found to be most difficult and apparently without success. Last spring a colporteur was sent there, who, six years before had left it completely discouraged. He had, however, placed a New Testament in a Roman Catholic family. On his return, this family and two others welcomed him and were glad to have him explain the Scriptures and pray with them. He opened a small hall in the town, which night after night, for most of the summer was filled with people willing to listen to and learn the truth. This important place has to be left vacant during the winter for want of a suitable missionary.

A colporteur who spent several months in Gengarry last summer, was well received almost everywhere by the Roman Catholics, who frequently asked him to preach to them. He found about forty Roman Catholic families reading the Scriptures and willing to receive a missionary, and twenty French Protestant families connected with English congregations. A missionary is greatly needed to work in such places as Cornwall and Lancaster, where there is a large French population.

An ever increasing number of children from Roman Catholic homes has been attending the mission schools. In some of these almost the total attendance is Roman Catholic. For example, in one school fourteen out of seventeen are Roman Catholic; in another, fifteen out of sixteen; in another, twenty-three out of twenty eight. In fact, except in

"August Flower"

Mr. Lorenzo F. Sleeper is very well known to the citizens of Appleton, Me., and neighborhood. He says: "Eight years ago I was taken sick, and suffered as no one but a dyspeptic can. I then began taking August Flower. At that time I was a great sufferer. Everything I ate distressed me so that I had to throw it up. Then in a few moments that horrid distress would come on and I would have

to eat and suffer again. I took a little of your medicine, and felt much better, and after taking a little more August Flower my Dyspepsia disappeared, and since that time I have never had the first sign of it. I can eat anything without the least fear of distress. I wish all that are afflicted with that terrible disease or the troubles caused by it would try August Flower, as I am satisfied there is no medicine equal to it."

one or two schools, the Roman Catholic attendance is not less than one-third and often more than one-half. To the Pointe-Aux-Trembles Schools this session, there have been admitted eighty-seven pupils from Roman Catholic homes, over sixty-four from the homes of converts, and five Protestants.

A few weeks ago, one of our missionary colporteurs was permitted to hold a service in the Roman Catholic chapel at St. Germain de Kamouraska. He had an audience of fifty Roman Catholics, ten of whom were women, and all expressed themselves as greatly pleased with the service. There is a wonderful movement going on, and the priests and bishop are making strenuous efforts to control it. The missionary is still on the ground, and in the district has discovered six families who call themselves Protestant, and were evangelized by former missionaries of our Board.

The following are from two reports just received from the Ottawa district: "In spite of cruel and bitter persecution, the Roman Catholics come to our meeting. Three different persons came to me during the month asked me to read the Bible to them and explain our belief on confession, etc. Six Roman Catholics were present one Sabbath. I spoke to them and wanted to know their reasons for attending our meetings. They answered 'We must understand more about salvation; we are all troubled about death and cannot get peace in our church. Yes, we must come to you when you come here, and we want you to come to our homes.'"

"I held revival meetings which were very successful. The young people are taking a deep interest in religious matters. I am glad of this because there is so little hope of making perfect Christians of the old people, especially of the old France people who will not give up their habits. I am trying to prepare an army of young people to help me on with my work. On the whole I am encouraged, although I meet with many a difficulty, for I feel the Lord is with us."

That a great movement is on the way is evident not only from the changes attitude on the part of the people towards our missionaries, but also on the part of men nominally Roman Catholic towards the highest authorities of their church. The two journals recently put under the ban have determined to continue their existence, the one it is claimed with a largely increased subscription list, and the other under a new name.

Are these indications of awakening not a call to the church of God to bestir herself as she has never done to evangelize our French Canadian Roman Catholic fellow-citizens while she may?

We have been greatly indebted in the past to the generous liberality of warm hearted friends, and confidently bespeak the cordial co-operation of all who desire the best interests of our French-speaking fellow-countrymen.

The ordinary receipts are about four thousand less than at this date last year.

