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Coffee stains should not be obstinate if treated as follows: Rub the stain before the cloth has been laundered with a mixture made by dissolving the yoke of an egg in a little lukewarm water. Wash with clean warm water and the stain will vanish with it.

To clean gilt frames rub them with a little sal volatile mixed with cold water, or, after dusting the frames well, paint the gilding with a camel's hair brush dipped in the following mixture: One gill of water in which one ounce of common salt, one ounce of alum and two ounces of purified nitre have been dissolved.

An old and tried cleaning solution for black dresses is a handful of fig leaves boiled in a quart of water till only a pint is left. Dip a brush or bit of sponge in this and rub the spots and stains. Black cloth that is only dusty and generally grimy may be washed in soap bark water, drying without rinsing.

The most thorough housekeepers are learning the value of charcoal as a preservative and purifier and absorbent of moisture. Many keep a shallow vessel filled with it broken quite fine in the ice chest and food cupboards throughout the summer. A few pieces of it are often put into poultry or game that has been drawn, when, if wrapped in confectioner's paper and hung in a cool place, they will keep sweet several days. Fresh fish may be cleaned, sprinkled with salt, wrapped in paper, and then covered with charcoal.

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**Creamed Potatoes.**—Good creamed potatoes are usually acceptable to the most pampered taste, and good for breakfast, lunch, tea or a simple dinner. To make them appetizing, cut cold boiled potatoes in slices of uniform thickness, or chop them medium fine in a bowl. Make a white sauce in a saucepan by mixing a tablespoonful of butter with the same quantity of flour, or with as much flour as the butter will take up. Cook them together, and when smooth, add cold milk, milk and water, or cream, and stir all the time until the sauce comes to a boil. Season to taste with white pepper and salt, and drop in the potatoes. Turn them over carefully in the sauce, and leave there till they are heated through. Serve at once. For some tastes the potatoes are improved by adding a little chopped parsley.

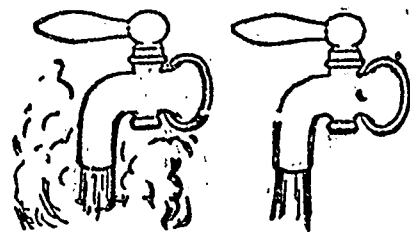
**Neapolitan Pudding.**—One pint of orange juice (requiring seven or eight medium-sized oranges), one-half box of gelatine, the white of one egg, one cupful of sugar, one-half cupful of cold water, one cupful of boiling water, a few drops of rose-colored extract, and the grated rind and juice of one large lemon. Soak the gelatine in the cold water; add the boiling water, the juice of oranges and lemon, and the sugar. Strain and divide into three equal parts pouring one-third into a flat-bottomed dish and setting away to harden. To the second third add a few drops of the coloring extract and set this also in a cool place. Let the remaining portion get thoroughly cold, and as soon as it shows symptoms of forming into jelly, add it to the beaten white of egg, and whip until light and spongy. Pour this into a small mould, which has been dipped in cold water, and set upon ice for several hours. Remove from the mould, cut the colored jelly into small cubes, and heap about the base.

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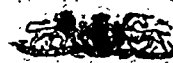
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# THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, JANUARY 24th, 1894.

No. 4.

## Notes of the Week.

The American universities have nominated a joint committee to organize a series of lectures on the Comparative History of Religious Beliefs. Each set of lectures will be delivered in full in each of six selected universities, just as the Hibbert Lectures are delivered first in London and afterwards in Oxford. The committee have asked Professor Rhys Davids, the distinguished secretary of the Royal Asiatic Society, to inaugurate this series of lectures in the ensuing winter. Lord Reay, the president, and the council of the society have made special arrangements to enable him to accept the invitation.

The London *Presbyterian* notices, what will perhaps be regarded as a curious feature of the closing years of the nineteenth century by some future chronicler, namely the many systems of opinion that mark it hostile to Christianity, such as Mohammedanism, Buddhism, Theosophy, Agnosticism, Positivism, Secularism. In spite of this, the churches instead of becoming disintegrated are drawing together in closer bonds of union. This, which is good in itself, it thinks may perhaps be offset by the feeling growing that a good many articles of faith are, after all, of very small concern. Another feature of our times is mentioned as being the zeal with which the churches are taking up and dealing with social questions, especially the evils that prevail in our great cities.

Mr. Papineau, in his profession of Protestantism, and reception into our church, made a brief address in which he declared that this was a great day for him, since it enabled him to publicly declare his religious convictions. He had, however, been humbled by the eulogies which had been pronounced. He had consulted no one for the act he had just performed but his own conscience. At the age of twenty he had been banished from his native country after the rebellion. In New York State he had been received into a Presbyterian family and ever since that date he had become practically separated from the Roman Catholic faith. Since that time he had studied the Bible for himself. After great study he had reached the conviction that he should seek the origins of Christianity and he had found them in the Bible. The primitive Church of Christ had been replaced by an aristocratic church. The councils had been replaced by the Pope who had been declared to be infallible. He felt that he was nearer God and Christ in this humble chapel than at the altar of St. Peter's Cathedral in Montreal.

It would be difficult for anyone to put the way of salvation through Christ and the merits of His sufferings and death, accepted and rested upon by faith, which is itself the gift of God, in more striking and direct contrast to that taught by popery, good works, the efficacy of sacraments, and the intercession of saints and the Virgin Mary, than was done by Rev. Mr. Morin on receiving into our church lately, in Montreal, Mr. Papineau. There is no salvation, he said, in any other but Jesus Christ; there is no other name, under Heaven, given among men by which we can be saved. It is by Him and His blood that we have our sins pardoned. God loved the world so deeply that He gave up His only Son so that all who believe may not perish but obtain eternal life. Do you believe with all your heart in God, your Creator and your Father, in Jesus, Christ, His Son, who saved you, in the Holy Ghost which sanctified you? Yes, by the Grace of God. Do you place all your confidence in Jesus Christ, as your sole Redeemer, and do you seek in Him alone your salvation and your justice? Yes, by the Grace of God.

Exceptional stringency in business and consequent poverty, want and suffering among those who depend for their daily bread upon what they earn daily are by no means confined to our cousins across the border. The London correspondent of the *Manchester Guardian* says:—"On all hands there

is but one confession as to the financial condition of most of our benevolent and philanthropic institutions. Whether for work at home or abroad, the year is ending badly. There is a cutting down process on a large scale going on. In some cases it is simply deplorable. Institutions, which for years have helped the outcast and the poor, are unable to do so as has been their wont, and this at a time when the Government returns show an increased number of paupers, and when so many trades have been, and for some time are likely to be, affected by the recent coal war. Just now there are opportunities for the exercise of a true benevolence which we have not had for many years."

A correspondent of the *Montreal Witness*, who has been looking into the condition and prospects of the French-Canadians who have emigrated to the Eastern States, gives some interesting information. In the first place, he finds that while a few hundreds go for work during the summer and return, the majority who go with their families stay and naturally draw others after them. Though they may be poor they are thrifty and there are among them very few cases indeed of want. While the best of them retain the use of the French language in their homes and societies, yet they all learn English, and feel that it is gaining the day. They have no desire for parochial schools which, however, the priests are anxious to establish and maintain. "They have talked a good deal about it, the priests have, but we don't want to give up our children's future. We want nothing better than the Government schools and think that religion should be taught at home. If the Government of Quebec were different, said one who was interviewed; if they could get the same wages and education, then I would be the last to advise Canadians to become Americans. The most of us have come to believe in annexation, and the sooner the better."

The *Montreal Witness* quotes a few pregnant sentences from Gabriel Monod, in a recent article in the *Contemporary Review* on France and Autocracy. The writer declares it impossible for France to go on forever professing admiration which no sincere Republican can feel for an autocracy like Russia, or professing anger at the tyrannical regime in Bulgaria, while they are really heartily in sympathy with the energy with which that little country has asserted its independence. Should France in league with Russia, in her anxiety to recover Alsace and Lorraine, engage in war with Germany and be unsuccessful, she must perish; should she be successful, it would result in the subjection of all Europe to Russia. France would then be found to have acted the part of the horse in the fable, who, to be avenged on the stag, submitted to be bitted and bridled by a rider. What a mockery if, after the victory, France were obliged to seek an alliance with Germany against Russia! Such are the questions which arise in many minds when they reason about the demonstration of Russian friendship, which they cannot, however, help hailing as a comfort after so many years of weakness and despondency.

The *Presbyterian* of London, England, which holds to the Presbyterian church of that country much the same relation which the CANADA PRESBYTERIAN holds to our church in the Dominion, sets before it this high aim, that every congregation in the body should in some way during the year find itself represented in its columns. This is certainly desirable, yet it finds that "more than thirty per cent. of the congregations never read a scrap of news as to their work and welfare." We have not investigated the number, yet we fear that we do not do even so well as that. It appears, as is also, we suspect, true amongst ourselves, that the very congregations from which the church at large has the best right to expect information as to their work and welfare and who are aided by its central funds, are those from which the church hears least. We cordially join in appealing to those congregations amongst ourselves which are thus manifesting an

unseemly degree of individualism, to afford to others the means of taking a brotherly interest in them, and we may safely predict that they will find a reflex effect on themselves, and will learn to know the glow of honest pride at being part and parcel of such a body as the strong and vigorous Presbyterian Church of the Dominion.

The following notes of work lately done in connection with the British and Foreign Bible Society are full of interest: The best living Javanese scholar, Rev. P. Jansz, now over seventy years of age, who recently completed a translation of the Old and New Testaments in Javanese for the Bible Society, has undertaken a careful revision of the whole version so that the latest and fullest knowledge of the translator may be utilized. A special edition of 2,000 copies of the Gospel and the Acts have been authorized for immediate use. An edition of 10,000 copies of the Portuguese New Testament in pocket size has been authorized. "The year 1892," writes the Rev. R. Stewart, "has been remarkable above all past years in manifesting the fruits of seed sown. The letters from various workers give cheering accounts of the power of the Word of God and the importance of scattering the Scriptures. From every side comes the evidence of those on the watch-tower, that 'the morning cometh.'" Two years ago the Rev. W. G. Lawes carried through the press for the Bible Society, an edition of the New Testament in Motu—one of the languages of New Guinea. Almost the entire cost of this edition, close on £300, has been paid for by the subscription of a lady in Lancashire. The first copies of an edition of the New Testament for use in connection with the Baptist Mission on the Congo have been received at the Bible House. The translator is the Rev. W. Holman Bentley. The Congo language, in different dialects, is spoken over a territory as large as England, and by about 2,000,000 of people. The language is rich and forcible, and remarkably capable of receiving the Scriptures.

One of the things which strike a visitor from the New World to the Old is, the honour paid in many various ways to those who have been in the public estimation the benefactors of their country. Canada has not as yet done much in this way, for very obvious reasons. It has, however, made a beginning, as may be seen especially in a few of our larger cities. Saturday the thirteenth was a notable day in Toronto in this respect. In the presence of a large and distinguished assembly which met in the library of the university, the portraits of the late William Hume Blake, father of those Blakes whose names are household words amongst us, and a former chancellor of the university, to whom it and the country at large owe a debt they can never repay because of his services in the cause of learning; of the late Professor George Paxton Young, and also a bust of the latter, were unveiled and formally presented to the university by gentlemen appointed to that duty. The portraits also of the late Bishop Strachan and of Professor Croft, beloved of all his students, were formally presented to the university by the College Council. We shall do well to show honour to public benefactors in every walk of public service in this and in similar ways. They are an inspiration and encouragement to all coming generations to imitate the noble deeds of those who have left their mark behind them in the institutions of their country and in the hearts of their fellow-countrymen. In presenting and formally accepting in behalf of the university these memorials of the past, speeches were made worthy of the occasion by President Loudon, His Honour Lieutenant-Governor Kirkpatrick, Chancellor Blake and others. It is intended that the walls of the library shall be adorned from time to time with the portraits of other past or future benefactors of the university, or of their country, and among those soon to be added, it is hoped, are those of the late Dr. McCaul, so long an honoured president, and of his successor, the late lamented Sir Daniel Wilson, who died, it may be said, in the service of an institution which now, under the presidency of one of its own alumni, is bestowing, as it has bestowed in the past, incalculable services to the cause of learning in our rising and growing Dominion.

## Our Contributors.

### THE HON. MR. POLONIUS ADDRESSES CANADIANS ON ECONOMY.

BY KNOXONIAN.

Men of Canada, a wave of financial depression is passing over our country. It should be followed closely by a wave of economy. Quite likely the depression exists to a great extent in the imagination, but that is as good a place as any for it to exist in. The chances are a million to one that the economy will also exist mainly in the minds of most people, but it is better to have economy in one's mind than have it nowhere. Our people are too well educated to allow primitive ideas about economy to interfere unduly with their stimulants, or their tobacco, or their social parties, or their skating, or curling, or any matters of that kind. The outcome of the wave of economy will consist mainly in an agitation about the expenses of government. It is always easier and much more pleasant to belabor a government or a municipal council for extravagance than to cut down one's own personal expenditure. Ten thousand patriots will be found denouncing the extravagance of the most economical government for one that will be found throwing away his briar root. It is much easier for many people to lecture Sir Oliver Mowat and Sir John Thompson for expending money than to wear an old coat or take less liquor.

If then, men of Canada, retrenchment must begin with the Government, I propose to show where the pruning-knife should be vigorously applied. Down by the sea we have three Provinces with an aggregate population of less than a million. To rule over these Provinces six Houses of Parliament are required. Each Province has two Houses corresponding to the Lords and Commons of England. Now it is as clear as mud that if Great Britain requires an Upper and Lower House, so does New Brunswick, with a population of about 300,000, and Nova Scotia with about 400,000, and Prince Edward Island with a population of fifty thousand less than the population of Toronto. It would be a crime little short of treason to retrench by abolishing the Upper House of each Province and a crime worse than treason to unite the three Provinces for legislative purposes. The only way that economy can be practised is by cutting down the salaries of the pages and messengers, and sessional clerks in each House. Of course it would never do to touch the sessional allowance of the members. Perhaps a little might be saved on printing. So you see, men of Canada, a great deal can be done in the way of retrenchment in the Maritime Provinces by applying the pruning-knife vigorously to the "boys" around each parliamentary centre.

Coming west to Quebec we find there two Houses of Parliament to govern something over another million; perhaps both are needed. The Province is deeply in debt, but lowering the salaries of a few clerks and people of that kind may restore the financial equilibrium. It needs restoring badly enough. Of course, the salaries of the Lieut.-Governor, or the incomes of his ministers, or the sessional allowance of the members must not be touched. Retrenchment must be confined to the men who have small salaries and few friends.

Men of Canada, look at your capital and see how gloriously economy and retrenchment can be enthroned there. The salaries of the pages can be cut down, one or two messengers can be dispensed with, an extra clerk or two can be dismissed; yes, even the usher might be instructed not to bow so many times, or so low, and thus lessen the risk of tearing his clothes. Yes, men of Canada, your capital is a promising field for the exercise of rigid economy. But the work must not be allowed to extend to the upper ten. It must be vigorously confined to the people who have small salaries already. No pruning-knife must be even pointed in the direction of Rideau Hall, nor towards the industry in which they manufacture liberal pensions for able-bodied officials, nor at the Senate, nor at the bills for cab-hire, nor anything above the salary of a page or the allowance of an extra clerk. The faithful Com-

mons must be allowed to spend as much time and money in speaking against time, moving buncombe resolutions, making party capital and other high-class parliamentary work as the members deem proper. The Senate must labor expensively at meeting and adjourning. Retrenchment must be vigorously confined to the lower strata, and thus you see how the good work will go on.

Men of Canada, there is ample precedent for this kind of retrenchment. You know how great railway magnates rush through the country in almost royal state, cutting down the wages of baggage-men, switchmen, section-men and all other men who have about a dollar a day. That is the kind of retrenchment this country needs and must have.

(The remainder of the speech is held over.)

### CONCERNING CAST-OFF MINISTERS.

My opinion (as a layman credited with some knowledge of church affairs) has been asked upon a very difficult and delicate subject, namely—as to why "many ministers, good and worthy men, are being cast off and virtually prevented from rendering service in the pastorate at a period of life when they are not only still able for years of service, but might even do in many respects their best work; and what remedy would lessen or do away with the evil complained of.

I regret that the term "cast off" has been so freely used in this discussion. It does not sound in accordance with the genius of Presbyterianism; it is not strictly in accordance with facts, and the using of it is, especially to those outside of the Presbyterian Church, misleading. In all my experience of over fifty years I have never known, nor heard of a single case in which it could be truthfully said that a Presbyterian congregation in Canada cast off a good and worthy pastor.

The relation between a minister and his congregation has always been regarded by Presbyterianism as a permanent one. Induction to a pastoral charge is understood to be *ad vitam aut ulpam*; it is of the nature of a mutual contract that cannot be annulled without the consent of both parties, and then only with the approval of the Presbytery. Technically, then, a congregation cannot cast off its minister, even if he be not a good and faithful pastor.

Probably the expression is intended to be used in a qualified sense, as in the case of a minister who voluntarily resigns his charge, the people offering no objections to his leaving them, and the Presbytery saying, "loose him and let him go." Whenever a minister's usefulness and acceptability are seriously impaired it is in the interests of all parties that the connection should be dissolved. The cause of failure may be with himself, or with his congregation, or with both. The minister may have been doing his duty faithfully—the subject under consideration as above stated implies this—but, for one thing, he may have got into a rut and has failed to keep abreast of the age, theologically and otherwise. No minister need expect to hold the attention and respect of an intelligent and wide-awake congregation who is unobservant of the signs of the times and unwilling to bring himself and his preaching into touch with modern thought and erudition. I am no advocate of what goes by the name of "Higher Criticism," but is in reality a destructive criticism; but altogether aside from that, there has been within the last thirty years, say, a flood of light thrown upon the Bible, and its teachings, of which no better proof can be adduced than the recent revision of the Bible itself. The old woman, out west, who is reported to have said that if the Authorized Version was good enough for St. Paul, it was good enough for her, must take a back seat. Have we not the highest authority for expecting that our teachers shall bring forth out of their treasures "things new and old?" But apart from his teaching, which may be all that could be desired, there may be reasons connected with the administration of affairs that militate against a minister's usefulness and render a dissolution of partnership advisable. Suppose the case of a good and faithful pastor, an able preacher, and as sound as a ball. The young people of his

congregation have caught the Christian Endeavor fever and want to organize a society. He has no liking for it. It seems an unwarrantable innovation—an attempt to establish an *imperium in imperio*, which he cannot conscientiously countenance; or a majority of his congregation, contrary to his inclination, approve of singing hymns and of instrumental music, and so forth. A wise and prudent minister would in such cases endeavor to guide and control the stream rather than to resist it, failing to do that his resignation is inevitable. His people, who at heart like him and are sorry to part with him, offer no objections when it comes before the Presbytery. They do not cast him off.

Other reasons often influence ministers to resign without any want of harmony being necessarily implied. A city minister, for example, after many years of arduous and wearing service may covet a suburban rural parish in which to spend the evening of his life—a change desirable in many respects, but far more frequently made in the old country than here. On the other hand, a country parson may think himself better adapted for a city congregation; or he may be desirous of educational advantages for his family, which he cannot obtain in the country; or he is beginning to feel the weight of his years and argues that the material which he has accumulated during a lengthened pastorate might be available elsewhere, lessen the tax on his brain, and prolong his usefulness to the church. If, for any such reasons, a minister "still able for years of active service" chooses to resign, and the Presbytery consents, good and well; but don't say that he has been "cast off."

But I suspect this is where the shoe pinches. If the minister who has demitted his charge is advanced in life—say that he is sixty—congregations are shy of extending him a call, for two reasons: 1st. congregations, as a rule, believing in long pastorates, get the idea, rightly or wrongly, that the minister in question could not have been popular—was not getting on as well as he should—in his former charge, else he would not have resigned it unless to accept a call somewhere else, 2nd. They see that in the course of nature his cannot now be a very long pastorate and visions of another perplexing vacancy disturb their equanimity, while some of the shrewder sort augur that the congregation will be burdened before long with a retiring allowance to an aged and infirm minister.

