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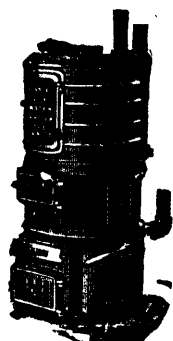
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Never boil chocolate in your coffee pot, as it would be likely to impart to the coffee an unpleasant flavour.

Dampen your duster slightly before wiping off wood work and marble. Use a cloth as well as a feather duster if you would be thorough.

There is a great medicinal virtue in onions, eaten raw at the very beginning of cold or malaria. They have a decided tendency to check it and act advantageously in kidney and stomach troubles.

For ham patties, take one pint of ham which has previously been cooked, mix with two parts of bread crumbs, wet with milk. Put the batter in gem pans break one egg over each, sprinkle the top thickly with cracker crumbs, and bake until browned over. A nice breakfast dish.

Coffee Jelly.—Cover one box or two ounces of gelatine with half pint of cold water and soak for half an hour, then add one cup of sugar and one quart of boiling coffee; stir until the sugar is dissolved, strain, turn into a mould to cool; serve with soft custard or whipped cream.

Browned Turnips.—Pare turnips and cut lengthwise, put a saucepan and cover with boiling water, let boil for half an hour, drain. Put two ounces of butter in a frying pan, when hot add the turnips with a tablespoonful of sugar, stir and turn carefully, sprinkle with salt and pepper and serve hot.

Parsnip Fritters.—Scrape and boil parsnips, drain and mash, mix with half a teaspoonful of salt, a teaspoonful of flour and a beaten egg; season with salt and pepper; mix well and form in little cakes. Put a frying pan on the fire with lard; when boiling hot, fry the cakes brown and turn. Drain and serve hot.

Stewed Oysters—Drain fifty oysters and put the liquor on to boil, skim all white skum from the surface, add one pint of milk; rub one large tablespoonful of butter and one large tablespoonful of flour together, add to the milk as soon as it boils, stir until it begins to thicken, add one blade of mace and six whole allspice, then the oysters, stirring until the oysters curl, add salt and pepper to taste and serve immediately.

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Beware of Cholera.

The healthy body throws off the germs of cholera therefore wisdom counsels the use of Burdock Blood Bitters this spring to purify the blood, regulate the system, and fortify the body against cholera or other epidemics.

The light of the sun is always the same, but the shines brightest to us at noon; the cross of Christ was the noontide of everlasting love—the meridian of eternal splendour.—J. MacLaurin.

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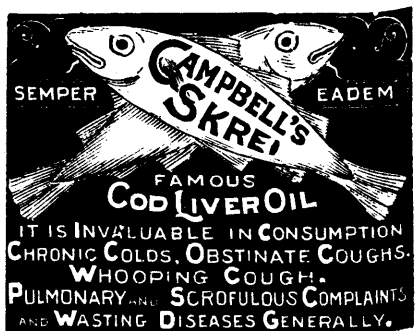
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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY MARCH 22nd, 1893.

No. 12.

Notes of the Week.

Mr. Talmage is to have an assistant in the pastorate of the Brooklyn Tabernacle. He is 61 years old, and wants relief from pastoral duties "that he may attend to literary and lecture engagements."

Twelve young men have gone to the United States to avail themselves of a course of training free at Mr. Moody's institute in Chicago, in accordance with his offer during the meetings at Dublin.

Special provision is made for the spiritual welfare of the Hebrew soldiers in the English Army. Although there are at present but nineteen of these, the Minister of War recently appointed a rabbi to conduct services for them.

The Geographical Club of Philadelphia has decided to support Lieutenant R. E. Peary in his new expedition to the Arctic regions. The amount of funds to be contributed by the Geographical Club will be from \$8,000 to \$10,000.

The churches in Victoria, Australia, have formed an organization called "The Council of the Churches in Victoria," embracing representatives, lay and clerical, of the Church of England, the Presbyterian, Methodist, Baptist, Congregational and Atheran Churches. This is a long step in the right direction.

At Nankin, China, placards were recently posted naming a date for "burning out" foreigners. A crowd gathered in the Methodist chapel, and after destroying all the interior furnishings, made preparations for setting the place on fire. The completion of this nefarious work was only prevented by the timely arrival of officials.

The priest-party in Madrid, still demonstrate against the Protestant church recently opened in that city. They regard it as a very undesirable addition to the institutions of the Spanish capital. Many of the Spaniards have not travelled far away from the standpoint of "Acts of Faith" in which heretics were burnt.

Great suffering continues in Finland. Last year's crops were greatly injured by frost, and more than two hundred thousand persons are dependent upon charity. Fully five hundred thousand peasants are on the verge of utter destitution, having eaten nearly all their draught animals and domestic pets. Typhus fever adds to the terrors of the situation, the disease carrying off hundreds daily.

A portion of the county of Kent, England, sank into the sea recently to the great terror of the inhabitants thereof. The town of Sandgate, on the coast, was the scene of the phenomena. The cliff on which the town was situated was undermined by the sea. Walls cracked, ceilings fell, and the earth broke in great fissures. The town sank several feet. No lives were lost, but two hundred houses were destroyed.

We believe, remarks the Philadelphia Presbyterian, that it is now clearly settled that the Christian sentiment of the country has prevailed, and that the gates of the Columbia Fair are not to be opened on the Sabbath day. The Chicago papers are in despair, and the Times, of that city, declares the closing of the Exhibition on the Sabbath day to be "a crime—the monumental crime of this, the latter part of the nineteenth century."

The letter appointing Satolli, Apostolic Delegate which has been published, makes him really a Pope of the Romanists in the United States. Leo says: "Whatever sentence or penalty you shall declare or inflict duly against those who oppose your authority we will ratify, and, with the authority given us by the Lord, will cause to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances or any other to the contrary." Very sweeping that. We are glad we are not under him.

The cold has been excessive in St. Petersburg and for weeks wood fires have been burned in the squares and streets of the city in an effort to make necessary outdoor business endurable. The streets have, however, been practically deserted. The double windows in the stores and houses are mostly iced over and frozen up. From north and central Russia a temperature of 30 to 39 degrees below zero is reported, which is 27 degrees below the average. In Siberia it has fallen to 45 degrees below zero.

There has been a phenomenal absence of snow in the Swiss Alps this winter, and the matter is said to be becoming serious for both visitors and natives. Transport is hampered by sledges being useless, and the Julier Pass is traversed on wheels, a midwinter circumstance previously unknown. The mountain slopes around St. Moritz are bare of snow, and it has been impossible to construct the toboggan slides usually such a great attraction there. Skating has, however, been especially good.

At the recent annual meeting of the Marylebone congregation, the chair was taken by Rev. R. M. Thornton, B. A., Moderator of the Session. Reports were presented, showing that during the period in which Rev. Dr. Pentecost had acted as 'stated supply' there had been much progress made. The additions numbered in all 138, of whom 118 were admitted on profession of faith, bringing the present membership up to 640. The attendances at the Sunday and week-day services were very large. The finances of the church were in a most satisfactory state. The total income for the year was £4,428, against £2,848 in the previous year. It was incidentally stated that the new weekly offering system by envelopes was purely voluntary, and that envelopes had only been sent to the 420 persons who had asked for them. The success of the scheme was already assured.

Referring to the movement in favour of union between the Presbyterian and Congregational Churches, "H." in a letter to the Philadelphia Presbyterian, writes: "As to union with us, there may not be much more in it than there is of disunion with you, though union is in the air, so to speak. Steps toward union, in a limited way, may be made ere long. There is no reason why some denominations, that are very near to each other now, may not approach nearer—may, in short, effect a marriage in a happy way. Our Congregational friends and ourselves may, in a short time see our way to work in one corporate body. It is far easier, as it is far more pleasant, to enumerate reasons why we should come together, than to frame reasons for prolonging a separate existence. It is very seldom, indeed, that a sermon that is preached from a Presbyterian pulpit could not as effectively be preached from a Congregational pulpit, and vice versa. Indeed, broader grounds than that might well be taken. Other sister Churches might be embraced in such a category."

PULPIT, PRESS AND PLATFORM.

Washington Gladden:—It is better to say: "This one thing I do," than to say: "These forty things I dabble in."

Dr Talbot W. Chambers:—"Doctrine without duty is a tree without fruits; duty without doctrine is a tree without roots."

Tennessee Methodist:—Prayerfulness and spirituality go hand in hand. The first precedes the other, and is the condition on which it is to be secured.

Herald and Presbyterian: Does your past life have nothing helpful or cheerful in it? Well, the future is yours. See to it that it shall become a more helpful past than the years that have gone. It can be done.

Dr. Alexander McLaren:—"We must be on the mountain like Moses in fellowship with our Master, if we are to come down and walk amongst men with radiance streaming from our countenances, so that all that look upon us shall behold our face, 'as it had been the face of an angel.'"

Christian Union: The drink habit is to a tremendous extent a social habit; the social life of the people must be dependent on the homes. Educate the wives and daughters to create homes of health as well as happiness, and the drink habit will no longer give legislative power to men who owe their elevation to the corner saloon.

Rev. T. Adams:—We must either think of God as a reconciled Father, or groundlessly presume upon his mercy, or be under continual dread of his justice. The first of these is the Christian state, the second is a state of dangerous security, the last is a slavish state, full of fears and terrors, and if we think of God at all will destroy the comfort of our lives.

N. Y. Evangelist: We are apt to think that a father's love should excuse us from punishment. But on the contrary, the very fact that our father loves us aggravates our guilt if we do wrong, and thus adds to our punishment. Jehovah's message to his people by Amos the prophet was "You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities." God's grace in time past was the very ground of their condemnation, because it was that which increased their guilt. The penalty of slighted love, or rejected mercy, is greater than that of broken law.

N. Y. Observer: When we think of the value of the Word of God, and of its essential relation to all true Christian life and lasting Christian success, we feel that there could come no greater blessing upon the Church than what we might perhaps call a Berean baptism. There cannot be too great familiarity with the Bible, and from the veteran minister down to the youngest student for the ministry and in all the ranks of the laity we would do well to give ourselves to a fresh study of its sacred and inspiring contents. Were the whole Church of Christ on earth, ministers and laity, seized with a hunger and thirst for it, and to go to work simultaneously and systematically to satisfy that hunger, the result would be a revival of religion that would do away with much profitless contention, and silence many a carping critic.

Phillips Brooks:—My dear friends, let us think how solemn, how beautiful, the thought of dedication to Christ becomes when through His voice which calls us sounds the warning and inspiring cry of His disciple, "Brethren, the time is short." There is no time to waste of what belongs

your place now. Bind yourself now in with the fortunes of those who are trying to serve Him. This Christian Church which we see here is only the beginning. This poor, stained, feeble Church of earth is only the germ and promise of the great Church of Heaven, and we who are trying to serve Him together now have a right to take courage from the promise of the Master, who has overcome: "Him that overcometh I will make a pillar in the temple of my God, and he shall go no more out."

Dr. Chamberlain:—They tell us that in the great Mohammedan mosque of Damascus, on the lintel beam of an ancient portal, in dimmed letters of Greek is the inscription, "Thy kingdom, O, Christ, is the kingdom of the ages, and Thy dominion is throughout all generations." For more than a thousand years the followers of the false prophet have passed beneath that word, carved there when the mosque was a Christian church, the while they have dreamed of a world-wide conquest. Their dream shall be for ever vain. The lines of that trustful, holy inscription shall not wholly fade, until Crescent yields to Cross, and Christ is all in all.

N. Y. Independent:—Renewed attention is called to the best military establishment in the world. A non-commissioned officer had been unusually brutal to a German recruit of good family, who eventually was driven to suicide to escape the degradation to which he was forced, but not before he had written a letter to his parents giving a full account of what he suffered. This letter was sent by them to the Emperor who has caused the arrest of the brute. A result has been the discovery of the fact that out of 127 deaths in the army during December last, twenty-four were suicides, mostly caused by desperation at the tyranny of non-commissioned officers. But war is essentially brutal.

The Templar:—Nova Scotia has a rough climate, with more winds and storms than we in Ontario are acquainted with, but many of its people live to a wonderfully green old age. Only last week three persons died in that province all over a hundred years old. Malcolm McMullen, of Catalone, Cape Breton, was 106. He was working in his fields until quite recently. Mrs. Catherine Ross, also of Cape Breton, was 101; and Mrs. Donald Chisholm, of Guysboro, was 102. The names would indicate that these centenarians were all Scotch, or of Scottish descent. They all resided in Cape Breton, the most stormy and windy part of the province. Very likely thrifty habits and temperate living had much to do with their great longevity.

Ram's Horn:—"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." (Psalm xxii, 5.) The Christian is the only man in the world who has the most to eat when his enemies are trying to starve him to death. The reason of this is that when crops fail on earth he gets his bread directly from heaven. It is also well to notice that at such times he not only gets abundance for himself, but something over for his friends and neighbours, for by running his cup over God makes him a blessing to others. While the rich worldling is in the midst of cruel famine, the humblest child of God may be rejoicing in the very best kind of growing weather. Being a living spring himself he never finds out what it means to have to live in a desert. "My cup runneth over." The man with that kind of an experience is never considered tedious because he may happen to talk three minutes in prayer meeting.

Our Contributors.

A COMPARISON ALWAYS SAFE BUT OFTEN UNFAIR.

BY KNOXONIAN.

One of the good things in the oration of Demosthenes on the Crown is his reply to the charge that he was "nothing like the ancients." To compare or contrast the living with the dead the great orator contended was unfair. The dead have no rivals and even their enemies no longer hate them. Towards the living there always exists more or less ill-will. The respect that human nature has for the dead always makes a fair comparison between a living man and a dead man impossible. The faults of the dead are ignored; while the faults and failings of the living are often exaggerated. Demosthenes contended that the living should be compared with the living and sent home his argument by asking his opponent if he himself resembled the ancients to any great extent.

There is a huge fallacy in all comparisons between the living and the dead but nobody cares to expose the fallacy in any individual case. If exposed at all it must be exposed on general principles. Though such comparisons are manifestly unfair they are as safe as the Bank of England. It is always safe to say that a departed politician was a much abler man than anybody now in political life because you cannot bring back the dead man to grapple with the Manitoba School question, or make a speech in Parliament, or contest a close constituency. If he came back and tried his hand at the tariff or the Manitoba problem he might not do any better work than the gentlemen at Ottawa are doing now. Ontario had some able statesmen in days gone by. It is doubtful if any of them, should they return and take office, would govern the Province one whit better than it is governed at present. Of course it is quite safe to say that the public men of by-gone days would do marvellous things if they were here. The man who makes that original and brilliant observation knows quite well that they cannot be brought here; and therefore his comparison, though unfair, is quite safe.

These unfair comparisons abound in the church. We are often solemnly and sadly assured that the preachers of many years ago were very much abler men in the pulpit than the preachers of this degenerate age; that the professors of some by-gone age were much more learned than any living professors are; that the young people of half or a whole century ago were vastly superior to the rising generation; in fact, that everything and everybody fifty or a hundred years ago were much better than everything and everybody at present existing. Don't be surprised if you should hear somebody say on one of these March days, when the wind is blowing from the North East, that the Missionary Societies of a century ago were much more efficiently conducted than those of the present. The trifling fact that there were no missionary societies a century ago should not be allowed to spoil the comparison.

Now the general question whether the church is gaining or losing in power for good is one that might be discussed by itself and one on both sides of which something might be said. The specific point now before us is the unfairness of contrasting living with dead men.

The preacher of seventy-five or fifty years ago cannot be heard now and therefore it is impossible to say whether he preached more effectively than any living preacher. If judged by the sermons that have come down to us, the fame of many preachers of by-gone days is a mystery. But then the press has in many cases given us nothing but a few notes; and even a verbatim report would not do the departed brother justice, because cold type never gives all the elements of power that are in a sermon. The fact is a fair comparison cannot be made, but still it is quite safe to make it for nobody can contradict you.

How could anybody make a fair comparison between the elders of fifty years ago and the elders of to-day? How many

of the elders of fifty or seventy-five years ago does anybody remember much about? And just because we know comparatively little about these excellent people it is perfectly safe, though grossly unfair, to say they were vastly superior to the elders who serve the church now.

A comparison between the theological professors of ancient and those of modern days is equally unfair. We know very little about how men taught theology fifty years ago. We have heard rather amusing accounts of how some professors didn't teach, even in Scotland; but nobody cares to put things of that kind in print. Nobody wants to say anything about the inefficiency of a professor that has gone; but even very young students do sometimes say most ungenerous and unjust things about some of those who are here and doing their duty faithfully and well. The publication of text books by a professor, even when the book is a good one, proves nothing as to his teaching power. A very weak teacher may write a good text book. Prof. Young was considered by many the best teacher of his day, and he wrote little. A fair comparison between the teaching power of professors who have laboured fifty years apart cannot be made and yet you are perfectly safe in making it. Nobody will rise up and say that a professor of fifty years ago knew nothing of his subject or could not teach it; even though the statement might be as true as Holy Writ. Anybody will criticize a living professor; and perhaps give him scant justice or no justice at all.

The boys of long ago were of course all good. They never played truant, or chalked the teacher's back, or put cayenne pepper on the stove at public meetings, or crossed a neighbor's orchard fence accidentally, or anything of that kind. They were all little saints and the girls were all little angels. The modern boy is placed at a tremendous disadvantage when statements of that kind are made. He was not in existence fifty years ago and cannot tell how the boys of that era behaved. Most of the men who were boys about that time take precious good care not to come down to particulars of a personal nature.