All contributions to be sent direct to the Treasurer and addressed Rev. Robt. H. Warden, D.D., Dominion Square, Montreal. Yours sincerely,

D. H. MACVICAR, D.D., LL.D., Chairman.

S. J. TAYLOR, Secretary. Montreal, 13th December, 1892.

OBITUARY.

REV. JAMES CHALMERS BURNS, D.D.

The Rev. James Chalmers Burns, D.D., senior minister of the Free Church, Kirkliston, died at his residence, Braid Road, Edinburgh, on the 30th November, in the 83rd year of his age. Dr. Burns, who was a son of the late Rev. James Burns, of Brechin, and a nephew of the late Rev. Dr. Burns, of this city, was ordained minister of the Scotch Church London Wall, in 1837, and was translated to Kirkliston in 1843, where he has since remained, but retired from active duty a year or two ago on the appointment of a colleague and successor. He supplied Cote Street Church, Montreal, for a time previous to the settlement of the late Dr. Donald Fraser, he also visited this country in 1876 along with the Rev. Dr. G. H. Wilson, of the Barclay Church, Edinburgh, as a delegate from the Free Church to the General Assembly. Dr. Burns was a brother-in-law of the late Rev. Dr. Guthrie, of Edinburgh.

A PLEASANT SURPRISE.

At this season of the year, when it is customary for friends and relatives to bestow gifts upon one another, the question very often arises, "What kind of a gift shall I purchase, and where shall I secure it?" In answer to the first query, by acting wisely you should secure something which would both surprise and be of use to the recipient; the place where you should secure it, of course, depends on the nature of the gift you wish to bestow and the price at which it rates.

Like the obtaining of parliamentary honours to the ambitious politician (who thought his election doubtful), so to the recipient is the bestowal of a gift which was not expected; both, of course, would occasion a pleasant surprise.

If you are desirous of creating a pleasant surprise for your wife and family, you would do well to investigate into the numerous channels through which you can accomplish the same; be sure you keep in your mind's eye before you act, "that the thing which will be the instrument of contributing the most good to the greatest number is what you should secure." If you will follow out the advice contained above, you will consider the advantages offered through the medium of life insurance, and immediately act by taking out a policy in a first-class company; thus, in discharging a parental duty and a Christian necessity, you will occasion a pleasant surprise for your wife and family by presenting to them a policy of life insurance.

The Compound Investment plan of the North American Life Assurance Company, Toronto, is the most excellent channel through which you can accomplish the desired end.

By communicating with the Company at its

Head Office, 22 to 25 King Street West, Toronto, you can secure any information you desire relative to this or any other of the Company's admirable plans.

A zenana Christian worker in Delhi says that there is scarcely a house in that city not open to the reception of the Gospel.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet effectively. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food tasted and satisfied the craving I had previously experienced."

Heartburn

GEORGE A. PAGE, Watertown, Mass.

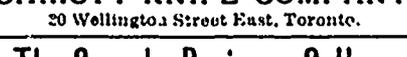
Hood's Sarsaparilla

Sold by all druggists, \$1.50 for \$3. Prepared only by C. F. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

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Now is the time to make money quickly, selling



Sample set mailed, postpaid, on receipt of \$1

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Staff of sixteen masters. Thorough equipment for a Classical, a Science or Modern, a Commercial and a Business Course—fitting boys for the Universities, Royal Military College, and for business pursuits. Ten Exhibitions, entitling the winners to free tuition for one year, are offered for competition at the June Examinations. Systematic Physical Training, Ample Grounds—30 acres—Gymnasium, Swimming Bath, Covered Hockey Rink, etc. Fees for boarders, \$80.00 per term (three terms in the year), for two brothers, \$75.00, for three brothers, \$70.00. Day Pupils, \$20.00, \$18.00 and \$16.00 per term. For Prospectus apply to THE PRINCIPAL.

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For Resident and Day Pupils. MISS LAY, Principal. (Successor to Miss Haight.)

