

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# The Canada Presbyterian

Vol. 20.—No. 5.  
Whole No. 990.

Toronto, Wednesday, February 4th, 1891.

\$2.00 per Annum, in advance.  
Single Copies Five Cents.

## Books.

**TORONTO**  
Willard : Tract : Depository.

SEND FOR OUR  
**ANNUAL STOCK-TAKING  
CLEARANCE-SALE LIST**

### NEW AND RECENT BOOKS.

- Miracles of our Lord. By Prof. Laidlaw, D.D. \$2 50
- Polonius's Notes on the M. T. Lesson, 1891. Cloth. 1 25
- The Holy of Holies. By Rev. Alex. McLaren, D.D. 1 75
- MacKay of Uganda. Life of A. M. MacKay, pioneer missionary to Uganda. 1 50
- Pax Vobiscum; Peace be with you. By Henry Drummond. 0 35
- The Great Alternative Sermons by Rev. Chas. Moinet. 2 00
- Some Central Points in our Lord's Ministry. By Henry Wace, D.D. 2 00
- The Impregnable Rock of Holy Scripture. By Hon. Wm. E. Gladstone, M.P. 1 75

**TORONTO**  
WILLARD TRACT DEPOSITORY  
Corner Yonge and Temperance Sts.

## TORONTO

TEN YEARS OF  
Upper Canada in Peace  
and War.

(1895-18.)

Being the Ridout Letters, with Annotations by  
MATILDA EDGAR.

Demy, 8vo, 356 pp. Price, postpaid, \$2.00.

"The announcement is made that a book by Mrs. J. D. Edgar, dealing with a very interesting period of Canadian history, entitled as above, is in press. We predict that a great treat it is in store for all lovers of Canadian history, and that the new book will speedily attain popularity."—The Mail.

25 VOLUMES FOR  
\$50.00.

Which is only \$2 a volume, for the  
very latest UNABRIDGED  
EDITION of the

## ENCYCLOPEDIA BRITANNICA.

Each volume is 8 x 10 x 2 1/2 inches in size, cloth bound, and the set contains over 21,000 pp. If you are in need of such a work be sure you get the best, and order early, as our stock is limited, and when exhausted cannot be replenished. "Better be sure than sorry."

WILLIAM BRIGGS,  
25 to 33 Richmond Street West, Toronto.  
C. W. COATES, 3 Blouay Street, Montreal.  
S. F. HURSTIS, Halifax, N. S.

## STAINED GLASS WINDOWS

Of all kinds from the old established house of  
JOSEPH McCausland & Son

76 King Street West,  
TORONTO.

## Books.

### NEW BOOKS AND NEW EDITIONS.

- Ten Years of Canada in Peace and War; 1805-1815. By Mrs. Edgar. \$2 00
- Dampton Lectures for 1890. By Henry William Watkins, M.A., D.D. 5 00
- In Scripture Let Us: New Views of Sacred Places. By Edward L. Wilson. 3 50
- Christianity and some of its Evidences. By Hon. Oliver Mowat. 0 50
- Pax Vobiscum; Peace be With You. By Henry Drummond. 0 35
- How to be a Pastor. By Rev. T. L. Cuyler, D.D. 0 75
- A. M. MacKay, Pioneer Missionary of the Church Missionary Society to Uganda. Biblical Lights and Side Lights. 10,000 Illustrations, with 30,000 Cross References. By Rev. Charles E. Little. 3 00
- Reasons for Believing in Christianity. By Rev. C. A. Row, D.D. 0 50
- Rev. J. McNeill's Sermons. Vol. II. 1 25
- Friday's Child. By Frances. 0 75
- Wikkey: A Scrap. By Yam. 0 60

**JOHN YOUNG**  
Upper Canada Tract Society, 208 Yonge St.  
TORONTO. 4/5/92

### Presbyterian Headquarters.

**S. S. LIBRARIES.**  
Schools desiring to replenish their Libraries cannot do better than send to

**W. DRYSDALE & CO.,**  
232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

**W. DRYSDALE & CO.**  
Agents Presbyterian Board of Publication  
232 St. James Street Montreal.

### The Best and Funniest Book YET PUBLISHED.

**SAMANTHA AMONG  
THE BRETHREN.**

Josiah Allen's Wife's New Book.  
Illustrated. Square 12-mo. 452 pages.

**CLOTH. POST-PAID, \$2.50**

The plot has much to do with the last M. E. Conference in its relation to Miss Willard and the other lay delegates who were refused seats in the Conference. The story touches at a thousand points the vital questions of the day. There are HUMOR, SPARKLE and FRESHNESS on every page.

**FUNK & WAGNALLS,**  
Canadian House,  
86 Bay St., Toronto. 5/

R. J. BERKINSHAW, Manager.

### BOOKS FOR LADIES.

Sent by Mail on receipt of the following Prices:—

- Cross Stitch Embroidery Choice designs, alphabets, flowers, figures, birds, animals. \$0 25
- Ladies' Work. The best book on the subject ever published at this price; full description of stitches in needlework, knitting, crochet, fancy articles, letters, monograms, etc. Fully illustrated. 0 25
- Kensington and Lustre Painting. A complete Guide. 0 25
- Mrs. Clark's Cookery Book. Hundreds of useful and economical Receipts. The best book published. 1 00
- Usages of the West Society. A Manual of Social Etiquette. 0 50
- Letters and Monograms. By Jennie June. Over 1,000 illustrations; alphabets, monograms and initial letters for stamping. 0 5
- Crazy Patch Work. This is the best book yet published on this branch of fancy work. 0 25
- Ladies' Guide to Fancy Work. 350 illustrations; sixty-four large three column pages. 0 25
- Maiprin Crochet. 0 25
- How to Knit and What to Knit. 0 25
- Ladies' Manual of Fancy Work. 500 illustrations. A new book by Jennie June. 0 50
- Darned Lace Patterns. 0 25
- Needlework. A manual of stitches in embroidery and drawn work. By Jennie June. 200 illustrations. 0 50
- Memorabilia Catalogue of Stamping Patterns. 132 double-size pages; thousands of illustrations of Stamping Patterns for Kensington, Outline and Ribbon Embroidery, Kensington and Lustre Painting, alphabets, monograms, braiding patterns, etc. 0 25
- Kensington Embroidery and Colour of Flowers. Explicit information for the various stitches, and descriptions of 70 flowers, telling how each should be worked, what materials and what colours to use for the leaves, stems, petals, stamens, etc., of each flower. Profusely illustrated. 0 35

Presbyterian Printing & Pub. Co.,  
5 Jordan Street Toronto.

## Books.

WORKS BY 4 1/2  
Rev. J. Thain Davidson, D.D.

Talks with Young Men.

Sure to Succeed.

The City Youth.

A Good Start.

Forwarned, Forwarned.

\$1.25 EACH, POSTPAID.