Perhaps Adam was the only man of the past who did not praise the ancients and disparage his contemporaries. Adam had no chance to do anything in that line. He had nothing to put into that part of a speech in which the orator brings down the house by an eloquent paragraph on the fathers. From the days of Adam down, each generation has praised the dead and belittled the living. Our time will soon come. We are a poor enough kind of people but when we are half a century under ground the coming generation will be sure to say we were all good and some of us even great. The youth of that coming time will be told to look to the "fathers," meaning us! Then when those people who will be considered poor enough while alive, die and have been buried for about half a century, they, too, will be considered good. The last generation will have a poor chance for nobody will follow them to forgive their follies.

One or two home questions might be put here. Is respect for the dead more binding on us than justice to the living? Is veneration for the names of men who have gone more important than justice to those who are with us? Is it good morals to say what is untrue in praise of a man simply because he is dead? Are not truth and justice the very foundations on which the throne of the Eternal rests? Is the veneration and respect of a man worth much if he is untruthful and unjust to his neighbours?

Moral:—Respect the dead but do justice to the living: venerate those who are gone, but deal fairly with those who are here. No amount of veneration for the dead can justify injustice to the living.

Youth is good, but old age is better to the man who forsakes not his youth when his youth forsakes him.—MacDonald.

There is no truth greater, more certain, or more precious than this: That God is merciful, that God is ready to forgive, and ready to forgive him who has been of all mankind His most inveterate enemy.

MODERN SCOTS WORTHIES.

BY REV. J. A. R. DICKSON, B.D., PH. D.

The Rev. W. H. Hewiston was one of the saintliest of men, and it is well for us to become acquainted with him. If we may not advance so far as that, we may at least have the pleasure of an introduction to him. His Memoir has been written by the Rev. John Baillie, of Caius College, Cambridge. Suffice it to say it is according to our standard of biographical writing well done. He has that fine sympathy with his subject that gives him a thorough understanding of him, and a perfect appreciation of his whole bearing and character. Besides this "Memoir" there are two volumes of Hewiston's Remains edited by the same writer then settled in Linlithgow. These contain letters and sermons and a journal, and a collection of fragments and aphorisms. A very precious treasure. As a nugget of gold is precious, so are all the bits broken off it, or the filings and scrapings of it—it is all precious. Hewiston was born in Maybole, in Ayrshire, on the 16th of September, 1812. He was very delicate and had to be brought up with the tenderest care. When he was thirteen years of age, his father was appointed parochial teacher of Dalmellington. Here he had about him the rich beauty of the classic banks and braes of "Bonnie Doon," and the picturesque mountains and glens, the enchanted ground of the suffering Covenanters—those valiant saints of God. In this environment his soul would find fitting nourishment. He was a bookish boy, a great reader and a diligent student. When the prospect of a university course opened up before him, he ordered his steps with great circumspection. Everything in his life was reduced to a system, and all his powers were concentrated in the accomplishment of his object. He was naturally very ambitious, hence the progress he made was remarkable. He not only kept on himself, but he spurred on his lagging fellow students. When the thought of the ministry arose within him, he took a decided stand on the necessity of the great change: he told a friend "that he would never be a minister unless he were first a Christian; and by a "Christian" he meant, not professing religion, but being a converted man, "a new creature in Christ Jesus." He scorned the mockery of setting up to preach what he did not thoroughly believe and feel, and live upon himself.

At the University he was highly successful in every department, and left it crowned with honours. He had been a zealous and conscientious student and he left college enriched with effective furnishing for his life work. It was at Leamington in England, in November, 1837 that he "came to himself," chiefly through the conversion of a sick youth who died shortly after the opening of his acquaintance with him. His early Christian experiences were those of groping for light. He kept looking within instead of without, at his own frames and feelings, instead of Christ Jesus dying the just for the unjust, and so he was held as many have been held, in misery. He said this clearly afterwards and writing to his father said:—"I am now convinced that after hearing it preached a thousand times over, we still remain ignorant of the gospel, unless we see clearly and feel joyfully that Christ is offered to us, wretched, lost sinners. In all his fulness, as the free gift of God." Then he speaks of how he deceived and distressed himself with good works, and concludes, "now I see that the gospel is quite different—that it is full and wholly of grace." When the great change comes we know it, and others see it. When Mr. Hewiston was made a new creature in Christ Jesus his friends and acquaintances recognized it. The very night he returned to the parental roof he spoke with every one in the family on the concerns of eternity. "That," said he one day about this time, laying his hand upon the open Bible, "that shall henceforth be my daily study, I desire to converse through it daily with God." And this purpose was not left unaccomplished. It freshened his soul and fitted him for effective service. We are not surprised to

learn that ere he left Edinburgh he had been the means of saving one soul, and shortly after his return home he was honoured in converting another from the error of her ways. He who stands close to the source of power will not be without it. All through his life he was jealous of his Christian liberty. He feared being entangled again with the yoke of legal bondage. So being justified by faith, he stood firmly in the grace into which he had come, by Christ Jesus. To retain this position he made much of the word of God. Among the notes that are constantly ringing out in his journal are these: "To abide in Christ is the only means of enforcing Christian liberty." "In the morning, while I was engaged in reading the word and in prayer, the Lord again showed me his glory. Much blessedness in his presence and fellowship." "Meekness is that which makes the soul plastic and fit for the spirit's sanctifying operations." "Holiness has its source in love, and love its source in my knowledge of being saved." "The moment I depart from the world, the spirit of God ceases to uphold me in my goings, and I become utterly helpless; I have no longer any power to resist indwelling sin, and the wicked one prevails against me." "Find that nothing gives liberty but simple faith in the word of God and hearty cleaving to Christ as all my righteousness."

There was much in Hewiston closely akin to McCheyne. Once while a student he heard him and was much stirred and impressed so that he wrote out a solemn covenant engagement with God. This was before he came into the enjoyment of Christian liberty. Afterwards when McCheyne passed away he wrote to a ministerial friend: "Dear McCheyne! His departure was a great affliction to me, as well as to all who knew him. The beauty of the Lord was upon him."

His conversion was a turning away from so much! Writing to Wm. Dickson, Esq., Edinburgh, a dear friend of his, he says referring to his past: "Then I was burning to enter the arena of learned competition, and thought life without fame not worth having. For a while the demon of ambition was lord of the ascendant and baleful was the influence which it shed upon my character; it was working so effectively the ruin of my soul, that Satan ceased to harass me with fears, as he had done for years before."

He was set free from this snare, and this incident shows how completely this was the case. "The gold medal, once the idol of his heart, he forwarded to Mr. Dickson to be sold, and the proceeds to be put in the Lord's treasury." It was true what he said of his overcoming his great reluctance to part with it. "If the gaining of the prize was a trophy of nature, the parting with it will be, in some measure a trophy of grace." In the school of Christ he made notable progress. How few can say as he said: "I am better acquainted with Jesus than with any friend I have on earth." The delicacy of his childhood clung to him all his life, and showed itself again in a tendency to consumption, which determined his course to Madeira for the sake of the climate, where he again became ill of the same complaint. Persecution arose in Madeira which resulted in his removal, and after a time his going to Trinidad to minister to the exiled Portuguese of Madeira. In 1848 he was settled in Dirleton, Haddingtonshire, Scotland. Wherever Hewiston laboured, souls were brought to Christ. That was his case even on shipboard. He never left his work behind him. He found it right around him. He taught what he himself enjoyed. That "no awakened soul should rest short of a realization and experimental union with the Lord. No converted soul should rest satisfied, till it think every thought and speak every word in communion with Jesus." He tells us that he never preached without asking in the opening prayer that God would save souls at that time. I remember on one occasion in Madeira, when praying before service, I was tempted with the unbelieving thought: "God will not convert souls to-day." I asked forgiveness and for more faith. That day there was a more abundant outpouring of the spirit among the Portuguese than I

Christian Endeavor.

PROMISE MEETING.

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

MARCH.—26.—(Bring a promise that you have tested.)
Matt. 24: 35; Isa. 40: 8.

As Endeavourers are expected to bring to the meeting a promise which they have tested, it is probable that the time of the meeting will be almost fully occupied with the recital of these. We shall, however, present a few general considerations.

I. God's promises, like His gifts, are exceeding great and precious. (11. Pet. 1. 4.) They are of great value because they are suited to our needs in every turn in life. Whatever be our circumstances, whatever be the condition of our mind or heart, however perplexing our path, however dark the shadows around us, if we are familiar with the promises we shall find something in them to comfort, to guide, to cheer, to sustain, to strengthen. If we spent less time in worrying over our troubles and more in dwelling upon the Divine promises we would sooner get relief. Rowland Hill once said, "Nothing in the world repels the enemy's temptations so well as when we can fasten upon a good promise, and set it in opposition to the devil's malice against our precious souls."

II. God's promises are generally based upon certain conditions. We must, therefore, fulfil the conditions if we desire to take full advantage of the promise. It may be that we sometimes wonder why a certain promise was not fulfilled in our experience. Have we attended to the conditions? It is only when we have done so that we can write on the margin of our Bible, opposite a promise, as the godly old lady did, the three letters P. T. P. These letters, as she explained to a friend, meant, "Precious, tried, proven."

III. God's promises shall all be fulfilled. Man may forget his promises, or through neglect or inability he may fail to make them good. But all the promises of God are yea and amen in Christ Jesus. (11 Cor. 1. 20.) God lets none of His words fall to the ground. He fulfilled his promises to Noah, to Abraham, to Jacob. He is not slack, nor has he ever been so, concerning His promise. Spurgeon once said, "How sure are thy promises, O my God! Forgive me that I ever doubt them, and give me more faith that I may treat them as the blessings which they guarantee, even as men pass cheques and notes from hand to hand as if they were the gold they stand for."

IV We should plead the promise in prayer. We have what has been called, "A cheque book on the bank of faith," present it whenever we require supplies. No fear that the supply will be exhausted, for the riches are unsearchable. No danger that the cheque will be repudiated when the conditions are fulfilled. We have Scripture warrant for thus pleading the promises of God. Jacob did it. (Gen. 32. 12). David did it. How direct and how full of trust his words! (Ps. 119. 49). It is said that General Gordon always carried with him a copy of Clark's "Scripture Promises." This he would consult, and having found a promise best suited to his needs at the time, he would retire and plead that promise in prayer. Doubtless the heroism of his life was largely the outcome of his confidence in the promises. We need not despair so long as we can say,

"Thy promise is my only plea,
With this I venture nigh;
Thou callest burdened souls to Thee,
And such, O Lord, am I."

Religion is the wisest thing for this life, and the wisest thing for the life that is to come; and even if there be no life to come, the religious man is the gainer in this world. His religion cannot possibly do him any harm, but must do him great and incalculable good; for it will teach him to be chaste, it will teach him to be honest, it will teach him to be generous, it will teach him to discharge every duty to his neighbour; and that which teaches these things must surely be a system of the highest and noblest wisdom.

THE FEDERAL LIFE

Assurance Company.

ELEVENTH ANNUAL REPORT.

The Annual Meeting of the Shareholders of this Company was held at the Company's head office in Hamilton, on Tuesday the 7th inst., at 1 o'clock p.m., and was well attended. The President, Mr. James H. Beatty, occupied the chair, when the following reports were submitted:

DIRECTORS' REPORT.

Your Directors have pleasure in submitting to your consideration the Eleventh Annual Report of the Company, including a statement of receipts and disbursements for the year, and the assets and liabilities on 31st December last, to which is appended a report from your Auditors.

During the year 1,233 applications for assurance, to the amount of \$2,115,000, were received. On examination 1,164 of these applications were accepted for \$1,916,000 of insurance; the others were declined because the risks offered were not up to the standard required by the Company.

The new assurance written is of a most satisfactory character, being mostly on our investment plans, which have continued to grow in favor with applicants and have largely increased our premium income. The premiums for the year amounted to \$254,198.32, an increase of \$29,613.50 over the preceding year.

Claims by death during the year amounted to \$100,269 (re insurance deducted) under 37 policies. In addition to which two endowment policies matured for \$7,000. The claims by death were \$17,600 less than in the year preceding.

It will be seen from the accompanying statement that your Directors have, as heretofore, practised economy in the management of the Company, while having due regard for its welfare in the promotion of legitimate business. In pursuance of this policy a reasonable amount of assurance has been written (\$157,000 in excess of the previous year) on carefully selected lives and on plans believed to be the best in the interest of the policy-holders and of the Company.

The results of the year afford much gratification in the important items of premium income, interest income, and in surplus of assets over liabilities, all of which show a marked improvement. The assets assuring protection to our policyholders now amount to \$882,919.78, while the liabilities are but \$192,706.90.

Our record of the previous year, for the highest rate of interest earned on its investments by any Company in Canada, and the low rate of expenses to the aggregate amount assured, has been well maintained. Great care is exercised in making investments, and none are made excepting on first-class securities.

The accompanying certificate from the Company's Auditors, vouches for the correctness of the financial statement submitted herewith. All accounts, securities and vouchers have been carefully examined by them.

James H. Beatty, David Dexter,
President. Managing Director.

AUDITORS' REPORT.

To the President and Directors of the Federal Life Assurance Company:

Gentlemen,—We beg to advise completion of the audit of the books of your Company for the year ending 31st December last. The books, vouchers, etc., have been carefully examined, and we have much pleasure in certifying to their accuracy. As usual, all assets of a doubtful character have been eliminated. The accompanying statement indicates the financial position of your Company as at 31st December.

Respectfully submitted.

H. Stephens, Sherman E. Townsend,
Auditors.

Hamilton, March 1st, 1893.

Financial Statement for the Year Ending 31st December, 1892.

INCOME.		
Ledger Assets, January 1st, 1892.....		\$163,466.73
Premiums.....	\$254,198.32	
--Less re-insurance.....	12,402.58	
Interest.....		255,242.11
		\$418,706.84
DISBURSEMENTS.		
Claims by death.....	\$111,834.91	
Less re-insurance.....	10,000.00	
		\$101,834.91
Matured endowments.....		7,000.00
Dividends to policy-holders.....		32,313.76
Surrendered policies.....		1,313.99
Total to be paid to policy-holders.....		\$142,462.66
Commission and medical fees, salaries and other expenses.....		71,955.68
		214,418.34
Balance.....		\$204,290.50
ASSETS.		
Municipal Debentures, bonds and mortgages.....		\$121,335.51
Loans on policies.....		30,192.77
Cash in banks and in hand.....		43,086.44
Other ledger assets.....		11,771.40
Premiums deferred and in course of collection.....	\$42,769.61	
Short date notes for premiums on policies in force.....	17,939.94	
		\$60,709.55
Less 10 per cent for collections.....		6,070.95
		54,638.60
Interest accrued.....		2,092.06
		263,116.78
Guarantee capital, subject to call.....		619,803.00
Total Resources for security of policy-holders.....		882,919.78
Reserve funds.....		192,706.90
Surplus to policy holders.....		\$690,212.88
Amount assured.....		\$10,564,893.22

Mr. James H. Beatty, the President, in moving the adoption of the report, called attention to the large increase in income over previous years, to which both premiums and interest had contributed a large percentage, also to the very considerable addition to the assets of the Company, increasing the already ample security offered to policy-holders. The experience of the two months already past strongly indicated that a similar addition to the income and assets would be made during the current year. He said that though the amount of risk carried by the Company had not been increased owing to the termination of many term policies for large amounts, which had fulfilled the purpose for which they had been taken, the number of lives assured had been increased. The premium income had advanced nearly 12 per cent, through the encouragement given by the Company to applicants for investment insurance and the substitution of contracts of this kind for less desirable forms when the latter had been discontinued. He believed that the care and foresight with which the management of the Company had directed its course through the most difficult periods of its earlier history would become more apparent from year to year.

Mr. Kerns, Vice-President, in seconding the motion, stated that no doubt some would be disappointed because we had not written more business during the year, thus leaving more insurance in force at 31st December last, but the Directors felt that it would be largely a waste of money to attempt to write too much new business while the state of trade throughout the Dominion was somewhat depressed. We therefore followed a conservative course, and believe the wisdom thereof will be demonstrated later on. Our agents can now point with satisfaction to our low ratio of expenses, which taken together with our high rate of interest earnings (already referred to by the President), augurs well for future profits to our policy-holders. With the foregoing conditions fully established and a premium income which now amounts to over a quarter of a million dollars annually, I feel that we have strong grounds for congratulation as to the past and good reason to predict a very prosperous future. I second the adoption of the report.

The report was unanimously adopted. Dr. Wolverton read a carefully prepared analysis of the mortality experience of the Company for the year and a comparison with the previous year, for which the thanks of the Shareholders were tendered him.

On motion of Dr. Burns, a vote of thanks was given to Mr. Dexter, the Managing Director; his assistants, and to the agents of the Company, to which the Managing Director responded briefly, warmly commending the faithful attention of the officers and the good work done by the agents of the Company.

The retiring Directors were all re-elected. At a subsequent meeting of the Directors the officers were all re-elected.

SCEPTICISM IS NO SOLUTION FOR LIFE'S PROBLEM.

BY WILLIAM M. TAYLOR, D. D.