As to the prevailing unrest, coupled with the statement attributed to the respected Moderator of the Synod of the Maritime Provinces, that "the day for long pastorates is evidently over," much might be said. After giving the whole question the best consideration that my humble judgment is capable of, I am sorry to say it, but it is my conviction that the ministers themselves are largely to blame for it. Young men, nowadays, enter upon the work of the ministry with very different views from what they did in my early years, and under very different circumstances. Then, no one was allowed to preach until he had completed his theological curriculum and received license from a Presbytery so to do; and, when licensed, he was content to accept an appointment as assistant for two or three years to some elderly minister from whose experience he had every reason to expect that he would derive lasting benefit; but that is far too slow a process for this progressive age and country. Before our theologian has left college he has been for years exercising most of the functions of an ordained minister. In all probability he has already been engaged to be married, and as soon as he is licensed by the Presbytery it becomes almost a matter of necessity that he should be ordained and inducted into a charge, it may matter little what or where the charge is, it answers a present purpose and will be helpful as a stepping-stone to advancement in the near future. While far from undervaluing the services of our theological students in the Home Mission field (indeed I don't see what we could have done without them), I think that the church has exacted too much from them, without sufficiently taking into account the cost that she must incur in the long run. This restlessness is a part of it. It is not to be wondered at if a few years of a stated

ministry takes out of some of these young men all they can give, makes a change of pastorate desirable, and induces them to commence a career of "candidating," whereby congregations are sometimes grievously perplexed and ministers sadly humbled.

In saying that the days of long pastorates are over, the Moderator had evidently the younger men of the church in view, for there are a good number of ministers, still in the prime of life, who have been in their present charges since the Union in 1875, and some much longer, who have no thought of change in them, and who will probably expend their last round of ammunition in holding the fort where they now are, without any fear of being cast off by their congregations.

Whatever may be the remedy for the state of things complained of, it is not to be found in the Methodist system of itinerancy. That is a feature of church government specially adapted to the early stages of a church's history, when the standard of theological education was lower than it now is, and which could not advantageously be engrafted on Presbyterianism. Some of the Methodists themselves are, I have good reasons for saying, getting tired of that system, and the question of extending the duration of the pastorate beyond the present three years' regulation has been seriously discussed in their General Conference; and it will not be surprising if a change of sentiment shall come about before long whereby our Methodist brethren—already much nearer to us, theologically, than they once were—will be brought still closer to us by adopting the Presbyterian theory of a permanent pastorate. Nor is the remedy likely to be found in any legislative enactments. It is for those who are entrusted with the training of candidates for the ministry to impress upon them before they accept a call that the pastoral relation is intended to be a permanent one, "which time and years shall only serve to strengthen and to hallow, and which may suitably represent in outward form the stable tendencies of an orthodox faith. Our people must be encouraged to call pastors with a view of keeping them, and our ministers must enter the pastorate to abide."\*

JAMES CROIL.

Montreal, January 17th, 1894.

### A POLYGLOT FESTIVAL.

In the Odd Fellows' building, corner of College and Yonge Sts., a week-evening school is kept for the instruction of foreigners in English and other useful secular branches. On Sabbath afternoons, there is a school for their religious instruction. Mr. R. Reynolds is the superintendent, the Rev. W. D. Stark, chairman, and Mr. Sutherland, music dealer, treasurer. Signor Membretti, a convert from Romanism, takes an active part in these schools. There are, at present, in attendance 32 Italian young people, 7 Syrians, and 1 Frenchman.

On Christmas evening there was a festival in connection with the schools above mentioned. The walls were decorated with the flags of several nations, and pictures, while scholars and visitors filled the room. Mr. Reynolds occupied the chair. The Lord's Prayer was repeated by the Italian young people. Well-known hymns were sung both in Italian and English. The Rev. Mr. Fenwick, of Woodbridge, read in Italian Luke's account of the birth of Christ, and made a few remarks on it in the same language. Several of the young Italians recited poems and passages of Scripture in English. One of the Syrians gave the Lord's Prayer in Arabic. Three of them sang a Christmas hymn in that language. Mr. Fenwick, for the sake of a little more variety, gave the Lord's Prayer in German and French. Rewards in books and other articles were given to all attending the schools. A little while was pleasantly spent in disposing of coffee, cakes, oranges and apples. Signor Membretti, in very fair English, gave an account of his leaving the Romish church. Among other things, he spoke of a cousin of his who was on a steamboat, crossing a lake near Milan, on his wedding-tour. This was when the revolution broke out in Italy, in 1848. A gentleman engaged in conversation

\*Hodge. *What is Presbyterian Law?* p. 363.

with him. In the course of it Signor Membretti's relative expressed his sympathy with the revolution. As soon as they landed, the gentleman—who proved to be a papal spy—caused him to be arrested along with his wife. Within twenty-four hours after they were both hanged. Their trial, which was a secret one, was only a farce. Mr. Fenwick gave an address in Italian, on John iii, 36. Mr. Stark sang a Scotch sentimental song. A young lady sang an Irish one. Both were encored. Signor Membretti led in prayer in Italian. Three cheers were given for *il Re Umberto a la Reina Margherita*. "God Save the Queen" was sung. Signor Membretti called for three cheers for the Italians, for the British Queen in acknowledgment of those from the British for the King and Queen of Italy. In reply, three cheers—good measure—were given. At 10.30, the festival became a thing of the past. I may state, in closing, that the schools are not self-supporting. Instruction and necessary articles are provided free to the scholars.

COM.

## OUR MISSIONS

In leaving our Foreign Missions proper, there are at least two others that occupy a sort of nondescript position, that to the Indians and the Chinese in B.C.

The former never seems to have enlisted the sympathy of contributors, or been conducted with that vigor shown in other missions, and yet is there one that has a stronger claim on all Canadians than this? Here is a people at our very doors, literally an expiring race, whose homes have practically been wrenched from them, allowed to perish for the lack of knowledge.

Presbyterians do not appear to have taken kindly to the Indians; this has mostly been left to the Roman Catholics, Episcopalians and Methodists; if I am not mistaken, there is a notable instance of R. C. Indians near Quebec becoming Presbyterians of their own accord.

It is pleasing to know that in the Northwest, where Indians may be found as great heathens as in China or India, our church has some most interesting missions.

The mission to the Chinese in British Columbia is in its infancy and cannot yet justly be discussed. As Mr. Winchester has already been provided with an assistant, this in itself is a hopeful sign. Is there any reason why this should not be made a nursery to supply China with missionaries?

We have started a mission to the Jews; so far I believe a proper station has not been found. There is a pardonable sentiment in this mission, but I am not prepared to approve of it. We have an excellent man now at this work in Montreal. Would it not have been a prudent act to have helped him and hastened slowly in this matter? If the committee had surplus funds at their disposal, why not have strengthened other languishing missions? If the signs of the time mean anything, I greatly fear the committee this year will be sadly short of funds, and therefore not justified in undertaking new responsibilities. I am aware the movement was not exactly started this year, but in my opinion we have been extending too fast and too far, all the same.

L. A. C.

## HIGH PRAISE FROM A MOST COMPETENT CRITIC.

Dear Sir,—I am sure all your readers will feel highly gratified at learning that the system of Teacher Training pursued by the General Assembly's S. S. Committee meets with the warm approval of that prince of Normal teachers, Dr. Worden, General Superintendent of S. S. work in the Presbyterian church of the United States.

By his permission the following letters are offered for their perusal.

Yours sincerely,

T. F. FOTHERINGHAM, Convener.

Dec. 27th, 1893.

Dear Brethren,—Your enclosure containing copies of "The Teachers' Preparation Leaflet" for January, 1894 is received.

I have examined these Leaflets with some care and I am pleased with them. Indeed I know of nothing in the same space in the way of expounding the International Lessons equal to them.

Please continue to send them to me. Also

please send me "The S. S. Teachers' Handbook, or Principles and Practice of Teaching with special reference to the Sabbath School." Also Mr. David Fotheringham's Handbook with bill.

Yours always,

JAMES A. WORDEN.

Jan. 2nd, 1894.

My Dear Brother,—In response to your esteemed favor of Dec. 27th, I beg to write, you are at liberty to use my former letter in any way you may choose. I am sure you are wise in laboring first of all to prepare teachers for the current lessons. I am also sure that in some ways you are in advance of us, and desire you to bring us up to your position.

Yours always,

JAMES A. WORDEN.

## THE DEFICIT.

Dear Sir,—The paragraph in your issue of the 10th inst., referring to the probability or possibility of a falling off in the funds for some of the schemes of our church, has deeply impressed me. I have reason to believe that the "falling-off" is not confined to the Presbyterian Church, but that it is somewhat general. If such is the fact, so much the worse; but we have to do with the Presbyterian Church, and the duty of its members is plain. I like your suggestion—"Let every Presbyterian deny himself something until next spring." Have we been giving as we have received? Let every Presbyterian ask that question as between himself and the Great Giver, what privileges and blessings we have been enjoying in Canada. Let us be equal to the emergency. To me Presbyterianism is a great boon to any country, and will not the sons be equal to the fathers? We cannot allow a deficiency and be held blameless. If every minister or session of a congregation in Canada will make your proposal a personal one to their own people, I believe as you say—in place of a deficiency we would have a surplus. Let us try it. I will. AN ELDER.

Hastings County, Jan. 12th, 1894.

## GENERAL ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

My Dear Sir,—I have mailed to every minister and S. S. superintendent a parcel containing sample copies of the *Home Study and Teachers' Preparation Leaflets*, the Syllabus of Higher Religious Instruction for the current year, the blank form for annual statistical return, and another for use in applying for question papers. If any have not received the parcel I shall be happy to supply more if notified. Samples of the Leaflets and the Syllabus will be sent in any quantity to those who wish to examine them.

The date of the annual examination (Jan. 27th) is approaching and I shall be greatly obliged if those intending to apply for question papers would do so promptly, after New Year at the latest. It adds greatly to the work of the central office when such requests come in on the eve of the examination.

Permit me to remind those Sunday Schools which allocate their funds at this season that we require two thousand four hundred dollars this year. This is but a small sum to spend on such a work and not a large amount for 2,000 schools to raise.

Yours truly,

T. F. FOTHERINGHAM.

107 Hazen St., St. John, N.B.

## OBITUARY.

THE LATE A. D. FORDYCE, ESQ.

It is with unfeigned sorrow that we record the death of Alexander Dingwall Fordyce, Esq. He passed away peacefully on Tuesday evening the 2nd inst., and was buried in St. Andrew's Church cemetery, which is the last resting place of most of the Fordyce family. The funeral, which took place on Friday, was largely attended by both old and young, and the services in the church were solemn and impressive. Rev. Dr. Smellie, of Fergus, and Rev. Dr. Torrance, of Guelph, paid touching tributes to the life and character of the deceased, and several ministers from Guelph and Fergus took part in the services. Mr. Fordyce was born in London, England, but when he was one year old he was taken to Aberdeen, where he grew up and was educated at Marischal College, with a view to entering the ministry. Before finishing his college course, however, his health failed, and being compelled to give up his cherished plans, he came out to this country, and to this neighborhood, with his parents and the other members of the family. His scholarship and his interest in education, were

soon recognized by his appointment to the office of Public School Inspector, by the County Council. While he was inspector, and full of work, yet he found time to compile and edit two volumes of the late Dr. Mair's sermons, and when he became an invalid, he began a wide, varied, and to him most interesting correspondence, which resulted in the publishing of two good sized volumes, on the genealogy of the "Dingwall Fordyce Family and Connections." During all his years of residence in Fergus, Mr. Fordyce took a deep, active and enlightened interest in every good cause. He was secretary of the Bible and Tract Societies from their organization in Fergus and through him they were made a power for good. But it was chiefly in connection with the Church and Sabbath School that his zeal and liberality were seen. He was a prominent elder, not only in St. Andrew's Church, but in the denomination since the year 1848, and he was Clerk of the Session from the year 1835. He is the last of those who were present at the organization of St. Andrew's congregation. During all these years he has continued to work and pray and plan for the church he loved so well. Though his means were comparatively slender, yet he so managed to curtail personal expenses, that he had the luxury of being one of the most liberal contributors in Fergus towards the support of the gospel at home and for the spread of the gospel in the regions beyond. He was a great lover of missionary biographies and of all missionary literature, and was full of joy over the triumphs of the gospel in all lands. He was a man of varied gifts and scholarship. He had a well stored mind, and could at any time bring out of his treasury things new and old. He was a true Christian gentleman, so affable, so genial, so unselfish, so thoughtful of others, and so true in his friendships. We may say of him as David said of Abner: "Know ye not that a prince and a great man has fallen this day in Israel." Mr. Fordyce was great and princely in the truest sense. It is only two years since Miss Fordyce was taken away from him—away from us—a bereavement which he felt most keenly, for they were beautiful in their lives, and in their deaths they were not long divided. —*Fergus News Record.*

## HIGHER RELIGIOUS INSTRUCTION.

ANNUAL EXAMINATIONS.

The annual examinations in connection with the scheme of Higher Religious Instruction will be held (D.V.) on the last Saturday of January. The following gentlemen have kindly given their assistance:

The questions in the Biblical Department have been set by Mr. T. C. James, Charlottetown, P. E. I. (junior); Prof. McCurdy, Toronto; (intermediate); Mr. D. Fotheringham, Toronto; (senior); Prof. Baird, Winnipeg; "Life of St. Paul."

The questions in the Doctrinal Department have been set by Rev. W. A. J. Martin, Toronto (junior and intermediate); Rev. D. McTavish, D.Sc., Toronto (senior).

The questions in History have been set by Rev. Prof. Ross, Montreal (junior and intermediate); and Rev. H. H. MacPherson, M.A., Halifax (senior).

The following will examine the candidates' answers:

Junior Biblical—1 & 2, Rev. J. R. Munro, B.A., Antigonish, N.S.; 3 & 4, Chas. J. Morrison, Sr. John, N.B.; 5 & 6, Mr. Alex. Jackson, Lindsay, Ont.; 7 & 8, Rev. R. D. Fraser, M.A., Bowmanville, Ont.

Intermediate Biblical—1 & 2, Rev. Anderson Rogers, M.A., New Glasgow, N.S.; 3 & 4, Rev. D. A. Thomson, Hastings, Ont.; 5 & 6, Rev. W. R. Cruikshank, B.A., Montreal; 7 & 8, Rev. E. D. Millar, Yarmouth, N.S.

Senior Biblical—1 & 2, Rev. Thos. Stewart, Dartmouth, N.S.; 3 & 4, Rev. W. J. Smyth, Ph.D., Montreal; 5 & 6, Rev. F. Pindlay M. Dewey, M.A., Montreal; 7 & 8, Mr. David Ormiston, L.L.B., Whitby, Ont.

Life of St. Paul—1 & 2, Rev. James Ballantyne, London, Ont.; 3 & 4, Rev. David James, Midland, Ont.; 5 & 6, Rev. Jas. G. Stuart, B.A., Toronto; 7 & 8, Rev. Isaac Murray, D.D., North Sydney, N.S.

Junior Doctrinal—1 & 2, Rev. John Ross, B.A., Brussels, Ont.; 3 & 4, Rev. John Hay, B.D., Cobourg, Ont.; 5 & 6, Mr. T. W. Nisbet, Sarnia, Ont.; 7 & 8, Mr. J. B. Calkin, M.A., Principal, Normal School, Truro, N.S.

Intermediate Doctrinal—1 & 2, Mr. Jas. McNab, Toronto, Ont.; 3 & 4, Dr. D. O. Alguire, Cornwall, Ont.; 5 & 6, Rev. W. G. Wallace, B.D., Toronto; 7 & 8, Rev. E. F. Torrance, M.A., Peterborough, Ont.

Senior Doctrinal—1 & 2, Rev. G. Bruce, B.A., St. John, N.B.; 3 & 4, Rev. R. H. Abraham, D.Sc., Burlington, Ont.; 5 & 6, Rev. Alex. Falconer, Picton, N.S.; 7 & 8, Rev. Dr. Macrae, St. John, N.B.

Junior History—1 & 2, Rev. Jos. McCoy, M.A., Chatham, N. B.; 3 & 4, Rev. J. A. McLean, M.A., Harvey, N. B.; 5 & 6, Rev. McP. Scott, M.A., Toronto; 7 & 8, Dr. T. M. Macintyre, Toronto.

Intermediate History—1 & 2, Rev. T. F. Fullerton, Charlottetown, P. E. I.; 3 & 4, Rev. Colin Fletcher, M.A., Exeter, Ont.; 5 & 6, Rev. J. A. Turnbull, L.L.B., Toronto; 7 & 8, Rev. Hector Currie, M.A., Theford, Ont.

Senior History—1 & 2, Rev. D. MacLaren, B.A., Alexandria, Ont.; 3 & 4, Rev. J. Mackie, M.A., Kingston, Ont.; 5 & 6, Rev. Alex. Jackson, Ph.D., Galt, Ont.; 7 & 8, Rev. Prof. Gregg, D.D., Toronto.

Examiners of Essays—Junior, Rev. J. MacGillivray, B.D., Cote St. Antoine, Montreal; Intermediate, Rev. W. A. McKay, D.D., Woodstock, Ont.; Senior, Rev. Geo. McMillan, B.A., Princetown, P. E. I.

## Christian Endeavor.

## GOD'S PROMISES AND THEIR PROOFS.

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

Jan. 28.—Heb. 6: 9-20.

Many and varied are the ways in which the promises of God have been characterized. They have been called the garden of choice flowers, the mine of richest gems; the confessions of heaven; the food of the soul. We do not wonder that such terms have been employed because there can be no peace, no joy, no comfort, no satisfaction, no strength which is not derived from, or based upon, one of God's promises.

When we consider the promises of God, we are at once struck with their number and variety. There are several thousands of them, and they lie like glistening pearls on almost every page of the Bible. Some were given our first parents when they were still in Paradise; others were given at frequent intervals until the last Evangelist laid down his pen. When we think of their variety we are simply lost in wonder.

We are also struck with the suitability of the promises to our needs. How manifold our requirements are? The human heart is like a great desert on which copious showers may fall, and yet it is not satisfied. But hungry, yea almost insatiable even, as the human heart is, it can find abundance in the promises of God to satisfy its needs. Does a sinner long for pardon? That is promised (Prov. 28: 13). Is he sighing for rest? This also is promised (Matt. 11: 28, 29). Does the believer desire greater peace, strength, joy, protection, comfort? All these are promised (Isa. 26: 3-4; Neh. 8: 10; Ps. 121: 8; Isa. 66: 13). Indeed, the child of God can find a promise to meet his needs at every turn of life (Rom. 8: 32).

What proof have we that God's promises shall be fulfilled?

I. One proof is to be found in the character of God Himself. Some men act as if they never intended to fulfil their promises; others who have the will have not the power. Circumstances over which they have no control prevent them from making their promises good. But as God is truth itself, His word must stand; and as He has almighty power He is able to perform all that He promises. As Balaam said, "God is not a man that he should lie; neither the son of man that He should repent; hath He said and shall He not do it? or hath He spoken and shall He not make it good?" (Num. 23: 19). Or as Samuel said, "The Strength of Israel will not lie nor repent" (I Sam. 15: 29). It is impossible for God to lie (Heb. 6: 18). God lets none of His words fall to the ground (I Sam. 3: 19).

II. The proof given above is surely sufficient, nevertheless to strengthen our faith we may consider another. God sometimes promised that which, so far as human eyes could see, could not possibly be fulfilled, and yet He carried it out to the very letter. Take, for example, the promise that the children of Israel should come out of Egypt with great substance. How could that possibly be fulfilled. How could a nation of slaves—slaves of the lowest order, slaves ground under the heel of cruel task-masters—leave the house of their bondage with great wealth? And yet the fact remains that they came out at the very time when God promised they would, and they also brought with them the goods which the Egyptians gave them in response to their demand. So impressed was Joshua with this fact that he reminded the Israelites again and again that there failed not ought of any good thing which the Lord had spoken (Josh. 21: 45; 23: 14).

Again, it seemed to the eye of sense utterly impossible that after the seventy years of captivity were fulfilled, Judah would be redeemed without money. But such was the promise. What about the fulfilment? Cyrus issued a decree that the Jews, after having been amply provided with what was necessary for their journey and their settlement in Canaan, should be permitted to return. Thus were they redeemed without money.

Let us learn, therefore, to trust God's promises more implicitly; to plead them in our prayers; and, even if the fulfilment seems to be delayed, to imitate those who through faith and patience now inherit them.

## Pastor and People.

### FROM GLORY UNTO GLORY.

"From glory unto glory." Thank God that even here  
The starry words are shining out, our heavenward way to cheer!  
That e'en among the shadows the conquering brightness glows,  
As ever from the nearing light intense radiance flows.