A thorough English Course arranged with reference to UNIVERSITY MATRICULATION.

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

An extension which will greatly increase the convenience of the School is now in process of erection.

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The Re-assembling of the students on January 4th, '93, affords a favourable opportunity to join the classes for University Matriculation.

Specialists in Piano-forte, Organ, Violin, Voice culture, Elocution and Modern Languages have the advantage of thoroughly qualified resident teachers.

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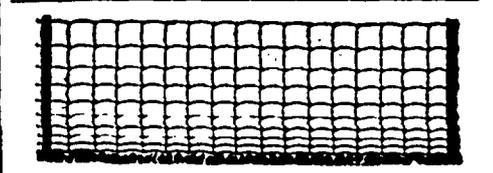


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HENRY DAVIS DIRECT IMPORTER 232 YONGE STREET.



Springs in a Fence!

The large steel wires forming the horizontal bars are practically Coiled Springs their entire length. It will give and take but never sag. PAGE WIRE FENCE CO., OF ONTARIO, LTD, WALKERVILLE, ONT.

IMPERIAL CREAM TARTAR



BAKING POWDER

PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

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IF YOU ARE IGNORANT

Of the fact that the Pittsburgh Lamp IS THE KING OF LAMPS BANQUET.



VASE. PIANO.

HANGING.

Or if you do not know that

It :: Dazzles :: all :: Competitors.

Write for Catalogue and prices.

GOWANS, KENT & Co., TORONTO AND WINNIPEG

SOLE WHOLESALE AGENTS FOR CANAD

AN EASY WASH
SIMPLE AND CLEAN



Without Hot Steam and Smell
Without Washing Powders
Without Hard Rubbing
Without Sore Hands

THESE ADVANTAGES ARE OBTAINED BY USING

Sunlight
SOAP

Which has been awarded
7 Gold Medals for Purity
and Excellence.

Its **UNEQUALLED QUALITY** has given it the largest sale in the world.

You can use "Sunlight" for all purposes, and in either hard or soft water.

Don't use washing powders as with other soaps. "Sunlight" is better without

WORKS: FT. SUNLIGHT LEVER BRO., LIMITED
NEAR BURENHEAD TORONTO

INFALLIBLE

as a cure for Indigestion and Dyspepsia,
Adams' Pepsin Tutti Frutti.

Sold in 5c. packages by all Druggists.
Beware of so-called Substitutes.

Chase's LIQUID GLUE

STRONG—HANDY—DURABLE
Bonds everything that Glue will hold.
Small packages for household use.
Special grades for Mechanics.
Don't Forget "CHASE'S."
Sold by all Druggists, Stationers and Hardware Dealers, or sample by mail for 10 cents. GILMOUR & CO., MONTREAL.

SURE ELEVATION TO GLORY.



Wealth and exalted happiness is found by all using Nature's renowned blood-cleansing, healing, life-inspiring

St. Leon Mineral Water.

Its powerful absorbent force, its penetrating gases and alkalies, remove the most putrid contaminations saving life when beyond hope from blood-poison, kidney, liver and internal diseases. St. Leon is king of disease conquerors.

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FARMS MILLS AND HOMES
OLD VIRGINIA
and other famous Family Vinegars

MINARD'S Liniment cures Dandruff.

British and Foreign.

THE congregation at Waterford have resolved to rebuild their church and manse.

THE Baird trustees have given \$1,500 to the restoration fund of St. John's East Church, Perth.

PERTH Free Church Presbytery recommend Rev. Dr. Bannerman for the Home Mission Superintendency.

THE Rev. Alexander McCrae, of Greengairs, has been called to Crown-court Church, London, and will accept.

THE call from Ogilvie Church, Dundee, to Rev. Mr. Henderson, of Beith, is signed by 657 out of a membership of 744.

THE clerical party in the German Parliament are about to attempt to get a repeal of the law of 1872 against the Jesuits.