Perhaps no one ever succeeded so thoroughly in beating down all inward obstacles to the acceptance of materialism as did Harriet Martineau; and yet, even as we perused those letters of hers, in which she flaunts her infidelity before the eyes of her mental mesmerizer, we felt that her words are like the whistling of the school-boy as he runs through the graveyard at the dead of night, and are designed "to keep the courage up." At any rate, they are as different in the matter of restfulness from her own former meditations in the sickroom as a starless midnight is from a peaceful, hopeful dawn. The soul will always be true to itself whenever it is allowed to assert its prerogative. It will not accept a scorpion for bread. It will not be mocked with a serpent when it asks a fish. One must choke back its strongest longings, and trample on its most tender expostulations, before he can get himself to say there is no God, no Heaven, no hereafter, no sin, and no need of salvation. And so it will be found, it is out so easy to be a skeptic after all. But how much better than all this, how much safer, how much more philosophical it is to meet the soul's hunger with the bread which God has provided, and its thirst with the water which He has furnished in Jesus Christ! No doubt there are difficulties connected with revelation. None but a fool would deny that; but even suppose that revelation, with its Saviour and its Gospel were entirely swept away, the very same difficulties would remain, while we should be deprived of the undoubted advantages which revelation brings. The difficulties which arise out of revelation are precisely those which have already emerged into philosophy, and you do not get rid of them by tossing the bible away. No! you only get rid of the Bible remedy for human sin.

Pastor and People.

GOLDEN GRAIN BIBLE READING.

BY REV. J. R. DICKSON, B.D.

THE DEVIL AND MEN.

- (1) *His personality.* Rev. 20.2, Rev. 12.9., Gen. 3., Jude 6.
 - (2) *His place.* Rev. 12.9., Zech. 3.1, Luke, 10.8., Gen. 3.1., Job. 1.9., 1 Pet. 5.8.
 - (3) *His character. Accuser,* Rev. 12.10. *Liar,* Jno. 8.44. *Hinderer,* 1 Thess. 2.18. *Blinds the mind,* 2 Cor. 4.4. *Perverts the Scrip's,* Matt. 4.6. and Ps. 91.11-12. *Deceives* 2 Cor. 11.14., Rev. 20.7-8. *Ensnarers,* 2 Tim. 2.26., 1 Tim. 3.7. *Tempts,* Eph. 6.11. *Prince of this world,* Jno. 12.31., Acts 26.18.
 - (4) *His power. It is limited,* Job. 1.12. 2c 6., Luke, 22.31-32. *It is laid in Sin,* 1 Jno. 3.8. and Rom. 6.16.
 - (5) *How his power was broken. By seed of the woman,* Gen. 3.15. *In the temptation,* Matt. 4.11. *Casting out devils* Luke, 11.20. 13c.32., Matt. 10.1., Mark 16.17. *In destroying works of the devil,* 1 Jno. 3.8. (Large Subject here) Acts 10.38. *Completed by his death,* Heb. 2.14., Col. 2.15., Jno. 12.31.
- How men triumph over the devil. In Christ,* Luke 10.19-22. *Resist,* Jas. 4.7., 1 Pet. 5.9. *Armed Against,* Eph. 6.11-18. *Watch Against,* Mark 14.38., 2 Cor. 2.11. *Overcome,* 1 Jno. 2.13., Rev. 12.11. *Victory Shortly,* Rom. 16.20.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

It was three days before the wounded man was sufficiently recovered to be able to go on his way to Teguisa. All that time Leon brought supplies of food from the house on the island. When about to depart he wanted his cousin to put on the suit of clothes he had brought for him. Polydor refused. He asked Leon if he had never heard how Deianira had killed the great Hercules by sending him a poisoned tunic. "But" replied Leon "I am wearing the same kind of clothes myself, and they do me no harm." "That may be" answered Polydor, "But how do I know that the other suit is the same as yours?" Leon offered to give his cousin his own suit, to wear the other for a time and try its effect upon himself before giving it to him. But no, nothing would please Polydor. He would go to Teguisa as he was and if the Mencey did not like him he would be no different from other prejudiced people. So they journeyed on together and came after a time to a place where there were many cross roads all entering the highway to Teguisa. Here they found travellers of all sorts high and low, rich and poor, faycaigs and altagags or soldiers wending their way to the Talmogar of the Mencey. They all recognized the dress that Leon had on for it was the King's livery. Accordingly they saluted him, kindly and some of the travellers walked along with him and engaged in pleasant conversation. Nobody spoke to the ragged and dirty Polydor who marched along like a very tramp with a big stick that he had picked up over his shoulder. Some even asked Leon why he kept company with such a ridiculous scarecrow but Leon told them that Polydor was his cousin and that as they had shared in one another's trials so now they must share whatever happiness was in store for them. Those who spoke to Leon were much pleased with his frank, open manners, so that they gladly introduced him to their friends until Leon had a large number of acquaintances among the Achimenceys. And all the time Polydor stalked along in what he thought was dignified silence, scowling over the handle of his big stick like a genuine savage.

It was afternoon when they reached Teguisa, a city without walls but surrounded by great masses of rock set up on end like Stonehenge. It contained many houses, some of wood, others of stone, but there many vacant spaces and his fellow travellers told Leon that these were occupied as well as the rest of the city by underground houses which the people had built in ancient times when they were in fear of their enemies. "But now" they said "since Achoran is our mencey we have no enemies and are able to do without these rabbit burrows." When Leon told Polydor about these strange dwellings he said "That's the kind of house I should like where one could be out of the way of these conceited and suspicious islanders." In the centre of the city was the great Talmogar, a large stone building something between a palace and a temple and thither the company directed its steps. When it was reached it appeared that the mencey had not yet come, so Leon sat down in the grounds and conversed with his new made friends. Polydor prowled about looking for some quiet place. The Talmogar was open all along one side and as there were no guards there he entered it and saw at the back a large alcove of white polished stone. Ascending the steps that led to it Polydor found the alcove lined with a cushioned seat. On this he lay down feeling somewhat tired after his journey and being convinced that he was well out of the way of the crowd. He was about falling asleep when a great commotion was made outside the building so he propped himself up on his elbow and waited to see what was going to happen.

Suddenly a large number of officers richly dressed made their appearance by the way Polydor had entered but they

did not see him for they walked backwards, as etiquette towards the King demanded and their Chinese-like pigtailed into which they gathered their long hair were towards the young Spartan. These officers ranged themselves on either side of the stone alcove and then to his dismay Polydor saw a group of bearers also backing towards him carrying a throne or chair of state on which sat a handsome man in royal robes. The bearers carried the throne into the very alcove itself and set it down almost in front of the terrified occupant. He could not possibly have chosen a worse place for concealment than the one he had taken. Quickly he slid behind the throne as the bearers knelt before the mencey and slowly withdrew to one side of the alcove. Then knowing that soon he must be discovered he summoned all his courage and his best knowledge of the Berber language and said to the king "I am afraid my lord that you are much displeased with your servant for being here." The mencey turned his head and said "Displeased! I did not know there was any such person in existence." Then without giving him time to reply Achoran called an officer and bade him take the foreign beggar away from the dais and keep him till the royal pleasure should be known. Thus it came to pass that everybody saw the foolish young man who wanted to escape observation and laughed as much as their respect for the mencey would allow at the ragged savage with the club who had the presumption to take a place near the King's throne.

Not long afterwards Leon was introduced to King Achoran by some of the grandees of the court whom he had met. The King listened to his story with much pleasure and when he heard that the Spartan knew more about warfare than about anything else he offered to give him a position in the royal guards. "We do not make war upon any people" said the mencey, "nor are there any nations that make war upon us. But there are enemies among ourselves that must be subdued. There are wild beasts on the island to kill and treacherous bogs and swamps to make safe roads through and a few wicked men who do not like my rule and seek to do harm to their fellows. To subdue these enemies I want brave men. Will you be one?" Leon gladly agreed and begged that some favor might also be shown to his cousin. The mencey made enquiries and found that the cousin was the ragged man who wanted to know if he was displeased with him. So he called Polydor in, gave him a lecture upon his suspicion and folly in not putting on the good clothes provided for him and in going into places before knowing what they were. Then on his promising to wear the royal uniform as a soldier and to be faithful Achoran forgave him his offence and placed him under his cousin's command. Thus Leon became a captain of altagag armed with spears, darts, and maces and bearing for defence hard leathern helmets, and hide bound bucklers. As Polydor was a good soldier he placed him as his next in command and with his assistance soon drilled the company of Achimenceys into good soldiers.

So thoroughly did Leon drill his altagag and so well was he liked by them that Achoran set him at the head of all his guards, a thing which did not please some of the native officers. Polydor also was promoted to fill the captain's post when Leon left it. Then good work was done. The wild beasts that did much damage were destroyed utterly together with the dangerous snakes. Roads were made through all the jungles and low lying lands along which people's carts traveled safely. Robbers and outlaws among whom was the gigantic negro were taken and set to work in well guarded underground prisons. And a private galley from Barbary that came seeking slaves was captured and all its crew sent to join the imprisoned robbers. The mencey and all the people were very proud of Leon and very grateful to him. The Achimenceys were great singers and the young Oreek and his exploits formed one of the chief subjects of their songs. Polydor became discontented. Nobody sang about him, King Achoran rarely enquired after him. He was afraid of his own altagag who missed their former frank and generous captain. And he saw no reason why his cousin Leon should be a greater captain than himself. He went about grumbling and as he found some native officers who did not approve of Leon being promoted over their heads their company was sweet to him. He told these discontented officers that killing snakes and making swamp roads was no fit work for soldiers. Let the mencey make war on the neighboring islands and bring rich spoil to Titeroygotto; that would be something worth while. King Achoran heard that Polydor had been saying these things and sent for him. He told his Greek captain very plainly that he must not talk in that way any more, for he, the King, desired to reign in peace towards all and with kindness to every man that deserved it. Polydor left the mencey's presence very angry and feeling that he had been ill-treated.

Still the foolish Greek went on talking to those who would listen, telling all his grievances and making so much of theirs that quite a number of discontented officers and men began to think that they were much abused people. "The mencey is afraid of us" said Polydor; "he never has us about him as his guard. Some day he may take it into his head to have us banished or executed. Let us put down King Achoran and set upon the throne some man we can trust." So they agreed and made a conspiracy. But one wise man among them thought within himself "If we cannot trust the mencey and his general, who is there we can trust? Certainly not that suspicious captain Polydor." Thereupon he went to

Achoran and told him the whole story. When the conspirators met in arms next day they found the palaces surrounded by loyal companies of the altagag ready for war. Seeing their plot was discovered they took to flight and led by Polydor retired towards Lake Herro. Nobody stopped their progress for the mencey had given orders not to shed any blood if it could possibly be helped. So they crossed over to the island and set up strong fortifications in case they should be attacked. Then they sent out foraging parties in every direction to plunder the loyal people and bring provisions into their island fortress. Complaints soon came in to the mencey from people living near the lake and among them from the old faycaig that their property had been taken away by the rebels and some families even had to tell of members who had lost their lives while defending their goods. Then king Achoran felt he must do something and sent for his general Leon to consult about what should be done.

After a long talk the kind monarch agreed that if Leon would go to Polydor and his companions he might offer them freepardon on condition of their laying down their arms and coming back to Teguisa. Leon glad at heart set out for the lake with a body of soldiers. When he came to the stone bridge he left the soldiers behind and went forward without any weapon in his hand towards the island calling for Polydor. When his cousin came to the front with his fellow rebels Leon offered him and them pardon in the mencey's name. Some of the companions of Polydor were already tired of their wild life and would willingly have gone to Teguisa. But Polydor cried "Treachery! he means to take away our arms and then kill us." "What?" said Leon "Do you not know me better than that, my cousin?" Polydor replied "No, I trust no man;" and so saying he threw himself upon Leon like a wild beast. Leon fell to the ground with many wounds. His soldiers heard the shout of battle and rushed to the bridge. They saw their beloved general lying as they thought dead in front of the rebels. Then with wild cries they charged across the bridge and over the barricades after the flying enemy. Not one escaped and Polydor's body bore full a hundred wounds so eager were the altagag to avenge the death of their leader. How the old faycaig knew of the battle no one could tell but he was soon upon the scene. He pressed through the soldiers who made way for the holy man and gazed upon his old friend Leon. "He is not dead" he said calmly. Then they lifted him up and carried him into the stone house. With herbs which he gathered the faycaig stopped the bleeding of Leon's wounds; he bound them up with soft clothes; and laid the unconscious soldier upon a couch. Then he had a litter prepared for him and a number of stretchers for the bodies of the dead rebels.

Back to Teguisa came the soldiers carrying their burdens and with them went the faycaig. The mencey was grieved to hear of so many lost lives and especially to learn that his brave general was sorely wounded. All that kindness and wealth could do was done for Leon, so that after a month he began to recover and when two months were past he seemed almost his former self. Then he asked for Polydor and what had happened after he fell upon the bridge. His attendants had to tell him everything now that he was strong enough to bear it. "Alas, my cousin Polydor!" he said; "if you had only caught the true song of the birds, the song of hope, peace, love and trust, what a happy life yours might have been! But you were your own worst enemy, and your suspicions have been your death at last." King Achoran came to comfort his soldier, and in the love of this great king Leon almost forgot his unworthy cousin. Many years he lived as the king's son and when a new mencey had to be chosen it was Leon whom the altagag and the people of the Achimenceys chose to fill the vacant throne of Titeroygotto. Never was there such a reign as his in the Isles of the Blessed since the old Saturnian time, the golden age of which the poets used to sing, for it was ruled from beginning to end by the song of the birds "hope and peace and love and trust."

The world and the people in the world are to us very much what we make them and think them. David once said "All men are liars;" but he said it in his haste. All men are not liars. Most men generally speak the truth. Yet there are some foolish people who have absolutely no confidence in what their fellow creatures say; who have gone so far as to hold that all Christians are either knaves or fools and the authors of the books of the Bible impostors and deceivers. The law holds every man innocent until he be proved guilty, but these wicked Pharisees hold every man except themselves guilty until he be proved innocent. Faith or trust is one of the grandest and best feelings that can dwell in the human heart. It holds the world together. All society is built upon it. It gives security and peace. It is the only way of winning love. Some men of influence wanted Mahomet to put away his wife Kadajah because she was an old woman but he said "No, she was the first to trust me." So said the false prophet, but a true prophet has said "Without faith it is impossible to please God." Do you think you can go on disbelieving your fellow men and believe God? It cannot be. He that believes not his brother whom he hath seen how can he believe God whom he hath not seen? We must begin at home with trust in parents, in the members of the family circle, in our teachers in temporal and spiritual knowledge. As we trust we shall be trusted. With what measure we meet it will be measured to us again. And we shall above all learn to put our full confidence in Him in whose favour is life and his loving kindness better than life, whose Blessed Son once said to another and ever says to us "Be not afraid; only believe." Let the song of the birds that sing among the branches of David's Psalms and the disciples' Gospels come into our ears and hearts; then happy and blessed will be our lives with "hope, peace, love and trust."

(To be continued.)

Our Young Folks.

WON'T AND WILL.

Sha'n't and Won't were two little brothers,
 Angry, and sullen, and gruff;
 Try and Will are dear little sisters,
 One can scarcely love them enough.
 Sha'n't and Won't looked down at their
 noses,
 Their faces were dismal to see;
 Try and Will are brighter than roses
 In June, and as blithe as a bee.
 Sha'n't and Won't are backward and
 stupid,
 Little, indeed, did they know;
 Try and Will learn something new daily,
 And seldom are heedless or slow.
 Sha'n't and Won't came to terrible trouble,
 Their story is awful to tell;
 Try and Will are in the school-room,
 Learning to read and to spell.

STINGS.

Little stings! How they hurt! Not the sting of an insect or the bite of a serpent, but the stings which arm the points of sarcastic remarks, thoughtless words and careless acts. The sharpness and poison of these will fester and rankle in the wound long after the heedless author has forgotten. Could he see the flushed cheek and hot tears when the victim has escaped to seclusion; could he hear the prayer, "O Father, help me to forget those words, for I do not believe they were intended to trouble me so!" he would have chosen his words with more care. There is innocent joyful mirth which "doeth good like a medicine," but the sarcastic or rude jest has a penetrating sharpness which hurts which contains it, yet it is larger in proportion to have such an abiding love for our fellow-men that we shall instinctively say and do those things which will cause a merry spirit devoid of a pang.—Selected

THE BRAIN OF THE ANT.

There is an old puzzle question which asks, "What is smaller than the mouth of a mite?" The answer is, "What goes into it."
 Although an ant is a tiny creature, yet its brain is even tinier. But, although it is necessarily smaller than the ant's head which contains it, yet it is larger in proportion, according to the ant's size, than the brain of any known creature. This we can easily believe when we read of this insect's wonderful powers. The quantity of instinct or sagacity does not fully explain some of the stories told about them. The best writers upon ants, those who have made the astonishing intelligence of these little insects a special study, are obliged to admit that they display reasoning ability, calculation, reflection, and good judgment. Such qualities of brain show a more than ordinary instinct, and we are not surprised to hear that the ant's big brain carries out our idea that he possesses a higher intelligence than is shown by other workers of his size.—Harper's Young People.

READ THE BIBLE THROUGH.

In these days of special interest in Bible study, it is well to advocate reading the whole Bible in the family. It was my good fortune to belong to a family with an "altar." Morning and evening we were assembled for a brief period of Bible reading and prayer, and I can remember times when the noon rest was an occasion for a third period of communion with God. Until very recent years my father's practice was to begin at Genesis and read the Bible through, omitting, of course, such details as genealogy, etc. I have repeatedly had reason to be thankful for this practice. No part of the Bible sounds new to me. Without being able to repeat very many passages from memory, I have a good knowledge of what is in the Bible. In my classroom I have often been surprised at the lack of knowledge in regard to Bible facts among students from Christian families. Not infrequently have I attempted to illustrate points in our Latin and Greek lessons by reference to what I supposed were

commonly known facts of the Old and New Testaments and found that boys and girls who had heard the Bible read daily did not know to what I referred.