"From glory unto glory." Shall the grand progression fall  
When the darkling glass is shattered as we pass within the veil?  
Shall the joyous song of "Onward" at once forever cease,  
And the swelling music culminate in a monotone of peace?

Shall the fuller life be sundered at the portal of its bliss  
From the principle of growth entwined with every nerve of this?  
Shall the holy law of progress be hopelessly repealed,  
And the moment of releasing see our sun of glory sealed?

"From glory unto glory" of loveliness and light,  
Of music and of rapture, of power and of sight,  
"From glory unto glory" of knowledge and of love,  
Shall be the joy of progress waiting us above.

"From glory unto glory," with no limit and no veil,  
With wings that cannot weary and hearts that cannot fail;  
Within, without, no hindrance, no barrier as we soar,  
And never interruption to the endless "More and more."

For infinite outpourings of Jehovah's love and grace,  
And infinite unveilings of the brightness of His face,  
And infinite unfoldings of the splendor of His will,  
Meet the mightiest expansions of the finite spirit still.

—F. R. Havergall.

Written for the CANADA PRESBYTERIAN.  
**THE PATRIARCH JOB, OR LESSONS FOR OUR TIMES.**

BY GEO. W. ARMSTRONG LONDON.

#### ARTICLE I.

**JOB A REAL PERSON.**—The Book of Job is by some supposed to be an allegory—a poetic romance written by Moses. This opinion doubtless arises from the intensity of Job's personal sufferings, the magnitude of his losses, the severity of his bereavements and the sublimity of his patient resignation and strong faith in the all-wise and unerring providence of God. To suffer such affliction, to be reduced from "the greatest man in the east" to the mean beggar sitting on the dunghill; to be deprived at one stroke of his seven sons and three daughters, and yet remain calm and resigned amid it all, seems on the surface to bear the stamp of super-humanity to be far beyond the suffering capabilities of men. In fact, if tested by the standard of ordinary men it does seem perfectly incredible.

But Job was as far removed from the standard of ordinary men as the glorious light of the sun exceeds the pale brightness of the moon. Job is a sun in the moral firmament around whom we of weaker faith must revolve and gather from his greater and more exalted experiences strength and comfort to enable us to bear the lesser trials to which our less important lives are daily exposed. The Book of Job is not a fable, neither is Job a myth, the creature simply of imagination, but a real person, and the record of his sufferings is a record of actual facts. In the Epistle of James we are exhorted to "take the prophets as an example of suffering affliction and patience," and then he (James) cites Job for our encouragement.

"Ye have heard of the patience of Job and have seen the end of the Lord." Now what possible encouragement could any of us derive from Job's patience, if his trials were imaginary and not real?

Patience is one thing in theory and quite another in practice. Talk to a man who is suffering about resignation and he will still repine; show him by practical experience, either in yourself or others, what man has endured

and it will be as balm soothing his affliction and will nerve him to greater endurance and patience, and in spirit he will exclaim "what man has endured man can endure again," and thus his sufferings are alleviated because his determination has received fresh strength.

But further, it is not God's method to treat imaginary characters as real, or real characters as myths. In the prophecies of Ezekiel Job is referred to again, and here, in conjunction with two others, viz.: Noah and Daniel. No one thinks to question the personality of Noah and Daniel, then why Job? God refers to them all as *these three men*, and specifies an attribute common to them all, namely: *righteousness*. What reason therefore have we for doubting Job's actual and positive existence? Job lived, Job suffered, Job endured with patience and Job triumphed. The instigator of his troubles was Satan, the cause of his triumph was God.

**JOB DIVINELY PROTECTED.**—There is a crowd of thought suggested in considering the character and experience of Job. In his contact with Satan, as recorded in the earlier chapters of the Book of Job, we have a splendid example of the good man, his danger and defence. In the first chapter and the tenth verse there is a statement made both concise and true; and though the words were uttered by Satan, a greater truth could not have been expressed in acknowledgment of God's providence and protection. "Hast thou not made an hedge about him, and his house, and about all that he hath on every side?" This statement on the part of Satan teaches us how narrowly God watches over the interests of those who put their trust in Him and that even their temporal affairs are not beneath His notice and protection. Notice how strongly and securely Job is guarded:

1st, There is *personal protection*. "Hast thou not made an hedge about him?"

2nd, There is *family protection*. "Hast thou not made an hedge about his house?"

3rd, There was *property protection*. "Hast thou not made an hedge about all that he hath on every side?"

How strongly Job was fortified! Before Satan could storm the citadel he must break down the outer walls of temporal protection and destroy the inner wall of domestic happiness, and even these he acknowledges he is unable to do without God's permission.

Satan is very impotent when viewed in the light of God's strength.

God, we are taught, is "no respecter of persons," and He affords to every faithful one that degree of protection commensurate with the amount of faith we place in Him. He has declared "as the mountains are round about Jerusalem so the Lord is round about His people." Many people think it is beneath God to concern Himself with man's temporal affairs. Vain delusion! "But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, that he may establish his covenant which he swear unto thy fathers, as it is this day." Deut. viii: 18.

If it is not beneath God to give the power to get wealth, it surely cannot be beneath Him to protect that wealth when acquired. God is deeply interested in everything that concerns the welfare of His people, and the fact that Satan admits, yea, positively states, that there is "an hedge about Job, and also about all that he hath," proves that God cares for His people and also for their temporal possessions.

#### ARTICLE II.

**MORAL RECTITUDE IN ADVERSITY.**—In many respects the character of Job is worthy of imitation and emulation. He is pre-eminently distinguished for his great patience under adverse and trying circumstances. He stands unique in the annals of history, not as "the greatest man in the east," for if that had been his only recommendation history would doubtless have known little or nothing of him. It is Job on the dunghill and not Job in the palace; Job the poor and afflicted one and not Job the rich and prosperous one that all men admire. But why admire him thus circumstanced? Because of his calm resignation, his strong faith, and his unwavering confidence in God, when cast down, as it were, in a moment of time, from a position of the highest altitude as a prince among men, to one of

the most direful degradation. I wonder how many men in the whole history of the world, could have stood so calm and resolute amidst such sudden and complete destruction? I have seen men, yea, even Christian men, weep like little children who had lost some favorite toy, when some unlooked-for calamity has befallen them to deprive them of only part of their worldly possessions. It is adversity and not prosperity that develops the true manliness in man. It was because Job upheld high and holy principles when the sun of prosperity shone upon him, that now, when sudden darkness sets in, his high and holy principles prove themselves strong enough to sustain him, and enable him amidst the wreck of fortune to exclaim, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Satan asked: Doth Job serve God for nought? YES, is our reply to the enquiry in the sense Satan meant it; but in a higher and nobler sense we stoutly answer NO, Job doth not serve God for nought! God is a reasonable and fair-dealing master to all His servants and those who serve Him well and faithfully will receive an adequate reward. Job looked beyond the material and perishing to that which was spiritual and enduring. He served God, not for the loaves and fishes—to use a common expression—but because God's service was delightful to him, and in that service, apart from all worldly gain, he found ample reward.

Job was a man, in a religious sense, who lived long before his time. In practice he displayed great Christian principles, and understood in his innermost heart that great truth long afterwards uttered by our Divine Saviour, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

(To be continued.)

#### LITERARY VALUE OF THE BIBLE.

Whatever opinion may be entertained of Mr. Dana's political views, he is recognized by everyone as one of the highest authorities on literature. His "Household Book of Poetry," although first published many years ago, is probably the best collection of English poetry ever printed, and his approval of a book or a poem is as valuable as that of any man in the country. Some years ago this fact was neatly recognized by E. S. Martin, who dedicated a little volume of verse to Mr. Dana, "with the somewhat disquieting reflection that he knows poetry when he sees it." This judicial eminence of the *Sun's* editor is referred to in order to call attention to a notable remark of his before the Union College students in his address on journalism. Referring to the fact that some books are indispensable to the education of a newspaper man, he said that of all these the most useful, the most indispensable, the one whose knowledge is the most effective, is the Bible. After explaining that he was not now considering it as a religious book, but as a manual of utility and of professional preparation, he went on:—

"There is, perhaps, no book whose style is more suggestive and more instructive, from which you can learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affection, none which you open with such confidence and lay down with such reverence. There is no book like the Bible."

This opinion, coming from such a source, is well worth noting at a time when familiarity with the Bible is not as common as it used to be, and when teachers who are fitting boys for college and them unable to understand the allusions in the opening lines of "Paradise Lost." Yet every qualified judge will probably agree with Mr. Dana as to the value to a writer of an intimate acquaintance with the Bible. It is said to have been one of the most powerful weapons in John Bright's oratorical armoury, and Jeremiah Black and Charles Sumner relied upon it to lend force to their terrible invectives, while Macaulay's brilliant pages bristle with Biblical allusions. A mother who was referring the other day to the excellent style of her daughter's letters, attributed it to the daughter's close reading of the Bible. Even from the point of view of secular education, it is highly desirable, that Bible reading should not go out of fashion.

#### THROUGH SUFFERINGS.

What is accomplished in us "through sufferings?" Not purity or freedom from sin. Christ was made perfect through sufferings. He could not have been made free from sin because He never had any sin to be cleansed from. Sufferings of themselves never saved any believer. They may have some influence in drawing their victims to the only cleansing agency. The devil may have performed the same office, but no thanks to the devil or to sufferings. The devil meant it for evil, but God over-ruled it for good.

What, then, is the mission of suffering? It evidently has none. It is not of itself a purifier, but it may be a refiner. It clarifies, beautifies and strengthens holy character. Here is a piece of steel, it is all steel, but it is not yet fine enough. It must be reduced in quantity and refined in quality. All that is taken out of it may be pure steel, but the coarse particles are removed and the finer ones left.

Holy character needs refining. "Not only so, but we glory in tribulation also, knowing that tribulation worketh patience." There was patience before. It is a fruit of the Spirit, but by tribulation (tribulum, the flail) patience is refined—strengthened, made more enduring, its scope enlarged, its exercise made more natural, easy and universal. We are saved by grace, we are disciplined by suffering.—*Christian Witness*.

#### WHAT YOU CAN DO.

You cannot set the world aright, or the times, but you can do something for the truth; and all you can do will certainly tell it the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction and repose possible even in the partial work done upon earth. Go to a man who is carving a stone for a building: ask him where is that stone going, to what part of the temple, and how is he going to get it into place; and what does he do? He points to the builder's plans. This is only one stone of many. So when men shall ask where and how is your little achievements going into God's plans, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple was yours to build.—*Phillips Brooks*.

The Rev. Josiah Tylee, an African missionary, says:—The Bamangwato are a people among whom civilization and Christianity are making progress. Fortunately, they have a chief who is regarded, and justly so, as the most intelligent, wise and Christian ruler in South Africa. All speak of him in the highest terms. Khama—for that is his name—when he became king, about twenty years ago, having seen the sad effects of ardent spirits on some of his relatives, said: "If I ever become ruler here, I will not allow a drop of rum, gin or brandy to be sold in the country;" and he has kept his word. There is prohibition that does prohibit. Khama fosters education, the observance of the Sabbath, and governs his people in a manner that would be creditable to any ruler in a Christian land.

Cuba is now open to Protestant teaching, and there is no aversion to the Gospel on the part of the Cubans as a people. Romish priests are regarded with dislike and contempt; the educated young men of Cuba decline to enter the priesthood. The altars of the Popish churches are served almost entirely by foreigners. The need for evangelical teaching is very manifest. No continental city exhibits such unblushing Sabbath desecration as that which prevails at Havana. The gambling tables are thronged, the churches well-nigh forsaken. Labor of all kinds proceeds on the Sabbath; the shops are open, and are frequented by all classes. There are bull-fights and cock-fights, and much playing at base-ball. No more terrible indictment could be brought against Rome than the present condition of an island of magnificent resources, in which she has had undisputed sway for centuries.

The November *Missionary Herald* of the American Board mentions the interesting fact that no fewer than twenty-two children of missionaries connected with their Marathi Mission in India have returned to that field to take up the work of their parents. In our own mission field we know of at least fourteen children of missionaries at work.

**Missionary World.**

**THE MEDICAL MISSIONARY IN EAST AFRICA.**

A Hindu, jealous of the encroachments of Western civilization on his traditional beliefs, when asked, "Which of all the methods of that civilization do you fear the most?" naturally enough evaded the question, remarking, "Why should I put weapons in the hands of an enemy?" At last he said: "We do not greatly fear the missionary schools, for we need not send our children. Nor do we fear their books, for we need not read them; nor their preaching, for we need not listen to it. But we dread the doctors and the women. The doctors are winning our hearts and the women our homes; and when our hearts and homes are won, what is there left for us?" It is, in truth, with the advent of the medical man, and the trained nurse that progress has been made in the reclamation of the backward oriental, and the annals of missionary enterprise would lose half, and more than half, of their practical interest if these two factors of their work were omitted from the record. We had recent occasion, in noticing the career of the late Rev. John Lowe, F.R.C.S., Edinburgh, to indicate the immense leverage given to his operations by his skill in the healing art, and how the success that followed his exertions had encouraged the great medical missionary school at Edinburgh to double its activity and to reinforce its service by an increasingly effective contingent of medically trained workers. Nor is it less true that medicine itself is reaping the advantage of such disinterested and really philanthropic activity; and just as the discovery of America enriched our pharmacopeia, so does the steady opening up of "Darkest Africa" and the development of its virgin resources in the vegetable and mineral kingdoms, to say nothing of its wealth in climatic situation, react for good on the means at the disposal of the profession in every branch of therapeutics. It is such considerations as these that gave interest to the ceremony of the 14th ult., at Glasgow, where the memorial missionary steamer, the *Henry Henderson*, built for the Church of Scotland Foreign Mission Committee, was successfully launched by its "godmother," Mrs. A. L. Bruce, daughter of the late Dr. Livingstone. A very numerous and distinguished company, in which all ranks and professions had their representatives, assisted at the ceremony, and the chief spokesman of the occasion, Professor Henry Drummond, set forth the good services which it was about to enter upon. It will enable the medical missionary to conduct operations among the Makololo and other river tribes of British East Africa, plying as it will between the Chinde mouth of the Zambesi to Port Blantyre, and touching at all the intermediate stations. Mrs. A. L. Bruce added that two other steamers to assist the further enterprise of the mission were in contemplation, "so as to perfect the transit service from the Chinde mouth of the Zambesi right up the river. The friendly co-operation in this direction between the different religious sects of the mother-country will soon, it is gratifying to think, be an accomplished fact—a prime agent in which desirable consummation can be no other than the increasing medical element in the undertaking, an element which ignores all differences of creed, and which, more than any other force at the service of philanthropy, can say "its field is the world." —*London Lancet.*

**HOW TWENTY-TWO DOLLARS CAME TO ME FOR MISSIONS.**

The story starts with a missionary quilt of elaborate pattern and beautiful, close work, knitted by one whose eighty years' experience of life had deepened her sorrow for those who have "no hope," being "without God in the world." It was started against counsel, for we know the difficulty of getting a purchaser, but zeal would not be hindered. The quilt was started and finished. Then came the expected difficulty, who would give an adequate price? In the end a purchaser was found, who made her offer in this shape: "I will give \$9 for the quilt, but if the money goes to Mr. Wilkie's work I will make it \$20."

A few days after, the two old ladies called and handed me a ten-dollar bill to be remitted to Mr. Wilkie with all speed. This was about three o'clock p.m., half an hour later another friend came and spent the afternoon. About six in the evening she left, but before going handed me a five dollar bill. "I have lately been trying the tithing plan," she said, "and I have this I want you to send to the missions." When told of the ten dollars that had just come in for Mr. Wilkie's work she was quite pleased that hers should join company. So our ten had suddenly become fifteen.

It was raining heavily when this friend left, and by the time necessary out-door work had been attended to I was pretty well drenched. "Well," thought I, "I'm just about as wet as rain can make me. A good thing is so much better passed on while it is hot, I'll run over and tell the friend that bought that quilt how the money has grown." It was a short walk, just to the next lot, and to my surprise and delight the fifteen had become seventeen before I left.

While walking home through the warm autumn rain I was very busy thinking. Could I not add the three dollars and make it twenty? but sometimes it is as wrong to give as other times it is wrong to withhold, and the matter was decided deliberately, though reluctantly, in the negative.

After driving my little children to school the next morning, I called as usual at the post office on the way home. To my surprise I was handed a registered letter; to my greater surprise it was found to contain a ten dollar bill, a love-token from a lady in England, whom I have never seen. I was touched deeply with the thought, "I was wishing for three dollars for the Lord's house in India, and God has sent me ten! Is it not very much like David over again?"

We did not give the whole ten to India. A family council was held over the matter, and it was agreed to divide it, and so the \$17 became \$22. There was some unavoidable and disappointing delay in getting it sent away, but it reached its destination in the right time, just when it was needed—a fresh proof that our God is the God of special Providence still, who counts the hairs and has His hand even under the falling sparrow.

It was not my purpose at first to publish this story, because it is full of personalities; but I have been thinking perhaps it has a work to do for this college building. I know it spoke in clear tones to me, and it may be made to have a voice for others too. This is my apology.

ANNA ROSS.

Brucefield, Ont., Jan. 11th.

**INDORE MISSIONARY COLLEGE FUND.**

Reported already up to Jan. 11th	\$230.22
Received since, up to Jan 13th from—	
Mrs. Fotheringham, Brucefield	1.00
Mrs. Cameron, Brucefield	1.00
A Few Friends	1.00
Two Unknown Friends	3.06
Unknown Friends, per Rev. R. P. McKay, Toronto	12.00
A Friend	25
Mrs. Mellis, Kippin	1.00
S. S. Class, per Miss Wilkie, Toronto	4.00
Y. P. S. C. E. 1st Pres. Ch., St. Mary's	11.65
Mr. J. H. Fidler, Marmora	2.00
Mrs. Baird, Brucefield	50
<b>Total</b>	<b>\$267.62</b>

ANNA ROSS.

Brucefield, Jan. 18th.

Foreign missions! Why! if there were nothing in Foreign Missions but the zenana work it would be worth to the future of the eastern millions many fold what it costs. If these missionary women did nothing but break the fetters off the wrists of their eastern sisters it would be a work worth dying for. Those religionists openly confess that they are without hope and without God in the world—that the best that they can offer to man is an escape from the ills of life by a long and painful struggle on to annihilation. That was all they had to offer here in comparison with the light and immortality brought to light by our Lord. Is this fact, which came to us here by authority, and at first hand a damper on missionary enterprise. We have their best, hopelessness; and their worst, the enslavement of woman. Carry them the light of the New Jerusalem. Let their mothers, freed, be fitted to give birth to a generation of freemen, free in body and soul. —*The Interior.*

**PULPIT, PRESS AND PLATFORM.**

Minister and Visitor: Ministers may not be allowed to carry their politics into the pulpit, but they surely are called upon to teach their people how to carry religion into their politics.

Laurier: Let us bear in mind ever that love is better than hatred, and those differences of religion which now prove the bane of our land will cease to divide a united and mutually respecting people.

Carleton Place Herald: So great has been the success of 2 cent letter postage in the United States that there is now a movement in favor of establishing a 1 cent letter rate within the republic. Meanwhile, Canada jogs along with a 3-cent rate.

Religious Intelligencer: Is it impossible for you to do more for your church, your Sabbath School, the mission work of your denomination? If you have not done all you could, then more ought to be done. Your Lord is asking that more of you. Do it.

Westminster Endeavor: As an illustration of what may be accomplished by pennies, it is stated that six societies of Christian Endeavor, the members of which gave two cents a week each, last year, reached 15,000 persons in Southern China with the Gospel, of whom 2,000 received medical aid. What an incentive to fidelity in this work!

Wm. Mulock, Q. C.: "Prohibition cannot be enforced. Is that what they say? Well, then, every one who says that is a party to assisting the liquor dealers to be what in 99 cases out of 100 they are, 'law breakers.' Is law to be defied by men who follow this business? Do they rule the country to that extent? If the law, once it is passed, cannot be enforced then whiskey rules and we are its servants."

Frederick W. Robertson: What is ministerial success?—Crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so, and when he found out his mistake, and discovered that the applause on Carmel subdued into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humble hearts—unseen work recognized in the judgment-day.

The Pew: Dearly beloved pastors,—Suffer a word of exhortation from your congregations. a. We love you all dearly. Many of us are business men. We love the church and the place of worship too well to waste precious moments. b. So, don't tell us you are going to read a hymn, but announce it and read. c. Don't tell us you are going to begin, just begin. d. Don't tell us you are almost through, but get through. e. Don't tell us you are going to stop, but stop when you get through. Very truly yours in love.