THE Rev. D. G. McCrea, late of Magheramorne, is at present in receipt of two calls to important charges in the Australian Church.

THE Rev. William Johnston, B.D., has been appointed assistant to Rev. Dr. Anderson of St. George's Road Church, Glasgow.

A "BROTHERHOOD of Clean Lips" is the name of a new society formed at Rochdale. It has been addressed by Archdeacon Wilson.

A NEW missionary venture in Africa is talked of in England. It is proposed to start a mission in the Shire district on a self-supporting basis.

PROF. CALDERWOOD has been appointed by the senate of Edinburgh University one of their representatives at the university court.

THE Rev. W. H. Ball says that ninety per cent. of native converts in India are won by native preachers, men of wonderful eloquence.

THE Rev. D. Fairweather, M.A., of Kinfauns, Perthshire, is to be recommended to Regent Square congregation, London, by the Vacancy Committee.

MORE than 100 unpublished epigrams of Goethe and Schiller have been found at Weimar. They will appear in the new edition of the former's works.

THE Rev. Torrens Boyd, formerly of Dromara, Co. Down, and now of Liverpool, has received a call to the Reformed Presbyterian Church of Knockbracken.

THE Rev. Dr. Metcalfe, of the South Church, Paisley, has been appointed by the Marquis of Bute his assessor in the University court of St. Andrews.

TOWNSEND Street congregation, Belfast, have presented their senior minister, Rev. Dr. Johnston, with a bust of himself and an oil-painting of Mrs. Johnston.

ARCHBISHOPS VAUGHAN and Walsh on reaching Rome with the pilgrims will remain for a great consistory at the end of next month, where they will be created cardinals.

HERBERT SPENCER'S gross receipts for his literary work are said to have been \$150,000 in forty years. A French play-writer, M. Sardou, will make as much by two plays.

THE centenary of East Linton U.P. Church was celebrated by a soiree recently. Rev. Mr. Watt presided, and Rev. Dr. Oliver, of Glasgow, spoke on the principles of the denomination.

THE memorial stone of Kirkwell Church was laid recently by Mr. Stephen Muir, the oldest member of the session. There will be accommodation for 600, and the cost is estimated at \$9,000.

AT a social meeting of Erskine U.P. congregation, Stirling, Mr. Robert Drysdale, Oldmill, was presented with a purse of sovereigns and several congratulatory addresses on his jubilee as an elder.

THE Rev. Dr. Hamilton, President of Queen's College, Belfast, has received an intimation from the Lord Lieutenant of his intention to subscribe \$125 to the erection of the proposed Students' Union.

SEVERAL ministers in Dunoon Presbytery defend competitive preaching, and maintain that the scandals at elections are oftener due to the incompetency of moderators than to the system that is being decried.

THE Rev. A. Wallace Williamson, of Edinburgh, mentioned at a social meeting that on becoming minister of St. Cuthberts, of which he had once been a member, he got a letter addressed to 'A. Wallace Williamson, Esq.," soliciting a subscription for his own pulpit gown!

IN Warrander Park Church, Edinburgh, the Lord's Prayer is recited by the congregation in the ordinary services, a large section taking part. This innovation was adopted lately on account of the number of Episcopalians who have been drawn into membership by Rev. Mr. Currie's excellent preaching.

PAIN KILLER is a purely Vegetable preparation, safe to keep and to use in every family. The simplicity attending its use, together with the great variety of diseases that may be entirely eradicated by it, and the great amount of pain and suffering that can be alleviated through its use make it imperative upon every person to supply themselves with this valuable remedy, and keep it always near at hand. Ask for the New Big 25c. Bottle.

STRONG AND PROSPEROUS.

THE

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ASSURANCE COMPANY

OF CANADA.

EXCELLENCE.