**JAMES BAIN & SON,**  
PRESBYTERIAN BOOK ROOM,  
39 KING STREET EAST, TORONTO

### THIS BRIGHT NEW 1891

needs the brightest and best of music. The 2,000,000 readers of this ad. are all invited to provide themselves with music and music books from our complete and varied stock.

Send freely for lists and information.

### SOME OF OUR NEWEST BOOKS.

Songs of Ireland. \$1. Choice, revised collection of very favorite songs. 66 songs. 144 pages.

Patten's Responses and Hymns. 75c; \$6.75 doz. A timely and good collection, which will be welcomed by many choirs. More than 50 short pieces, with a number of Glorias, Chants, etc.

Prayer and Praise. Cantata. Ballad. A good and easy cantata, for a Choir or Chorus. 50 cents; \$4.50 per dozen.

Masonic Ode. Fithian. A new, most convenient book of easy and good music, perfectly fitted for the Masonic ritual. Much needed. 60 cents; \$6 doz.

Comic and Minstrel Songs. \$1. 46 merry songs, well calculated to make time pass cheerfully.

Manner Vols. Violin and Piano. Winner. Large number popular melodies, skillfully arranged for Violin, with Piano accompaniment. \$1

Mandolin and Piano Duets. Winner. About 75 popular airs for Mandolin and Piano. \$1.

Any Book mailed, post-paid, for Retail Price. **OLIVER DITSON CO. - BOSTON**  
C. H. DITSON & Co., 687 Broadway, New York

### DOMINION LINE-ROYAL MAIL STEAMSHIPS

New in Force—Special Reduced  
Winter Rates.

LIVERPOOL SERVICE—SAILING DATES

	From Portland.	From Halifax.
Oregon	Jan. 29	Jan. 31
Toronto	Feb. 12	Feb. 14
Sarula	Feb. 26	Feb. 28

RATES OF PASSAGE.—Cabin, from Portland or Halifax to Liverpool, \$40, \$50 and \$60; Return, \$80, \$90 and \$110. Intermediate, \$25. Steerage, \$20.

Special Rates for Clergymen and their families.

BRISTOL SERVICE—AVONMOUTH DOCK.

	From Portland.	From Halifax.
Ontario	about Jan. 28	
Dominion	about Feb. 18	

No passengers carried to Bristol.

For particulars apply in Toronto to  
GEO. W. TORRANCE, 18 Front Street  
West; or C. S. GZOWSKI, JUN., 24  
King Street East; or in Montreal to  
DAVID TORRANCE & CO. General  
Agents.

**ROBERT HOME** 16/5/92  
NEWMAN TAILOR  
411 YONGE STREET, ASSOCIATION  
HALL,  
TORONTO.

**JOHNSTON & LARMOUR,**  
—: TORONTO:— 30/5/92  
Clerical and Legal Robes and Gowns,  
9 ROSSIN BLOCK, TORONTO.

**EDY BROTHERS,** 4/9/52  
92 YONGE STREET, TORONTO,  
214 DUNDAS STREET, LONDON.

x x THE PHOTOGRAPHERS x x  
Large Photos and Family Groups a specialty.  
Grand New Studio, 92 Yonge Street. Call and see us.  
EDY BROS.

**W. STOTT,** 98/5/92  
MANUFACTURER OF  
DRAWING ROOM SUITES,  
Coaches, Lounges, Easy Chairs, and Fancy  
Rockers.  
170 KING STREET WEST.

## PROFESSIONAL

**GORDON & HELLIWELL** 48/2  
ARCHITECTS.  
26 KING STREET EAST, TORONTO.

**C. P. LENNOX, DENTIST,**  
Rooms A & B,  
YONGE ST. ARCADE, TORONTO

The new system of teeth without plates can be had at my office. Gold Filling and Crowning warranted to stand. Artificial teeth on all the known bases, varying in price from \$6 per set. Vitalized Air for painless extraction. Residence 40 Beaconsfield Avenue. Night calls attended to at residence. 34/3/92

### Miscellaneous.

**KILGOUR BROTHERS,**  
Manufacturers and Printers,  
PAPER, PAPER BAGS, FLOUR SACKS,  
PAPER BOXES, FOLDING BOXES,  
TEA CADDIES, TWINKS, ETC. 9/

21 and 23 Wellington Street W., Toronto

**DALE'S BAKERY,**  
579 QUEEN ST. WEST, COR. PORTLAND.

Celebrated Pure White Bread. 2/  
Much Brown.

Best Family Home-Made Bread  
**TRY DALE'S BREAD.**

### EMBRO: OATMEAL: MILLS.

ROLLED OATS, 4/9/52  
Standard and Granulated Oatmeal  
OF THE BEST QUALITY.

Selected White Oats only used. Shipment via C.P.R. or G.T.R. Quotations and Samples sent promptly on application

**D. R. EONS EMBRO.**

### AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of India Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, rashes at the stomach, and will break a fresh cold in twenty-four hours. Address CRADDOCK & Co., 1032 RACE STREET, PHILADELPHIA, PA., giving this paper. 5/

ESTABLISHED 1826.

### P. BURNS & CO.

ONLY IMPORTERS OF THE  
Celebrated Scranton Coal.

SPECIAL RATES FOR CUT AND SPLIT  
SUMMER WOOD FOR ONE WEEK.

HEAD OFFICE, 35 KING ST. EAST.  
Office—546 Queen St. West, 390 Yonge St.  
Office and Yard—Yonge Street Dock; Front  
Street, near corner Bathurst. Telephone communication between all offices.  
Orders promptly attended to. 2/

### GAS FIXTURES.

### GREAT BARGAINS.

Largest Assortment

IN THE DOMINION.

**KEITH & FITZSIMMONS,**

109 KING ST. WEST, TORONTO

## Miscellaneous.

THE BEST  
PLANS AND POLICIES

FOR  
LIFE INSURANCE

ARE THOSE OF  
THE TEMPERANCE AND

GENERAL LIFE

ASSURANCE COMPANY.

HEAD OFFICE:—22 to 28 King St. West  
TORONTO.  
M. SUTHERLAND, Manager  
Reliable agents wanted.

### RATES REDUCED.

The Standard Life Assurance Co.  
ESTABLISHED 1825.

Head Office—Edinburgh Scotland and Montreal, Canada

Total Risk, about \$200,000,000 Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$750,000

W. M. RAMSAY, Manager.  
THOMAS KERR  
140 Gerrard Street, Toronto  
Inspector.

### ATLAS ASSURANCE Co., OF LONDON, ENGLAND.

FOUNDED 1808.

CAPITAL, - £1,200,000 STG.

Branch Manager for Canada:  
LOUIS H. BOULT, - MONTREAL.

**WOOD & MACDONALD,**  
AGENTS FOR TORONTO,  
92 KING STREET EAST.

### NATIONAL ASSURANCE CO. OF IRELAND.

INCORPORATED 1822.

CAPITAL, - £1,000,000 STG.