London Advertiser: It is made clear that by an overwhelming majority the electors are favorable to prohibition. They have given their mandate to the Government that has the power to grant their request to put in force a prohibitory law within the Province without any preliminary consideration whatsoever. The demand is made all along the line, and the Governments which the courts decide, as they will decide in a short time, has the power to bring about the reform, will have to act or reckon with a majority that will not be trifled with.

London Advertiser: Despite this disfranchisement of womanhood of the very best type, as proved by their deeds, in many places of the Province the women who had votes registered at the polls as large proportion of their numbers on the roll as did the men voters. This is a remarkable fact, which disproves the contention that women generally would not vote if given their right to have a voice in the laws which, good or bad, they are bound to obey. The woman vote on the plebiscite, considering the restrictions affecting it, was eminently satisfactory.

**Teacher and Scholar.**

Feb. 4 } BEGINNING OF THE HEBREW NATION. { Gen. 1894 } xii. 1-9.

GOLDEN TEXT.—I will bless thee, and make thy name great, and thou shalt be a blessing.—Gen. xii. 2.

The race made a new beginning in Noah and his descendants. Behind it, fitted for warning and guidance, lay God's signal judgment of the past world. But again progress was downward. In Noah's family sin manifested itself of such a character, that it became decisive of the fate of nations. The nations of which the earth became peopled are classified in three lines, tracing descent from the sons of Noah. These descendants sought to bind themselves together in a unity other than that which worship of one God would give, by building a city and tower reaching to heaven. This was to be a unifying centre, in opposition to the divine purpose that they should be scattered over the face of the earth. Jehovah defeated their ungodly purpose by the confusion of languages, which resulted in their dispersion over the earth. Again, as at the flood, appeared the danger that the whole earth would become corrupt and the knowledge of the true God be lost. To avert this the new beginning is made, described in the lesson. Abram's descent is traced from Shem. His native city Ur, near the junction of the Euphrates and the Tigris, had contained the royal residence, and had a temple of idol gods, to the worship of which even his father's family was given. Josh. xxiv. 2.

I. The Call.—Haran, to which the family of Terah had gone from Ur, was situated in north-western Mesopotamia. The divine call would appear from other passages to have been heard already in Ur (Acts vii. 2: ch. xv. 7; Neh. ix. 7). In whatever way it came to Abram, it carried with it assurance that it really was God's voice. God called him to make a complete break with the past. Henceforth his was to be a separated life. That separateness seen in this first command may be observed all through the history of Abram. With the ties broken which bound to idolatrous friends and customs, he would the better train the beginnings of a nation in the true religion. Those former associates alone were exempt from this separation, who, as Sarai and Lot, were ready to follow into this new life. Further, the call disclosed only immediate duty. The land which Jehovah has in mind for him is not at once told. He must go forth dependent wholly on the divine impulse and direction. In a sense, Abram must be separated even from himself, in that his own judgment is not allowed to decide his course. The other side of the call is bright with promise, though as yet somewhat vague and uncertain. There is a personal filling with blessing in the promise to make of him a great nation and make his name great. But this personal blessing is wider in purpose. It overflows to others who are blessed as they recognize in him one blessed of God. But the individual who curses him, in so doing isolates himself from that blessing, and brings down judicial visitation from God. This already appears, that God's purpose in selecting Abram is not to limit mercy to him, but through him to bless the race.

II. The Response.—This shows what faith is and how it operates. The exact mention of age may remind us that Abram was well stricken in years when this new period commenced. His faith showed itself in accepting the word given. He appropriated the promises, as a personal matter. Unlikely as in themselves they might seem, he staggered not through unbelief. Some would remain matters of faith throughout his life, their fulfilment lying beyond his own day. His faith further showed itself by acting on the word. He responded to the command by acting blindly according to God's directions. Thus he entered into the conditions to realize the blessings promised. His departure showed simple and absolute reliance on the divine word. The faith of his action involved the surrender of actual possessions for a promised good, whose very nature was only imperfectly known. With Sarai and Lot and his band of adherents, Abram goes out to an unknown land and future, for which he had God's promise, and on account of which he gave up all that belonged to his past life.

III. Abram in Canaan.—Divine guidance brought the company to Canaan. Abram wandered southward through the land, successively halting at the oak of Moreh, in the quarter later known as Shechem, and eastward of Bethel, about eighteen miles further south. At the former place God appeared to give him the assurance that this land, though now inhabited by Canaanites, was for him the land of promise. Each resting place where his tent was pitched was hallowed by an altar, and the latter also by public worship (ch. iv. 26).



## THE CANADA PRESBYTERIAN,

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## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 24TH, 1894.

IT is easy to keep your left hand from knowing what your right does for the poor, or for the church, if the right does nothing.

IF the financial squeeze continues, some Presbyterians may be led to think that voluntarism is not all good nor endowments all bad.

WE read somewhere almost every day that the right way to be healthy and in good working trim is to "avoid worry." Nobody enlarges on the subject and tells how worry can be avoided.

THE New York *Observer* says the handwriting of its clerical correspondents is so illegible that it make the type-setters in the office shockingly profane. No doubt illegible "copy" is very exasperating, but a good orthodox office like that of the *Observer* should be proof against the temptation to use bad language. And ministers who write illegibly might remember that petition about leading people into temptation.

THE people of this country should remember that while some of them may feel the lack of money, thousands of families the world over are suffering from lack of bread. To have little money is very inconvenient at times, but it is nothing compared with being hungry. This wave of depression will soon pass over a young country like ours, and it is much to be feared that the lessons it should teach will pass away about as fast as the wave.

SO far the reports of congregational meetings do not show that any very serious effects have been produced by the financial squeeze. Toronto has been the greatest sufferer, but with one or two exceptions the city congregations have had a fairly good year. The exceptions are fighting against space, and a fight against space seems harder than a fight against the world, the flesh and the devil. In the long run any congregation will suffer more or less that has one or two rows of churches of its own denomination between it and its people.

IF Lord Macaulay were alive now he might see a more ridiculous spectacle than "the British public in some of its periodical fits of morality"—the Canadian public in one of its periodical fits of economy. Municipal and other governing bodies will go to work and cut down salaries in an indiscriminate, reckless sort of way, treating useful and useless officials in the same manner and the result in many cases will be increased expenditure instead of economy. A thoroughly good man can hardly be over-paid; a thoroughly useless one should have no salary at all. When the fit is on, however, there will probably be a general slashing all round, to be followed by increased extravagance. "The worst feature of the case is that when deserving men are treated as the undeserving, they can hardly help asking, what is the use in being useful."

THE Presbyterian Union of New York have a new and most important topic for their next meeting—"The Interior Life of the College." The discussion, says the *Christian at Work*, will not be about the curriculum, but will embrace such questions as the "social, athletic, literary and religious life of the students." Presidents Patton, Warfield and other distinguished specialists will take part. If, as we are often told, the students of this generation are to mould the next, it is impossible to attach too much importance to the interior life of the college.

There might easily be a much less useful thing than a conference of Canadian professors in the interior life of Canadian colleges. There is any amount of discussion about examinations, courses of study, degrees and matters of that kind, all very important in its place, but very little about the moral and spiritual tone of the colleges.

THE dull months of the year, February and March, are at hand. Business during these months, in most cases, is reduced to a minimum. Would it not be a good thing for solid Presbyterians who may not be overly busy during these months to give some extra time and attention to the work of the church. There is no use moping about hard times and anticipated deficits in June. Moping never does any good. The true and only remedy is more prayer, more consecrated effort and more liberality on the part of those who have the means. There is money enough in the church for all church purposes. Many give as much as they can reasonably be expected to give; some do not, and the machinery in some churches is so defective that available funds never find their way into the treasury. Prayers and consecrated business efforts are the things most needed.

IT is a great thing to be strong. The British House of Commons is so conscious of the strength of the empire that the members discuss the Army and Navy with as much freedom as they discuss Home Rule. If any member thinks the Navy is not in proper fighting trim, he says so without a moment's hesitation. If he thinks some of the most expensive ironclads are not fit to ride out a storm or ram a Russian or French cruiser, he tells the Commons so with almost brutal frankness. If an ordinary Canadian ventured to say a few of the things about the Navy that some of the tory members of Commons have been saying lately, he would be denounced as an annexationist, a rebel, and several other bad things. If a Canadian said the one-hundredth part about the salaries paid the younger members of the Royal family that some prominent Radicals say every time an "allowance" item is before the Commons, said Canadian would probably be mobbed at almost any public meeting in Ontario. The prominent Radical who talks in that way may drive with the Prince of Wales the day he makes his most violent attack on Royal incomes. Great Britain is really the only country in the world where liberty of discussion is properly understood.

DR. PATON was labouring hard in Great Britain at the close of the year, and finished a very impressive address in the following words:

"What did we find our merchants doing at this season of the year? Did we not find them taking stock to see how they stood as compared to the preceding year? And was not stock-taking as necessary in the spiritual sphere as in the business sphere? Was it not more necessary? We should all look back very earnestly over the past year, and ask ourselves what we had done with the opportunities that God had so kindly placed in our way. And with reference to the coming year we should each resolve to do some personal work for Jesus. We might say that we had no influence, but each of us had at least as much influence as the little Syrian maid who was the means of Naaman's cleansing. Let us search out some poor drunkard, and attach ourselves to him, watching over him by day and night, and never leaving him till we had been the means of his salvation. Or, if we knew some family that did not go to church, let us keep visiting that family and working with its members, till we succeed in getting them to attend church regularly. Thus would the coming year be a most fruitful and most blessed one."

If all the members of the Presbyterian Church in Canada did as the venerable Doctor urged, the church would be easily governed. There would be no time for clerical evictions, vacancies two years long and kindred evils. A direct effort on the part of the membership to be the instrument in saving souls, would make a revolution in the church within a year.

## UNION PROHIBITION CONVENTION.

THOSE who wrought so hard to make the plebiscite a success and the signal victory it was, are, we are glad to see, like wise generals, going to lose no time in following up and turning to the best practical account the advantage gained. Those who have been loudly proclaiming that the plebiscite would amount to nothing and have no practical result, are ignorant of the strength and downright earnestness of those who have led the temperance hosts to victory, and will prove false prophets. Politicians of whatever party they may be, who have been willing to use the plebiscite only as a blind, or a ruse

simply to gain time, hoping that the enthusiasm on the subject would prove to be only one of those spasms of virtue which periodically come upon weak but philanthropic individuals, will get undeceived, gradually it may be, but yet thoroughly. If it has not yet got settled in their convictions that those who voted for prohibition and wrought for it meant business and not simply a display of temperance fireworks, the sooner they realize their mistake the better. If they cannot learn this lesson, they will simply be pushed aside, brushed out of the way, and the great movement will go on. It was never so hopeful as now. The plebiscite vote has helped it immensely; it has given it a momentum that nothing can withstand if only the leaders of the prohibition cause are united, firm and wise. Many will now be willing to join the cause, seeing it is likely to be a winning one, whose convictions upon the subject are not strong, deep and immovable, but affected by the popularity or unpopularity of any public question. There will be danger from this class of adherents in the ranks of the temperance organizations of the country, and in the councils of conventions. These are the men who will be willing to compromise, to be content with less than the full and legitimate fruits of victory, or to delay. Beware of them.

No better step could have been taken whereby to secure the results of the victory for prohibition that has been gained, than the one which has been adopted. This is the calling of another convention of all the friends of prohibition, such as that which was held in this city in October last, which by its numbers, by its enthusiasm, by its unity of sentiment, by its spirit and determination to work was, as we then said, a promise and prophecy of success. This second convention is, like the last, to be a "general Provincial Convention" of friends of temperance and prohibition." It is called for Tuesday, February 6th, to meet in the Horticultural Pavilion of this city, at half-past nine a.m. Very wisely the most liberal arrangements have been made for securing and inviting delegates from all kinds of organizations that may be naturally expected to be friendly to temperance and prohibition, whether distinctively temperance or not, such as churches, Young Men's Christian Associations, Young People's Societies of Christian Endeavor and similar societies. Railway companies will carry delegates to and from the convention for one fare by observing certain specified conditions. The call for the convention is signed by John J. MacLaren, chairman of the Alliance Executive, and by the heads of all or nearly all the temperance organizations of the Province.

Every friend of right who may receive this "call" is earnestly urged to use his influence to make the coming convention a success. Officers of all societies are requested to bring the matter before their respective organizations; pastors are requested to lay it before their congregations; all these bodies are earnestly requested to appoint delegates to the convention on the basis hereinafter set forth; newspaper editors are respectfully requested to give it as much publicity as possible.

The plan of representation is as follows:—Every church and society to be entitled to two representatives, and each church or society having more than fifty members, to be entitled to an additional delegate for each fifty or fractional part of fifty after the full fifty members.

The following organizations are to be entitled to representation on the basis named:—

Branches of the W.C.T.U., Divisions of Sons of Temperance, Lodges of the I.O.G.T., Councils of the R.T. of T., Branches of the League of the Cross, Prohibition Clubs, any other prohibition or temperance organizations, Church Congregations, Young Men's Christian Associations, Salvation Army Corps, Societies of Christian Endeavor, Epworth Leagues, Branches of St. Andrew's Brotherhood, Baptist Young People's Unions, any other young people's associations in connection with church work; the Provincial Officers and Executive Committee of the Ontario Branch of the Dominion Alliance, the Chairman and Secretary of each County, Riding, or City Plebiscite Committee, and the chairman of the committee for each municipality or Ward, to be also members of the convention.

We are glad to do our share directly in this good work, in addition to what we aim at, that the whole tone, and influence of this paper shall be unmistakably in the line of temperance and legal prohibition. Let the leaders of this most beneficent movement, so fraught with untold social, civil and religious blessings to the Dominion only come before this convention unitedly, with a well defined policy and line of action and the reward of the victory gained cannot be uncertain or long delayed.

## A BOOK OF PRAISE.

A REALLY good book of praise as a means whereby this part of worship may be best conserved and promoted, is something of the utmost importance. We are glad to observe the amount of attention which Presbyteries are giving to this matter. It is to be regretted that it should have been thought necessary so soon after its introduction to remodel the hymnal now in use in the church. To compile one anew or amend the old one is a matter of very considerable difficulty, for the reason that, in the matter of hymns, tastes so widely differ that probably no two persons could be equally well satisfied with the same collection, or make the same collection were they intrusted with the work. Those intrusted with this work are therefore well entitled to the sympathy and helpful co-operation of the whole church. The very abundance of material now forms a difficulty. While, however, there is a great abundance of hymns, good, bad and indifferent, the number really suited for the public or private worship of God in song, and to the genius and spirit of this or that body of Christians, is not so large as at first sight it may seem. This is evidenced by the fact that, out of any given hymnal, however large the collection may be, the number actually used in worship will not be found to be very large. There is a subtle essence or spirit of devotion in some hymns which alone fits them to be the true vehicle of worship in song, and in the most of cases this can only be discovered and tested by actual trial. Owing to this it will be necessary from time to time to recast a book of praise, both to eliminate what experience has proved to be unsuitable, and to add from the stock of hymns in the possession of the church new ones which have proved themselves suitable for church use. Such hymns of the past as have stood the test of long use, or such newer ones as may prove themselves worthy, are a most precious treasure in the church. Like all really good things of the kind, poetry, paintings, music, the older they are, the better, richer, more prized do they become. Long and varied associations with times and seasons of worship, public or private, or personal experiences of joy or sorrow, enrich and endear them until they become sacred to the heart, and an indissoluble part of our spiritual life and history. So that this work of providing the best hymnal for the church is worthy of its best care, and to employ the best minds and hearts of the church.

The method followed by our church, having first a committee for selection, willing and glad to receive suggestions from all quarters, then submitting the hymns so selected for the consideration of all the Presbyteries of the church should result, if due time and attention are given to the matter, in the compilation of a book of praise which should meet the wants of our church, give suitable expression to and promote true devotional feeling, and so minister to a living piety as well as sound views. Seeing that this matter is so important in every aspect of it, and also that it is exceedingly undesirable that a book of praise should need frequent revision, it is well worth while to take time to the work. This is emphatically a case in which it will be well to hasten slowly. The two questions at present before the church in this regard affect the hymnal and the psalter. With regard to the first, the question is, what hymns to delete from our present hymnal, and what new ones to insert; and the second concerns the best method of preserving in our congregations the use of the psalter as a book of praise. To the consideration of these we may turn our attention at an early day.

## RELIGIOUS TOLERATION,

AS was to be expected, the abjuration of the Roman Catholic faith by Mr. Papineau and his becoming by open profession a Protestant, has provoked considerable comment from the press in all parts of the Dominion, but especially on the part of the Romanist press in the Province of Quebec. It might have been interesting and profitable had such an incident as that referred to, led to a calm re-consideration or re-statement of the points of difference between Roman Catholics and Protestants. This could scarcely be expected, except in the very briefest manner, in the daily or weekly press. But the fact of an influential man changing his religious opinions and allegiance, one might, at this period of the nineteenth century, and in this country, expect to take place without subjecting him to abuse or uncharitable attack. It would have been gratifying had this been so, and a very noteworthy sign of a better day having come at last in respect of men's

treatment of each other in matters of opinion. *La Minerve* has distinguished itself by the abuse it has heaped upon Mr. Papineau and by its imputations of unworthy motives for his change of faith. The names it calls and the spirit it shows prove too clearly, it is to be feared, that had it the power it would not stop with barely calling names. We do not propose to discuss the conduct of *La Minerve*, but rather to point a moral for ourselves as well as those who differ from us on religious grounds, namely that it cannot commend our religious views to any to give reason for thinking that this is the spirit which our faith naturally begets. *La Minerve*, for the sake of the church which it holds dear, should not exhibit the spirit and temper which it does. If such conduct as that of Mr. Papineau is to be discussed at all, it is an evidence of weakness to call names instead of producing arguments. If *La Minerve* has a good cause let us hear its arguments. It should know that abuse is not argument. Neither is the imputation of motives which, however much it may believe to be the moving cause for this change, it cannot certify to be the real motives. The demand which Mr. Papineau considers to be unjust and uncalled for, for money to build a new R. C. church, may have been the occasion of his taking at this time the grave step which he has taken, but he declares the cause of it is that, for many years he has been studying the scriptures for himself and has in the course of time undergone a real change in his religious convictions. Surely this is quite possible, just as Protestants acknowledge that it is quite possible that one of their number may, on the ground of sincere conviction, adopt the Roman Catholic faith.

The history of all ages and lands teaches nothing more clearly than the slowness of men to learn the lesson of toleration and charity toward those who undergo a change, especially in their religious beliefs. Though now among civilized and enlightened people physical pains and penalties are not inflicted, the lessons of toleration and charity have been but very imperfectly learned and are very imperfectly practised. Has not Sir John Thompson, for example, had some very hard things said of him, and very unworthy motives imputed to him by Protestants, for his change of faith? So that we are not altogether in a position to throw stones or point the finger at others. If the conduct referred to is bad in Roman Catholics, it is still worse in Protestants, for the full right of private judgment, and not only the liberty but the supreme duty to act upon it, is one of the very corner stones of Protestantism. If the infliction of physical pains and penalties because of religious opinions is now a state of things that has been left behind, are there not yet, as evidence to show how slow men are to learn the lessons of tolerance and charity, social, civil and political distrust and alienations as between Protestants and Catholics and amongst the members of these bodies themselves because of differences in matters of faith? If an intolerant spirit, uncharitable judgments and unkind conduct are unlovely, unbecoming and reprehensible on the part of Roman Catholics toward Protestants, let us bear in mind that they are, to say the least, equally so when the case is reversed, and more so, because it is one of the boasts of Protestants that the liberty which they claim to think and act for themselves in all matters, they are willing to allow in the fullest extent to others.

## MONEY NEEDED BY REV. DR. REID.

REV. DR. REID sends us the appeal which follows and which we gladly lay before our readers: "As most of the congregations have held, or are about to hold their annual meetings, the Treasurer earnestly requests that the moneys for the several missions be remitted as soon as possible. There is no reason why the moneys should not be promptly paid, so that debts may be wiped out and interest reduced. "WM. REID."

(It has always appeared to us a particularly unbusiness-like proceeding which many, by far the majority, we suspect, of our congregations pursue, of keeping moneys lying idle in their hands, or in local banks, drawing little or no interest for a whole year, that they may have the satisfaction at the end of it of having a large sum to allocate, while the treasury of our church is kept low, and money has to be obtained from the banks at a discount to meet daily obligations. If there is little excuse for this at other seasons of the year, there is still less now, so that all should readily respond to the appeal of Dr. Reid, and by forwarding their contributions at once enable him to meet pressing calls upon the funds of the church.)