Aside from being the guide of life, the Bible covers a wider range of history and all that it involves than any other amount of reading in the same compass. This of itself is valuable. But to understand the whole plan of salvation one needs to be conversant with its history. It would not be wise to confine the reading of God's Word to the "in course" perusal of the entire book. Some parts are more precious than others. To read and re-read them is like dwelling upon an oft told tale that becomes ever dearer as the reader reads it. But the intelligent knowledge of anything necessitates a full knowledge of it, and that cannot be attained from any part, or considerable number of parts short of the whole.—C. E. Blake, in Congregationalist.

AT THE BOTTOM OF THE SEA.

"Where would you have been, if I had not met you?" asked a lady of a bright young lad.

"At the bottom of the sea" was the prompt reply.

Both the lady and the lad spoke in Cantonese. The one spoke reprovingly; the other answered in a low, serious tone, that showed shame for having grieved the heart of one to whom he owed his life.

Last May two missionaries were passing near the bank of the river that flows by the house where I am now writing, when they saw a man and woman about to drown a lad of thirteen. On inquiry they found that he was a bad boy, following in the steps of his father in dishonest gambling habit. His ugly temper grew more intolerable under cruelty, and so, as in other cases, his father and grandmother were to put him out of the way.

It was not unknown to the neighbors. They would not object, nor would anybody else. When a parent is murdered by a son or daughter, crucifixion or decapitation is the punishment. Christmas week, a woman was bound to the cross and sliced to death in this city, for parricide. But "the stubborn and rebellious son," as in Deuteronomy 21, may be stoned or drowned without consulting "the elders of his city."

To the protests of the missionaries the father replied, "Do you want him?"

"Oh, no! We cannot take him."

The stripped and pinioned lad must therefore be cast into the river, like a dog to drown.

These American ladies begged for two days' respite. It was granted. The boy was then brought to them. No longer delay would be granted. If they did not take him, he must die at once. There was no alternative. Papers were drawn and he became theirs. He soon verified the description given. In his fits of ugliness he acted like a maddened animal. He had been used to flogging, having been tied up by the thumbs.

One day, when shut up alone, he screamed so loud the cook took the liberty to insert a gag. Compulsory silence led to willing submission. He began to improve, and to respond to loving approaches. He now goes to church and Sunday school, is quick to learn in his daily studies, and bright and capable in household duties. The better nature strengthens as the old one is suppressed. Surrounded by Christian influences, he bids fair to become a useful, good man. Now and then a tempter comes, but with diminishing violence, and sooner followed by calm.

Then, as in the response just quoted, the frankness of the lad is seen. He feels that he owes his life to those who rescued him at the last moment, and is trying to serve them faithfully. He also feels kindly toward those brutal kinsmen from whom he was taken. Recent improvements on the building where he lives necessitates the hewing of large timbers. He wished to write to his father, asking him to come and get the chips for fuel. These are hopeful signs. We who know him believe that God may yet make him a chosen vessel. He was "at the bottom of the sea" of heathenism, and can say of God, as did David, "He sent from above, he took me, he drew me out of great waters. He delivered me from . . . them that hated me."

Do missions pay? Yes, verily,—every way. And are not gentleness and love more potent factors in the work of drawing reluctant souls, everywhere, to a better life, than are more drastic methods? —Dr. E. P. Thwing, in S. S. Times.

Teacher and Scholar.

THE AFFLICTIONS OF JOB.

April 2; } Job 2, }
 1893. } 1; 10.

GOLDEN TEXT.—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

The history and afflictions of Job form the subject of the book which bears his name, one of the oldest and finest poems in existence. The allusion to Job by Ezekiel (14. 14) shows that the book rests on a historical basis. The author seems to have poetically embellished this, so as to make it convey the moral instruction he seeks to impart. The book consists of five parts, (1) ch. 1 and 2 Prologue, which tells how Job, a man of singular piety, is reduced by successive disasters to the deepest misery (2) ch. 3-31 lengthened dialogue with their friends, in which form the problem of Job's affliction is discussed the relation of external evil to God's righteousness, and human conduct. (3) 32-37 Speeches of Elihu, a youthful bystander. (4) 38-42.6 Speeches of the Lord out of storm. (5) 42, 7-17 Epilogue. Job's history is made to show that suffering may befall the innocent, and be as the prologue makes known a trial of righteousness, instead of a chastisement of sin. The great instructive value of the book lies in the fact that Job's experience has so much in common with that of humanity as a whole. His torturing anxieties and agonizing problems are a mirror in which many a one may see himself. Job's history also reveals that the true solution of the mysteries of life is not theoretical enlightenment, but that fuller sense of God Himself, in which all perplexities disappear. (42.5). At a convention in heaven, Satan had questioned the disinterestedness of Job's piety, and had received permission to afflict him, only forbidden however to touch his person. As the issue of this trial Job's faith remained unshaken.

I. The second council in heaven. A second time a council is convened in heaven when the angels present themselves before Jehovah. They are called Sons of God. The (Elohim) sometimes applies to angels Ex. 15. 1; Ps. 80. 1. It probably means powers, and describes the nature of angels in contrast to what is human. They are in an inferior sense what God is absolutely. They form the ministers, Ps. 103. 21. Thus Sons of God (or of Angels) may be analogous to Sons of the Prophets. Satan (lit. the Adversary) presents himself as one of them, for he too, in an all comprehending providence, is God's servant, and one whose office it is to try men's sincerity, and oppose their claims to a right standing before God. In the discharge of this he represents himself as going to and fro in the earth, and walking up and down on it. His evident desire however to find evil in Job, shows the evil of his own nature, though it is not yet so darkly seen as in the fuller light of the New Testament. (Rev. 12. 9-11.) Jehovah reproaches Satan for having moved Him to afflict Job so grievously, calling attention to the falsehood of Satan's insinuation (1. 11) since Job had preserved his integrity. The perfection ascribed to Job does not mean absolute sinlessness, which Job never professes but an integrity implying freedom from such sins as were held to incur divine chastisement. Job's perfection in this sense is the assumption underlying the whole book. On the one side this perfection is the fear of God, right thoughts and right relations regarding them, and on the other side, springing out of this, the avoidance of evil. To the expostulation Satan replies that the trial has not touched Job deep enough. His person had been left unharmed. The somewhat obscure proverbial expression, skin for skin, intimates that Job's integrity is a matter of bargain. His life being spared the good received will outweigh the evil. But let his person be touched and he will renounce (R.V.) God openly.

II. Job's second trial. Satan again receives permission to try Job, this time by personal suffering, but with the reservation that his life must be spared. Immediately he goes forth apparently glad at the opportunity of doing further mischief, and smites Job with a peculiarly distressing malady, known as elephantiasis. His body is covered with grievous ulcers,

which alternately closed, and ran (7. 5.) with fetid discharges, making him loathsome to himself and others. The swollen limbs contrasted with the emaciated body (19. 20). The countenance became so disfigured that his friends knew him not (2. 12). Gnawing pains tortured his bones (30. 17. 30). His nights were restless, when awake, and terrifying when asleep (7. 4. 14). In abject misery he seats himself upon the heap of refuse and seeks to relieve the intolerable itching and remove the feculent discharge by scraping himself with a potsherd. This extremity of suffering is too much for his wife's endurance. She has borne with him the loss of all, but with this added affliction is ready to give up reliance on God. Her despair reflects the extreme misery and apparent hopelessness of Job's condition. The one nearest to him gives way under the trial. Since Job gets no good from God she counsels him to renounce the unprofitable service and die, for nothing else awaits him. Unwittingly, though acting under the impulse of affection, she aids the tempter, and aggravates the trial. But Job endures. In mild rebuke, he tells his wife that this is not spoken like herself, but like a foolish, impious one Ps. 14. 1. The good he had received was not his due, but God's sovereign gift (1. 21), shall he not acknowledge the same sovereignty when it brings evil. Job knows not the purpose of this evil. It is enough for him that it comes from God. No sinful murmur escapes him, his piety stands victorious this fresh trial.

THE ORGANISM OF MAN.

In the human body there about 263 bones. The muscles are about 500 in number. The length of the alimentary canal is about 32 feet. The amount of blood in an adult averages 30 pounds, or fully one-fifth of the entire weight. The heart is six inches in length and four inches in diameter, and beats 70 times a minute, 4,200 times per hour, 100,800 per day, 36,792,000 times per year, 2,565,440,000 in three-score and ten, and at each beat 2 1-2 ounces of blood are thrown out of it, 175 ounces per minute, 656 pounds per hour, 734 tons per day. All the blood in the body passes through the heart in three minutes. This little organ, by its ceaseless industry, pumps each day what is equal to lifting 122 tons one foot high, or one ton 122 feet high. The lungs will contain about one gallon of air at their usual degree of inflation. We breathe on an average 1,200 times per hour, inhale 600 gallons of air, or 24,000 per day. The aggregate surface of the air cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square. The average weight of the brain of an adult male is 3 pounds and 8 ounces, of a female 2 pounds and 4 ounces. The nerves are all connected with it directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed 10,000,000 in number, forming a "body guard" outnumbering by far the greatest army ever marshalled! The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The atmospheric pressure being about 14 pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 pounds! Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain pipe one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost forty miles long. Man is marvellously made. Who is eager to investigate the curious and wonderful works of Omnipotent Wisdom, let him not wander the wide world around to seek them, but examine himself.—Popular Science News.

Till fixed we are not free. The acorn must be earthed before the oak develop. The man must believe before the humanity will unfold. The man of faith is the man who has taken root—taken root in God. Christ is God's ground for man's rooting.

The words of Pope, "A little learning is a dangerous thing," have been quoted largely to countenance an indolence that human nature is already too prone to without the further aid of a popular poet. For, in good sooth, he that never beginneth can never end, and he who would have much learning must begin his labours with a little. "Therefore," says Thomas Brown Redivivus, "I hold this to be one of those fallacies which throw an obstacle in the way of improvement, and certainly ought to be removed from the path."

THE CANADA PRESBYTERIAN

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN ST., TORONTO.

Terms, \$2.00 per annum in advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 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

WEDNESDAY, MARCH 22ND, 1893.

Politicians who meet Mr. Dalton McCarthy's arguments with the charge of inconsistency should remember Principal Grant's dictum:—One point of difference between a man and a donkey is that a donkey never reconsiders.

The parliamentary critic of a leading London journal says that a certain prominent member of the English house of commons speaks with a wagging head and a voice which alternates between a scream and a gurgle." That kind of criticism might improve public speaking in Canada but the papers that indulge in it would run some risks. Englishmen stand criticism bravely.

The cold dip last week was a blessing in disguise. Had the snow kept on melting as it had been doing for a number of days there would have been considerable loss of property. Many people shrugged their shoulders and said something unpleasant about this awful winter never coming to an end, but the cold dip was a good thing all the same. We don't always know a good thing when we see it.

Deep sympathy will be felt throughout Ontario for Sir Oliver Mowat in the affliction which he has suffered in the death of his estimable wife. Lady Mowat died early on Tuesday morning of last week. Deceased was a model wife and mother, and proved a great aid to her husband in his long and distinguished public career. She was a daughter of the late John Ewart of Toronto, married Mr. Mowat 46 years ago, and leaves two sons and three daughters.

The Commons of Canada did a very discreditable thing last week when the members by a majority of two to one, voted down Mr. Charlton's motion in favor of closing the Canadian department of the Columbian Exposition on the Sabbath. That French Catholics who love a Paris Sabbath and allow the church take charge of their consciences should vote against closing our department is natural enough; but that Protestants, yes men who profess to be ultra Protestants, should do so in such large numbers surpasses comprehension.

Does Finance Minister Foster really believe that the crowds who would rush to Chicago every Sabbath if the Exposition were kept open would go there to have their minds elevated in the art galleries and other places in which he says a man might have as near "an appreciation of his Creator as in a church." Would the Sabbath excursion trains bring in multitudes of devoted men and women from all directions anxious to worship God "in the collections of art." Either Mr. Foster believes the crowd would want to worship or he does not. If he believes any such thing, he is singularly innocent for a Canadian Cabinet Minister. If he does not believe it, he should not have spoken as he did in his place in parliament.

The Christain at Work observes that the legislature of New Jersey is "one of the most corrupt and odious legislatures that ever cursed a civilized country." The Commonwealth, our contemporary says, has been sold "into the hands of a pack of thieves." That is plain and strong talk; but it is literally true. This disgraceful state of affairs has been brought about mainly by the apathy of clergymen and other prominent Christain people. They

take no interest in public affairs, but the "thieves" do. By the way is not Princeton in New Jersey? Have our orthodox friends there been so careless about the morals of the Commonwealth that they never use their vote or influence in favour of honest government? It is not well to be so learned, or even so pious, that one forgets his duties to Caesar. The unclean fellows never forget their part of the programme.

The Interior asks this timely question:—"If the theological seminaries are to be used as Redans and Malakoffs belching thunder at each other, would it not be better to make Presbyterian hospitals of them, and go back to the old way of putting our boys under pastors, and letting them learn theology and practical work at the same time. Write the name of a grand preacher from the seminary, and we will write the name of his equal from a pastor's study." There is one other thing you can do—send your boys over here. The colleges on this side combine the advantages of the seminary with those of the pastor's study. Seminaries that belch thunder at one another and graduate students who cannot preach without a manuscript are made worse than in vain. Send the boys to our Canadian theological colleges!

We regret to learn from the Witness that a few days ago only \$3,164 had reached the treasurer of the Augmentation Fund in the Eastern Section. Nine thousand dollars are needed and our friends down by the sea will have to do some lively financing if the balance is to come in by the first day of May. The Home Mission Committee of the Western Section meets next week and then we shall know how we stand in the West. Dr. Reid must close his books on the first of May and we do most earnestly urge our friends to make April a good financial month for the church. Business may not be good and the prices for produce have been low but the sum needed from each member and adherent of the church is certainly not large. The secret of successful financing for the church is something from everybody and that something given in a systematic way.

Mr. Foster, Finance Minister of the Dominion, is reported to have said in the debate on Mr. Charlton's motion to close the Canadian section of the Columbian Exposition on Sabbath that "man makes his own temple and before the beauties of art or in the fields the elevation of his mind might bring him as near to an appreciation of his Creator as in a church." The liberal spirit "claimed the right for men to worship God as they pleased whether it was in the churches, in the fields and woods or in the collection of art, and he was not prepared to say that the parliament should step in and impose restriction." Did Mr. Foster hold these sentiments when he used to pose as a temperance reformer and occupy a pulpit whenever he could get one? In future we hope he will be allowed to "make his own temple," so far as Presbyterian churches are concerned.

The congregation of Erskine Church, Montreal, have purchased a site on Sherbrooke street, at the head of Crescent st., on which to erect their new church. The ground cost \$55,000. The church at present occupied has been sold for \$130,000. A condition of the purchase of the Sherbrooke street site was the raising of \$20,000 in twenty days. Already about \$25,000 have been subscribed, an amount expected to be increased to \$30,000 when the whole congregation has been canvassed. \$4,000 is given by Mr. Warden King; \$1,000 each by Messrs. J. Hodgson, W. Yuile and A. McIntyre; \$500 each by Rev. Dr. Warden, Messrs. P. Laing, J. Brown, Jas. Laing, J. Paton, J. Miller, T. E. Hodgson, etc., etc. The plans of the new church are being prepared. It is to seat 1,250, with an adjoining Sabbath school hall to hold 650. On special occasions the church and school room can be thrown into one. The probable cost of the church with ground, will be in the neighbourhood of \$160,000. It is expected to be finished and opened free from debt in 1895.

Canada is not a first class power; but we have solved problems in church and state that first class nations have failed to solve. Irish Catholics and Protestants live in almost unbroken peace in this country; but in Ireland at this moment, and under the very shadow of the throne, it appears they are preparing to butcher each other. Were it not for the selfish firebrands who wish to make money, or secure votes, or obtain popularity, or place, or power, by fanning the embers of traditional hate, Catholics and Protestants would live together as the best of neighbours in Ontario. We have solved the Indian problem in the North West. Our dusky wards are well cared for and many of them will soon be fairly well civilized. We solved the church and state problem in Ontario. We had two established and endowed churches not long ago. Now we have none, and nobody wants one. It may take a hundred years to bring about the same state of affairs in England. The Presbyterians of the Dominion solved the union problem eighteen years ago. It may take eighteen hundred years to unite the Presbyterians of Scotland. The fact is we have done some good work in Canada; and if our people would cultivate the national spirit and act with a reasonable degree of fairness in politics, we might do much more.

If the political and legal dust that has been raised around the Manitoba School question could be blown away for a short time, fair men would probably ask themselves several questions. Did the government of Canada twenty odd years ago intend to give the Roman Catholics of Manitoba separate schools? Were the Catholics of that Province led to believe that they were getting separate schools? Anybody who remembers the events of '70 and '71 and who knows the astute character of the Catholic prelates who acted for the Catholics at that time must have hard work to convince himself that whatever may appear in the bond, separate schools were not guaranteed to the Catholics of the prairie Province. Grafting the Separate School System on a new Province was certainly a most unwise proceeding; but was the thing done? If done, can we wonder that the Catholics feel somewhat sore when the compact made with them is broken. Of course the Province has a right to change its school law and the highest tribunal of the Empire has declared that the Act by which the change has been made is valid. All the same any reasonable man can easily understand how the Catholics of Manitoba feel hurt if what they consider an agreement made with them by the government of Canada has been broken. The original blunder was in making any such agreement. If they were led to believe that the Manitoba Act secured to them separate schools while strictly construed it does not do so, the proceeding was worse than a blunder. It would have been much easier to have refused separate schools twenty-one years ago than to uproot them now. The idea of establishing two school systems for a few struggling settlers in a new province is as absurd as the practice of starting three or four churches in a small village with scarcely enough of people to support one. Manitoba should never have had a separate school.