Chief Agent for Canada:  
LOUIS H. BOULT, - MONTREAL

**WOOD & MACDONALD,**  
AGENTS FOR TORONTO,  
92 KING STREET EAST.

### THE CANADIAN Savings, Loan & Building Association

Authorized Capital, \$5,000,000.

HEAD OFFICE:  
72 KING STREET EAST, TORONTO.

The Association assists its members to build or purchase Homes. With the advantages of an investor, it is never oppressive to the Borrower. Payments are made monthly, and in small amounts. There are no preferred Shareholders, and every member has an equal voice in the management.

E. W. D. BUTLER, President.  
Intelligent men wanted as Agents, to whom will be given liberal terms.

### THE ROYAL CANADIAN Fire and Marine Insurance Co.,

57 St. James Street, Montreal

Capital.....\$500,000  
Assets.....700,000  
Income, 1885.....\$17,375

Andrew Robertson, Esq., President  
Hon. J. R. THIBAULT, Vice-President  
HARRY CUTT, ANCHOR, NICKEL,  
Secretary Marine Underwriter  
Geo. H. McHenry, Manager  
George McMurrich  
General Agent for Toronto and vicinity

### GRATEFUL—COMFORTING. EPPS'S (BREAKFAST) COCOA

Needs only Boiling Water or Milk

# DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps it is only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

13/26

# RENNIE'S SELECT SEEDS

RENNIE'S ILLUSTRATED GUIDE, '91 NOW READY. MAILED FREE UPON APPLICATION  
Rennie's Seeds can only be procured direct from  
WM. RENNIE, TORONTO, CAN.

# USE FERRY'S SEEDS

BECAUSE THEY ARE  
**THE BEST.**  
D. M. FERRY & Co's  
Illustrated, Descriptive and Priced  
**SEED ANNUAL**  
For 1891 will be mailed FREE to all applicants, and to last season's customers. It is better than ever. Every person using Garden, Flower or Field Seeds, should send for it. Address  
D. M. FERRY & CO.  
WINDSOR, ONT.  
Largest Seedsmen in the world

# The Great CHURCH LIGHT

Frank's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.  
I. P. FRINK, 151 Pearl St., N.Y.

**BAILEY'S**  
Compound Light-Spreading Self-Perforated Corrugated Glass REFLECTORS  
A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free.  
BAILEY REFLECTOR CO.  
106 Penn Ave. Pittsburgh, Pa.

**KNITTING MACHINE**  
MANUFACTURED BY  
**CREELMAN BROS**  
GEORGETOWN, ONT.  
THIS ADVERTISEMENT IS FOR YOU IT IS GOOD FOR \$2.00 SEND IT AND A 3 CENT STAMP FOR ALL PARTICULARS AND PRICE LIST. C.P. 6-R-20

**CLINTON H. MENEELY BELL COMPANY**  
TROY, N.Y.,  
MANUFACTURE A SUPERIOR GRADE OF  
Church, Chime and School Bells

**BUCKEYE BELL FOUNDRY.**  
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
VANDUZEN & TIFT, Cincinnati, O.

**MENEELY & COMPANY,**  
WEST TROY, N. Y., BELLS,  
For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others

**CINCINNATI BELL FOUNDRY CO**  
SUCCESSORS IN BLYMER BELLS TO THE  
BLYMER MANUFACTURING CO  
CATALOGUE WITH 2200 TESTIMONIALS.  
BELLS CHURCH, SCHOOL, FIRE ALARM.  
NO DUTY ON CHURCH BELLS

**M'SHANE BELL FOUNDRY**  
Finest Grade of Bells  
Chimes & Peals for Churches, Colleges, Tower Clocks, etc. Fully Warranted satisfaction guaranteed. Send for price and catalogue  
HENRY M'SHANE & Co.  
Baltimore, Md., U.S.

**SURPRISE SOAP**  
EVERY WOMAN  
Can save half the hard wearing-out toil of wash day and be fresh and clean. Can have clothes sweet, strong, white, never yellow. Flannels not to shrink, cotton rot, nor hands chapped, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! READ THE DIRECTIONS ON THE WRAPPER.  
St. Croix Soap Mfg. Co. SOAP  
St. Stephen, N. B.

# NASAL BALM

It is a certain and speedy cure for Cold in the Head and Catarrh in all its stages.  
**SOOTHING, CLEANSING, HEALING.**  
Instant Relief, Permanent Cure, Failure Impossible.  
NEVER FAILS.  
CURES GOLD AND HEAD AND CATARRH  
Many so-called diseases are simply symptoms of Catarrh, such as head-ache, partial deafness, losing sense of smell, foul breath, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you have Catarrh, and should lose no time in procuring a bottle of NASAL BALM. Be warned in time, neglected cold in head results in Catarrh, followed by consumption and death. NASAL BALM is sold by all druggists, or will be sent, post paid, on receipt of price (50 cents and \$1.00) by ad- dressing  
WULFORD & CO.,  
Brockville, Ont.

# CATARRH

Also a Remedy for Catarrh is the Best, Easiest to Use and Cheapest.  
**CATARRH**  
Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa., U. S. A.

**WISTAR'S Balsam**  
Coughs, Sore Throat, Bronchitis, Hoarseness, Croup, Whooping Cough, Asthma, Influenza and Consumption yield at once to the wonderful power of this remedy. None genuine unless signed "I. BUTTS."  
**WILD CHERRY**

For CRAMPS, COLIC, and all Bowel Troubles, use  
**PERRY DAVIS' PAIN-KILLER**

Used both internally and externally. It acts quickly, affording almost instant relief from the severest pain.  
BE SURE TO GET THE GENUINE  
25c per bottle.

**MEDICINE and FOOD COMBINE!**  
**SCOTT'S EMULSION**  
OF COD LIVER OIL & HYPOPHOSPHITES.  
Increases Weight, Strengthens Lungs and Nerves.  
Price 50c. and \$1.00 per Bottle.

Ministers and Public Speakers use  
**SPENCER'S Chloramine Pastilles**  
For Clearing and Strengthening the voice. Cure Hoarseness and Soreness of Throat. Price 25c per bottle. Sample free on application to Druggists.

TO MOTHERS  
**PALMO-TAR SOAP**  
Is Indispensable for the Bath, Toilet or Nursery, for cleaning the Scalp or Skin.  
THE BEST BABY'S SOAP KNOWN.  
Price 25c.

# Sparkles.

**SWEEDLE:** I can't see what makes everybody rush to that little restaurant on the corner. Pipes: The salt-shakers never clog. Only place of the kind in town.

**DEAR SIRS:**—My mother was attacked with inflammation of the lungs which left her very weak and never free from cold, till at last she got a very severe cold and cough. She resolved to try Hagyard's Pectoral Balsam, and on so doing found it did her more good than any other medicine she ever tried. MRS. KENNEDY, 50 Smith Ave., Hamilton, Ont.

**BEECHAM'S PILLS** cure Sick Headache.

**STAYLATE:** My favourite flower, Miss Amy, is the night-blooming cereus. Miss Amy: Indeed, Mr. Staylate! I thought it would probably be the morning glory.