Knox College Students' Missionary Society will hold their twentieth public meeting in the Convocation Hall, on Friday evening, the 26th inst., at 8 p.m. Rev. Prof. MacLaren, D.D., will occupy the chair. An address will be delivered by the Rev. J. L. Henderson, Hensall, on the Home Mission Crisis.

The Rev. D. Torrance, Convener of the General Assembly's Committee on Statistics, wishes us to announce that slips for congregations and sheets for Presbyteries were duly sent out, addressed to Presbytery Clerks. Should any of the parcels containing these have miscarried, or should a sufficient number not have been sent, application should be at once made to him.

## Books and Magazines.

ON THE ROAD HOME. Poems by Margaret E. Sangster. New York: Harper & Brothers.

There is an impression abroad that the age of poetry has passed away. Many minds are disillusioned. For all that, poetry is immortal. So long as the beauty and sublimity of nature continue, and so long as successive generations gaze thoughtfully on the grandeur and mystery of the universe, they will find expression in the impassioned language of the poetic seer. While life with its varied experiences, its trials and triumphs, and its deathless aspirations continues, the true poet will neither lack theme nor inspiration. The exquisite little volume whose title heads this notice, is an indisputable evidence that the clear limped fountain of genuine poesy flows on in refreshing and invigorating stream. Many readers in America and Europe are familiar with the tender and beautiful lyrics of Margaret E. Sangster. This little volume contains an admirable selection of them. They are grouped in the following order: "For Six Days Out of Seven"; "Looking Upward"; "Thanksgiving"; "Christmas Songs," and "Easter." The poems vary in form and expression with the subject treated, but the same beautiful simplicity, tenderness of feeling and exalted thought are traceable in them all. The opening verse of the first poem, "The Sin of Omission," is typical of the volume and its accomplished author:

It isn't the thing you do, dear,  
It's the thing you leave undone,  
That gives you a bit of a heartache  
At the setting of the sun.  
The tender word forgotten;  
The letter you did not write,  
The flower you did not send, dear,  
Are your haunting ghosts at night.

The volume is full of fine things. It would not be easy to find a fitter companion for a quiet and meditative hour than "On the Road Home" affords. It is superfluous to add that the get-up of the book is worthy of the subject, author and publisher.

HEATHER AND SNOW. By George MacDonald. New York: Harper & Brothers.

The distinctive epithet the Germans applied to Jean Paul Richter, may in a sense be applied to George MacDonald. They called him Jean Paul the Only One. MacDonald long ago discovered a mine of precious literary ore which he has diligently wrought ever since. Within and Without; Alec Forbes and Robert Falconer saw the light. He is the copyist of no preceding writer, and for which he and his readers have to be thankful he has no imitators. The latest addition to his contributions to the literature of the time is *Heather and Snow*, which in some respects is a reversion to the earlier types which gave him an honored place in the literature of the Victorian age. The scene of it is laid amid the bleak grandeur of his native country, and the people that live and move in its pages are those which the region can so readily supply. A grand simplicity marks the place and execution of the work. It is marred by no straining or artificiality. The narrative, but for the stirring events, flows peacefully and majestically like a river. The *Snowstorm on the Horn* evidences a deep sympathy with nature in her wildest moods, and the possession of a rare descriptive power. The moral grandeur and wealth of affection possessed by the chief characters of the story, are such as he excels in portraying. Part of the charm of the work is due to his mastery over the strong and expressive Norland Doric, in which so much of the conversation finds expression. Steenie is a creation to which only George MacDonald can give existence. Though unlike much that in these days finds popular recognition, *Heather and Snow*, though only recently published in Britain, has already reached a second edition. On this continent George MacDonald has many appreciative admirers, and his new work will afford them profit and pleasure.

ESSAYS ON THE QUESTIONS OF THE DAY—SOCIAL AND POLITICAL. By Goldwin Smith, D.C.L. New York and London: Macmillan & Co. Toronto: The Copp, Clark, Co., Ltd. \$2.60, \$2.25.

In this volume we have Prof. Smith's mature and deliberate views on a number of the great social and political questions which have been for a number of years engaging the attention of the ablest thinkers and writers on both sides of the Atlantic. Some of them have appeared already, in substance at least, in Canada, United States or British periodicals, but all have now received, apparently, his final revision and last touches. The importance of the subject-matters treated of—Social and Industrial Revolution, Disestablishment, the Empire, Woman Suffrage, the Jewish Question, the Irish Question, Prohibition, etc., etc.—the close, thoughtful and critical attention the author is known to have devoted to them for years, and his exceptional power of lucid, brilliant and fascinating presentation of facts and opinions, should make this volume unusually acceptable to everyone interested in the great problems of civilization and humanity that are now demanding practical solution.

## The Family Circle.

### SORROW AND JOY.

Sorrow so long had laid his hand  
Upon her tender heart,  
At last scarce could she understand  
Joy made of life a part.

And when with sudden strength and might  
Across life's chords it swept,  
Echoing along the staffless night  
Sweet tones where she had wept,  
Her soul from out its depths of bliss,  
Tremulous with its new birth,  
Could only murmur faintly this:  
"O, easier were life's dearth!"

And when at last in calmer hour,  
She felt the new life thrill,  
As toward the sun some tender flower,  
Her heart opened upward still.

And richer for the past of pain,  
The anguish of the years,  
Her life like one long sweet refrain  
Soothed others' griefs and tears.  
—Lisa A. Fletcher.

### TROUBLE AND DELIVERANCE.

The Rev. Rufus S. Green, D.D., of Orange, New Jersey, has written a book about his son, Ralph Robinson Green, who was drowned in 1892, near Bala, Ontario, Canada, and A. D. F. Randolph & Co. have handsomely published it. The author describes AN ALL-AROUND BOY, and the book is full of good reading for young and old. We copy one chapter for the sake of the religious lessons which are so well taught in it.

#### A STUNNING BLOW.

The morning of Wednesday, August 3, 1892, I passed into my study, planning a sermon for the following Sunday. The subject had particularly interested me. The evening before the theme for the weekly prayer-meeting of the church had been "Trouble and Deliverance." There was a deep spiritual tone to the services which impressed all present, and led me at the close to say: "Let us remember, dear friends, that the blessed truth upon which we have been dwelling we shall all have occasion sooner or later to test. To some of you trouble, deep and dark, has already come; and with it has come also sure deliverance from the hand of the Lord. You know the secret meaning of a subject like this. Others of us have journeyed along life's pathway with scarcely a cloud to darken the heavens above us; but it will not always be so. Trouble is sure to overtake us. Even now some of us may be sitting under the shadow of a great grief about to fall with crushing weight upon us. God grant that when it falls we shall know where to find deliverance!"

The meeting made such an impression on me that Wednesday morning I decided to put aside the subject previously selected for a sermon, and pursue the line of thought suggested by the discussion of the previous evening. Thus the morning passed in arranging my thoughts and preparing a plan for the sermon.

In the afternoon I seated myself at my desk to begin the work of composition. I wrote the text, 2 Cor. 1:3—"The God of all comfort."

Before another word was written there came a knock at my door, and a telegram was handed me. It read as follows:

BUFFALO, N.Y., Aug. 3, 1892

"My son telegraphs me from Bracebridge: 'Ralph gone over Squaw Shute Falls,' which makes me fear he is drowned. Leave for Bala this evening."  
"E. W. E."

The crushing grief had fallen. While I was speaking the evening before, the lifeless body of my boy—my only son, my pride and joy—was lying beneath the cruel waters of the Muskosh river.

I shall not attempt to describe my emotions. I could not do it, if I desired. With a pain around my heart, and a stunned feeling which only those who have passed through similar experience can understand, I made hasty arrangements to take the first train to Buffalo and thence to Canada. Leaving the poor broken-hearted mother, I hurried away. By arrangement with the operator, telegrams were repeated to me along the route; but they contained no further news—only a hope, to which I clung with desperation, knowing all the time that it was useless so to do.

Arriving in Buffalo early Thursday morning, friends were waiting at the station to do

all in their power to comfort and aid me. There was nothing to do but wait for the train to Toronto that afternoon. Mr. E— telegraphed from Bracebridge that he could learn nothing additional. The telegram had been sent there from Bala, twenty-five miles away across the lake, by boat—the only means of communication.

How hard it is to do nothing when every instinct prompts to action! But at last the time came to start for the station. A friend who had taken me to his home, then said that as he had business in Toronto, he would accompany me there. He knew by my looks—I could say nothing—how glad I was of his company. For years we had been the warmest friends. As a trustee of Lafayette street church, of which for nine years I had been the pastor, I had learned to prize his wise counsels and generous friendship. Two years before we had travelled together in Europe; and only the year before I had been permitted, though not then pastor of the church, to be with him when with breaking heart he laid forever from his sight one of the sweetest and noblest women whom God ever gave to be the wife of any man.

At Toronto he bought two tickets for Bracebridge. Plainly enough I saw that he had no intention of leaving me to take the remainder of the sad journey alone. Such kindness seemed to me too much. I could not feel that it was right for him to leave his business for my sake.

But protestations were in vain. "If it takes a month to find Ralph," he said in a tone which admitted no contradiction, "I shall stay with you." God be praised that there are such friends!

We reached Bracebridge at 4 p.m. on Friday. At six the boat sailed for Bala. Mr. E—and Ed were waiting there on the dock. But the body had not been found. For two days willing hands had dragged the river in vain. Again the only thing to do was to wait—for the body to rise.

The drowning had occurred some eight or nine miles below Bala. I could not rest until I had seen the place. Accordingly, with Ed and a guide, I started down the river in a canoe. As we stood on the shore opposite the awful place, Ed told me the sad story in substance as follows:

"After setting up our tent over there, and getting everything ready for the night, we thought we would come back on this side and do some fishing. It was then about six o'clock.\* You know that last summer we boys had our camp on this identical spot, and we crossed and recrossed the river hundreds of times—the guide saying there was no danger. We got into the canoe to paddle across; and suddenly, I don't know how or why, it collapsed. We were both thrown into the water. As we came up, Ralph grabbed me. He was strangling and evidently thought he was going to drown. He got me around the neck, and we both began to go down. Not a word was said, but he saw what the result would be, and on his own accord loosened his hold, leaving me free to help him, with himself aiding. We should both have been drowned but for his own voluntary relaxing his hold upon me.

"Far quicker than it takes me to tell it, we were struggling in the rapids you see there. My aim was to get out of them into the stiller water, and then we could easily reach land. But do what I could, we couldn't escape the clutch of the current. I held on to Ralph until we were within thirty or forty feet of the falls. There was no longer a hope of saving him. It was a question if I could save myself. I let him go, and got to land myself I don't know how. I only remember that I was utterly exhausted, and lay there for some time—I don't know how long—unconscious. Then I crossed the island on which I had landed, swam the other branch of the river, roused some Indians living near by, sent them to search the river, and started on foot for Bala, which I reached about two o'clock in the morning."

Every word of the story went through my heart like a knife, yet I would not have missed a word for thousands of dollars. "Ed," I

\* Tuesday evening, Aug. 2nd, 1892.

† Ralph was not with them on that trip.

‡ The fatal mistake this time was that the water was about one and a half feet higher than the previous summer, which made the current much stronger.

said, "I want you to know, first of all, that I do not blame you in the least." "Thank you, O, thank you for saying that!" the noble fellow replied; "I have been hoping, O, so anxiously for just those words!" and he burst into tears. "And more than that," I continued, "I want to thank you with all my heart for your noble effort to save my darling boy!"

We went below the falls and paddled up and down the river, but all in vain. The waters were peaceful and uncommunicative as though my heart's treasure was not beneath them.

I arranged with some neighboring Indians to have two booms stretched across the river to prevent the body, when it rose, from being carried down stream. They also agreed to patrol the river day and night, and start with the body as soon as it was found, for Bala.

Ed volunteered to stay down and oversee the work. This I wanted to do myself; but the fear of bad news from Ralph's poor mother led me to accept Ed's offer, and accordingly I returned to Bala, the guide paddling me up.

As I reached the hotel, Mr. E— was about to start for the boat, having decided that it was better for him to go, that he might arrange for sending up a metallic coffin. This could not be found nearer than Toronto. From there it was sent under the care of a special messenger, to avoid the possibility of any delay through the carelessness of railway employees.

It came none too soon. At eight o'clock Saturday morning Ed went over the patrol; and there just below the falls was the precious body floating round and round in an eddy. The Indians were quickly notified, and the start up the river was made. It was a hard trip, with its seven portages, and it was not till half-past two in the afternoon that Bala was reached.

At half-past five the boat came in with the casket upon it. There was doubt whether it would wait for us to do the necessary work before embarking. We had therefore engaged a "tramp" boat which had come in just before the regular steamer. At seven we started reaching Gravenhurst at 9:30 Saturday evening. There was no train for twenty-six hours.

We may omit the trying experience which followed. It is enough to say that on two different freight trains and by riding all night we reached Toronto about ten o'clock Sunday morning, in time for the express train for Buffalo.

It is due to the officials of the Grand Trunk railroad at Gravenhurst, Allendale, and Toronto also, to say that they showed courtesy and did everything in their power to aid us, making up a special freight train at Allendale for our accommodation.

Just one incident on the way from Toronto to Buffalo should be recorded. On the Canadian side of Suspension Bridge the train halted for a moment. A lady sitting opposite me in the parlor car said to her husband: "Isn't it wonderful that this vast volume of water pours, year after year and generation after generation, over these falls and never stops? Still, I suppose physical laws are sufficient to account for it. There is no need of believing in a personal God. As I look at it, Ingersoll is much nearer the truth than the preachers who have so much to say about God."

From the moment that fearful telegram had reached me on the previous Wednesday, a fierce battle had been going on in my heart—a battle to save my faith in God. Possibly, had it not been the text, "The God of all comfort," on which I had spent the morning, the conflict would not have been so severe; but then the victory would not have been so complete. At noon, on Wednesday, I thought I had proved conclusively that God was the God of all comfort. The telegram shattered my proofs, as a stone shatters glass. I cried out for comfort, but there was none. My experience was proving the text false; and if that text was false, many other passages of Scripture were false. What dependence, then, could be placed on any part of the Bible? And if God was not the God of comfort, how could I be sure that he was a God of love and grace?

For the thousandth time I was going over this subject, as in the quiet which followed the stopping of the train at Suspension Bridge the words quoted above fell upon my ear. Their effect was something wonderful. I can

never forget it. They seemed like a flash of lightning in a dark night, revealing to me the hideous precipice of unbelief near which I had been wandering, and over which I had been in danger of falling.

There was a little boy by the lady's side. Without premeditation, and scarcely knowing what I was doing, I said to her: "Will you pardon me if I ask you a question?"

"Certainly," she replied.

"I want to ask if the little boy by your side is your son," I said.

"Yes, my only child," she answered.

"I thought as much," I continued. "Would you be interested to know that my only son, or what is left of him to me, is in a coffin in the baggage-car ahead of us? He was drowned last Tuesday, and I am taking him home for burial. I cannot tell you how dear he was to me. My heart is breaking. The time may come—I trust it will not, but it may come—when you will be following your only child to the grave. If it ever does come, what comfort do you expect to find in physical laws or in the teachings of Ingersoll? You will want then a personal God who can comfort you. Out of depths which no tongue can describe, and which no one who has not experienced them can appreciate, I want to tell you that I believe in God—a God of infinite comfort for all sorrowful souls that will look to him."

It was a strange way, but it was God's way of revealing the truth to me. I was speaking more for myself than for the woman. Let us hope that my words were a blessing to both. With tears in her eyes, she came to me later, giving me opportunity to impress the truth still more deeply on her heart. And as for myself, it was the breaking of the light. As I recall the incident, I doubt if I felt fully all that my words implied. But at that moment it is certain that the tide of battle turned; and when a month later I preached to my people on "the God of all comfort," though the pain around the heart had not ceased, the enemy had been routed. It was not the sermon I first planned. I had learned something about the text since that Wednesday morning.

### THE RELIGIOUS PAPER.

We recently read the following:

1. A good religious paper makes Christians more intelligent.
2. As knowledge is power it makes them more useful.
3. It leads to a better understanding of the Scriptures.
4. It increases interest in the spread of the gospel.
5. It places weapons in the hands of all to defend the truth.
6. It affords a channel of communication between brethren.
7. It throws light upon obscure questions of practical interest.
8. It cultivates a taste for reading among parents and children.
9. It awakens interest for the salvation of souls.
10. It gives the more important current news of general interest.
11. All this is furnished at a very small cost compared with its value.

### THE BRIGHT SIDE.

Cheerfulness can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and a gentleman were in a lumber yard situated by a dirty, foul-smelling river.

The lady said: "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman. "Just smell this foul river!"

"No, thank you," the lady replied; "I prefer to smell the pine boards."

And she was right. If she, or we, can carry the principle through our entire living, we shall have the cheerful heart, the cheerful voice, and cheerful face. Wealth cannot give it, nor can poverty take it away.—Miss Huslock.

Can dyspepsia be cured? Yes! K. D. C. is a positive cure, "a safe cure," "a complete cure," "a marvellous cure," "the best cure," "a thorough cure," and a guaranteed cure. See testimonials.

## Our Young Folks.

### HOW HE WAKENED GRAND-MOTHER.

Mamma said, "Little one, go and see if grandmother's ready to come to tea." I knew I musn't disturb her, so I stepped as gently along tip toe, and stood a moment to take a peep—And there was grandmother fast asleep.

I knew it was time for her to wake; I thought I'd give her a little shake, Or tap at her door, or softly call; But I hadn't the heart for that at all—She looked so sweet and so quiet there—Lying back in her high arm chair, With her dear white hair, and a little smile That means she's loving you all the while.

I didn't make a speck of noise; I knew she was dreaming of little boys And girls who lived with her long ago, And then went to heaven—she had told me so.

I went up close and I didn't speak One word, but I gave her on her cheek The softest bit of a little kiss, Just in a whisper, and then said this: "Grandma, dear, it's time for tea."

She opened her eyes and looked at me And said, "Why pet, I have just now dreamed Of a little angel who came and seemed To kiss me lovingly on my face"— She pointed right at the very place. I never told her 'twas only me, I took her hand and we went to tea.

—Sidney Dayre.

### HOW TED DID HIS DUTY.

Ted Stoddard was in his room digging deep into the mysteries of his Latin grammar. One sunbrowned hand was plunged through his dark, curly hair, while the sturdy knuckles of the other beat time on the table as he chanted for the eighth time exactly: "*Amo, Amas, Amat, Amamus, Amatis, Amant.*" He was just about to begin again when a regular Indian war-whoop, coming from under the low window, made him jump so suddenly that he very narrowly escaped a hard bump from the chandelier directly above his head.

"Hullo, there, Ted," a merry, boyish voice called out, and then as Ted poked his head out of the window, he went on: "Boffum and the boys are going fishing down in Ford's meadow. Want to come?"

"I just guess I do. I'm always your man for a catch. Be down in half a minute," and Ted's head disappeared from the view of the boy outside.

"I'd give a dime to know where my hat's gone," he said to himself as he vainly endeavored to find that always missing article. Finally he spied it, posing artistically upon the frame of a motto high up on the wall. As he reached for it, his eyes fell upon the handsomely illuminated text, and involuntarily he read, half aloud: "Do thy duty, that is best."

Only six short words, but they had a great effect upon Ted, for his bright face grew suddenly grave, and the thought flashed upon him that to go fishing on the day before a Latin examination when he really needed a great deal of preparation, would not be doing the "best" thing—his duty.

His waiting friend outside was beginning to grow impatient and called out, "Hurry up, slow-poke; haven't got quite all night to wait," and then Ted walked over to the window and did a brave thing—brave for a boy who loved all sports, and especially fishing.

"Bill," he said quietly, and so soberly that his friend looked up at him in wonder. "Bill, I don't think I'd better go. The final Latin exam. comes to-morrow, and you know I missed a good many days last term." His voice choked a little, and Bill knew that he meant the time of his mother's sickness and death.

Bill was well aware that when Ted made up his mind to a thing he generally kept to his decision, but he also knew that the boy was particularly fond of fishing, so he said coaxingly: "Oh, come along, old fellow, you'll have lots of time to brush up in the morning. I wouldn't let an old exam. make me lose a good catch. I'm going, and I need the study worse than you do." He laughed as he said the last words, but it was an uncomfortable sort of a laugh, and only strengthened Ted's resolve.