DENOMINATIONAL UNION.

Our esteemed contemporary The Canadian Independent, seems to infer that because he received no letters upon the subject and the Canada Presbyterian has not, as yet, given an editorial opinion upon it, Denominational Union, as between Presbyterians and Congregationalists, cannot be said to have made much headway. For ourselves, we feel that the more valuable and important a thing is, the more careful we ought to be in handling it. We assume that everybody—every intelligent Christian—is in favour of a closer and truer union of the body of Christ, and therefore of all Churches and denominations. The wider union is most certainly in the hands of the men of all the denominations, most competent to deal with it, and the more limited one as between the

two Churches named, has been taken hold of by men certainly not below the average in ability to deal with the subject. The work has not been entered upon in a corner, neither with a flourish of trumpets or overdue ostentation. But, for all that, we think commendable progress has been made since the broaching of the question by the Assembly's delegates to the Congregational Union when both these bodies happily met last June in the City of Montreal.

Ten Congregationalist ministers memorialized the Toronto Presbytery in behalf of a conference on the subject in January. At the last meeting of Presbytery the committee appointed by them in answer to the memorialists, reported two conferences with the Congregationalist brethren, and unanimously recommended that the Presbytery memorialize the General Assembly to appoint a committee with power to confer with any similar committee which might be appointed by the Congregational Union or other competent body on the subject. In answer to an objection raised in Presbytery, it was frankly stated by the chairman of the committee, Principal Caven, that there was no attempt to commit either the Presbytery or Assembly to any action, but only present a request for a committee to confer with the Congregationalists in this matter. Thus far the matter has gone, on the Presbyterian side. Of course we understand that on the Congregational side there has been no action taken by any Church or representative body whatever. That there exists an extensive desire for the union of these two bodies, both among Congregationalists and Presbyterians, there seems little reason to doubt. There have, however, been no conditions of union named by either party, except, it may be, such as exists in the opinions of individual men; and we presume that neither the committee appointed by the Presbytery, nor the Congregationalist brethren with whom they met in conference, have committed themselves to anything beyond the expression of the great desirability of the union of the two bodies on a basis that shall be at once for the glory of God, and for the highest well-Christ.

A most important preliminary step in being of both these sections of the body of this good work is the cultivation everywhere of mutual good feeling and fraternal Christian intercourse between the two bodies. What has already been done cannot but have a beneficial effect. And it is to be assumed that that on both sides has been done from the most honourable of motives. We do not believe that the Presbyterians either have had, or have now, any desire to overshadow by their greater numbers, wealth or possibly their greater influence, the smaller sister denomination. Nor, do we believe that the Congregationalists, on the other hand, desire to gain any sordid advantage, or lower in any way the banner of truth and liberty for which they have for the past two hundred and fifty years so nobly contended.

It goes without saying, however, that notwithstanding the great similarity existing between these two bodies in many respects, grave difficulties stand in the way of their organic union. To instance two; the authority of Presbytery on the one side, and the autonomy of the local Church on the other. As to the way in which the difficulties arising out of these crucial questions on either side may be overcome, we do not now propose to speak. Suffice it to say that we believe that there is such way; and along that way must lie great patience, mutual forbearance, keen insight, and a most Christlike or unselfish spirit and love. Genuine faith and prayer will minister their quota, but a confidence such as Paul had in overcoming all difficulties through Christ, must crown the whole. In the meantime, let all true Christians pray with the head of the Church, that they all may be one even as he and his father are one, though we see not now the way through the sea, or in the wilderness by which he shall lead us to this final inheritance.

THE NEW DEPARTURE IN MINISTERIAL REQUIREMENTS.

The new departure, that is, on the part of the people as to what they demand in a minister. The gospel itself and the preaching of it have never and do not now call for any radical new departure; although what is demanded of the ministry as a qualification for the efficient discharge of its duties changes in some degree from time to time. That at present we are passing through a change in this respect is evident to all. Probably in calling to a vacant charge youth has always to a certain extent had a preference over age; but now amongst ourselves this craving for youth has gone so far as to have assumed almost the form of a morbid disease. This is acknowledged by all, and lamented by most. To show how far this has gone it is only necessary to say that remarks are often heard among our people to the effect that, at forty-five a man in the ministry is at, if not past his best, is old at fifty, and at sixty is only fit to be thrown aside. Had Paul to write his pastoral epistles now, and were he to do so in accordance with the prevailing taste, he would not say that one deserving the office of a bishop should be "grave", "not a novice"; but rather that he should be "jolly" and "the more of a novice the better."

Why this aversion to age and the ripe experience that usually comes with it in a calling, in which, above all others, one would naturally expect them to be prized? The ministers set aside on this account are not inferior in education to their juniors; they speak as well if it be with a more chastened and subdued fluency; they present the gospel as fully, clearly and forcibly as their younger brethren; and enriched with that ripeness and fullness of experience which is the garnered fruitage of years. The only reason that in most cases can be given for it is that contained in the old ditty:—

"I do not like you Dr. Fell,
The reason why I cannot tell;
But only this I know full well,
I do not like you Dr. Fell."

This state of matters universally felt and by the good deplored, is a most unfavorable indication as to the spiritual condition of the Church. It justly raises a doubt whether it is really the gospel preached in simplicity and with all earnestness and affection that the people want in a minister. If this be indeed what is wanted it is evident that they are really more concerned about the man through whom they get the message, than they are about the message itself. Facts well known to those conversant with the subject show that if the great apostle to the Gentiles, being such an one as "Paul the aged," were sent to some of our mission stations where there are a score or two of families, the clamors of whose desperate need have filled the land, he would get a very cold reception if he was not summarily rejected.

How this state of things has come about is a most important question for the Church to turn its attention to. It has been hinted by some that the lack of habits of study, and not keeping up to the times is the reason for the rejection of the older men and the preference for the younger. But it cannot for a moment be pretended that the younger men who are preferred are all studious, well-read, and up to the times. Something may be attributed to the general spirit of restlessness and love of change common to all new countries. Society has not yet crystallized into the fixed and regular habits and modes of thought that belong to an old country. Things are all in the formative state; and this condition of affairs affects the ministry as all else. A love of change and novelty is in the air, and nothing but what is new, and has on it the marks and the freshness of youth can be tolerated, or at least enjoyed. So far as this forms any part of the explanation, it must be left to time to effect a change. Unhappily, however, the preference for only youth in the ministry appears to be greater now than it was but a few years ago when things were newer, and the older they grow this preference becomes greater. In spite of all the cry for more men, is the supply at

home, at least, outrunning the demand? Again a new and native race is growing up and making itself felt in the Church and country, with ideas and tastes as to the ministry different from those of their fathers who were born and brought up in the Mother country. In their eyes the ministry was a very sacred calling, and the idea of a pastor, spiritual counsellor, guide and friend predominated very largely alongside that of the preacher and teacher. The spirit of deference towards their pastor in which they were trained, made them willing and glad to seek and accept his counsel; and accordingly the wisdom and gravity, the calmness, sobriety, and weight of years counted for much. It is different with Young Canada. Reverence is not a prominent trait in his character. He is self-sufficient, and when he does not resent Christian counsel, is not at all very conscious of needing it, and so age, years and experience are at a discount with him.

There was a time also, it may be added, when undoubtedly in the calling of a minister the needs and claims of the young were too much ignored. The pendulum has now swung to the opposite extreme; and what will please, draw or keep the young is often the main if not the wholly deciding question in choosing a pastor. Like draws to like. Where the voice of the young either directly or through their parents, turns the scale, it is naturally in favor of the young against the more mature. Parents have largely handed over the reins into the hands of their children, and they have quietly driven them off the field and much else along with them.

It is impossible not to notice also in this connection the great change that has come over the religious life of the people, in its outward aspects at least, within the memory of those not yet old. It used to be almost wholly confined to the preaching and hearing of the gospel on the Sabbath day, the Sunday-school, and the annual pastoral visitation. How different is it now! Preaching does not hold the place of monopoly it once did. "Who cares for preaching?" This rough question of a rustic expresses, more than one would like to believe, the feelings of multitudes. Religious life has with a vast number become largely a thing of socialities, of societies and organizations of every kind. Their name is legion. In the main their membership is made up of the younger portion of the church. These changed circumstances demand that a minister's time and work must be greatly taken up with overseeing managing, and guiding societies; and it is not unnatural that with the young, of whom they are chiefly made up, age should be felt to be somewhat unsympathetic, slow, repressive perhaps, and accordingly be pushed aside that younger men may be brought to the front; to be in their turn run off the stage when their day is done.

This state of things is likely to be attended with results which are very serious and far-reaching. Even already it has led to the existence in our church of a considerable body of unemployed ministers, not very contented in spirit, because they are conscious of being able for work; they wish to work, and yet by an unreasonable prejudice on the part of the people, or for the want of some adequate and yet one would think attainable means within the church of finding it for them, are cut off from work. What makes this so serious is that for many of these it means either an absolute necessity to turn to some new, uncongenial and precarious employment, or the keeping up a hand to hand, and often long and weary fight, with poverty. It frequently also causes men to remain in a congregation after they are conscious that their work in it is done, for fear that, should they resign, they will be cast adrift without work and without means. How pitiable is such a position! It must certainly deter many from entering the ministry whose qualities of head and heart would do honor to it, and be a blessing, when they see that at a time of life when in other professions men are thought capable of doing their best work, in the ministry their hold will have begun to be precarious, and soon they may be expected or called upon to step down and out.

The claims of those affected by the new departure spoken of will perforce command serious attention at some day not far distant; and surely if the mind of the church were once turned in earnest to this subject both pressing and important, there is wisdom enough in it to devise some remedy which would relieve what, if not a wrong is at least a most serious and growing evil; and prove at the same time a blessing to the church and the land in which we have our home, and whose best interests are so dear to our hearts.

THE AWAKENING IN JAPAN.

AN ENCOURAGING LETTER.

In the Japan Daily Mail for January 31st. is given a monthly summary from the Religious Press. From these extracts may be gathered a very good idea of the present condition of Christianity in this country.

In the first place it says "The Christian writers, almost without exception, are buoyant as they review the year, while the Buddhists are as a rule, hopeless, combative and complaining.

The Orthodox Christians mark the year 1892 as the beginning of a Christian revival. They see the conservative reaction in the nation losing force. They think that the rationalistic wave that for a time threatened disaster has lost its power. The liberal tendency is reported as checked, and churches consolidated. Religious and moral questions have aroused general interest. The problem of popular education has evoked healthy criticism of public morals. There were harmonious and promising issues to the various denominational conferences. Passivity in the churches has given way to activity. Practical work has supplanted theological discussion. The sceptical era has not yet passed, but "the light of a new age is shining in the heavens."

In a series of articles by the Rev. Mr. Yokoi on the Ethico-Religious Regeneration of Japan, the author says "Although many forms of religion exist in the world Christianity is evidently destined to lead among them, and at length to conquer all. Numbers are no guarantee of victory. Organization and methods of work are of chief importance. In these sources of power, Christianity is far superior to any other religion. In its aggressive literature, and by its missionaries, it is taking possession of the world. Its entrance into Oriental civilization is of course very difficult; but its advance cannot be long withstood.

"Japan is a great country, but it is not great enough to resist successfully a world movement. Jesus Christ has become the symbol of all that is noble and beneficent in modern civilization. The charities, the social reforms, such aims as those of the international peace societies, of the Red Cross Society, of temperance organizations and the like, owe their initiation and support to Christians. In the revival of the nationality of Japan, then, let the work be done in the name of Christ.

In Japan, Christianity is still small in the number of its adherents, but it should be observed that Christians are having a more and more decided influence upon society. There is much antagonism to Christianity certainly, but Buddhism is practically ruined, and Confucianism is only literature.

Many writers are now devoting much attention to the social and political needs of the empire. Many are urging the establishment of ethical codes, and the invigoration of patriotism.

"But appeals on behalf of ethics and patriotism are not enough. In the present temper of a large part of the nation the wish to have a clear reason for what we do is dominant. Why should we be patriotic, why loyal, why moral? Unless satisfying answers can be given to these questions we are not inclined to listen to our advisers. Christianity alone can give such answers.

"National greatness is not to be gained for ourselves alone, but that we may be enabled by our power and truth to help and to enlighten other peoples. God has given us fathers and kings; it is God's will that we should love and serve them.

"A fundamental revolution is now needed. There is a desire prevalent to reform politics, education, law, commerce, and literature. Our people are eager to make this nation the equal of America or England. No one thinks that Japan is without need of a great reformation, but we should have to be exceedingly active to pass in a generation the distance made in the West in five centuries.

"Before we can reach the end aimed at, we must purify the source of all our doings. An ethico-religious regeneration is the demand. This is not one of the many regenerations, but is the source of all true reform and progress. So long as this regeneration is not made, all attempts to better the present condition will fail. To-day, in a word, demands decision. We should resolutely face the necessity and accept it, give up Buddhism and Confucianism and adopt Christianity.

"The hour for a second revolution for Japan has come. Religion and morality must be regenerated. Now is no time of peace and order. Confusion is abroad, and preachers of Christianity should prepare for their work with this fact in mind."

"When Buddhism was first brought to this country its victory was easy. There was no established religion to confront it. When Confucianism appeared it had to deal with an uncultured people. But Japan holds a civilized people. This nation, it is admitted, is in some relations inferior to the peoples of the West, but in many things it has reached a high degree of civilization. In religious thought it is profound; sceptical speculations are widely influential; in politeness and social graces generally it has a refined and complex life.

"Our task is very difficult. The work of the last twenty years in the Japanese Christian Churches is like the play of childhood. These churches must be cared for, but we must look to a far greater future. We must not be content to go on as we have been going. Like Alexander the Great, we must give up our small successes and go ahead lead by a great hope. Our work must be more complete than even that of Paul.

In reference to the Buddhist papers it further says "The Buddhists have been aroused to great activity lately. We can not say that there is much evidence of hopeful activity among them. They are as a rule pessimistic, querulous, exacting, under a memory of ancient privileges, and are determined, if possible, to stop the progress of Christianity. One of their papers demands that the Buddhist rites shall be revived in the Imperial Household. It also admonishes the students at the Unitarian school that their form of Christianity is only ornamenting itself with the doctrines of other religions, and really is but a Christian reformation. Its professed belief in the sympathy of religion is not sincere. The students are to be pitied, not blamed."

One Buddhist writer sees but little light for anything anywhere. "The annual retrospect is like a look into a ravine whose gloom is dense, and whose dangers are horrible to remember." His lament reads as follows, "The light of morality is gone, the nation's spirit is corrupt. All are conspiring to ruin the country. The national destruction has already begun. Can not Diogenes find one man?"

Another writer is somewhat more sanguine and says "In uncivilized lands and in remote ages Christianity conquered wherever it went, but the defects of Christianity should, in the present age, be replaced or supplemented by the excellences of Buddhism." The author then goes on to exalt Christ as the world's moral teacher. "It is the glory of mankind," he says, "that Jesus of Nazareth lived. Much that Christ taught will never decay. Sometimes the wonder arises, did Christ's teaching come from man or from above man? So rich in feeling was he as to weep; as minute conversation was he as a woman, as keen as lightning in the flashes of his soul. Every word, every phrase of Christ should influence us. In the four gospels the noblest and wisest morality of the world appears. So simple is it, so easily understood and applied. "Love God and love man" as central principles, suffice to regenerate society and lead men to heaven. Christ's character and teachings stand forever."

And this from a Buddhist! What may we not expect after such a confession?

H. LOOMIS.

Yokohama, Japan, February 6th., 1893.

Choice Literature.

OUT OF SIGHT.

Margaret Carter, her cheeks flushed, her eyes sparkling, dragged her aunt Jane from room to room to show her new house and her wedding presents. She laughed and almost danced as she walked, in sheer delight.

"I have everything that heart could wish for, Aunty! Nobody could find a fault with John—character or appearance or position. We have a good income, and this house is perfect. I start fair. I am going to be a model housekeeper. I have divided off the days. So much time for the house, so much for study, for social duties, for church work. I mean to excel in every walk of life. You see?" with a keen flash of the eye which hinted that her jest was secretly earnest.

They sauntered through every apartment.

"But where," asked Miss Tracy, "are Mr. Carter's musical instruments? I heard he had a most interesting collection."

"Oh! a lot of old Chinese drums and Arabic fifes. Dingy, ugly things! He could not play upon them. I put them in the garret. I could not have the house cluttered up with them. It was just a fad of John's."

"Love me, love my fads," said her aunt, laughing.

"My love does not show itself about such object trifles," said the bride, too vexed to be grammatical. "My husband thank God, knows how true and deep it is! If ever great trials come into our life it will not fail him. I can go down with him into the depths."

Miss Tracy was touched by the ardent light in the young wife's eyes. The tears came to her own.

"Still, my dear," she said, "I should bring out his battered drums."

Mrs. Carter hastened to change the subject. "Now here is Uncle Tom's gift. A cashmere shawl. Yes, it is wonderful. It was made for a Ranee. It makes me feel as if I were a queen to own it. I am the Ranee, secretly, unbeknown to you all."