As a general renovating tonic and purifying family medicine useful at all times, but especially so in the spring, Burdock Blood Bitters is unequalled.

"It's like a bag of flour in a poor man's family," says Mr. John Maunder, of Yorkville, Ont., "the oftener you take B. B. B. the better you are."

**MAY YOU LIVE LONG AND PROSPER.**—You will live longer if your cook uses only Imperial Cream Tartar Baking Powder. Always reliable, purest and best.

**LADY** (to applicant for place): Are you a plain cook? Applicant: Well, I s'pose I cud be purtier.

THE family store of medicine should contain a bottle of Hagyard's Yellow O.I. Mrs. Hannah Hutchins, of Ross-way, N.S., says: "We have used Hagyard's Yellow Oil in our family for six years, for coughs, colds, burns, sore throat, croup, etc., and find it so good we cannot do without it."

IN an Episcopal church near Boston, the other Sunday, a lady in passing up the aisle caught her dress on the corner of a pew and tore it. As the process of tearing was very audible to the congregation, the feelings of the lady may be imagined when, at that moment, the clergyman began the service by reading the sentence: "Render your heart and not your garments."

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

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

"If there's one time more than another," says an experienced married man, "when a woman should be left alone, it is when a line of clothes comes down in the mud."

A VERY pleasant banker's banquet may produce very unpleasant symptoms of dyspepsia, which disease is often caused by overloading the stomach with rich food, etc. For years Burdock Blood Bitters has held first place at home and abroad as a permanent and reliable cure for dyspepsia or indigestion in any form. The proprietors guarantee it to cure dyspepsia or return purchase money.

**MERCHANT:** Can you manage to make yourself understood when French or Spanish customers come to the store? Would-be clerk: Certainly, if they know how to talk English.

THIS great internal and external remedy always allays all pain. It is a specific for croup, and promptly cures coughs, colds, sore throat, sprains, bruises, burns, rheumatism, cuts, wounds, etc. Good for man or beast. Stands all tests. Sold everywhere. Price 25 cents. Hagyard's Yellow Oil.

If a man could live a thousand years he would probably spend the last fifty years fretting over what he might have done in the previous wasted time.

No sane person doubts that what we say of B. B. B. is true. The evidence of its power and popularity is too overwhelming to confute, besides it is all home testimony, making it certain that B. B. B. will cure dyspepsia, biliousness, sick headache, scrofula and all blood diseases.

MR. C. D. WARNER was complaining to one neighbour of another neighbour's donkey, which rose with the lark, but was a poor musician, and woke him up at daylight. "Well," said the friend, "why don't you rise at daylight as I do? The donkey don't disturb me." "We see now," said Mr. Warner, "what kind of people get up early in the morning." Minard's Liniment Cures Dandruff

# SKINS ON FIRE

With AGONIZING ECZEMAS and other ITCHING, BURNING, SCALY, and BLOTCHY SKIN and SCALP DISEASES are relieved in the majority of cases, by a single application of the Cuticura Remedies, and

speedily, permanently, and economically cured, when physicians, hospitals, and all other remedies fail. Cuticura Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure, and may be used in the treatment of every humor, from the simplest facial blemishes to the severest diseases of the blood, skin, and scalp.



# CUTICURA

The great Skin Cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, clears the scalp of crusts and scales, speedily soothes and heals raw and irritated surfaces, and restores the hair. CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new Blood and Skin Purifier, and greatest of Humor Remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause. Hence the CUTICURA REMEDIES cure every disease and humor of the skin, from pimples to scrofula.

"How to Cure Diseases of the Skin, Scalp, and Blood" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to every sufferer. CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, 75c.; CUTICURA SOAP, 55c.; CUTICURA RESOLVENT, \$1.50. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

**An Eye for Beauty** is satisfied beyond expression when it gazes upon a skin purified and beautified by Cuticura Soap, incomparably the greatest of skin purifiers and beautifiers, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. Price, 35c.

# The Hair May Be Preserved

To an advanced age, in its youthful freshness, abundance, and color, by the use of Ayer's Hair Vigor. When the hair is weak, thin, and falling, this preparation will strengthen it, and improve its growth.

Some time ago my wife's hair began to come out quite freely. She used two bottles of Ayer's Hair Vigor, which not only prevented baldness, but also stimulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace.—H. Hulsebus, Lewisburg, Iowa.

About five years ago my hair began to fall out. It became thin and lifeless, and I was certain I should be bald in short time. I began to use Ayer's Hair Vigor. One bottle of this preparation caused my hair to grow again, and it is now as abundant and vigorous as ever.—C. E. Sweet, Gloucester, Mass.

On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy.—T. P. Drummond, Charlestown, Va.

I have used Ayer's Hair Vigor for years, and, though I am now fifty-eight years old, my hair is as thick and black as when I was twenty. This preparation creates a healthy growth of the hair, keeps it soft and pliant, prevents the formation of dandruff, and is a perfect hair dressing.—Mrs. Malcom B. Sturtevant, Attleborough, Mass.

# Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

# Perfect

Health is maintained by correct habits of living, and through a proper action of the Stomach, Liver, Kidneys, and Bowels. When these organs fail to perform their functions naturally, the most efficacious remedy is Ayer's Pills.

For months I suffered from Liver and Kidney complaint. After taking my doctor's medicines for a month, and getting no better, I began using Ayer's Pills. Three boxes of this remedy cured me.—James Slade, Lambertville, N. J.

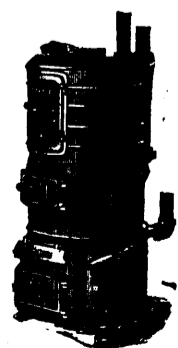
# Safety,

Thorough action, and wonderful curative properties, easily place Ayer's Cathartic Pills at the head of the list of popular remedies, for Sick and Nervous Headaches, Constipation, and all ailments originating in a disordered Liver.

As a mild and thorough purgative, Ayer's Pills cannot be excelled. They give me quick relief from Bilious and Sick Headaches, stimulate the Liver, and quicken the appetite.—Jared C. Thompson, Mount Cross, Va.

# AYER'S SUGAR COATED PILLS,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicines



# THE SPENCE

# "DAISY" HOT WATER BOILER

Has the least number of Joints,

Is not Overrated,

Is still without an Equal

Note attractive design.

**WARDEN, KING & SON,**  
637 CRAIG ST. MONTREAL

# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, FEBRUARY 4th, 1891.

No. 5.

## A HANDBOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

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

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

## THE PRESBYTERIAN YEAR BOOK FOR 1891

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

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Roll 60 cents per doz. Price of School Registers 20 cents each. Address—

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

## Notes of the Week.

THE Prussian Government is exceedingly liberal to its universities. These all possess rich endowments, yet each year the Government grants them large sums for running expenses. The budget for 1890-91 contains the following items for new buildings alone: Königsburg, 119,734 marks; Berlin, 537,500; Greifswald, 159,500; Breslau, 926,416; Halle, 315,000; Kiel, 75,600; Göttingen, 450,550; Marburg, 175,650; Bonn, 185,250.