RHEUMATISM.—Mr. WM. HOWES, 68 Red Lion St., High Holborn, W. C., London, Eng., states he had rheumatism 20 years; suffered intensely from swelling of hands, feet and joints. He used St. Jacobs Oil with marvelous results. Before the second bottle was exhausted the pain left him. He is cured.

NEURALGIA.—Mrs. JOHN McLEAN, Barrie Island, Ont., March 4, 1889, says: "I suffered severely with neuralgia for nine years and have been greatly benefited by the use of St. Jacobs Oil."

SCIATICA.—Grenada, Kans., U. S. A., Aug. 8, 1888. "I suffered eight years with sciatica; used five bottles of St. Jacobs Oil and was permanently cured."

STRAIN.—Mr. M. PRICE, 14 Tabernacle Square, E. C., London, Eng., says: "I strained my wrist and the severe pain yielded like magic to St. Jacobs Oil."

LAMEBACK.—Mrs. J. RINGLAND, Kincaid St., Brockville, Ont., writes: "I was confined to bed by severe lumbago. A part of a bottle of St. Jacobs Oil enabled me to go about in a day."



IT HAS NO EQUAL.

OAK HALL CLOTHIERS.

PURCHASING CLOTHING

FROM OAK HALL

Pays you Handsomely.

WHY? Because we are the manufacturers, and consequently save intermediate profits. The Holiday Sale of

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The Great Muscle-Former.

The nutritious elements of BEEF that make MUSCLE, SINEW, and STRENGTH are supplied by

JOHNSTON'S FLUID BEEF.

Largely Used by ATHLETES when Training.



HOLLOWAY'S OINTMENT

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

— FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, —

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

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And sold by all Medicine Vendors throughout the World.

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2nd \$100.00, 3rd \$200.00, 4th \$50.00, 5th \$200.00, 6th \$25.00, 7th \$100.00, 8th \$10.00, 9th \$100.00, 10th \$100.00
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MISS A. M. BARKER, SHORTHAND SCHOOL.

51 KING STREET EAST, TORONTO
Apply for Circulars.

"To Save Time is to Lengthen Life."

Household Hints.

LIVER WITH CHESTNUTS.—Boil the livers from two fowls or a turkey. When tender, mash them fine. Boil one pint of shelled chestnuts until soft. Blanch and mash them to a smooth paste. Rub the chestnuts and liver through a puree-strainer. Season to taste with salt, pepper and lemon juice, and moisten with melted butter. Spread the paste on bread-like sandwiches, or add enough hot chicken-stock to make a puree. Heat again and season with salt, pepper and lemon juice.

VIRGINIA CHICKEN AND TOMATOES.—One chicken, three tomatoes, one onion sliced, three thin slices of bacon, one quarter of the rind of a green pepper, chopped fine. Cut the chicken as for a fricassee. Put the bacon in a stew-pan, add the onion sliced, the pieces of chicken, and the tomatoes peeled and sliced, and the pepper. Add water till two inches above the meat. Simmer slowly. When nearly tender, add rice in the proportion of half a cup to a pint of liquor. Cook half an hour longer. Arrange the chicken on a deep dish, and pour rice and broth over it.

GERMAN RABBIT.—One pound of raw lean beef chopped fine, one pound of lean veal chopped fine, four eggs, one cup of fine bread crumbs, one teaspoon pepper, one-half nutmeg, grated; one tablespoonful of chopped parsley, one saltspoonful of thyme, two teaspoonfuls of salt, one small onion parboiled and chopped fine. Mix well and shape into a long oval loaf. Cover it with beaten egg and bread crumbs. Place it in a dripping-pan with thin slices of fat salt pork pinned over the top. Baste with the fat and bake half an hour. Serve cold as a relish for luncheon or tea.