The old lady fingered the exquisite web with delight. "Why don't you wear it, Margaret?" she exclaimed. "Why don't you keep it out of sight? It gives one such genuine pleasure to look at these colours."

"No," said Mrs. Carter, folding it up and replacing it in the box; "one must not make precious things common. Cashmere shawls—or love," she added significantly, with a smile of calm superiority usual to women who are young enough to be sure that they are infallible.

Miss Tracy's visit to the newly-married pair lasted but a couple of days. She was a quiet middle-aged woman, who supported herself by teaching. Margaret who had been a motherless girl loved her better than all the wealthy aunts and cousins who had petted and indulged her since childhood.

"Aunt Jane," she told her husband, "had nothing to give me; but I drop my anchor on her! She loves me as my mother would have done!"

In spite of this tender affection, however, Miss Tracy had rarely ventured to advise her very intelligent and resolute niece before marriage, and now she hesitated long before she hinted a warning. But she was not blind.

"I don't think," she said, gently, one night when Margaret took her to her room, "that John cares for classical music."

"He ought to care," said his wife, sharply. "I'll educate him up to it."

"He is very fond of ballads. Why would you not sing them for him, dear?"

"Milk for babies," laughed Margaret. "I will not humor him in such ridiculous tastes."

Miss Tracy hesitated. "It seems to me, Margaret, that you do not humor him in any tastes, whether it be for ballads or hot cakes, or an idle walk alone with you."

"Affection does not show itself in indulging childish fancies. I will show John other and better ways."

"That is—your ways."
— "If you like to have it so, yes. They are not childish."

The next morning Miss Tracy found her niece environed by a formal array of Green Testaments, lexicons, and concordances. "This is my hour for Bible study," she exclaimed. "I have no family worship. It is so apt to become a merely perfunctory form. I never intend religion to become a hackneyed platitude from too common use in my house." She spoke, as she often did, as if reciting phrases which she had conned in private.

"But," hesitated the older woman, going back perhaps to some dream of her own of that marriage which never came to her, "forgive me, dear child, but I suppose you and John read a chapter every day and pray together?"

The young wife flushed. "John is not a member of any church," she said coldly. "I do not intend to thrust my faith upon him at regular intervals like his food and clothes. Some time—if a great trouble or any crisis in life should come to us—I will bring the matter before him."

"But—don't you think that men really at heart care more for the question of religion than for any other? Don't you think, too, that they look upon women as a kind of born missionaries? No doubt John expects you to speak of this thing and is surprised that you do not do it."

"I shall do it at a fitting season," said Mrs. Carter, in a tone, which effectually closed the subject.

After Miss Tracy had gone Margaret seriously considered this matter. She fancied that John sometimes looked wistfully at her Bible, which lay on the little table near her bed. Could Aunt Jane be right? Would he like to read and kneel with her to pray?

Margaret Carter loved her husband and loved her God; but her love like her Indian shawl, was hidden carefully away, to be produced only on great emergencies. Her religion was of a kind which takes her delight in a great theological argument. She thought, indeed, of the Almighty as an immortal dogma. It was not the religion which would find vent in snatches of fervent hymns, or in the upward glancing of an eye to a dear Father who never had failed to hear her.

Her lofty, righteous theory about wifely duty and love would have struck terror into a host of Western divorcees. But as for running to meet John when he came in, or bothering the cook about the seasoning of her favorite dishes, or listening to his mild jokes she knew her place and his place in creation quite too well for any such folly. And, undoubtedly, John's oft-repeated jokes were tiresome, and he was undeniably fussy about his food, and he had a childish loving temperament that made him happy when he was caressed and humored, all of which traits pallied upon Margaret.

Nothing could have been more simple or natural when they were first married than for her to have put her Bible in his hands asking him to read; or for her to have drawn him down with her as she knelt to pray. He would have been glad to kneel and find again the Father that he used to know when he was a child; for, big whiskered fellow that he was, he was but a boy, and but a lonely boy, at heart.

But as weeks passed into months, and months into years, it seemed impossible for her to do this.

She put the thing at last out of her thoughts. Life was long before them. If John should be ill, or lose all his money, or any supreme moment like that should arrive, she would bring her faith before him with victorious effect. She would show him then how a Christian could endure and triumph. But the years jogged on prosperous and dull; no supreme moment came.

As time came there came between them a silence, not of words but of thoughts and feelings. He probably did not believe in a love which was not demonstrative. She had an older and more masculine nature than this. People who knew John well noticed a gradual change in him. He had been a man full of gen-

tle enthusiasms, a man who gave and exacted much kindness and affection. He had been, perhaps, jealous and unreasonable in his exactions; but he now grew slowly indifferent, cold and cynical to his friends. There was a wistful look in his eyes, like that of a man who has lost something out of life which he shall never find.

Occasionally he occupied a seat in the pew which Mrs. Carter owned in the church in which she was an energetic worker, and sometimes, meeting the minister afterwards, he disputed his arguments good humoredly.

"A most interesting man," the rector said to his wife one day. "Full of keen perceptions and sensibilities: I wish we could draw him into the church."

"Why do you not bring the subject home to him?"

"I do, in the pulpit, as directly as I can. He is a man who would require the tenderest touch. If his wife has been labouring in vain all these years, what can I do?"

So it happened, by these easy, natural chances, that when John Carter last winter fell ill and came down to the edge of that outer darkness which lies so near to us all, nobody had put into his hands the lamp which would have lighted his way.

Mrs. Carter nursed him skilfully. It was not in intelligence nor energy that she failed. But the time came when the consulting physician, with the usual grave, gentle formula, suggested that "if there were any matters of moment which Mr. Carter should attend to?" His will, probably?"

"That is done—it is not that!" gasped Margaret. "But I must speak to him, and he does not hear. He lies there in that hopeless stupor."

"It is a phase of the disease, madame, an alarming phase, to be candid."

Mrs. Carter hurried from the room.

"I suppose," said the family doctor, "it is his religious condition that she is thinking of. Too late to open up that subject to poor Carter. His brain stopped work an hour ago."

Miss Tracy, who had helped to nurse John, met Margaret in the hall.

What is it? What have they told you?" she cried, seeing her face.

"He is dying. Don't touch me. I am not going to faint. I understand."

She had never been more keenly awake or alive. The whole future yawned before her—empty.

"I see it all now," she said, turning her ghastly face to the door of his chamber. "I see what a lonely life he has had. He never knew how I loved him. There was never any way for me to show it. It wasn't my fault that the chance did not come."

The two women went to the dying man and were left alone with him. He was sunk in a heavy stupor.

"He is going," said Margaret; and what has he to take with him yonder? I have given him nothing."

He roused at last a little and looked at her with dulled eyes.

"It is I, John, I, Margaret. You know that I loved you? I have not shown you as I ought. Oh! for God's sake say that you know!"

His eyes closed drowsily.

"Don't reproach yourself, my dear," he said, in the gentle, hopeless tones she knew so well.

"Shall I pray with you? Oh, John, think of the Saviour, think of"—

But he did not hear her. He muttered something about sleeping awhile, and turned away. He never awakened from the sleep.

Mrs. Carter, when she had laid her husband in the earth, went abroad to forget her old life or to begin a new one. Miss Tracy was left in charge of her home. One day she opened the box in which lay the priceless Indian web; it had been hidden out of sight in the damp so long that the moth and dampness had done their work. Nothing was left but a mass of rags and dust.

The old woman shook her head.

"More precious things than this grow worthless if hid away too carefully," she said, with sad significance.—Rebecca Harding Davis in the Independent.

GEMS FROM CARDINAL MANNING.

The world's kisses are death to the hidden life.

A lax life has many sorrows, but a strict life has many joys.

Do not fear to be thought over strict; do not fear to be reproached as extreme; do not fear to be in a minority.

Never do we so put off the paint and masquerade of life as when we are alone under the Eye which seeth in secret.

Our share in the Beatific Vision will be according to our merit, and our merit will be according to our charity.

After the fret and fever of a few short years will come the river of the water of life—"the times of refreshment" and the rest of God.

To give time, care and sympathy in the miserable homes of the poor is the best oblation we can make to Him, Who gave Himself for us.

Life is very short, and the world to come already dawns upon us. Choose boldly a life devoted to Christ. Be His above all; be His only.

Larger measures of knowledge are a great stewardship. It is an awful mercy to be greatly exalted—to be highly favored above other men.

Be sure that in God alone can the deep cravings of our immortal being find enough. He has so made man's heart for Himself that it is ever restless until it finds rest in Him.

Remember that you are immortal, realise your own immortality. Remember it all day long, in all places; live as men whose every act is ineraceably recorded, whose every change may be recorded for ever.

Let us not sorrow that we are stripped of all we love, but rather rejoice that God accepts us; let us not think that we are left here, as it were, unseasonably alone, but remember that, by our own brave-ments, we are in part translated to the world unseen.

The longest life, how short! The fairest earthly bliss, how poor! A few short years and all will be over. Then shall be no more sin and jar, no more infirmity and imperfection; then we shall have the power to taste of bliss, and to endure the taste.

The most fearful and wonderful of mysteries is man. To be ever changing, and yet to be immortal; that, after this change-ful life ended, there should be life everlasting, or the worm that dieth not, bespeaks some deep counsel of God, some high destiny of man.

Let us bear in mind this truth—that on the bed of death, and on the Day of Judgment, to have saved one soul will be not only better than to have won a kingdom, but will overlay by an exceeding great reward all the pains and toils of the longest and most toilsome life.

Live as you would wish to die, because as you die so you will be for all eternity. Precisely that character which you have woven for yourself through life, by the voluntary acts of free will, be it for good or for evil, that will be your eternal state before God. As the tree falls, so shall it lie. Make one mistake, and that mistake is made forever.

What is it that keeps us perpetually straining and moiling and wearing ourselves away but some desire which is not chastened, some thought of the heart which is not dead to its worldly state? What makes us lament the flight of time and the changes of the world, but that we are still a part of it, and share its life? What makes us die so hard, but that we leave behind us more treasures than we have laid up in Heaven; that our hearts are not there, but here?

Courage that grows from constitution often forsakes the man when he has occasion for it; courage which arises from a sense of duty acts in a uniform manner.—Addison.

There are very few original thinkers in the world; the greatest part of those who are called philosophers have adopted the opinions of those who went before them.—Dugald Stewart.

Missionary World.

MORE REAPERS.

"O still in accents sweet and strong
Sounds forth the ancient word,
More reapers for white harvest fields,
More labourers for the Lord.

"We hear the call; in dreams no more
In selfish ease we lie,
But girded for our Father's work,
Go forth beneath His sky.

"Where prophets' words and martyrs'
blood

And prayers of saints were sown,
We, to their labours entering in,
Would reap where they have sown."
Samuel Longfellow.

LESSONS LEARNED.

Friends of missions have learned four great lessons, viz.:—1. Native missionaries are necessary to the most rapid opening and permanent development of mission fields. 2. Schools are absolutely essential. 3. Physicians can reach some hearts and open the way to some classes otherwise inaccessible. 4. Home churches are prospered in their local work in proportion to their gifts of men and money to missions. One more lesson remains as a complement to the work of the century, to which the Divine finger seems to point distinctly, and for which the other lessons have prepared the way, viz.: The preparation and use of mechanical missionaries.

THE COMPRESSED FEET OF THE CHINESE WOMEN.

A writer in the Japan Mail, who appears to have special knowledge of the subject, refers to the well-known Chinese custom of compressing the feet of female children of the better class in China. He hopes that few of his readers have been so unfortunate as to see the naked foot of an orthodox Chinese lady. But many have looked at photographs of this terribly twisted and distorted member, and the sight must have suggested thoughts of barbarous suffering inflicted on a particularly sensitive part of the human body. Year by year hundreds of thousands of little girls throughout the wide empire of China, are subjected to a ruthless process that crushes the bones and wrenches the sinews of their small tender feet until at last a revolting deformity is produced, and the foot, crumpled into a shocking monstrosity, becomes almost valueless as a means of locomotion. The wretched girl emerges from her period of feverish torture a mutilated cripple, condemned to hobble through life on feet which preserve no semblance of nature's beautiful mechanism, having become as hideous as they are useless. At intervals the missionary cries out, the traveller writes, and the charitable agitate; but the poor little children never benefit. For them there remains always the same ruthless bending of bones, the same agonizing application of tight ligatures, the same long months of bitter pain and unavailing tears. Perhaps, he suggests, it is to this singular contrast between general refinement and cultivation of the Chinese on the one hand, and this callous cruelty on the other, that we must attribute the periodical appearance of apologists for the appalling custom. Some people say, that though the foot is ultimately deformed, though the woman is indeed condemned to be little better than a cripple, yet the process is not so very painful after all. The bones are soft, they say, in early youth; the sinews supple. Twisting, crushing and wrenching are operations that may be performed without much suffering on baby feet, whereas adults would be maddened by the torture. To this the writer replies: "Let no one talk of the yielding character of young bones or the pliability of baby sinews. We have listened with our own ears to the cries of a little girl undergoing the torturing process. Such agonizing cries never before fell on our ears. They were the shrieks of a child absolutely wild with suffering. When the ligatures were loosened and the shocking suc-

cession of breathless screams ended in long-drawn wails of exhaustion and misery, the listener turned almost sick with horror and sympathy. Yet a mother was the deliberate torturer of the poor baby, and the father callously listened to its heart-broken cries. Think that this fiendish barbarity is being practised daily and hourly throughout the length of a land containing 300,000,000 inhabitants. Not alone are the tender bodies of the poor little girls ruthlessly racked and tortured, but the purest sentiments of humanity, the love of parents for their children, is perpetually outraged. Such unnatural cruelty could be tolerated only in the presence of the worst kind of demoralization. How much can survive of the moral beauty of the paternal relation when fathers and mothers, in deference to a mere freak of fashion consent to inflict on their daughters, day by day, tortures that well nigh madden the baby brain and wring shrieks of excruciating agony from the little lips? This is one of those facts that make us marvel when we hear a great destiny predicted for the Chinese nation."

The Christian that does not believe in Foreign Missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Lord's prayer. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Great Commission. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Doxology in long metre. Repeat it and see.

The first Christian building in Tokio was erected twenty-five years ago. There are now ninety-two Christian churches and chapels there.

A Bible meeting was recently held in Madagascar at which 1,246 persons were present, many of whom had come from 10 to 25 miles, some on foot, some in canoes. Eleven different churches were represented.

An African prince whose father was formerly the chief of his tribe, said: "It has been said that I am heir to a throne, a throne on which to-day my uncle sits. It was my father's throne, and by right it belonged to me, but my uncle usurped it, and fearing that I might try to recover it he has tried to murder me. But I have a grander throne than any on earth to which I might succeed. Christ is my king, under Him shall I serve as long as I live. For myself I desire no grander work than the redemption of my people. May the God of Abraham and Isaac carry me on in this work."

Everybody wants to be strong. The Bangola, a people of the Congo region in Africa, give one way to get strong. They say that the power and bravery and other characteristics of men enter into those who eat them, and hence they feast on human beings. The flesh of a strong man is especially prized. It makes the eaters strong. How sweet it is to hear Americans talk of the charming simplicity of the native unfettered by our so-called civilization. This plain, easily understood recipe for increasing strength is such a proof of human simplicity.

It is estimated that of Protestants there are in the world 116,000,000; Greek Church, 84,000,000; Roman Catholics, 190,000,000; Jews, 8,000,000; Mohammedans, 170,000,000, of whom 80,000,000 are women confined in Moslem harems; heathens, 856,000,000, of whom 300,000,000 are Buddhist women with no hope of immortality, unless in some future transmigration they may be born as men. Two hundred and fifty millions of women depend for the gospel upon the women of the Protestant Churches of America. Ninety-tenths of the contribution to Foreign Missions are given by one-tenth of the church membership, while only one-half of the membership give anything.

Bad men give themselves no rest until they have done their utmost to make others as bad as themselves.

A NORWOOD MIRACLE.

HEALTH REGAINED AFTER SEVEN DOCTORS HAD FAILED.

The Remarkable Experience of Mr. John Slater Knox—Two Hours Sleep all the Benefit Derived From Six Weeks Medical Treatment—Rescue From Suffering Came After the Doctors Had Pronounced His Case Hopeless.
Norwood Register.