THE Rev. Alexander Martin, M.A., of Edinburgh, in a recent address to the Aberdeen Free Church Students' Association, referred to the remarkable change which had taken place in the religious life of the universities within recent years, and declared that the new movement was largely due to the services of Professor Henry Drummond. The students should consider how best to present the arguments for Christianity to meet the wants of this age. They must consider the age they lived in, and be broader and larger in their faith and more catholic in their sympathies than their fathers were.

THE vexed question of Amusements is to be taken up by the South London Presbytery at its next meeting, after half an hour's special prayer. The Rev. Dr. Kennedy Moore has given notice that he will move: That money for the support of the spiritual work of the Church ought not to be raised by means of entertainments; that both indoor and outdoor amusements of a rational, healthful and innocent nature may be encouraged in organizations connected with our churches; that, in regard to ordinary public entertainments, it is a wiser policy to countenance the better forms than to condemn them altogether.

BELFAST, says the correspondent in that city of the *British Weekly*, is perhaps one of the most rapidly growing towns in the Empire, and the various denominations have difficulty in keeping their church accommodation abreast of the necessities of newly-settled districts. Of the denominations most forward, because most increasing, in keeping abreast of the needs of the people in this respect is the Presbyterian. It has added within the past year two new churches to the already long list of its Presbytery—and both are "memorial" structures, one is called the Magean Church, and the other the Cooke Church—the latter in memory of Dr. Cooke. Both are in outskirts of the city that are rapidly rising into the position of suburban towns.

THE M.P.'s connected with the English Presbyterian Church are the following: Conservatives—Sir Charles E. Lewis, Bart.; Mr. Gainsford Bruce, O.C., and Dr. Rentoul; Liberals (Gladstonians)—Messrs. Samuel Smith, Stephen Williamson, and J.

C Stevenson; Liberal Unionists—Mr. W. P. Sinclair and Sir Donald Currie. The last-named gentleman is also connected with Perthshire. Of the others, three reside in London, three in Liverpool, and one in South Shields. The London men are all Conservatives. Mr. Sinclair is son-in-law to the late Rev. Dr. Crichton, of Mount Pleasant Presbyterian Church, Liverpool. Between Provincial Legislatures and the Dominion House of Commons we could present a goodly array of Presbyterian Parliamentarians.

THE Mexican Congress seeks the expulsion from the Republic of all foreign priests. Mexico has suffered terribly from the Romish Church, especially in connection with the allegiance that Church gives to a foreign power. It was the Church that invited an Austrian prince to establish an empire in Mexico, and that supported the horrible decree declaring every Mexican who resisted the Government a traitor to be shot wherever found. At every step the higher clergy have sought to destroy the free institutions of Mexico. The last device of the Papacy is the importation of foreign priests, chiefly Spaniards, Jesuits in disguise it is believed, who go through the country fleeing the people, preaching against the reform laws, and instigating their congregations to disobey these laws.

IN the Synod of Otago a considerable part of the session was occupied with matter relating to the Confession of Faith. The committee appointed to explain its difficulties, and to watch the revision movement in other churches, had nothing to report; and after Dr. Macgregor had been heard by a paper in defence of the ancient standard, a motion for the continuance of the committee was carried by the narrow majority of fifty to forty-nine. An overture from the Southland Presbytery, requesting the Synod to affirm the Calvinistic system contained in the Confession, was carried by fifty-five to forty-nine. Two memorials from elders were laid before the Synod, which indicated the interest everywhere excited by this question. One entire sitting was occupied with the Gibb case, which came up on appeal and complaint from Mr. Begg and other members of Dunedin Presbytery against the decision of that body, which was considered not to have sufficiently vindicated the Confession and the Church's constitution. The appeal and complaint were sustained and the Presbytery's judgment reversed by forty-three to twenty.

THE New York *Independent* says: Col. Robert G. Ingersoll has not the reputation of being a devout, religious man, but there was an important religious service held at his house, in this city, the other day, at which there was a large attendance, and at which Colonel Ingersoll was an interested and apparently a devout listener. When Colonel Ingersoll's daughter married, some time ago, we believe he called in Judge Somebody to perform the service; but on this occasion his niece, the daughter of the brother at whose funeral the Colonel pronounced his famous eloquent oration, was to be married to a Cleveland, O., Presbyterian, and out of deference, we presume, to his desires and those of his family, a Christian minister was asked by Colonel Ingersoll to perform the ceremony. To whom should he go except to his courteous antagonist, Dr. Field, whose polite and able criticisms in *The North American Review*, some time ago, attracted so much attention. Dr. Field consented, and a distinguished party was present and the marriage was performed with religious solemnity and Christian prayer and worship. So, when a man will not go to church the church will sometimes come to him.

FOR two hours the call of Gorbals congregation, Glasgow, to the Rev. John Robertson, M'Crie-Roxburgh Church, was under consideration by the Edinburgh Free Church Presbytery. Parties having been heard, Mr. Robertson, addressing the Presbytery, said the congestion in M'Crie-Roxburgh from the membership, the largest ever on the roll, being already beyond the sitting capacity of the church, and the continued desire of the multitude to hear the Word of God made imperative a large expansion.

This expansion with the present equipment he felt impossible. Therefore, though he hereby left as loyal and loving a people as ever a minister ministered to, he must ask the Presbytery to put this Glasgow call into his hands for acceptance. With a heavy heart Principal Rainy moved that the call be placed in Mr. Robertson's hands. He was sorry to send from Edinburgh a man whose services were so much needed. In view of the withdrawals of Mr. McNeill and Mr. Robertson from their midst, he was really disposed to think that some of them must be to blame. He was sure they wished Mr. Robertson very great comfort and success in the field of labour to which he was going. Professor Laidlaw, maintaining that there was in Edinburgh a large field of work for such a man as Mr. Robertson, moved that the Presbytery decline to place the call in his hands. Further discussion took place, and in the end Dr. Rainy's motion was carried, but only by twelve votes against eight for the amendment proposed by Dr. Laidlaw.

THE Dominion Council of the Royal Templars of Temperance have just sent throughout the country a petition praying that the Commons of Canada make general amendments to the criminal law. The wording of the petition, to be signed by all persons over fifteen years of age, is as follows: That there are in certain portions of the criminal law of our land very grave defects; to wit, in chapter 162 of the Revised Statutes. In opinion of your petitioners the law as it now stands is radically wrong in the following particulars: It makes a wholly unjust distinction between women and girls who have property or expectations, and those who have not; An equally unjust distinction between women and girls who have legal protectors as parents, legal guardians, etc., and those who have not, protecting those who are least in need of such protection, and abandoning those who are without protectors, An equally unjust distinction is found in sections 4, 5, 8 and 9, which relate to "attempts" as against males or females—males protected, females unprotected. In respect to procreation there is an unjust distinction between "principal" and "intermediate." Crimes against girls of tender years are not punishable with sufficient severity. Dependent girls are not sufficiently protected. Wherefore your petitioners pray that in the respects mentioned above the law may be so amended as to give equal protection to all women; that punishment may be made to apply equally to male and female; and that in all cases the age of consent may be raised to seventeen years.