"Come up here, Bill, the front door is open. I've got something to show you."

Bill obeyed, rather puzzled to know just what Ted wanted:

"Do you see that?" Ted asked as Bill entered the room, pointing to the motto which had so influenced him.

Bill nodded and Ted went on gently: "Mother painted that a long time ago, and it always hung in my room. I used to like to look at it when I was a little chap, it was so bright and pretty. Of course, I did not know then what it really meant. But one night—it was my last birthday—I was sitting there by that window, waiting for mother to come and have my birthday talk—we always did that ever since I can remember—when the door opened softly, and she came into the room with something in her arms. It was that motto.

"Teddy, boy," she said, and I'll never forget how sweet her voice was, 'You always liked this because it was so pretty. I'm going to tell you about it so you will love it, because it is so helpful. And then she came and sat in that very rocker and talked to me so beautifully that I'll always remember it. Then we hung the motto up there, just where you see it, and mother kissed me good-night and told me to be her brave boy and never be afraid to do my duty, no matter how hard it might be. That was the last long talk we had together, for mother took cold the next week, and"—the boy's lips were trembling and his eyes were filled with tears. No one knew how terribly he felt the loss of his lovely mother, who was her boy's confidante in everything. But Ted, with a strong effort, kept back the tears that nearly blinded him, and added quietly, "And that, Bill, is the reason that I'm going to stay at home to-day, and do what mother would say is my duty."

That pathetic little story told so simply, impressed Bill more than all the sermons he had listened to in the last six months, and, as he took Ted's hand in a tight grip, he said huskily, "You're a brick, a regular brick, and if you're brave enough to do your duty, Bill Baker is not the chap to let you stand alone," and, quite overcome, he darted away, leaving Ted alone with his Latin grammar. It was hard for the boy to fasten his mind upon the uninteresting verbs, for he could not help thinking of the speckled trout that he knew were so plentiful in the boys' favorite fish-pond in Ford's meadow. But, as we have said, when Ted was once convinced of his duty, his mind was not easily changed.

Never during the whole year had the boys of the "A" Latin class passed an examination more creditably than they did next morning. Mr. Lorman, the teacher, was greatly encouraged and justly proud that his pupils should do so well before the large number of visitors, for the examination was public. Ted wondered how it was that the boys all did such good work without the usual "cramming" the previous day, for he thought they had all gone on the fishing expedition with the exception of Bill and himself. It was not until a few weeks after that he found out that Bill had excused himself from the party, giving as a reason the little tale that had so touched and helped him. Strangely enough, when he had finished, every boy of the "jolly fifteen" had decided that an afternoon of good solid study would not be amiss, so they quietly dispersed to their several homes. And that accounted for the excellent examination.

When Ted learned that it was his example which had brought this about, he went to his room, and there on his knees by the window where he had that last blessed talk with his precious mother, he thanked God from the depths of his boyish heart for the loved memory that had helped him, and which he prayed would always help him to do his duty.

The self-denial week for English Presbyterian Missions, which commenced on Sunday week, has been more heartily taken up than last year, when the first effort of the kind was made, and which realized \$1,422. Sunday was very generally observed as Foreign Mission Sunday. Dr. Gibson, preaching at St. John's Wood, glanced at the history of the China Mission, and touched upon the work of the leading missionaries—William Burns, Sandeman, Carstairs, Douglas, and the late Dr. Swanson.

## JOY IN TWO HOMES.

### A GENUINE SENSATION IN GREY COUNTY.

How Baby was Saved, and how a Young Lady Regained Health after Doctors and Friends had Given up Hope—Grateful Parents Speak for the Benefit of Other Sufferers.

From the Collingwood Enterprise.

Situated some fourteen miles from the town of Collingwood, on the border line between the counties of Simcoe and Grey, is the thriving village of Singhampton. It was the duty of the writer to visit this charming locality recently on a mission of more than local interest, and to Mr. Geo. E. Riddell we are indebted for the really startling facts elicited as a result of the trip. Having resided in the locality since boyhood, Mr. Riddell is one of the best known citizens in the village and his word is respected as that of an honest, intelligent man. He was found engaged in his work at Mr. Pearson's mills, and cheerfully went with the reporter to his residence where Mrs. Riddell was found with her little girl. The little girl is two years and 3 months old, very bright and intelligent. Her name is Lizzie Bell, but her parents informed the reporter that they call her the "Pink Pills baby," and they gave these reasons. When Lizzie was ten months old she was taken ill, the trouble being ascribed to her teeth, and so bad did she become that she was blind for two weeks. A doctor said there was no hope for her, and the parents shared his opinion, for the child was exceedingly puny and weighed only nine or ten pounds when a year old. Mrs. Riddell said, "We frequently could not help wishing the little one was at rest, so much did she suffer." Mr. Riddell about this time, heard of Dr. Williams' Pink Pills, and determined to try them. As baby continued taking these pills she began to grow well and strong, and has gone on steadily improving. "I think," said Mrs. Riddell, "that baby would long since have been in her grave had it not been for Dr. Williams' Pink Pills, and I unhesitatingly recommend them as a most reliable remedy." Mr. Riddell said he had been ill for some time himself, feeling nervous, worried and losing his appetite. His left hand also seemed to be losing its strength, and his weight decreased to 132 pounds. He resolved to try Pink Pills, and in six weeks he regained good health and appetit, while his weight showed an increase of 32 pounds. He is enthusiastic concerning Pink Pills with good reason.

While in Singhampton the reporter heard much talk of another remarkable case, and being anxious that all the facts obtainable should be placed before the public he called at the home of Miss Ellen Cousins. The young lady was absent visiting friends, but her mother cheerfully gave the facts of this truly remarkable case. Miss Cousins was troubled with dyspepsia since childhood, and as she approached maturity other complications followed. At sixteen years of age she weighed 125 pounds, but her troubles so reduced her that she fell away to a mere skeleton of 56 pounds, and at this stage her trouble was aggravated by erysipelas in both legs. Medicines of various kinds were tried without avail until the doctor advised that none be taken and that the diet be carefully watched. Then another doctor who it was said had cured a girl similarly afflicted, was tried, but three months' treatment produced no good results and Miss Cousins was in such a condition that the family and friends sat up one night fully expecting death to ensue before morning. The spark of life flickered, and on the suggestion of a friend two boxes of Dr. Williams' Pink Pills were procured. After taking these a slight gain was noticed, and two boxes more were got, and since that time Miss Cousins has taken eleven boxes and has continually gained in health and strength and her weight has increased from 56 to 85 pounds. Mrs. Cousins said that they look upon Ellen as one raised from the dead, and they cheerfully recommend Pink Pills to all sufferers from similar complaints.

Dr. Williams' Pink Pills have a remarkable efficacy in curing diseases arising from an impoverished condition of the blood, or an impairment of the nervous system, such as

rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling 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, overwork, or excesses of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink.) They are never sold in bulk, or by the dozen or hundred and any dealer who offers substitutes in this form is trying to defraud and should be avoided.

These pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ontario, and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for \$2.50. They may be had from any dealer, or will be sent by mail on receipt of price.

We beg to draw the attention of our readers to an advertisement appearing in our columns, that of Messrs. Coutts & Sons, of London, Glasgow and Manchester. Their well-known remedy has not hitherto been pushed in Canada, though it has been handled by wholesale druggists for a long time and we doubt not some old country people have had some difficulty in obtaining their favourite remedy out here. However, in the future, the public will be able to get it through any druggist. Many of our readers will know that Messrs. Coutts & Son advocate a method of treatment as well as a remedy. Acetocura is applied externally with a sponge on handle according to the "Spinal System of Treatment." The theory Messrs. Coutts promulgate in their pamphlet, "The Acid Cure," is, that symptoms of disease are more often an effect than a cause. It is claimed that the true cause of such ailments as Neuralgia, Rheumatism, Sciatica, etc., is a want of nerve power to regulate the blood circulation and bring the life blood to weakened parts so that waste matter may be carried off and the tissues receive the nourishment they require for carrying on their normal functions. Science is tending more and more to support this theory; as to the results of the treatment there can be no doubt. Acetocura when intelligently applied restores health. Thousands in all parts of the world attest this.

That the London Missionary Society, one of the best and most catholic institutions in the world, is in deep water. They have had to sell out stock to a considerable extent, and have pledged with their bankers all that is possible in the way of property. The long period of commercial depression, and the death of splendid givers, like the late Samuel Morley, is the more immediate cause of the difficulty. But they are not alone—many other organizations have trouble to a great extent. The Congregational Union of England and Wales is in much perplexity by the failure of its church-aid department. The rural exodus has depleted country churches, while the town churches have not contributed proportionately to make up the deficiency.

Our readers will be glad to learn that the fire at the immense establishment of Henry McShane Mfg. Co., proprietors of the McShane Bell Foundry in Baltimore, Md., did not do any damage to the sweeps and patterns from which these celebrated bells are made, and that the large number of orders now on hand will be promptly filled, also all future orders.

The Maharaja of Mysore has just caused to be issued a regulation, to be hereafter considered by his Government, the object of which is to "prevent infant marriages in territories of Mysore." The regulation, which is to come into force within six months, will fix the minimum age at which a girl may marry at 3 years and a boy at 14. A male over the age of 18 may not marry a girl of 8 under a heavy penalty. A man over 50 years of age is not to be allowed to marry a girl under 14 years of age, under pain of imprisonment, which may extend to two years. An aider or abettor to such an offence is liable to imprisonment for six months.

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Ministers and Churches.

Dr. Caven will lecture on the Higher Criticism at the Knox College Conference which begins January 30th.

Mr. Urquhart, Presbyterian minister, has transferred his residence from Pipestone to Roslin, and is now teaching during the week.

At the meeting of the Evangelical Alliance at Toronto on Thursday evening the 11th inst., Hon. S. H. Blake was elected president for next year.

A branch of the Young People's Home Mission Society, in connection with the New Glasgow Presbyterian church, was formed lately by Rev. Thos. Wilson, of Dutton, last week.

The Rev. Dr. Barclay, of St. Paul's, conducted the inauguration services on Sunday morning, 14th inst., at the private chapel recently completed by His Excellency the Earl of Aberdeen, at Rideau Hall.

Last week the Board of Managers of the Presbyterian Church, Napanee, materially reduced the indebtedness on the church, by paying \$500 principal and \$75 interest on the debt. This leaves but \$1,000 remaining.

R. G. Barnwell, Chas. May, Wm. Bailey, Thos. Smith, John McLean, Alex. Campbell, Thos. Anderson, Arch. McDonald, H. H. Lang and Geo. Stockdale, were recently ordained as elders in St. Andrew's Church, Winnipeg.

Rev. Dr. Barclay, the well known preacher of Montreal, occupied the pulpit at St. Andrew's church, Ottawa, at the forenoon service on the 14th inst. In the evening Rev. W. T. Herridge, B.D., preached an earnest sermon on the Individual, his Rights and Responsibilities.

Rev. Dr. Moore not being well, Rev. Mr. Herridge preached in Bank Street Presbyterian Church, Ottawa, on Sabbath morning, 14th inst. The Rev. Dr. Barclay, of Montreal, occupied the pulpit in St. Andrew's Church in the morning. Rev. Dr. Moore was well enough to conduct service in Bank Street Church in the evening.

The anniversary of Guthrie Church, Harriston, will be conducted on Sabbath, Feb. 4th. Rev. J. M. Glassford, of Chalmers Church, Guelph, will preach that day, morning and evening. The managers are pleased that he has consented to exchange with Mr. Munro to conduct these services and also to be present on the following Monday evening.

Rev. J. McNeil, Uptergrove, who has been visiting his father in Cape Breton the past three weeks, is expected home in a day or two and will occupy his pulpit here next Sunday. Mr. Chas. Drummond, his brother-in-law, preached in the church the past two Sabbaths. Mr. McNeil, sr., has been in very poor health, but is somewhat improved now, we are glad to say.

Professor Shortt, of Queen's University, has concluded his series of lectures on the economic and commercial history of Canada in its early days. The lecture dealt with the administration of justice under the English and French reigns. Prof. Shortt pointed out the evils that were brought about by the Quebec Act, as passed by the British House of Commons in the reign of George III.

The call extended by the Presbyterian congregation of Glencoe, to Rev. R. W. Ross, M.A., was presented on the 9th inst., at the Presbytery meeting in St. Thomas, and was supported by Messrs. Alex. Cameron, J. A. Young and Alex. Stuart from this place. It is altogether probable that Mr. Ross will accept the call, and his induction will take place on Monday, 29th inst., at 2 p.m.

Reports from the S. S. and Ladies' Aid Society showed these to be both in a flourishing condition. A touching reference was made to Mrs. Judge Ross, who was the friend of all and beloved by all, both old and young, and whose removal to a more glorious inheritance has left a vacant chair in our church. A resolution was brought forward to name the church "Bethany Presbyterian Church," and it was unanimously carried.

Rev. N. Lindsay, of Ivan, a member of the London Presbytery, was returning home, on the 9th inst., and while driving through London West his horse became frightened and ran away. Mr. Lindsay was thrown out on the hard road and severely cut about the head. He was discovered shortly afterwards, and removed to the residence of Rev. W. J. Clark, where the wounds were dressed. The reverend gentleman is now doing well.

Rev. John Mutch, of Toronto, conducted the anniversary services of the Glen Allan Church on Sabbath, the 14th inst. Very large congregations were present at both services and a liberal contribution was made to the building fund. Rev. H. Norris has been pastor here for eleven years. He has done much to increase and consolidate the church in this place. Mr. Norris is an able preacher and is much beloved by his people.

The annual congregational meeting of the Hintonburgh Presbyterian Church was held on the evening of the 12th inst., Rev. M. H. Scott, of Hull, presiding. Mr. A. Smirle acted as secretary. The sessional report showed an increase in the membership of 29, the total membership being now 55. The report of the treasurer, Mr. J. M. Fuller, stated that during the year \$371.65 had been received from the general collections and other sources. The total expenditure was \$340.08, leaving a balance of \$31.17 on hand.

A year ago 23 ladies in St. Andrew's Church, Kingston, were given \$1 each to turn to the best account and return the proceeds in January, 1894. On Monday night the cash was summed up and the trustees were amazed to have \$2,318 placed in their hands. Mrs. Mackie, wife of the esteemed pastor, made the greatest gain. Her dollar realized \$160. The Rev. Principal Grant, as an expression of admiration of the lady's success, wrote out a cheque for \$160 more. The ladies will work the scheme again and have set \$4,000 as the amount needed.

At the late annual meeting of the corporation of the Protestant Orphan Asylum, Montreal, Mr. D. McCord read the seventy-second annual report. The expense of maintenance of the asylum during the past year had been \$3,749; 13 boys and 18 girls received the advantages of the asylum. The Endowment Fund has been increased by a legacy of \$1,000 from the estate of Esdaile Molson. The treasurer's report was unanimously adopted. The chairman then alluded to the fact that, after spending seventy-two years in the old quarters, they were about to move into their new building.

The closing Evangelical Alliance meeting was held in the Centenary Church parlors, of Hamilton, on the afternoon of the 14th inst. and was presided over by Rev. Dr. Fraser. Rev. John Morton, gave an address on "The Religious Education of the Young." He urged early religious training as being of the utmost importance and impressively advocated the force of example on the part of parents and guardians as being the means whereby precepts were made acceptable to the young. The address was well received and was one of the most practical in character of the whole series given during the week.

The annual meeting of the Knox Church congregation Ottawa, was held Thursday evening in the Sunday school hall when a large percentage of the members were present. Mr. Alexander Mutchmor, chairman of the managing committee, presided. The statement of finances was most satisfactory, being an improvement over that of last year. The collections during the year amounted to over \$5,000, while the testimonial to the Rev. Mr. Farries was \$1,250. There is a balance on hand of \$90. The report of the various societies showed them to be in a flourishing condition. It was decided to have the various reports printed and distributed among the members of the congregation.

A great many prominent Sunday-school workers will take part in the coming convention of the Sunday School Union of Quebec, at Sherbrooke, on Jan. 24, 25, 26. Those who will take the most prominent part are Miss Bertha F. Vella, of Lynn, Mass., and Dr. Peloubet, of Auburndale, Mass., the well-known editor of the Peloubet series of Lesson Helps. The next annual convention of the Sabbath School Association for North Hastings and Hungerford has been issued. The convention will meet in the new Presbyterian Church in Hungerford, on Tuesday and Wednesday, the 30th and 31st of January, commencing at 2 o'clock p.m. on Tuesday, there being afternoon and evening sessions on that day, and three sessions, morning, afternoon and evening, on the second day. A number of good speakers have been secured for the occasion.

The tenth annual meeting of the Young Men's Christian Association of McGill University took place on Saturday evening, 13th inst. There was a good attendance. The business of the evening was the reception of reports, and the election of officers. The president's report, presented by Mr. Frank J. Day, on retiring from office, was very good. The membership report showed a total of 308 members, distributed throughout every faculty in the university. The treasurer's report showed a good balance on hand. The report of the Social Purity Committee gave rise to a discussion on the moral status of the College, and a motion was passed that the Association secure a reliable list of boarding houses for the use of new students. Great interest was shown throughout the meeting, and the outlook for the association is very promising.

Capt. T. W. Nisbet, of the Boys' Brigade, Sarnia, has received a communication from Lord Aberdeen's private secretary that he will come and formally open the Boys' Brigade hall when that building is completed. In the letter signifying his acceptance of Captain Nisbet's invitation, His Excellency and Lady Aberdeen suggest some means by which Captain Charles Kindersley of the Coldstream Guards, who is Captain of a London Company of the Boys' Brigade, and is at present an Aide-de-Camp on the staff of the Governor-General, may be able to render service to the Boys' Brigade in Canada during his stay in the Dominion. Captain Kindersley's interest in the Brigade may be gathered from the fact that before leaving this country he requested to be allowed to retain his Captaincy of the 41st London, in order that he might take up his old work among the London Boys on his return to England. And we are sure that our friends in Canada will not be slow to take advantage of Lord Aberdeen's suggestion and Captain Kindersley's willingness to be of service.

At the annual meeting of the St. John, N. B., Auxiliary of the British and Foreign Bible Society, the Rev. Geo. Bruce proposed in connection with the death of the late Lieutenant-Governor, the Hon. John Boyd, a resolution which was unanimously carried, of which the principal part was as follows: "The committee of the New Brunswick Auxiliary of the British and Foreign Bible Society at its first annual meeting after the death of the late Hon. John Boyd, Lieutenant-Governor of New Brunswick, an old and much respected member of this society, desire to place on record a statement of their deep sympathy with the profound sorrow which has been so keenly felt and so universally expressed in this community and in so many other places in the Dominion as well as beyond our own borders. The committee are conscious of a great loss, almost of a bereavement, on account of his absence from the annual gathering, and they desire to give expression to the warmest and most affectionate tribute of esteem and respect to the memory of their departed friend, and to convey to the widow in her sorrow, the assurance of their sympathy along with the prayer that God may refresh and strengthen her abundantly by His own presence through the promises of that Word which it is the privilege of this society to make known to men for their comfort and salvation."

The Toronto Ministerial Association's first meeting for the year was marked by an animated consideration of the plebiscite victory. It was agreed that so important an event should be recognized by a formal resolution. The Rev. William Burns said that in view of the results of the prohibition vote,

and of the stand taken by the majority of the ministers in regard to that question, and to the prominent part taken in the contest by them, he would move the following resolution:—"That we, as a Ministerial Association, recognize the hand of God in guiding the electorate in the wise decision of the plebiscite election, and hope that it will culminate at the proper time and place in the entire prohibition of the liquor traffic in our province." This resolution was unanimously adopted. A communication from Dr. Rosebrugh, secretary of the Prisoners' Aid Association, asked that a date be set apart for observance as Prison Sunday. It was resolved that the 28th inst. be the date fixed, and that Sunday will be observed in the churches represented in the association by special appeals on behalf of the Prisoners' Aid Association. The Rev. W. Frizzell, president, then conducted the annual election of officers with this result: The Rev. J. F. German, D.D., president; the Rev. Charles Duff, vice-president; and the Rev. W. J. Burns, secretary-treasurer.