APPLE PIE.—One coffee cup sifted flour; one-third coffee cup lard and butter, mixed with sufficient ice cold water to make a soft dough; mix with a knife; roll thin; spread with butter, fold over three times and roll; repeat this for the lower crust and three or four times for the upper. It should be done as quickly as possible and in a cool place. Fill the pie-pan with nice tart apples sliced very thin, cover with sugar and small pieces of butter, season with cinnamon and nutmeg; add two tablespoonfuls of water, and sprinkle lightly with flour. Just before adding the upper crust dip the fingers in cold water and moisten the edge of the lower crust to prevent the juice from boiling out of the pie.

PUFF PASTE.—Put one pound of flour on your pastry slab, make a hole in the centre, in which put the yolk of one egg and the juice of a lemon, with a pinch of salt; mix it with cold water, (iced in summer if convenient) into a softish, flexible paste; with the right hand dry it off a little with flour until you have well cleared the paste from the slab, but do not work it more than you can possibly help; let remain two minutes upon the slab, then have a pound of fresh butter from which you have squeezed all the butter-milk out in a cloth, bringing it to the same consistency as the paste, upon which place it; press it out with the hand, then fold over the edges of the paste so as to hide the butter, and roll it with a rolling pin to the thickness of a quarter of an inch, thus making it about two feet in length, fold over one third, over which pass the rolling pin; then fold over the other third, thus forming a square; place it with the ends top and bottom before you, shaking a little flour both under and over, and repeat the rolls and turns twice again as before; flour a baking-sheet, upon which lay it upon ice or in some cool place (in summer it would be almost impossible to make this paste well without ice) for half an hour. Then roll out twice more, turning it as before, place again upon the ice a quarter of an hour, give it two more rolls, making seven in all, and it is ready for use when required, rolling it whatever thickness according to what you intend making. Upward of a hundred different kinds of cakes may be made from this paste.

Gibson's Toothache Paste acts as a filling, and stops toothache instantly. Sold by druggists.

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THE YOUTH'S COMPANION

For 1893 by

Gen. Lew Wallace — Frank R. Stockton.

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The Bravest Deed I Ever Saw. Four papers, abounding in thrilling incidents, by U. S. Generals Gibbon and Merritt, Capt. King and Archibald Forbes. In Foreign Lands. Articles by the Deans of St. Paul's and Westminster, The Marquis of Lorne, Sir Edwin Arnold, Charles Dickens, and others. "Your Work in Life." Thirteen Articles by successful men and women in various Professions and Trades, written with special reference to aiding young men and women in choosing what to do.

FREE To Jan. 1, '93

New Subscribers who send \$1.75 at once will receive The Companion Free to Jan. 1, 1893, and for a full year from that date, including the Double Numbers for Christmas and New Year. The Souvenir of The Companion, describing the New Building, 42 pages, in colors, will be sent FREE to any one requesting it who sends a subscription. (Check, Money-Order or Registered Letter.)

With Souvenir.

Mention this Paper. THE YOUTH'S COMPANION, 201 Columbus Avenue, Boston, Mass.



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The Great Church LIGHT.
FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. S. FRINK, 551 Pearl Street, N. Y.

Household Hints.

FILLING.—Take the white of the one egg left, beat to a froth, add a little sugar and the juice of the orange, beat together and spread between the layers.

SWEET POTATO WAFFLES.—Take two tablespoonfuls of mashed sweet potatoes, one spoon of butter, one of sugar, one pint of milk and four tablespoonfuls of wheat flour, mix all together and bake in waffle irons.

ORANGE CAKE.—Grated rind of one sweet orange, two cupfuls of sugar, whites of four eggs and yolks of five, one cupful of sweet milk, one cupful of butter, two large teaspoonfuls of baking powder, to be sifted through with the flour; bake quick in jelly tins.

LEMON CREAM CAKE.—Half a cupful of butter, three-fourths of a cupful of sweet milk, three cupfuls of flour, two cupfuls of sugar, two teaspoonfuls of baking powder, whites of eight eggs. Cream—Grate rind and juice of one lemon, one cupful of sugar, half cupful of sweet milk or water, one heaping tablespoonful of flour, butter size of an egg, two eggs beaten separately; cook until thick.