BY the death of the Rev. Dr. Alex. Macleod, of Birkenhead, who passed away at an early hour on the morning of the 13th ult., the Presbyterian Church of England has lost one of the most widely known and most highly esteemed of its ministers. That Church possesses, in proportion to its size, an unusually large number of successful preachers to the young, and amongst these Dr. Macleod held, far and away, the foremost place. His contributions to the *Sunday Magazine* and other periodicals, as well as his volumes, "Talking to the Children," "The Gentle Heart," and "The Children's Promise," made his name familiar far beyond the limits of his own denomination. As a pastor and preacher, but especially as a preacher, he was held in high esteem, not only in Liverpool, but throughout England and Scotland. Dr. Macleod was a native of Nairn, but in early life moved with his family to Glasgow, where he prosecuted his classical studies. His first charge was at Strathaven, thence he was called as colleague to Dr. William Anderson, in John Street Church, Glasgow. This he left for Birkenhead. Dr. Macleod, along with Dr. Edmond, of London, Rev. William Arnot and Dr. W. G. Blaikie as representatives of British Churches, visited the Canadian and American Presbyterian General Assemblies in 1874. Dr. Macleod was a man of fine literary taste and robust thought. While in his first charge he contributed a series of interesting papers to *Hogg's Instructor*, long since defunct. He was the author of "Christus Consolator," and "Days of Heaven upon Earth." He was a man highly respected for his work's sake and beloved for his personal excellencies.

## Our Contributors.

### A CONVENTION THAT THERE IS ROOM AND NEED FOR.

BY KNOWNIAN

Conventions are sometimes held to assert rights and defend privileges. We may imagine a number of people in a lucid interval holding a convention to ascertain the reason why so many Canadians do not exercise the rights they have or use the privileges they enjoy. A report of the proceedings would perhaps run something like this:—

The chairman opened the proceedings with a brief and pointed address. He said a large number of people are continually wrangling about their rights as citizens and their rights as members of the various religious denominations, and it struck him as something peculiar that people should make so much noise about rights that some of them seldom or never exercise. For the life of him he could not see why a man should want to fight somebody about rights he never thought it worth while to use. Perhaps his early training had been a little old-fashioned, but he had always thought that if many Canadians said less about their rights and attended more punctually to their duties, their country and their Church would gain something by the innovation. He did not blame people for being sensitive about their rights. These rights cost their fathers blood and treasure, but he thought we could show our appreciation of these rights better by intelligently and conscientiously using them than by merely talking about them. We might be wrong, and perhaps his ideas were a little antiquated, but he laid them before the convention in good faith. Possibly the right course in this young country is to shout about rights and neglect duties. Perhaps the proper thing for a Christian to do is to scalp imaginary foes that are attacking his privileges in an imaginary way, and let the privileges go unused. He hoped members of the convention would not be offended if he said that privileges are given us to be used, not merely to be fought about. These were his views, and he would now give way to members of the convention, who would no doubt throw some light on the subject.

Mr. Patritic Solon said he wished to speak about unused civil rights. You Canadians, said Mr. Solon, enjoy the rights of freemen to a fuller extent than any people under the sun. Rightly or wrongly, your fathers thought you could govern yourselves. Sometimes I am tempted to think that the good old men overestimated their future progeny. They thought the stock would improve, but in too many cases it deteriorated. It took our fathers centuries to wring the right of voting from unwilling tyrants, and after the right has been secured some of you voters are so abominably lazy and careless that you won't go across the street to exercise the highest privileges of a British freeman. Some of you have to be canvassed and coaxed to come out and mark your ballot. Your fathers bled on many a hard-fought field to secure for you the rights of free men, but you must have a carriage sent for you to bring you to the polls to exercise these rights. But that is not the worst. Some of you are degraded enough to sell the highest rights of a British freeman for a dollar or barter them for a bottle of whiskey. The Indians you drove out of the soil could not do worse than that. If the Government were to cut down the number of voters and disfranchise a lot of you, a howl would be raised from Cape Breton to Vancouver that might be almost heard over in China. You would swear by everything above you and below you—especially below you—that the Government must be destroyed. Deprive me of my rights, you would say with burning indignation, as you struck a fighting attitude. Well, why don't you exercise these rights if they are so valuable? It would be far less trouble for you to go across the street or over to the next concession and vote than it would be to annihilate the Government that interfered with your right of voting.

Let us come down to particulars. Some of you complain of dangerous sidewalks, muddy streets, poor light, impure water, inefficient police protection and high taxes. In fact everybody complains of high taxes. On the first Monday in January the ratepayers of Ontario have the privilege of electing the men who manage all such local business. Do you all come out and vote for the best men? You do nothing of the kind. Many of you have to be canvassed and coaxed and button-holed and sent for. In many municipalities—in almost any—the most miserable scalawag can beat the best citizen if the scalawag canvasses and the best citizens does not. If the Government were to deprive you of the right of managing your local affairs there would be a howl that would almost make the bones of Robert Baldwin rattle in the grave. You would call upon somebody to rise up and be a second Baldwin and restore to you the right of local self-government. Why don't you exercise these rights when you have them? Why do you compel busy men—the very men you need most to manage your local affairs—why do you compel them to go around for weeks asking for votes? Don't you know that it is a man's duty to vote in a self-governed country? You would raise a big fight any time about the right of voting, but the duty of voting you treat with neglect if not contempt. The old story. Shout and storm about your rights and neglect your duties.

Let me give you another illustration. Our school system is one of the best things—perhaps the very best thing—we have. Did you ever notice a man running about the streets

on a certain Wednesday in January? After running up and down he collars two men and takes them away to a building near by. Was he a policeman? No, he was a returning officer hunting a mover and seconder for a school trustee election. The law is changed now, and probably the fear that the returning officer might not always be able to find anybody was one reason why the change was made. If the Government should propose to take the management of the schools out of the hands of the people there would be a storm equal in violence to a Dakota blizzard. The Government would think it had been struck by a cyclone. The old story again. The right of managing the schools is something to fight about—the duty of managing them something to be neglected.

Mr. Solon wound up his speech with an eloquent peroration, in which he urged the convention to stop shouting about their rights and give more attention to their duties.

The Rev. Calvin Commonsense then delivered a rousing speech on unused ecclesiastical rights and neglected religious privileges. He sent the red-hot shot in every direction, and made a profound impression. His speech and the remainder of the report will appear in our next issue.