A most successful social was lately held in the basement of Westminster Church, Winnipeg, and was a happy augury of the future success of the congregation. No more bright, cheerful and confident gathering ever assembled within a church than was seen there on that evening. Rev. Mr. Pitblado and his faithful wife were early on hand to welcome all and during the evening they moved about dropping a kind word here and there. The programme was brought to a close with a few remarks from the pastor, Rev. Mr. Pitblado. He was in a softened mood, his heart seeming to be full with the scene about him. He was greatly touched with the faithfulness of the men who had started the church. When the call came to him in California and he looked over the names, it went to his heart when he recognized the names that had appeared on the first call that had reached him in Nova Scotia thirteen years ago. Such friends as these he felt should be grappled to the heart with hand (hooks) of steel. Three points were, he said, the guiding principles of the new church, and to them they would adhere, viz., Christian life, Christian liberty and Christian love. He would, in conclusion, give them three wells to stand by, and they all held water: Well-come, Well-doing and well-done. Rev. Mr. Semmens pronounced the benediction.

PRESBYTERY MEETINGS.

The Presbytery of Toronto held its regular meeting on Tuesday, the 2nd of January, Rev. W. A. Hunter, Moderator. An interesting discussion arose in reference to the new book of praise. It had been decided at the December meeting that the Presbytery deems it advisable for conserving the use of the Psalms that selections from these should be inserted in the proposed book of praise. Accordingly, the Presbytery proceeded to consider the selections suggested by the Hymnal Committee. Dr. Caven drew attention to the fact that the instructions given by the Assembly to the Hymnal Committee were that the whole Psalter should be incorporated, and that it was not necessary to discuss selections from the Psalter. It was contended by the Convener that it necessary to consider the selections submitted by the Hymnal Committee. The Presbytery on a vote supported the former position, deciding that they were not committed to the consideration of selections; whereupon it was moved that the Presbytery do now consider that selections shall be recommended, and the motion carried. Several members of Presbytery asked for further time to consider the Draft Book submitted, and it was agreed to defer further consideration till the February meeting. Dr. Parsons reported in reference to the conference with Dunn Avenue and Ruth Street congregations that the committee had decided to remove further south and erect a new building so that the needs of the increasing Presbyterian population might be met, and that, to leave Ruth Street free to do this Dunn Avenue congregation should be asked to assume the mortgage now on the Ruth Street pro-

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perty. Mr. Neil reported that in the judgment of the committee it was unwise to disturb existing relations in the congregation of St. Paul's, Toronto; Fairbanks and Fisherville; Eglinton and Bethesda, and Zion Church, Scarborough.—R. C. TINS, Clerk. (The Clerk will mail copies of the Draft Book of Praise to any member of Presbytery who has not yet received a copy, on application being made for the same.)

Presbytery of Orangeville met on the 9th inst., at Orangeville. The Moderator's term of office having expired, Rev. R. Hughes, of Rosemont, was appointed Moderator for the ensuing six months. The Presbytery of Lindsay having granted the translation of Rev. A. E. Nelly to Horning's Mills and Primrose, arrangement was made for his induction at Horning's Mills on Feb. 1st, at 2 p.m. Dr. Robertson, superintendent of missions in the North-west, being present, was asked to correspond. Deputations were appointed to visit supplemented congregations and report at next meeting. Mr. Harrison was granted leave to moderate in a call at Corbetton, Riverview and Gandler. Mrs. Steele and Mrs. Crozier, delegates from the W. F. M. Presbyterial Society, then in session, were received, and reported that the work of said society had progressed favorably during the past year, that they had collected the sum of \$724.46, being a considerable increase on any previous year. The Presbytery expressed their gratification at the continued success of the society and appointed Messrs. Harris and Orr to convey to the society the congratulations of the Presbytery. Messrs. McKenzie and Crozier were appointed a committee to examine the Draft Book for the Psalter and report at next meeting. Messrs. Farquharson and Campbell to examine the Draft Book for the Hymnal. Messrs. Fowlic and Elliott to consider the Assembly's remit as to appointing Theological Professors. Messrs. Wells and McLeod to consider the balance of the Assembly's remits and report.—H. CROZIER, Presb. Clerk.

The Presbytery of Stratford met in Knox Church, Stratford, on the 16th inst., Rev. John Kay, Moderator. Dr. McKay and Mr. Koa Kau, of Formosa, and Rev. D. Munro, of Harrison, being present, were invited to correspond with the Presbytery. At the request of the Presbytery, Dr. McKay gave a brief statement of his work in Formosa, regarding the places in which it is carried on, the difficulties attending it and the methods followed. The Presbytery expressed its great joy at seeing the Dr. once more and thanked him for his address. Mr. Koa Kau, one of Dr. McKay's students, also spoke, stating his satisfaction at what he saw in this country and that he would report to his fellow-countrymen. Rev. Mr. Tully was appointed moderator for the next six months, and Rev. Mr. Henderson was requested to act as clerk pro tem. Mr. Pyke presented the report of the Hymnal Committee. The report was received, but in view of the fact that the Pan-Presbyterian Council proposed getting out a Hymnal for the Presbyterian Churches in the British Empire, it was felt that the present Hymnal might stand as it is until we see what the outcome of that proposal is, and Messrs. Pantou, Pyke and Tully were appointed to draft an overture to Assembly, and report at next meeting. The remit ancient enlargement of powers of Synods was approved. The Committee on Systematic Beneficence reported in favor of monthly collections by envelopes for the schemes of the church. The report was adopted. The annual report of the Stratford Presbyterial W. F. M. Society was presented. It showed an increase in membership and contributions amounting to \$1,421.38.

The Presbytery of Barrie met at Barrie on Tuesday, 9th. Rev. Dr. Gray, Moderator, in the chair. A call from the congregation of Gravenhurst to the Rev. L. Perin, B.A., of Pickering, was sustained, and the clerk was directed to transmit it to the Presbytery of Whitby with the request that it be issued at the earliest date practicable. A call to the Rev. A. B. Dobson, of Essex and Willis churches, Oro, from Fordwich and Gorrie in the Saugeen Presbytery, was taken up. The Rev. A. C. Stewart appeared to support the call and was heard, as were also commissioners from the Oro congregations in their interest. Mr. Dobson intimated his acceptances of the call, when it was agreed to loose him from his charge and to declare the pulpits of Essex and Willis churches vacant on 28th January. Mr. Gray was appointed Moderator of the Session during the vacancy. In taking leave of Mr. Dobson the Presbytery adopted a resolution expressing their sense of Mr. Dobson's work as a minister of the gospel and as a co Presbyter. The remit of the colleges was considered. It was moved by Dr. Grant, seconded by Mr. Burnett, "that professors be nominated by the Boards and Senates of their respective colleges, and the names submitted to the General Assembly." Mr. McLeod, seconded by Mr. Findlay, moved in amendment that a clause be added to the motion, namely, "and the names submitted to Presbyteries for information prior to the meeting of the General Assembly." The motion was carried by vote of eleven to nine. On the remit of Assembly whether Mission Stations should be represented in the superior courts by their elders it was agreed that they should be. The afternoon and evening sittings were devoted to prayer and conference on spiritual topics. At two o'clock Dr. Grant took the chair and devotional exercises were continued for an hour. Until 5.30 p.m. the conference was conducted on the question, How may we promote the spiritual life of congregations? The subject was introduced by Mr. Carswell, and the discussion touched on "the difficulties in the way," "methods of work," and "testimonies on special methods or services." In the evening the subject, "Influence of the pew on the pulpit" was introduced by Mr. Leishman. Under this head the conference dealt with the question "How may the pulpit be made more effectual?" and on the "Responsibilities of Elders and managers for the prosperous working of congregations." There were not many brethren left for this discussion, but there was a considerable number of office-bearers and members of the congregation present, and these were invited to assist by a free expression of their opinions. The conference was evidently enjoyed by the brethren and felt to be stimulating and helpful. The ladies of the congregation, with their accustomed generosity, provided dinner and tea for all in attendance and received hearty expressions of thanks from the brethren.—Rob. Moodie, Presbytery Clerk.

There was a large attendance at the meeting of the Montreal Presbytery on the 9th inst. The Presbytery were sorry to hear of the death of the Rev. Mr. Robertson, for the last nine years minister of Hemmingford. He died on the 4th and was buried at Hemmingford on the 8th of the month. Dr. J. B. Muir, who conducted the funeral service, was appointed convener of a committee to draw up a suitable minute. At the request of the congregation, the Rev. Jas. Patterson, their former pastor, was appointed moderator of session during the vacancy to declare the pulpits vacant and administer the communion on Sabbath the 21st. The Rev. Mr. Boudreau, of St. Hyacinthe was chosen moderator for the next six months. The Students' Missionary Society of the Presbyterian College, Montreal, who had done good work in connection with the St. Jean Baptist Mission, expressed their desire that the mission should henceforth be under the care of the French Evangelization Board. Considering, however, the extent of the Board's work now and the very trying times financially this year, the society expressed their willingness to continue the mission as hitherto. The call to the Rev. Mr. McLeod, South Finch, from Russelltown and Coveyhill came before the Presbytery of Glengarry on the 27th of December. After parties were heard and the call put into his hands, Mr. McLeod expressed his willingness to remain in his present charge, and the Presbytery declined to grant the translation. The Presbytery appointed the Rev. John McDougall, of Buchridge, as Moderator pro tem. of the Russelltown Session in place of the late Rev. Mr. Robertson. After many items of less public interest had been disposed of, the Presbytery heard and considered the reports of the committees on French work within the bounds, on work among the Jews in Montreal and the report of the City Mission Committee. The desirability of uniting the two congregations in the village of Huntingdon was brought afresh before the Presbytery and it was resolved to hold meetings with the office-bearers and congregations of both churches on the 22nd and 23rd inst., with a conference on the subject of "Christian Endeavor," at 7.30 in the evening of the 23rd. A committee was appointed to arrange for missionary meetings in the city, and to secure the services of the Rev. Dr. MacKay, of Formosa, and the Rev. Mr. MacVicar, from China, to address meetings both in Montreal and the rural districts. Committees were appointed further to consider the remit of the Hymnal and other remits sent down to Presbyteries to report on the 13th of March. Leave was granted to the session of Knox Church, Montreal, to moderate in a call for a minister in the Cote St. Louis Mission, now under their care. A committee was appointed to examine and report on all congregational constitutions and deeds to church property within the bounds.

CONGREGATIONAL MEETINGS.

CHILTENHAM.

The annual meeting was held on the evening of the 5th January and was well attended. All the reports were very cheering. 16 names were added to the roll. \$576 were raised for all purposes, \$140 for missionary schemes. The W. F. M. S. contributed \$50, the Mission Band \$17, and the Sabbath School \$20.

MOUNT PLEASANT.

The annual meeting of this congregation was held on Jan. 3rd, in the evening. The meeting was large and all the reports of a most encouraging character. During 1893 there were 13 names added to the roll. \$870 were raised for all purposes, \$235 for missionary purposes; of which sum the W. F. M. S. raised \$92, the Mission Band \$10, and the Sabbath School \$11. Refreshments were served by the ladies at the close of the meeting.

CONGREGATIONAL MEETING, KNOX CHURCH, MORDEN.

The annual meeting of the congregation of Knox Church, Morden, was held Jan. 8th. After being opened by the pastor, Rev. M. C. Rumball. Mr. By, a Fraser was called to the chair. The report of the session showed advancement in all parts of the church's work. Early in the year Messrs. Sinclair and Elliott were elected to the eldership. A little later the congregations were found too large for the church, when it was resolved to enlarge the auditorium at a cost of \$2,600. The Ladies' Aid Society put in the pews at a cost of \$525. The Sabbath School has also made rapid strides under the superintendent, Mr. Neil Fox. The managers' report showed the financial affairs of the congregation to be in a satisfactory condition, there being a nice balance in the treasurer's hands. The amount raised for the schemes of the church was \$330. The total amount raised for all purposes during the year was \$3,175. The Building Committee, which undertook and so successfully carried through the improvements on the church, were thanked for their services. The meeting was closed with the benediction.

CHALMERS CHURCH, GUELPH.

The annual meeting of Chalmers Church, Guelph, was held on Tuesday evening, 16th inst. The year has been signally successful. The number of communicants is 522. The sum of \$1,107 was contributed to the schemes of the church. From the Guelph Mercury we copy a portion of the managers' report: "The Board of Managers heartily unite with the session and the members of the congregation in expressing their gratitude to Almighty God for the auspicious settlement in their church of a pastor so able and so devoted as Mr. Glassford, and for the peace and harmony which, as in all former years, continue to prevail in our midst. The unanimity with which our present pastor was chosen by the people, the great acceptance with which he has ministered amongst us, the evidence of life and vigor which are shown in every portion of the church's work furnished cause for deep thankfulness, and for bright hope for the future. Nor can we omit to record our satisfaction that we have our late venerated pastor, Dr. Wardrope, still with us, and by his example, his counsel and his loving sympathy contributing not a little to the peace and prosperity of the congregation."

ST. ANDREW'S CHURCH, PERTH.

An unusually large number of members and adherents were present on Monday afternoon, the 8th inst., at one of the most important annual meetings ever held in St. Andrew's Church, Perth. The meeting was opened with devotional exercises, after which came the regular routine of business. The several reports of the congregation were presented, showing a most encouraging state of affairs in every department of church work. The pastor, Rev. A. H. Scott, M.A., made a statement in behalf of the session, dwelling upon the unusually inspiring tone of the various reports. Mr. William Meighan, convener of the committee, appointed a year before to look out for sites in the town in view of church building, read the report of the committee. They had done the work for which they had been appointed, and mentioned five sites with cost of each. The question of building was discussed at length in a kindly spirit. It was decided unanimously that the congregation should enlarge the present church, and improve and beautify the building and grounds. A committee, consisting of the Session and Managing Board was appointed to proceed with the work at once. Members were then elected to fill the vacancies on the Board of Management, after which refreshments were served by the Ladies' Aid Association, and the meeting was brought to a close.

KNOX CHURCH, PORTAGE LA PRAIRIE.

The annual meeting of Knox Church, Portage la Prairie, was held Thursday evening, Jan. 10. The report of session was of a very encouraging character and referred with gratitude to all the departments of the church work. The number of members on the roll after careful scrutiny is 470. The report of the managing board and statement of the treasurer were exceedingly satisfactory, and referred with "pleasure and pride" to the financial prosperity of the congregation during a year of unprecedented stringency. The total revenue for ordinary purposes was \$3,645.50; the expenditure for the year was \$3,075.60, leaving a balance of \$570 in the treasurer's hands on Dec. 31, with all accounts paid. The treasurer further stated that since Jan. 1, after paying the usual advance salaries, he had by borrowing \$300 from the Sabbath school fund, lifted the

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me 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 very miserable with dyspepsia, and so weak that at times I could hardly

Hood's

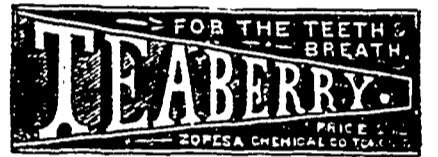
stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla

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

100 Doses One Dollar

Easter Music Free Address Echo Music Co., LaFayette, Ind., or 314 Manhattan Bld., Chicago.



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CONSERVATORY OF MUSIC

Artists' and Teachers' Graduating Course

University Affiliation for Degrees in Music, Scholarships, Diplomas, Certificates, Medals. Equipment, Staff and Facilities Very Complete.

Twelve Departments of Instruction.

Staff over 60. Last year 650 Pupils.

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CONSERVATORY SCHOOL OF ELOCUTION, (R. N. Shaw, B.A., Principal.)

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

NEW CALENDAR 189 pages particulars of all departments mailed free.

EDWARD FISHER - Musical Director.

mortgage of \$767 from the manse. The only other indebtedness of the congregation is a sum of \$550 against the church. The Sabbath school report was read showing an average attendance of 328 for the year, with an average weekly collection of \$10.57. The revenue from all sources was \$703. The expenditure, with \$300 for home and foreign missions was \$375, leaving a balance in the treasurer's hands of \$328. Reports of a cheering nature were given regarding the work of the Ladies' Aid Society and the Christian Endeavor Society. The mission funds of the church, though not allocated until March, will, it is expected, be considerably over \$1,000. The total receipts for all purposes will therefore be not less than \$5,600.

Dr. T. L. Cuyler: Search yourself honestly; dig down deep, clear down under mere emotions, and lay your foundations on the solid rock.

JOHN KAY, SON & CO., TORONTO.

When we say that in our many years of Carpet selling we've never offered a Brussels of the fine quality of the present shipment for so little money, an idea may be gleaned of the completeness of the offering to all.

NOT TOO EARLY

To buy Carpets if the inducements favor the buyer. Earlier than expected a shipment of fine Brussels Carpets has reached us. Light soft shades in designs suited for parlor, bedroom or hall.

The assortment is large and the price 55c. yd. net.

Furnishing the home for the first time—a wedding shall we say—the allotted sum is made to go further when unusual values, as we name, are procurable in Carpets.

Attention is also directed to a line of Brussels—now—at 72c. net.

JOHN KAY, SON & CO., 34 KING ST. W., TORONTO.

Did You Ever Miss A Train



Or fail to appear on time at an appointment through trouble with your watch? If you have,

We Cure Watches That Stop

\*And will save you future disappointment so far as your watch is concerned.

John Wanless & Co.,

ESTABLISHED 1840.

172 YONGE ST., - TORONTO.

## British and Foreign.

Adolphe Jellinck, the senior Austrian Rabbi, is dead.

The Jesuit College, Antwerp, was burned lately. Loss \$200,000.

King Humbert has increased his annual subscription to the Roman Benevolent Societies by \$10,000.

Professor Goldwin Smith and Mrs. Goldwin Smith, Toronto, are spending the winter at Ventnor, Isle of Wight.

The death took place in Edinburgh the 7th inst., at the age of 72, of Rev. Finlay MacPherson, where he labored faithfully. For a time he was secretary to Dr. Chalmers.

The Countess of Aberdeen made about \$100,000 from the Irish village at the Chicago Fair. This is to be used in promoting domestic industry among the Irish peasantry.

The Mayor of Liverpool has suggested that a sacrifice be made in dock rates at Liverpool in order to prevent commerce being taken away by the new ship canal at Manchester.

The average of seven bushels of wheat to the acre is the estimated crop in North Dakota and the average price less than 50 cents per bushel, has made "hard times" no more an imaginary thing.

Lord Hannen, lord of Appeals in Ordinary, who was a member of the Behring Sea tribunal, has suffered most keenly from the nervous troubles brought on by overwork. His general condition is worse.

The directors of the Himalaya Bank, India, charged with conspiring to deceive the shareholders as to the condition of the bank, were found guilty and sentenced to imprisonment for terms from one to three years.

Dr. Mary A. Suganuma, an American woman who is married to a Japanese gentleman, has been licensed by the government to practise medicine in Nagasaki. She is the first woman physician ever licensed for that purpose in Japan.

The Gaelic service in Regent Square announced on a recent Sabbath was most impressive, confirming the opinion that Mr. Connell is one of the first Gaelic preachers of the day. The next Gaelic service will take place on January 28th.

Mrs. Robert C. Johnson, who died lately in California, was a Michigan lady. Her maiden years were spent at Flint. Her estate is valued at \$2,000,000, one-third of which is bequeathed in trust to found and maintain a free hospital for men and children.

Among the legacies left by the late Judge Billings, of New Orleans, who died at his summer home in New Haven, recently, one of \$70,000 will go to Yale University. The entire income of the amount is to be devoted to the salary of a professor in English literature—new professorship that will be created.

Rev. Dr. James MacGregor, speaking at Haywood Bazaar, declared, with reference to the parochial system and the tithes, that he did not know how the beneficence and the piety of the past could have chosen a wiser or more beautiful mode of overtaking the spiritual wants of a country.

Missionaries of the English Church engaged in itinerating in Southern India find numerous instances of educated men and Brahmins who are convinced of the truth of Christianity. In one place a whole Brahmin street was found to be in a state of dissatisfaction with Hinduism, their leader confessing, "The more I read of it the less I believe it."

In Italy, the home of the Pope, under parochial schools, 53 per cent. of the people can neither read nor write; in Spain 72½ per cent.; in Austria, 45 per cent.; in Mexico 93 per cent. Under the public school system the results are: Germany, 3 per cent.; Norway and Sweden, 5 per cent.; England, 10 per cent.; Switzerland, 5 per cent.; United States, 7 per cent.

The Bishop of Waipapa, New Zealand, has given notice of his intention to resign his see in order to return to direct missionary work in connection with the Church Missionary Society in Persia. The bishop was the society's secretary at Calcutta, and supervised all its missions for Calcutta to the frontier town of Peshawar for twelve years from 1860, and moved to New Zealand on account of failure of health.