The readers of The Register will remember having read in this paper during the early part of last year of the very serious illness of Mr. John Slater Knox, who lives on lot 20, in the 3rd concession of Asphodel township. They will remember how in January, 1892, Mr. Knox was stricken down with la grippe, how from a man of about 185 pounds he fell away in flesh in a few short weeks until he was a mere skeleton of his former self, weighing only 120 pounds; how he was racked with the most excruciating pain; how he longed for death to relieve him from his suffering; how he consulted doctors near and far, and how they failed to successfully diagnose his case. In fact they confessed their ignorance of his malady and said he could not recover. But so much for the profession. Mr. Knox is alive to-day. He has recovered his wonted vigor and weighs 180 pounds, and his many friends in Norwood look upon him in wonder. Of course Mr. Knox is questioned on every hand about his recovery, as to what magic influence he owes his increase in flesh, and his answer to each interrogation is "Dr. Williams' Pink Pills did it," and he is never too busy to extol the merits of his now world famous remedy. This is what he said to a reporter of the Norwood Register the other day, when asked about his illness and his wonderful cure:—"I will tell you all about it. In January, 1892, I had la grippe, which was prevalent at that time. It settled into palms in the calves of my legs. I was drawing lumber at the time and thought it was caused by sitting on the load and allowing my legs to hang down. I consulted a doctor, in the matter, who told me it was rheumatism. He treated me, but did me no good and I kept getting worse daily. Altogether I had seven doctors in attendance, but none of them seemed to know what my ailment was. Some said it was rheumatism, others that my nerves were diseased, one said locomotor ataxia, and another inflammation of the spinal cord, another inflammation of the outer lining of the spinal cord, and still another said neuralgia of the nerves. I did not sleep for six weeks, and no drug administered by the medical men could deaden the pain or make me slumber. I will just say this: at the end of that time some narcotic administered made me doze for a couple of hours, and that was all the relief I received from the disciples of Esculapius. They said that I could not recover, and really I had given up hope myself. My pain was so intense I wanted to die to be relieved of my suffering. From a weight of 184 pounds I had dropped to 120. I was a skeleton compared with my former self. I had often read in The Register of Dr. Williams' Pink Pills, but did not think of taking the remedy. About this time my father purchased some from Dr. Moffatt, druggist, Norwood, and bringing them to me requested me to take them. They remained in the house perhaps a couple of weeks before I commenced taking them, and then I must confess I had not much faith in their efficacy. Before I had finished taking the first box I felt a little better, and when I had taken two boxes I was convinced that the Pink Pills were doing me good; in fact that they were doing for me what seven doctors had failed to do—they were effecting a cure. I felt so much better after taking three boxes of Pink Pills that I ceased taking them, but I had not fully recovered and had to resume, and I then continued taking them until now I am as hale a man as you will meet in a day's travel. I am positive that this happy result has been brought about by the use of Dr. Williams' Pink Pills. I recommend them to my neighbors and my friends as I am thoroughly convinced of their great curative properties. There

is a case a short distance from my place of a man, who has been a cripple for some time, recovering after taking eight boxes of Pink Pills. In December last I could only manage to lift a bag of oats, now I can toss a bag of peas into a load with ease. Isn't that gaining strength? At one period since I began taking Pink Pills I gained thirty pounds in six weeks. To-day I feel as well as I ever did in my life. I have been skidding logs in the bush all winter and can do a day's work with any of them. I believe it my duty to say a good word for Dr. Williams' Pink Pills whenever I can."

"I hear you are making preparations to build a house, Mr. Knox," said the reporter.

"Yes," replied Mr. Knox, laughingly. "I am about building a house and barn, which I think will demonstrate that I am trying to enjoy my new lease of life."

Calling on Dr. Moffatt, druggist, The Register reporter asked him if he knew of Mr. Knox's case, and that that gentleman ascribed his cure to the use of Dr. Williams' Pink Pills.

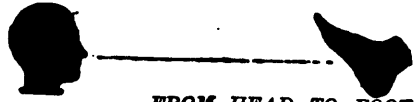
"Yes," replied the doctor. "I have been talking with Mr. Knox and his is certainly a most remarkable cure. But speaking of Dr. Williams' Pink Pills reminds me of the wonderful sale they are having in and about Norwood. I buy a hundred dollars worth at a time and my orders are not few. I sell more Pink Pills than any other medicine and always hear good reports of them." Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration, and the tired feeling arising therefrom, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over work, or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trademark and wrapper, at 50 cents a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

The marriage between Lord Terence Blackwood, son of the Marquis of Dufferin and Ava, and Miss Florrie Davis, which the American papers speak about as "one of the greatest international events of the year," will take place at the American Chapel in Paris next autumn.

C. C. Richards & Co.
Gents.—My daughter was apparently at the point of death with that terrible disease diphtheria. All remedies had failed, but MINARD'S LINIMENT cured her; and I would earnestly recommend it to all who may be in need of a good family medicine.
JOHN D. BOUTILIER.
French Village.



FROM HEAD TO FOOT you feel the good that's done by Dr. Pierce's Golden Medical Discovery. It purifies the blood. And through the blood, it cleanses, repairs, and invigorates the whole system. In recovering from "La Grippe," or in convalescence from pneumonia, fevers, or other wasting diseases, nothing can equal it as an appetizing, restorative tonic to build up needed flesh and strength. It rouses every organ into natural action, promotes all the bodily functions, and restores health and vigor. For every disease that comes from a torpid liver or impure blood, Dyspepsia, Indigestion, Biliousness, and the most stubborn Skin, Scalp, or Scrofulous affections, the "Discovery" is the only remedy so certain that it can be guaranteed. If it doesn't benefit or cure, in every case, you have your money back.

For a perfect and permanent cure for Catarrh, take Dr. Sage's Catarrh Remedy. Its proprietors offer \$500 reward for an incurable case of Catarrh.

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In cases of **Diphtheria**

Delay is **Dangerous**

PERRY DAVIS' PAIN KILLER will quickly cure **Diphtheria, Quinsy, Coughs, Colds, and Sore Throat.**

25¢ BOTTLE.

Ministers and Churches.

Rev. R. J. M. Glassford, of Streetsville, has been invited to Chalmers' Church, Guelph, at a salary of \$1,600.

At St. Stephen's Church, St. John, N. B., recently, the Rev. D. Macrae preached a sermon against gambling.

The Rev. J. B. Mullin, of Fergus, has been presented with a fine fur overcoat by members of his congregation.

On a recent Sabbath the Rev. Thomas Sedgwick was unable to preach owing to a severe cold contracted whilst doing pastoral work.

The congregation of St. Andrew's Church, Stirling, have fully decided to build a new church, and preparations are being made to commence work as soon as the Spring opens.

It is reported that the Rev. C. B. Pitbiado will accept the call of Westminster Church, Winnipeg, and his return to Canada will be a source of gratification to many friends.

The Rev. Thos. Whitelaw, B.A., of Kinnear's Mills, lectured recently at Black Lake Mines, on "The Revision of the Bible." The subject was handled in an interesting way and the lecture was greatly appreciated.

Rev. Mr. Grant asked St. Andrew's congregation, Almonte, for a special collection last Sabbath to pay for some recent improvements on the church property. There was a liberal response, close on \$300 being placed on the plates.

Hamilton Knox Church congregation propose to enlarge the Sunday school to accommodate 800 scholars. The present building will be utilized and will be extended out to Cannon street over the site at present occupied by the old manse.

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FOR THE TEETH BREATH
PRICE 25c
ZOPESA CHEMICAL CO. TORONTO

FREE by return mail, full descriptive circulars of **MOODY'S NEW AND MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING.** Revised to date. These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address **MOODY & CO. CINCINNATI, O.**

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and reap a rich harvest. They are always reliable, always in demand, always the best.
FERRY'S SEED ANNUAL
For 1893 is invaluable to every Planter. It is an encyclopedia of the latest farming information from the highest authorities.
Mailed Free.
D. M. FERRY WINDSOR, Ont. & CO.

CRAB APPLE BLOSSOMS
Crown Lavender Salts
MADE ONLY BY THE
CROWN PERFUMERY CO.
177, New Bond Street, LONDON.
Sold by Lyman, Knox & Co., Toronto, and all druggists.

The Rev. J. Leishman, of Angus, has been very ill. The Barrie Examiner of the 16th inst. reports his condition as causing alarm to friends.

The members of the Hloland Centre Church recently presented Mrs. Johnson, the organist, with a purse containing \$20.

Rev. Dr. Armstrong, of St. Paul's Church, Ottawa, has been at Millbrook aiding at the celebration of the golden wedding of his parents.

It is reported that the Rev. W. T. Herridge, Ottawa, recently refused an offer of \$10,000 a year to become pastor of a church in the western states.

Rev. Dr. D. L. McCrae, recently settled at Collingwood, has met with a serious loss in the destruction of his house, furniture and valuable library by fire. He was just about removing furniture and library when the fire occurred.

The Wednesday night prayer meetings, at St. Andrew's church, Lindsay, conducted by the Rev. Mr. Johnston, are growing in interest each week. The attendance is always large, and more interesting meetings it would be difficult to imagine.

Rev. Mr. McNabb, the popular pastor of Erskine church, Meaford, has been ill for some weeks and has had to be relieved in his pastoral duties by students from Knox College. Mr. McDougall officiated on several occasions. Mr. McNabb is rapidly recovering.

The Young People's Missionary Society of the Glencoe Presbyterian Church has undertaken to raise in 1893 a sum equal to the interest on the church debt—about \$230—of which one-half will go to the support of foreign missions and one-half towards paying the interest on the church debt.

The managers of Knox Church, Regina, are about to have considerable improvements made in the church building. The east wall will be taken down and the building lengthened in that direction, while the organ loft, choir seats and platform will be removed to the south side of the church.

Rev. Dr. McNish, of Cornwall, by invitation, delivered a most eloquent and masterly lecture on "Scottish Poets and Poetry," before a very large and select audience in St. Andrew's Hall, Montreal, on Friday night last. The rev. gentleman's lecture was very much appreciated, which a hearty vote of thanks amply testified.

The First Presbyterian congregation of Brockville, has concluded to add a gallery to the church to accommodate the additions to the attending worshippers. This improvement is estimated to cost \$3,000, and of this \$1,600 has been subscribed by three of the managers. Mr. W. H. Comstock headed the list with \$1,000.

At a meeting of the congregation of Knox Church, Ottawa, on Monday evening of last week, a resolution was unanimously adopted voting the pastor, Rev. F. W. Farriers, who has sent in his resignation, an amount of \$1,250, equivalent to a half year's salary, on the eve of his departure to accept a charge in South Carolina.

The Presbytery of Paris has appointed the following commissioners to the General Assembly:—Dr. Cochrane, Messrs. McKay, Tolmie, Straith, Hutt and Myers, ministers, and Messrs. A. Marshall, Alex. Hunter, George Bryce, James Hunter, Jas. Bell and Adam Spence, elders.

The Rev. J. G. Potter, B.A., of South-side church, in this city, preached anniversary sermons at his former charge, Merrickville and Jasper, on Sabbath, Mar. 12. On Monday night the annual social took place at Jasper when Rev. David Flemming B.A., occupied the chair. Rev. Mr. Potter gave an address on "Patriotism," and Rev. T. Nixon of Smith's Falls on "How to Choose a Minister." An exceedingly pleasant evening was spent, the chair adding materially to the enjoyment of the evening.

The Quebec Chronicle furnishes interesting particulars of the annual meeting of St. Andrew's Church in that city: There was a very large attendance present. The pastor, Rev. Mr. Love, presided, and Mr. George W. Craig acted as Secretary. After the opening exercises, Mr. Craig presented the report of the Board of Management, showing a most satisfactory statement for the past year. In addition to meeting all congregational expenses over \$750 was given for missionary and benevolent objects. The report of the various organizations connected with the Church, including the Ladies' Aid Society, Young People's Society of Christian Endeavour, Mission Bands, etc., showed that all were doing excellent work. There were seventeen additions to the Communion roll. Mr. Love mentioned that during the past year there had been twenty-five baptisms, nine marriages and fifteen deaths, and that seven out of the fifteen deaths were persons over seventy years of age. It is

worthy of remark that notwithstanding the large exodus of Protestants from the city of recent years, the Congregation attending St. Andrew's Church has been steadily increasing, and the audiences at Sabbath services during the present winter have been larger than for years past. This must be very gratifying to Mr. Love as it is to the entire Congregation. After the business of the evening was over, the ladies of the Aid Society provided refreshments to all present.

KNOX COLLEGE L. AND T. SOCIETY.

The annual meeting of the above society was held on Tuesday evening of last week, President Horne in the chair. There was a large attendance and much interest manifested. The report of the financial condition of the Monthly was expected, the executive had to report as to its stewardship and an exciting election was to follow.

While the opening business was being transacted the members were examining the copies of the new constitution, lately arrived from the press. J. H. Borlando B. A., was the first on hand to report for the treasury, and like all good financiers was able to show a good surplus. The executive next spoke through its secretary of committee, A. L. Budge. After recommending certain reforms the report dealt with that ever-interesting subject, reviews, periodicals, etc., for the reading room, and before all were satisfied this "mundane sphere" had been frequently traversed.

W. G. W. Fortune, B. A., next arrived, and with him his favorite theme, The Monthly. He was eloquent, confident and inspiring. The report passed amid great applause.

The first vice-president, James Wilson, B. A., as the valedictorian of the executive, gave his address. Every officer had ideas to express, but they were all eloquently embodied in this oration. The next order of business was the election of officers, called for amid tumultuous applause.

The contest had been keen, chief interest, of course, centering around the presidency. The following were elected:—President, George A. Wilson, B. A.; first vice-president, Alex. J. Munn, B. A.; second vice-president, C. H. Lowry; critic, T. H. Mitchell, B. A.; recording secretary, A. L. Budge; corresponding secretary, N. D. McKinnon; treasurer, John Burnett, B. A.; secretary of committees, P. F. Sinclair; curator, John Bailey; councillors, W. E. N. Sinclair, John Radford, W. A. McLean.

Mr. H. R. Horne then stepped down from office, and with him the other members of the executive. They had left on record a most successful career, being as a body particularly strong and aggressive, and having at their head one who proved to be the life of the committee and strong arm of the society.

After speeches had been delivered by the successful candidates a hearty vote of thanks was given to the ex-committee, and the manner in which it was endorsed, showed how well it was deserved. Responses were made by the past president and J. H. Courtenay, and all felt sorry when the time arrived to disband for the year.—The Globe.

Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

Horsford's Acid Phosphate.

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

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach and making the process of digestion natural and easy.

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

CANADIAN M'CALL ASSOCIATION.

The annual meeting of the above Association was held Thursday March 2nd in the library of the Y. M. C. A. A large number of those interested in the Mission were present. After the usual devotional exercises, in which Rev. John Neil took part, the Chairman, Rev. Dr. Potts delivered a short address. He said he was pleased that Rev. Dr. M'All intended spending a period of each year in England; that his meetings there would doubtless be the means of great good in drawing together members of the various denominations in one work. The following gentlemen addressed the meeting, Rev. C. B. Chestnut, St. Catharines, Dr. Smith. A. H. Ball, Principal Sheraton, Elmore Harris and Mr. Warring Kennedy. The Secretary's report states that there are 138 halls, 1,200,000 persons attended the meetings during the year, and 586,000 Bibles have been given away or sold. Of the various means employed by the Mission for the spread of Christ's kingdom in France, mention was made of free dispensaries, mother's meetings, sewing schools, soldier's reading rooms, Y. M. C. A.'s, T. W. C. A.'s, Christian Endeavour Societies, besides the gospel services and Sunday schools, and lastly the mission boat "Le bon Messager," launched last March. After a stay of six or eight weeks at Paris it left the bearer of glad tidings of great joy to villages and towns of Provincial France. At every village numbers turned out to welcome its arrival; at one of the places some peasants asked: "Where will the boat be next Sunday?" "At Meaux." "We will go." "But it is far." "That does not matter." "Then you have tasted of the Word of Life." "Monsieur, I am so happy, oh, so happy," and the face was radiant, an index of the inward joy of the Lord, and so the seed is being sown. This Mission has the sympathy and co-operation of all the evangelical denominations in France, and at the meeting last year to celebrate the 20th anniversary of the founding of the Mission, many testified to the benefit the Churches had received from it. Dr. M'All's idea was not to create a new Church or denomination but simply to preach the Gospel. Of the influence of this Mission, morally, the police have frequently testified to the fact that the quarters where the halls are placed there is a lessening of vice and intemperance, and better order prevails. Appeals flow in from all parts of France to Dr. M'All to open halls, but unfortunately he has to turn a deaf ear to many of them for lack of funds. Off Rochefort, La Rochelle and Toulouse, the stations the Canadian Association is directly interested in, the accounts are satisfactory; many have given themselves to the Lord. The services rendered by Dr. M'All to France and the French people are appreciated, and have been recently recognized by the presentation of the Legion of Honour to Dr. M'All by the President of the French Republic. The Canadian Association has now seven (7) Auxiliaries. Toronto contributes \$1156.49; St. Catharines \$90.00; Woodstock \$70.66; London, \$82.00; Hamilton \$53.00; Parkdale \$3.00; Winnipeg \$16.85. The Treasurer's report was \$1,475.00, but before the close of the meeting the sum reached \$1,500.00. The annual letter of greeting from Dr. M'All to the Canadian Association was then read. He speaks of his going to England for a portion of each year to hold meetings, to stir up and interest those in his own country, also on account of his health which has suffered greatly from the constant strain; he speaks of the success amongst the children and young people, and also of the satisfactory growth of the work in Rochefort, La Rochelle and Toulouse; he says he would rejoice if Canada could undertake the entire work at Toulouse which the Association only supports partially.

A solo was rendered very sweetly by Miss Pringle.

The following are the officers elected: President, Mrs. Blake; Vice Presidents, Mrs. McGiverin, Hamilton; Mrs. McWhirter, Woodstock; Mrs. McMechan, London; Mrs. Dr. Bryce, Winnipeg; Mrs. Robert McLaren, St. Catharines; Mrs. Bryce, Parkdale; Mrs. W. T. Aikens, Mrs. Cowan, Mrs. Owens, Mrs. Howitt, Toronto. Board of Management, Mrs. John Kerr, Mrs. James Campbell, Mrs. Litster, Mrs. Joseph Henderson, Mrs. Dalton, Mrs. W. J. Davies, Mrs. J. D. Nasmith, Mrs. G. M. Wrong, Mrs. M. Wilkes, Miss Ogden. Secretary, Miss McCarty, 263 Jarvis St.; Treasurer, Miss Caven, 76 Spadina Ave.

The meeting closed with the benediction.