### SHOULD CHRISTIANS DANCE?

MR. EDITOR, - Having just read the article in your much valued paper, "Should Christians Dance?" will you grant me a small space to reply as a Christian who has danced, and never for one moment felt it a sin to do so.

My mother was a devoted Christian woman, and taught me the love of Christ from my earliest years. I can never remember when I did not love my Saviour, and have looked to a merciful heavenly Father for all things, pleasures included.

When twelve years old I was sent with my brothers to a private class, conducted by ladies highly respected, to learn dancing, was never told it was a sin, but enjoyed it in the innocence of my heart. In after years I went frequently to dancing parties given by Christian ladies, enjoying every dance, and never did I receive the smallest liberty or insult from the young men with whom I danced; and I am sure there are hundreds of Christian girls who enter into this amusement with the same pure innocent enjoyment.

Such evenings never prevented me offering my prayers, nor did I feel I was approaching an offended God; and my Christian mother would listen with delight to my description of such enjoyment.

I have been with young people who would not dance, and have seen such amusements introduced that made me blush with shame, and will say now, as I did then, give me a pleasant dance far before such amusements as these.

There is not a doubt it may be carried to excess, but so can everything else be made a sin, some sin, taking apparently an innocent walk to and from church. I need not enlarge on this subject, but will sign myself

A CHRISTIAN WHO DANCES.

January 19, 1891.

### SOCIETY OF CHRISTIAN ENDEAVOUR.

In order to remove wrong impressions concerning this movement the following brief address is issued by the Committee of Trustees of the United Society of Christian Endeavour:—

Some mistaken and prejudicial statements having been made in certain papers concerning the Young People's Society of Christian Endeavour, will you allow us to set forth the facts in a few words? The Society of Christian Endeavour is the Church at work for the young, and the young people at work for the Church. The societies are found in specific Churches, doing the work of those Churches as best they can. They are pastor's aid societies, *suave*, under his control and direction. There is no board of control or authority outside of the local Church. The sole mission of the United Society is to furnish information and to arrange for an annual convention. It exerts no authority, asks for no money and claims no allegiance. The societies are doing equally good work in all evangelical denominations and in all parts of the world. Every denomination can control its own societies in any way that it chooses. It can call them together, prescribe lines of work, courses of study, etc., and can form denominational Christian Endeavour unions or brotherhoods if it chooses. Since it is in no way possible for the interdenominational features to interfere with or weaken denominational loyalty, we regard these interdenominational features of vast advantage. The young Christians are thus brought together for fellowship and inspiration at the interdenominational, local and State conferences and at the annual International Convention, and go home with a broader outlook and a deeper purpose to work for their own Churches.

As representatives of different denominations we heartily and emphatically unite in saying that we see no evil tendency, but only good resulting from this fellowship. The Society is, and has been from the beginning, on a strictly evangelical basis.

While we rejoice in every other movement that has for its purpose the training of the young for Christian service, we most earnestly commend this particular society, which God has so greatly blessed, until now its numbers within its ranks nearly one million young people in all parts of the world; and

ask our brethren who doubt its efficacy to look candidly into its methods, its purpose and its history.

The prayer meeting pledge and the consecration meeting, combined with certain lines of committee work for the Church, are the distinguishing features of the Society, and these, in common fairness, we believe, should go with the name Christian Endeavour, and the name with the features when adopted, though any denominational name can be combined with the Christian Endeavour name to distinguish the societies, as the Methodists of Canada recommend that their societies be called by the name "Epworth Christian Endeavour."

Hoping and praying for the sympathy and co-operation of all Christian people in this effort to advance the kingdom of God among the young people of the world, we are, yours fraternally,

TEUNIS S. HAMLIN, Pastor Church of the Covenant (Presbyterian), Washington, D.C.

JOHN H. BARROWS, Pastor First Presbyterian Church, Chicago, Ill.

WILLIAM R. HARPER, Yale University, New Haven, Connecticut.

WAYLAND HOYT, Pastor First Baptist Church, Minneapolis, Minn.

J. T. BECKLEY, Pastor Beth-Eden Baptist Church, Philadelphia, Pa.

HOWARD B. GROSE, President So., Dakota University.

H. C. FARRAR, Pastor Trinity Methodist Episcopal Church, Albany, N. Y.

GILBY C. KELLY, Pastor Methodist Episcopal Church South, Louisville, Ky.

W. W. ANDREWS, Methodist Church of Canada, Sackville, N. B.

SAMUEL FALLOWS, Bishop Reformed Episcopal Church, Chicago, Ill.

W. H. MCMILLAN, Pastor United Presbyterian Church, Alleghany, Penn.

W. J. DARBY, Cumberland Presbyterian, Nashville, Tenn.

R. L. SWAIN, Pastor United Brethren Church, Westerville, Ohio.

M. RHODES, Pastor First Lutheran Church, St. Louis, Mo.

C. A. DICKINSON, Pastor Berkeley Temple (Congregational), Boston.

Committee of Trustees of the United Society of Christian Endeavour.

### OUR FIRST CHARGE.

BY MRS. J. JUNIOR.

Fueltown was considered a place of some importance, and when Mr. Junior was invited to become the minister of the Presbyterian Church there his friends assured him he had been very fortunate. It was his first charge, and he was ordained by the Presbytery, in which the college is, not long after the college session was over. There had been some trouble and much division during the pastorate of his predecessor, of which we were in complete ignorance until we arrived. That gentleman had a few staunch friends and many opponents, and when he saw it to be right to accept another parish the former became irreconcilably offended with the latter, whose conduct had led to the step. When we arrived, all unconscious of such a state of affairs, the vials of their wrath were poured upon our head. For, thought they, if there had been some difficulty in getting a minister the opposition might have been made to suffer for their conduct; but our coming had spoiled all that and was looked upon as a sort of injury to them.

We arrived in the city (for in those days it was pretension rather than size that gave a right to the title) late one Friday evening. That afternoon we saw a copy of the *Fueltown Press* in which it was announced that Mr. Junior would preach at both diets on the Sunday following. We had only been married a month and had been travelling all the time. The experiences of friends in other places had filled my mind with beautiful pictures of a happy welcome, a warm reception at landing, and a right hearty "homely tea" on arrival. And the further announcement in the paper that we were expected this particular evening brought all these pictures fresh to mind. My husband had opened a conversation with one or two people round the table in the cabin of the steamer, and one of them, who was a person of some importance in the church, advised us to go to the Pioneer Hotel for that night. Of course we could not say "No," if the reception was to be there rather than at the manse. And to the Pioneer Hotel we went, our friend kindly carrying a gripsack in each hand. But here we were evidently not expected, and it was only after a good deal of talk that we could obtain a bedroom for the night. Anything in the form of coffee or tea was out of the question, for "the fires were all out and only liquors were served after eight o'clock." My visions of kind friends and a hearty reception all vanished in thin air! My beautiful picture—upset at one blow.