FRUIT LEAVES.—These are the daintiest of sweets for a children's party. Break three large fresh eggs into a bowl, beat them well, then add four ounces of sifted flour, four ounces of white sugar, a seasoning of salt, and some flavouring extract, and stir until all the ingredients are blended. Spread the paste out on a buttered baking tin, half an inch thick, and bake for about fifteen minutes in a quick oven. When cool, stamp out in leaf shapes with a shape pastry cutter, cover the top with a layer of green icing, dry in a cool oven with the door open. Serve in a circle on a fancy dish and fill in the centre with whipped cream, mounding it high and sprinkling with pure white sugar and finely chopped candied cherries.

A BEAU OF 1820.

When grandpa went a-wooing,
He wore a satin vest,
A trail of running roses
Embroidered on the breast.
The pattern of his trousers,
His linen, white and fine,
Were all the latest fashion
In eighteen twenty-nine.

Grandpa was a fine-looking young fellow then, so the old ladies say, and he is a fine-looking old gentleman now. For the past score of years he has been a firm believer in the merits of Dr. Pierce's Golden Medical Discovery. "It renewed my youth," he frequently says. It is the only blood purifier and liver invigorator guaranteed to benefit or cure, or money promptly refunded. It cures liver disease, dyspepsia, scrofulous sores, skin eruptions, and all diseases of the blood. For lingering coughs and consumption (which is lung-scrofula in its early stages) it is an unparalleled remedy.

A GRAND OPPORTUNITY FOR WOMEN IN A CO-OPERATIVE ENTERPRISE Owned, Managed and Operated by Women.

Owing to the unexpected demand, we have decided to offer another 5,000 shares of full-paid, non-assessable capital stock of our Company.

TO WOMEN ONLY

"IS IT SAFE?" "WILL IT PAY?"

Our business is firmly and safely established. Our paper, "THE HOUSE-KEEPER," in its subscription list, advertising patronage, and influence, stands in the front rank amongst the "Home" periodicals of the world. We have a large, miscellaneous publishing and printing equipment and business.

Present earnings warrant 10% yearly dividends. A semi-annual dividend of 5% will be declared January 1, 1893. All stock for which the purchasers have paid in full on or before December 31st, 1892, will participate in this dividend.

No other enterprise can be found, in which women have opportunity to become personally and actively interested, that offers such absolute safety and will pay such large dividends. This is unquestionably assured by the record of the business for the past sixteen years.

The co-operative plan of our business, details of which are given in our circulars, is an element of great strength in our Company. Through this co-operation earnings can be so increased as to give investors larger dividends or "interest" than it is possible to obtain from any other safe, well-secured investment.

PAYMENT BY INSTALMENTS.

If you want to buy on the instalment plan, let us know how many shares you wish, send \$1.00 per share to apply on the purchase price, and state what arrangements you desire to make for the payment of the remainder.

This being a Woman's Company, managed by women, for and in the interest of women, owning a great, Woman's Journal, the stock is meeting with great favor with women and is selling rapidly.

Our Officers and Directors

are women of pronounced ability and energy; all of them taking prominent parts in various fields of woman's activities.

Kate Buffington Davis, Minneapolis, Editor of "The Housekeeper," President, Member for Minnesota of the Advisory Council of the Woman's Branch of the Auxiliary Committee of the World's Columbian Exposition.

Mrs. Alice Houghton, Spokane, Wash. Member of the Board of Lady Managers of the World's Columbian Exposition. Also Superintendent of the Woman's Departments of the State of Washington.

Corinne S. Brown, Chicago, Vice-President. Of the World's Congress Auxiliary of the World's Columbian Exposition.

Miss Hattie Twitchell, Director of the Minneapolis Froebel Institute for the training of teachers in Kindergarten and Schulgarten systems.

Louise Jewell Manning, Secretary. President and Director of the Manning School of Oratory, Minneapolis.