Over two hundred thousand! This is about the quantity of bacteria of different descriptions an individual gets into his system by drinking a glass of impure water. Dr. Henry Thompson says the only safe water to drink is mineral. St. Leon is by far the finest yet discovered and the price is such that it is well within the reach of the very humblest. Order from your druggist or grocer.

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At Stratford, on March 6, the wife of W. M. O'Beirne, proprietor of the "Beacon," of a son.

MARRIAGES.

On March 8th, at Crescent Street Church, by the Rev. Dr. Mackay, F. Sutherland to Jessie Denovan, daughter of John Denovan, Dalkeith, Ont.

At the residence of the bride's father, on March 1, by the Rev. P. Scott, William Britton, to Mary Jane, daughter of Thomas Stacey, of Hibbert.

On March 8, at the residence of the bride's father, by the Rev. J. W. Cameron, Levi C. Watson to Maggie, daughter of Duncan Mackenzie, all of Mornington.

At the residence of the bride's father, on Tuesday, March 7th, by the Rev. D. D. McLeod, Mr. James M. Brock of Highland Point, to Miss Anna May Tracy, Barrie.

At the home of the bride's father on March 8, by the Rev. A. K. MacLennan, Mr. Anthony Dory, formerly of Roxborough, to Miss Annie Seguin, of Lochiel Gore, Ont.

On Wednesday, March 15, by the Rev. M. L. Leitch, at the residence of Mr. Matthew Hyde, Mornington street, father of the bride, Mr. Theodore Parker, of Ellice, to Miss Millie R. Hyde.

At the manse, Osgoode, on the 8th inst., by the Rev. J. M. Goodwillie, M. A., assisted by the Rev. H. J. McDiarmid, of Kemptville, Mr. William J. P. orteous, of Mountain, to Miss Catharine E. Hall, of Osgoode.

At the residence of the bride's father on the 15th inst., by Rev. A. D. McDonald, D. D., Mr. James Pringle, of Chicago, third son of James Pringle, Esq., of Stratford, to Miss Margaret, eldest daughter of Mr. John H. Broadfoot, Esq., of Seaforth.

On March 15th, at the McNab Street Church, Hamilton, Ontario, by the Rev. D. H. Fletcher, D. D., assisted by the Hon. R. Moreton, Randolph Thomas Hammond Rust, of Trinidad, W. I., eldest son of T. P. Rust, M. R. C. S., Eng., L. S. A., of Wells, Norfolk, Eng. to Catharine Rose (Kate), second daughter of J. D. Macdonald, M. D., Ed. L. R. S. E., (late R. N.), Hamilton.

DEATHS.

In Toronto, on March 10, 1893, Jane Ewart, beloved wife of Sir Oliver Mowat, At her residence, 239 Jarvis St., Toronto, on March 9th, Eliza, relict of John McBean.

Died at Chicago, on Sunday the 12th inst., Wilhelm Christian Munderloh, Imperial German Consul.

At the Grange, International Bridge, Ont., March 14th, 1893, Helen Yule, widow of the late Rev. John Anderson, in the 86th year of her age.

At the Manse, Port Stanley, on Sunday March 12, John Foster, only child of the Rev. and Mrs. J. Waddell Black, aged three years and eleven months.

At the manse, Sarnia township, on the 12th March, George Campbell, beloved son of the Rev. J. Campbell and Mary Craig Tibb, aged 7 months and 10 days.

"German Syrup"

A Throat and Lung Specialty.

Those who have not used Boschee's German Syrup for some severe and chronic trouble of the Throat and Lungs can hardly appreciate what a truly wonderful medicine it is. The delicious sensations of healing, easing, clearing, strength-gathering and recovering are unknown joys. For German Syrup we do not ask easy cases. Sugar and water may smooth a throat or stop a tickling—for a while. This is as far as the ordinary cough medicine goes. Boschee's German Syrup is a discovery, a great Throat and Lung Specialty. Where for years there have been sensitiveness, pain, coughing, spitting, hemorrhage, voice failure, weakness, slipping down hill, where doctors and medicine and advice have been swallowed and followed to the gulf of despair, where there is the sickening conviction that all is over and the end is inevitable, there we place German Syrup. It cures. You are a live man yet if you take it.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

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

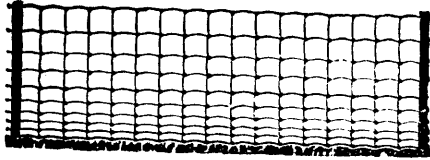
Hood's

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

Sarsaparilla

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

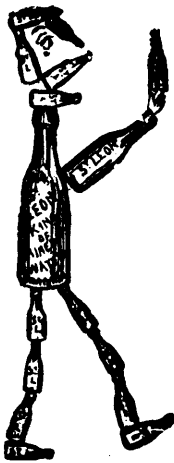
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WHOLESALE PRICES.

- Berlin Wools, all colours, 5c. per ounce.
- Shetland Wools, all colours, 6c. per ounce.
- Andalusian Wool, all colours, 6c. per ounce.
- Baldwin's finest Fingering Wool, all colours, 8c. skein, \$1.25 pound.
- Scotch Fingering Wool, cheapest imported, 4c. skein 55c. lb.
- Belding's Knitting Silk, all colours, 35c. spool.
- Filo Floss and all other Wash Embroidery Silks, all colours, only 35c. dozen skeins.
- Stamped Linen Toilet Sets, five pieces, 20c. set.
- Gentlemen's Silk Suspenders, 50c. pair.
- Gentlemen's Worked Slippers, from 50c. pair.
- Felt, all colours, two yards wide, 65c. yard; also to hand large stock finest hemstitched tray covers, tea cosies, five o'clocks, shams, etc., selling at very low prices.

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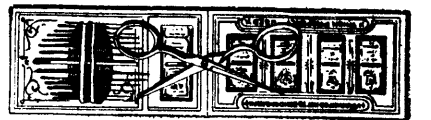
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The assortment is just what every family wants, and as such cannot be found in any store for three times the price.

Contains 15 assorted Cotton, Wool and Yarn darners, Chenille, Glover's Rug, Millinery, Carpet, Button and Tape Needles or Bodkins, and 5 Papers Best English Needles, Assorted Sizes, 1 pair 4-inch beautiful Embroidery Scissors.

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Mention this paper.

"Shorter" Pastry and "Shorter" Bills.

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

COTTOLENE

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

Dyspeptics delight in it!
Physicians endorse it!
Chefs praise it!
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All live Grocers sell it!

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Natural Salt Water Baths,

Very effective for Rheumatic and Nervous troubles, and as a General Tonic.

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IS something that will interest almost everybody in the civilized world. The eminent and distinguished Dr. Guernsey, of Fifth Ave., New York, says that ADAMS' PEPSIN TUTTI FRUTTI not only insures perfect digestion, but also corrects any odor of the breath which may be present.

Insure Your Digestion!

ESTERBROOK'S STEEL PENS.



Leading Nos. 14, 048, 130, 135, 238
For Sale by all Stationers,
B. MILLER, SON & CO., Agts., Montreal

British and Foreign.

The saloons of London if set side by side would reach a distance of 75 miles.

Africa has an estimated area of 11,514, 300 square miles and a population of 162, 000,000.

The Supreme Court of Pennsylvania has decided that it is illegal to sell a newspaper on Sunday.

A single mahogany tree in Honduras was recently cut into boards, which when sold in the European market realized over \$10,000.

The sum of £1,492 was contributed for foreign missions in connection with the self-denial week of the Presbyterian Church of England.

Professor Orr has been unanimously appointed to succeed Rev. James Paton, B. A. of Glasgow, as lecturer in connection with the Protestant Institute of Scotland.

The Unitarian year book for 1893 reports 450 churches, with 348 settled ministers. One hundred churches are unsupplied and there are 514 churches in all.

A distinguished botanist announces that he has discovered in the Philippine Islands a plant which bears a flower nearly a yard wide and weighs twenty-two pounds.

A young girl inmate of a hospital near Paris, had been five months in a trance. Pricking with pins failed to arouse her but she awoke on being touched with a hot iron.

Much interest has been awakened by the delivery of Dr. Pierson's missionary lectures in some of the principal towns in Scotland. The lectures will be published in book form.

In order to provide for non-church goers during the last nine years the Presbyterian Church built nine new churches in Belfast, costing £60,000 and spent £20,000 additional on school houses.

A freak of nature more remarkable than the Siamese twins is reported from Nankin. Two males are joined together by an arm-like piece of flesh in such wise that they stand, not side by side, but face to face.

The report presented at the annual meeting of the St. John's Wood congregation, London, (Dr. Munro Gibson's) showed a membership of 876 in the parent church and 300 connected with the Kilburn Mission.

One of the members of the Kelso Free Presbytery, has given notice of motion calling on the Free Church General Assembly to approach the Supreme Courts of the other Presbyterian communities with a view to uniting them all in one ecclesiastical body.

Rev. John Masson, of Russell Chapel, Dundee, has died in his 87th year. A native of Aberdeen, he was educated at King's College, and in 1835 became the pastor of Harray and Sandwick Church, Orkney. He afterwards laboured at Brechin and Latham, and latterly at Dundee, where in 1878 he retired from the pastorate of Russell Chapel through failing health.

"I am convinced of the merit of Hood's Sarsaparilla, after having taken but a few doses,"—this is what many people say.

Beware what you say of others, because you only reveal yourself thereby. A man does not think to look behind the door unless he has sometime stood there himself.

The wealth of the mind is the only true wealth

AT LAST.

The sports of summer are always prolific of all kinds of physical injuries, and for the treatment of such, here is a most striking example. Mr. Jacob Etzensperger, 14 Summer St., Cleveland, O., U. S. A., says: "I sprained my arm, clubbing chestnuts; could not lift it; suffered for years, but St. Jacobs Oil cured me." After many years he hit the right thing at last. The best thing first saves much.

STRONG AND PROSPEROUS.

THE SUN LIFE

ASSURANCE COMPANY

OF CANADA.

Minard's Liniment is the Hair Restorer

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."
JACOB I. SMITH.

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.



**MORSE'S
MELIOTROPE
TOILET
SOAP.**

FRAGRANT,
LASTING
AND PURE

A PERFECT
BOUQUET
IN YOUR
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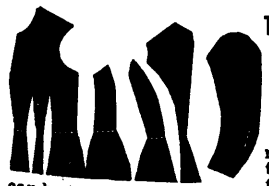
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NORTH AMERICAN LIFE.

There are certain corporations in whose welfare a large number of our people are concerned. Among these are banking, insurance and other similar monetary institutions. The depositors and stockholders of a bank eagerly scan the balance sheet submitted, and the review of the year's work made by its president at the annual meeting; the policy-holders of a life insurance company do likewise, for, in many cases, they have invested all their surplus earnings in a policy of life insurance to be paid to their wives and children at their decease, or to themselves on attaining a specified age, thus forming a basis for a competency in old age, when enterprise and energy begin to flag.

In reading over the report of the North American Life Assurance Company, and the remarks of the president and others at its meeting, one is impressed with the great financial strength of the institution and the splendid results accomplished for its members. Permanence, profit and progress appear to characterize the workings of the company, and in all the elements which go to build up a successful life insurance company the North American Life appears to very great advantage.

The year's income amounted to \$446,474.40; its assets at December 31st, 1892, were \$1,421,981.80; its net surplus for security of policy-holders, \$226,635.80, and its payments to members, \$118,436.73, while its accumulated reserve fund now stands at \$1,115,846.00. As is shown by perusing the report, these highly satisfactory results have not been attained spasmodically, but by steady effort and adherence to those principles of life insurance underwriting which prudence and experience dictate as being not only desirable but necessary in the proper conduct of a life insurance company, to secure the best possible returns for the investments of its policy-holders.

No doubt the marked success of the company's business, especially noticeable during the past few years, in which the first series of its investment policies have been maturing, can be attributed to the fact that the company, out of its surplus earnings, has been able to pay the holders of these policies exceedingly gratifying results. The reports of the consulting actuary, and the remarks of the president on the surplus earning power of the company, will be read with special interest by those who have taken out this form of insurance.—Globe, February 18, 1893.

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MISCELLANEOUS.

There is often severity in kindness, often kindness in severity.

Up to the gate of damnation the devil strews the path with flowers, and makes pleasure attend on every step a man takes.

"SUDDEN COLDS."—At the commencement of a cold, take a teaspoonful of Perry Davis' Pain-Killer in a little milk and sugar, and the cure is more sudden than the cold. Only 25 cents. New Big Bottle.

We read that Samson, with the jawbone of an ass, slew a thousand men; but that was nothing to what the jawbones of some other asses manage to accomplish.

It is one thing to wish truth to be on our side, and it is another thing to wish to be on the side of truth.

HOME WITHOUT A MOTHER.

The room's in disorder,
The cat's on the table,
The flower-stand upset, and the mischief to pay;

And Johnny is screaming
As loud as he's able.

For nothing goes right when mamma's away.

What a scene of discomfort and confusion home would be if mamma did not return. If your wife is slowly breaking down, from a combination of domestic cares and female disorders, make it your first business to restore her health. Dr. Pierce's Favorite Prescription is without a peer as a remedy for feeble and debilitated women, and is the only medicine for the class of maladies known as female diseases which is sold under a positive guarantee from the manufacturers that it will give satisfaction, or the money will be refunded. It is a positive cure for the most complicated cases of womb troubles.

He that lives in shade does not see his own shadow; he that walks in sunshine does; and yet he is in fuller, clearer light.

When we are alone we have our thoughts to watch—when in our families our tempers—when in company our tongues.

Never was a musical box so exquisitely arranged for the playing of sweet tunes as the human organism is for the production of the music of happiness.

How much better is the love that is ready to die, than the zeal that is ready to kill.—T. T. Lynch

Riches are less wealth than is learning, for wisdom cannot be stolen or lost; it is, therefore, the best friend,

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Croup kills thousands where cholera kills tens. For this dread disease no remedy can compare in curative power with Hagyard's Yellow Oil. It loosens the phlegm, gives prompt relief, and soon completely cures the most violent attack.

A glass factory at Liverpool now has glass journal boxes for all its machinery, a glass floor, glass shingles on the roof, and a smokestack 105 feet high built wholly of glass bricks, each a foot square.

The greatest number of people ever killed by an earthquake since the dawn of history was 190,000. The date of the terrible disaster was 1703, and the scene of the most violent disturbance at Yeddo, Japan, and vicinity.

REV SYLVANUS LANE.

Of the Cincinnati M. E. Conference, makes a good point when he says: We have for years used Hood's Sarsaparilla in our family of five, and find it fully equal to all that is claimed for it. Some people are greatly prejudiced against patent medicines, but how the patent can hurt the medicine and not a machine is a mystery of mysteries to me.

The largest sheep ranch in the world is in the counties of Dimmett and Webb, Tex. It contains upwards of 400,000 acres and yearly pastures from 1,000,000 to 1,600,000 sheep.

TESTED BY TIME.

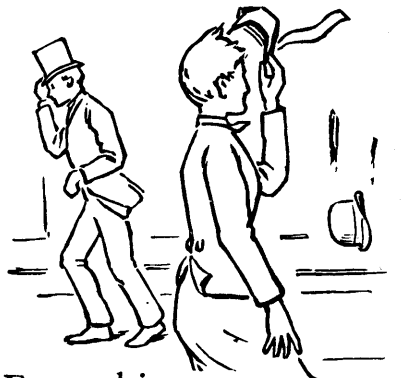
For throat diseases, colds and coughs, Brown's Bronchial Troches have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only Brown's Bronchial Troches. 25 cents a box.

Books were formerly sold at stalls stationed at the gates of universities, hence booksellers became known as "stationari," whence comes our modern word stationers.

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Dear Sirs,—For years I was troubled with indigestion, but being advised to try B. B. B. I did so, and find myself quite restored to health. Howard Sullivan,

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in the way of dirt, when *Pearline* gets after it. Everything washable is left without harm. It cleans the house, and the finest things in it. It is a necessity in the laundry. *It does away with the Rub, Rub, Rub,* it is a luxury in the bath. Stick to soap, if you'd rather work hard; when ready to be helped, try *Pearline*.

Beware

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as *Pearline*." IT'S FALSE—*Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing—send it back. 272 JAMES PYLE, N.Y.

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Scrofula is a tainted and impure condition of the blood, causing sores, swellings, ulcers, tumors, rashes, eruptions and skin diseases. To remove it, the blood must be thoroughly cleansed and the system regulated and strengthened. B.B.B. is the strongest, PUREST AND BEST

purifier and cures all scrofulous disorders rapidly and surely. "I was entirely cured of a scrofulous ulcer on my ankle by the use of B.B.B. and Burdock Healing Ointment." Mrs. Wm. V. Boyd, Brantford, Ont.

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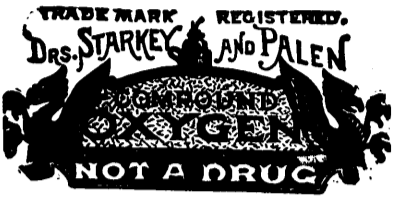
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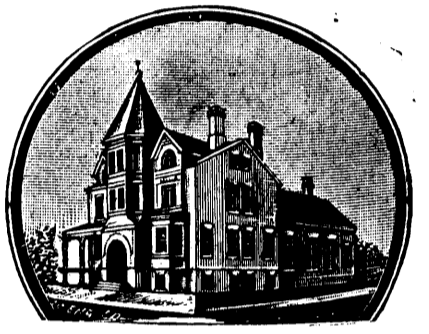
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