At its last meeting the Bible Society authorized the issue of an edition of 10,000 copies of the Portuguese New Testament in pocket size. This item of information is much more interesting when read in the light of the latest report from the society's agent on the spiritual condition of Portugal. "The year 1892," writes the Rev. R. Stewart, "has been remarkable above all past years in manifesting the fruits of seed-sown. The letters from various workers give cheering accounts of the power of the Word of God, and the importance of scattering the Scriptures."

Miss Helen Gould, of New York City, is making arrangements for the erection at Roxbury, Delaware County, of a large brick building to be used as a school or home, for the 'friendless of New York. It is at Roxbury, the birthplace of Jay Gould, her father, that Miss Gould and her brothers are erecting a handsome memorial church.

Egypt begins the new year, wonderful to say, with a surplus of some \$2,600,000 in her coffers. During five years England has reduced taxation by \$5,000,000, so that the patient "fellahs" of the Nile Valley should begin to find things brighter than since the days of the Pharaohs. The corvee, or forced labor, has been abolished, and much more would have been done but for the jealousy of the powers, France being chief in all anti-English feeling.

The American Institute of Christian Philosophy has elected as president, to succeed Dr. Charles F. Deems, Dr. Amory H. Bradford, of Montclair, N. J. Dr. Bradford has been associated with Dr. Deems in the work of the institute from its inception in 1881. By his election he becomes editor of *Christian Thought*. An effort is being made now to raise the endowment fund of the Institute from \$15,000 to \$30,000.

Protestantism in Germany shows steady increase, notwithstanding the numbers in which members of the Reformed Church emigrate to the Antipodes and America. In 1867 there were 24,291,000 Protestants in the empire, and 14,564,000 Roman Catholics. In 1891, when the last census was taken, there were 31,026,810 Protestants and 17,671,921 Roman Catholics. In Alsace-Lorraine the Protestants are increasing in number, while the Roman Catholics are decreasing.

The Belgian government has ordered hung in every school-room the following placard: Of 125,000 deaths as many as 25,000, or one-fifth, are the result of alcoholism. In a period, during which the population has increased by fourteen per cent., the consumption of alcohol has been augmented by thirty-seven per cent., cases of madness by forty-five per cent., crimes by seventy-four per cent., suicides by eighty per cent., and vagrants and beggars by 156 per cent.

Father Edward McSweeney, a Roman Catholic priest, who has been visiting Maine, and studying there the Prohibition question, writes to the *Catholic Citizen*. He finds that the prohibitory law works well; except in a few cities where public opinion does not fully sustain it; but he is especially troubled at the Irish names of the saloon-keepers. In a city of eighteen thousand population, with perhaps three thousand Irish, of the forty-seven saloon-keepers, thirty-one have Irish names.

The best living Javanese scholars is probably the Rev. P. Jansz, who has recently completed a translation of the Old and New Testament for the Bible Society. Mr. Jansz is over seventy years of age, and has been forty-one years in Java. He has now undertaken a careful revision of the whole version, so that the latest and fullest knowledge of the translator may be utilized. A special edition of 2,000 copies of the Gospels and Acts, with Mr. Jansz's final touches, has been authorized for immediate use.

New statistics of Protestant churches in France have recently been gathered. From these we glean that there are Protestant houses of worship in 781 localities in the French republic. There are 887 reformed pastors in charge of congregations, and twelve reformed chaplains in the army. The Lutheran clergy number only 90, the Free Evangelical Church has 47, and the other Protestant denominations have 72. Then there are 5 Bible societies, 19 Protestant societies for home missions; 6 for foreign missions, 44 orphans' homes, 47 refugee houses, 60 hospitals and 118 periodicals—all in the interest of the Protestant Church of France.

Here is a lesson: The acting secretary of the Foreign Missions Committee of the Southern Presbyterian Church reports that with the unprecedentedly hard times the contributions for Foreign Missions during the month of October, 1893, have been larger than ever before for that month in the history of that church. The contributions for October, 1891, amounted to \$17,042.51, which was several thousand dollars in advance of the year before, owing to special efforts connected with the observance of the centennial of missions. This year, the sum total for October, 1893, is \$19,235.63. These words are surely written for our edification! Read them over again, brethren.

Hay, Ont., March 18th, 1893.  
The Charles A. Vogeler Co.,  
Toronto, Ont.

Gentlemen:—  
My wife suffered from childhood with rheumatism, but was cured by St. Jacobs Oil.

Yours truly,  
W. H. JOHNSON,  
Hay P.O., Ontario.



## INFLUENZA,

Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is Ayer's Cherry Pectoral.

"Last Spring, I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete. It is truly a wonderful medicine."—W. H. WILLIAMS, Crook City, S. D.

**AYER'S**  
**Cherry Pectoral**  
Prompt to act, sure to cure.

The mission to deep sea fishermen on the coast of Labrador, which were sent out from St. John's, Newfoundland, has accomplished excellent service during the past summer. The ship that was sent carried three mission doctors. These treated 2,250 patients and erected two hospitals, which have been very serviceable.

Don't physic and physic to cure indigestion. K. D. C. is not a physic. It cleanses and strengthens the stomach without weakening and destroying the tissues. Try K. D. C.

When thy brother has lost all that he ever had, and lies languishing, and even gasping under the utmost extremities of poverty and distress, dost thou think to lick him whole again only with thy tongue?—South.

A Good Reputation.—BROWN'S BRONCHIAL TROCHES have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without breath."

They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price, 25 cents. For sale everywhere, and only in boxes.

Voltaire's statue in Paris, near the Institute of France, is to be removed to the Place du Pantheon, where it and that of J. J. Rousseau will form a pair. The site near the institute is to be occupied by a statue of D'Alembert. The statue of Condorcet will not be inaugurated till next spring.

**CATARRH IN THE HEAD.**  
Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. Catarrh oftentimes leads to consumption. Take Hood's Sarsaparilla before it is too late. Hood's Pills do not purge, pain or grip, but act promptly, easily and efficiently. 25c.

The shores of Lake Michigan, once dotted with towns and with natural features bearing beautiful old French names bestowed by the early settlers, are now distinguished for a heterogeneous nomenclature. Scores of the French names survive in varying conditions of corruption, but with them are associated old Indian names, dozens of English names, and others taken from the Spanish, Dutch, Irish, German, Italian and even the Russian.

"AM I MARRIED OR NOT?"  
asked Mr. A., despondently. "I declare, my wife is so nervous and irritable that I don't stay in the house a moment longer than I can help. My home isn't what it used to be." "Mrs. A. is suffering from some functional derangement, I presume," said B. "Yes; she has been an invalid for years." "Exactly. Her experience is that of my wife, but she was cured by Dr. Pierce's Favorite Prescription. Get this remedy for Mrs. A., and the happiness of your home will soon be restored." Mr. B. was right. For prolapsus, painful periods, irregularities—in short, all "complaints" peculiar to the female sex—the "Favorite Prescription" is a sovereign specific.

Rapture, or Hemia, permanently cured, or no pay. For Pamphlet and references address, World's Dispensary Medical Association, Buffalo, N. Y.

What fills the housewife with delight,  
And makes her biscuit crisp and light,  
Her bread so tempt the appetite?  
**COTTOLENE**

What is it makes her pastry such  
A treat, her husband eats so much,  
Though pies he never used to touch?  
**COTTOLENE**

What is it shortens cake so nice,  
Better than lard, while less in price,  
And does the cooking in a trice?  
**COTTOLENE**

What is it that fries oysters, fish,  
Croquettes, or eggs, or such like dish,  
As nice and quickly as you'd wish?  
**COTTOLENE**

What is it saves the time and care  
And patience of our women fair,  
And helps them make their cake so rare?  
**COTTOLENE**

Who is it earns the gratitude  
Of every lover of pure food  
By making "COTTOLENE" so good?

Made only by  
**N. K. FAIRBANK & CO.,**  
Wellington and Ann Streets,  
MONTREAL.

Leading English Perfume

**CRAB APPLE BLOSSOMS**

MADE ONLY BY THE

**CROWN PERFUMERY CO.**  
177, New Bond Street, LONDON.

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



**A**  
**Common**  
**Error.**

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

This is wrong—  
TAKE the Yolk from the Egg,  
TAKE the Oil from the Olive,  
What is left?  
**A Residue. So with COCOA.**

In comparison,  
**COCOA is Skimmed Milk,**  
**CHOCOLATE, Pure Cream.**

ASK YOUR GROCER FOR  
**CHOCOLAT**  
**MENIER**  
ANNUAL SALES EXCEEDED  
25 MILLION POUNDS.

If he hasn't it on sale, send his name and your address to  
Menier,  
Canadian Branch,  
12 & 14 St. John Street, Montreal.

# CANADA'S BEST POLICY

THE  
DOUBLE MATURITY  
POLICY.

Are you thinking about taking some Life Insurance, and cannot make up your mind which company to insure in? Well, you will find that the

## DOUBLE MATURITY POLICY OF THE MANUFACTURERS LIFE

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

INDISPUTABLE AFTER THE FIRST YEAR

and you may live or travel in any part of the world, engage in any employment whatever, without prejudice or restriction. You pay your premiums and the Company will pay the insurance. That's the policy for you

# MANUFACTURERS LIFE INSURANCE CO.

68 Yonge St., TORONTO, Cor. Colborne.

**PRACTICALLY  
FREE**

## TEN USEFUL BOOKS

For Family Reading and Reference

The Practical Poultry Keeper.  
The Practical Horse and Cattle Doctor.  
The Handy Cyclopaedia of Every-day Wants.  
The Family Doctor Book.  
The National Handy Dictionary.

The Ladies' Model Fancy Work Manual.  
The American Family Cook Book.  
Famous Dramatic Recitations.  
Mrs. Partington's Grab Bag.  
The Modern Hoyle.

Each Book consists of Sixty-four Double-Column Pages Neatly Bound in Paper Covers.

IF YOU ARE INTERESTED SEND FOR A SPECIMEN COPY OF

## THE RURAL CANADIAN

AND LEARN HOW TO GET THESE BOOKS PRACTICALLY WITHOUT COST.

ADDRESS: 5 JORDAN ST., TORONTO.

SERVICEABLE INFORMATION

...FOR EVERY...

## CANADIAN HOME

MISCELLANEOUS.

John Walters, who lives in the suburbs of Baltimore, is 96 years old, but is still an expert shot. He is very fond of gunning, and frequently walks a dozen miles a day while enjoying the sport.

To a young man asking for his opinion, Dr. Oliver Wendell Holmes recently enumerated as the best three books "the Bible, Shakespeare's plays, and a good dictionary, say, Worcester or Webster."

Rubinstein is quoted as saying: "The Jews consider me a Christian, the Christians a Jew, the classicists a 'music of the future' man, the 'music of the future' men a classicist, the Russians a German, and the Germans a Russian."

The Illinois Conference of Charities and Correction, at a special meeting in Chicago a few days ago, appointed a committee of 100 persons to raise a charity fund of \$1,000,000 for the relief of the worthy poor. The number of unemployed persons in Chicago is estimated at 117,000.

Messrs. Moody and Sankey will commence their next season's campaign by a series of services at Providence, R. I. The report that they are going to Europe is unauthorized and incorrect. They received an urgent invitation from a large number of English ministers, but decided not to accept it for the present.

The production of anthracite coal in November was 3,905,487 tons, compared with 3,769,710 tons in November last year, an increase for November this year of 135,776 tons. The production for eleven months of this year amounted to 39,653,131 tons, compared with 38,297,239 tons in eleven months in 1892, an increase this year of 1,355,891 tons — *Bradstreet's.*

A rumor that the Baldwin Locomotive Works would close down entirely and remain closed until the latter part of January is denied: "there are about one hundred engines in course of construction at the works, and that they have several other contracts for locomotives, both for the West and East, which will keep the present force working full time for a number of weeks."

Scrofula, whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

The Bank of France has put in circulation notes printed on ramie paper. The notes are of the same form as the old-fashioned ones, but the new paper is lighter and at the same time firmer than the old, and permits a clearer impression, rendering counterfeiting more difficult.

Not that kind. Scott's Emulsion does not debilitate the stomach as other cough medicines do; but on the contrary, it improves digestion and strengthens the stomach. Its effects are immediate and pronounced.

It is stated that there are now in the United States more than 300 mining companies making use in their operations of electricity for light and power. About one-third of the gross amount of copper refined in this country is now treated by electrolytic processes. — *Engineering Magazine.*

**HAGYARD'S PECTORAL BALSAM.**  
HAGYARD'S Pectoral Balsam cures coughs, colds, hoarseness, bronchitis, asthma, whooping cough, and all bronchial and lung troubles. Price 25c. per bottle, or five for \$1.00.

Rawhide cannon are among the latest American novelties. The core of such a piece is a steel tube, and the outermost layer is of steel wire. But by winding the gun with rawhide, the inventor claims that he gets great strength with lightness, and that his gun does not heat rapidly with firing as one made exclusively of metal would.

**Rheumatism Cured in a Day.**—South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. The first dose greatly benefits. 75 cts. Druggists, or 44 Church St., Toronto.

According to the State Board of Health of Michigan, the statistics of sickness have demonstrated the law that generally influenza (la grippe) is quantitatively related to the atmospheric ozone—the more ozone, the more influenza; and the law that remittent fever is inversely related—the more ozone the less remittent fever. — *Science.*

**SORE THROAT CURED.**  
DEAR SIRS,—I had a very sore throat for over a week and tried several medicines without relief until I heard of Dr. Wood's Norway Pine Syrup, which I tried with great success. I think it a fine medicine for sore throat, pain in the chest, asthma, bronchitis, and throat and lung troubles.  
MARIA MIDDLETON, Bobcaygeon, Ont.

Minard's Liniment Cures Dandruff.



## A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong." — T. D. M., Norcutt, Kans.

**AYER'S Sarsaparilla**  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
Cures others, will cure you

M. Jansen has telegraphed the fact that the observatory on the summit of Mont Blanc is completed, and nothing now remains to be done but carry out the interior arrangements. The machinery adopted for hauling materials up over the snow worked to perfection and contributed greatly to the success and comfort of the workmen.

PERFECTLY CURED.

SIRS,—I have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1892, and now (January, 1893), I am perfectly cured.

HUGH DRAIN, Norwood, Ont.

A railway tunnel nearly two miles long and 10,800 feet above sea-level has just been bored through the Rocky Mountains, at Hagerman Pass, Colorado. It penetrates solid granite, and its construction required three years and twenty days. Twenty years ago such an event would attract great attention; now it is such an old story as not to provoke excitement.

GORED BY A COW.

A fine colt belonging to Mr. Peter Lindsay, of Nixon, Ont., was badly hooked by a cow. Two bottles of Hagyard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures cuts, sprains, bruises, burns, and all pains and aches in man or beast.

The course of instruction in naval architecture recently established at the Massachusetts Institute of Technology provides for a thorough training in the theory and methods of devising and building ships, together with a study of the properties requisite for safety and good behavior at sea. It is arranged to occupy four years, and leads to the degree of Bachelor of Science.

ALTOGETHER DISAPPEARED.

GENTLEMEN,—About two months ago I was nearly wild with headaches. I started taking B.E.B., took two bottles and my headaches have now altogether disappeared. I think it a grand medicine.

EVA FINN, Massey Station, Ont.

The total production of coal in New Zealand in 1892 was 673,315 tons from 148 mines. Many of these are small, however, and 10 mines furnished 80 per cent. of the total. There were 1,681 men employed, the average output being 400 tons per man. Only one life was lost during the year and 18 persons were injured.

TORONTO TESTIMONY.

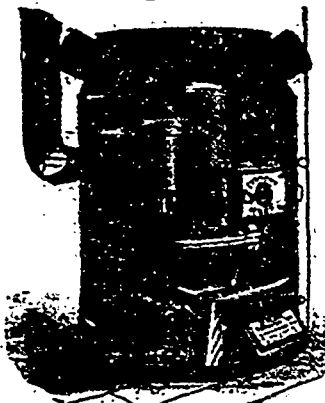
DEAR SIRS,—Two years ago I had a bad attack of biliousness and took one bottle of Burdock Blood Bitters, and can truly recommend it to any suffering from this complaint.

MRS. CHARLES BROWN, Toronto.

In navigating the Great Lakes in the season just closed, 123 lives were lost. Fifty-three boats, with an aggregate tonnage of 24,258, and valued at \$1,040,400, were lost. Partial losses by stranding, collisions and fire bring the grand total of losing on boats to \$2,112,538. By lakes the loss of life was: Lake Erie, 59; Lake Huron, 33; Lake Superior, 10; Lake Michigan, 12; Lake Ontario, 4; Detroit River, 5. — *Philadelphia Record.*

Minard's Liniment for sale everywhere.

## What do you Want



In the way of a Heating Apparatus? An adequate and even temperature in mild or stormy weather? A minimum of cost for fuel? No escape of gas? Simplicity of construction? Then get a

# - PEASE -

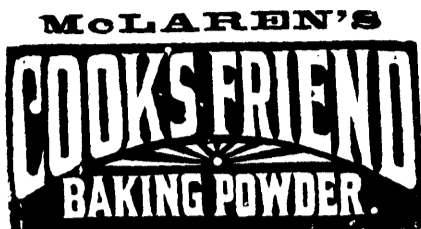
Not until you do will you know what the acme of comfort in winter is.

SEND FOR OUR CATALOGUE  
**J. F. PEASE Furnace Company,**  
191 Queen St. East, Toronto.

The Highest Standard of Excellence in Point of Flavor, Nutrition and Digestibility  
Has been attained by  
**JOHNSTON'S FLUID BEEF.**  
The public have a positive guarantee that they are getting the best possible form of concentrated nourishment.  
**REFUSE ALL SUBSTITUTES.**



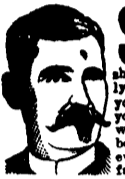
Miscellaneous.



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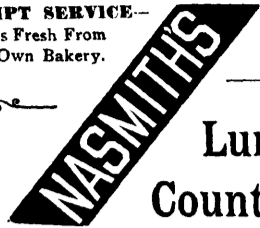
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk. BRUCE.—At Walkerton, on March 13th, at 1 p.m. BROCKVILLE.—At Prescott, on Feb. 27th, at 2.30 p.m. CALGARY.—At Calgary, first Tuesday of March, 1894. CHATHAM.—In First Church, Chatham, on March 12th, at 10 a.m. KINGSTON.—In St. Andrew's Church, Kingston, on Jan. 23rd, at 3 p.m. LINDSAY.—At Cannington, on Feb. 20th. LANARK AND RENFREW.—In Zion Church, Carleton Place, on Feb. 26th, at 8 p.m. MINNEDECA.—At Gladstone, on March 12th, 1894. OWEN SOUND.—In Knox Church, Owen Sound, on Feb. 13th, at 10 a.m. OTTAWA.—At Ottawa, in St. Andrew's Church, on February 6th, 1894, at 10 a.m. PARIS.—In Dumfries St. Church, Paris, on Feb. 8th, at 10 a.m. PETERBOROUGH.—In Mill St. Church, Port Hope, on March, 20th 1894. QUEBEC.—At Quebec, in Morin College, on February 27th. REGINA.—At Indian Head, on second Wednesday of March, 1894. ROCK LAKE.—At Manitou, in St. Andrew's Church. SARNIA.—At Sarnia, in St. Andrew's Church, on March 13th. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—In St. Andrew's Church, Victoria, on March 6th, at 2 p.m. WHITEV.—At Port Perry on third Tuesday of Jan'y, 1894. WESTMINSTER.—At New Westminster, on March 20th, at 2.30 p.m.

Miscellaneous.

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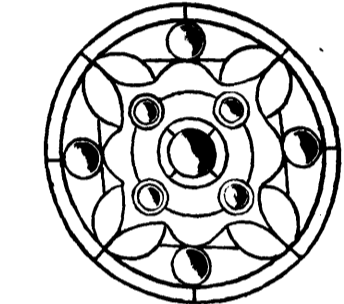
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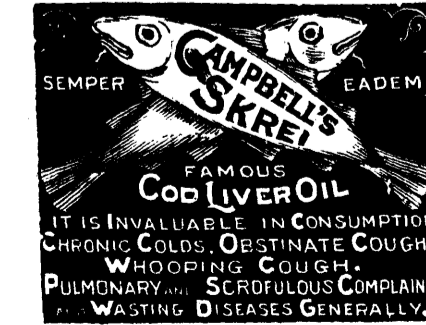
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