Sarah B. Vrooman, Kansas City, Kansas. Distinguished in Temperance and all Philanthropic movements.

Mary B. James, Minneapolis, Treasurer. A prominent and active member of the W. C. T. U.

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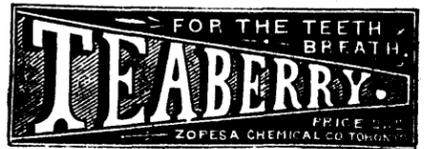
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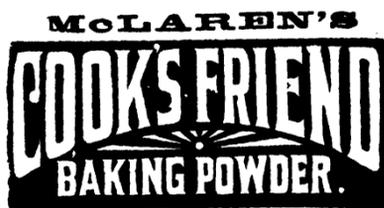
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Miscellaneous.



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Miscellaneous.

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

MARRIED.

At 20 Metcal street, Toronto, the residence of the bride's mother, on December 21st, by Rev. James Black, the brother-in-law of the bride, assisted by Rev. John Young, Rev. James Grant and Rev. R. Hamilton, Rev. James A. Brown of Knox Church, Scarborough, to Lizzie, daughter of the late Rev. Wm. Bethune of Walpole.

At the manse, Wyoming, on the 22nd December, by the Rev. Geo. Cuthbertson, father of the bride, assisted by the Rev. Dr. Thompson, of Sarnia, Fred Adolph Rumpf, of Dubuque, Iowa, to Elizabeth J., second daughter of Rev. Geo. and Mrs. Cuthbertson, Wyoming, Ont.

DIED.

At Inglewood, Barrie, December 19th, the infant daughter of Mr. and Mrs. J. H. McKeggie.

At 31 Rose avenue, Toronto, December 20th, Williamina Cooper Henderson, youngest daughter of William and Mary Henderson, aged 13 years and 10 months.

At Knox College, Toronto, on December 20th, Elizabeth, wife of James Fullerton, and daughter of the late Caleb Emerson, M.D., Royal Navy.

MEETINGS OF PRESBYTERY.

BRANDON.—In Portage la Prairie, Tuesday, March 14, at 3 p.m.

GUELPH.—In Knox Church, Guelph, Tuesday, January 17, at 10.30 a.m.

HURON.—At Godeich, on the 17th January, at 11 a.m.

LINDSAY.—At Lindsay, Tuesday, February 28, at 11 a.m.

LONDON.—In Knox Church, Dutton, Monday, January 9, at 4 p.m.

MAITLAND.—In Knox Church, Kincardine, March 14, at 2 p.m.

MONTREAL.—In the Presbyterian College, on Tuesday, January 10, at 10 a.m.

ORANGEVILLE.—At Orangeville, on the 10th January, at 10.30 a.m.

PETERBOROUGH.—In St. Pauls Church, Peterborough, on second Tuesday in January, at 9.30 a.m.

QUEBEC.—In Morrin College, Quebec, on the 22nd February, at 4 p.m.

SAUGEEN.—In Knox Church, Palmerston, on 14th March, at 10 a.m.

STRATFORD.—In Knox Church, Mitchell, on January 17, at 2 p.m.

WHITBY.—At Oshawa, on the 3rd Tuesday in January, at 10.30 a.m. The Presbyterian Woman's Foreign Mission Society meets in the same place on the same day.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 7, at 3.30 p.m.

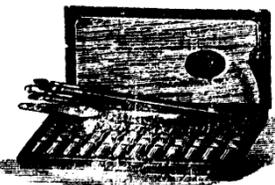
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Miscellaneous.

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Miscellaneous.

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The Spence 'DAISY' Hot Water Boiler advertisement with image of a boiler and text: 'THE SPENCE "DAISY" HOT WATER BOILER Has the least number of Joints, Is not Overrated, Is still without an Equal. WARDEN KING & SON, 637 CRAIG ST. MONTREAL. BRANCH, 32 FRONT STREET WEST, TORONTO.'