Next morning after breakfast we sallied forth to look for the church and to try and find out those who had invited us. By dint of much enquiry we hunted up the Session Clerk at his place of business, who had the keys of the manse in his pocket, and with him we went to see our new home, my mind all the while full of strange forebodings and my husband doing his best to put Mr. Davison in good humour. I had literally to hold on by Mr. Junior's arm to prevent me making myself ridiculous once we had been shown in. The parlor was empty save for the straw, paper and dust left by the packing of our predecessors, and the unpacking of certain little

things for another room. In this latter had been gathered together a bedstead, a bureau, four of the plainest chairs that ever graced a lugger's cabin, a table that was all awry, half-dozen cups and saucers of the heavy white pattern that fourth-class restaurants in frontier towns use, and a parcel of bed-clothing still in the store-keeper's wrapper. In the kitchen was a stove with "his appurtenances." Mr. Davison pointed with pride to a box of kindling and a parcel of matches which his forethought had provided. Six empty rooms, all alike dusty, assured me that whoever were on the committee for supply there were no ladies amongst them. When our boxes arrived I was glad to turn my attention to them lest everything should be crushed like my previous expectations, and we left without even those things with which we left home.

Mr. Davison left us, for his business could not stand, with the hope that we would find ourselves comfortable and make ourselves at home. I saw that my husband was doing his best to look cheerful, though his laugh had an unreal ring about it, and I resolved not to let him think that I was feeling "put out." He had divested himself of his coat and opened our boxes, and I had swept out a couple of rooms when the door-bell rang. Our first callers! "You are to be neighbours, and I took the first opportunity of calling upon you. My church is seven miles from here, but my daughter stays in town and so I brought her with me to meet you." Mr. Glass looked my husband all over as a tailor might before measuring him, while Miss Glass stared persistently at my poor travelling dress, by this time well-nigh spoiled with the dust. Then she informed me that she had stayed with Mrs. Andrew, the previous minister's wife, for over a year, that this house was just like a home to her, that it looked so dreary now, that she was so sorry when they went away and she had to leave. While she was running on in this strain I could hear her father tell Mr. Junior that there never could come a minister who would do what Mr. Andrew did; that the people deserved to be punished in this way for making him go from here, that he was a big-hearted man who kept a most hospitable table, and so forth.

Another ring at the bell. "This will be one of your people, I guess," said Miss Glass, as she introduced the newcomer. My husband sat himself on a box to give him a chair, and the conversation went on for a time. Then the last-comer remarked to me: "I came round to see if you would have some milk in the morning." I could almost have taken him in my arms, dirty as he was and smelling horribly of the byre. This was Canadian kindness at last, and I was beginning rapidly to reconstruct my dream-pictures while I thanked him for his kindness. "O, I'm the milkman, and I'll let you have a pint a day for a dollar and a-half a month." Alas, for my dreams!

Our visitors only stayed for an hour, in which time they contrived to give us very unfavourable impressions of the place, the people, and the work. Then we were at liberty to proceed with the unpacking and dusting. I was becoming anxious about my dresses, etc., for Mr. Junior had been more concerned about saving room in the boxes than creases in the dresses, and I knew it would be useless speaking to him now about their appearance on the morrow. Dusk came and found us thus engaged, and we had to return to the hotel for dinner. We had been assured that it would not be well for us to stay there over Sunday—"it is such a place." And we could believe this last. We had, therefore, after dark to lay in our provisions for the morrow and a candle or two. Returning to the manse we found a small party of ladies waiting for the list of hymns for to-morrow, and to ask if I would take the organ, as I was expected to do. While my husband went into the church with them, I went into the house and had my first cry. If ever there was a little woman whose hopes had been blasted it was I. I would not complain to him nor let him think that I was disappointed. But, O, how I wept for the time when he would be asleep and not notice my dejection!

Very early next morning a knock at the back door got Mr. Junior out of bed. I could not catch what was first said, but at last came the loud query: "Do you want to drown us with milk at five cents a pint?" He would only tell me that it was another milk dealer, a member of the church, offended because we would not purchase our supply from him.

Breakfast over, we were preparing for church when the door-bell rang. It was the Session Clerk come to take us to church, that building, by the way, being less than twenty yards from our door. What could my husband do? Only seats in one room, and that our bedroom, study, dining-room and sitting-room combined, and our toilet not finished. For once Mr. Junior showed sense. "Wait for us in the vestry, and we'll be with you shortly." We concluded that this must be some kind of formal reception by the Session, or office-bearers, and so he had come for us half an hour before the hour of service. In the vestry our one friend waited for us, and waited with us till the bell ceased; then the organ started a voluntary, and we went our several ways. Mr. Davison went round to the front door, my husband found his way to the pulpit and I to a pew at the side. What I suffered during that voluntary, with fifty pairs of eyes rivetted on me, I cannot begin to tell; nor was my husband's a more enviable condition. It was a fair sermon, but not in his usual style. How could it be after a month of travel and such an experience as ours had been during these last two days? After service one or two people waited to shake hands with us and ask what we thought of the place, how we liked Fueltown and had we been comfortable? Here let me warn my readers

against 'is man-trap.' "How do you like our town?" If there is any diplomacy in you, you stand in need of it when that is sprung upon you. If you show by heightened colour, or by line of the face, or by faintest hint that "our town" does not come up to your ideas of paradise then you are doomed. You are henceforth a traitor, an enemy in the camp, a spy come to see the nakedness of the land in which you have no right to be since you do not like it. All these questions and more, but never a word of sympathy, nor an offer of help in the way of putting our house "straight." A special service for the Sunday school children and evening service brought to a close the duties of our first Sunday in Fueltown.

For three days we were let severely alone to wander around the place looking for the town, and trying to pick up as many things as would make our house look inhabited. Then came in the bills for the furnishings placed in the house prior to our arrival—down even to the matches already referred to. But furnishing a house was no small matter, as we found out. Fueltown could not boast of its stores nor its stock. These dirty, untidy places were little more than sample rooms, and the equally untidy store-keeper only "guessed he could get you a suite like this for \$130." Mrs. McClarty was neat compared with some of these gentlemen who came down from some garret to answer the door-bell about five minutes after we had entered. With a half-smoked cigar in his mouth, minus a coat, vest unbuttoned, or with a deep band of dirty shirt showing itself between the vest and trousers, and boots unlaced he would come forward and ask if "there was anythink he could do for you?" And I am sure that the cottage at Glenburnie was clean in comparison with these stores. My husband used to practice free hand drawing on the counters and furniture during these five-minute delays, the thick coating of dust saving chalk or crayon. As he said: "He might as well rub off the dust with his finger as I with my clothes."

During the next few weeks we had visitors enough, though we had scarcely a place to receive them in, or a chair for them to sit on. These visitors did their best, however, in one direction. They warned me against making friends of this one and that one in the congregation and city until almost everybody who had called had been held up as one to be avoided. What a martyr air one of these ladies assumed when I asked her to credit me with common sense enough to know a friend when I found one!

It was about this stage that I learned what a thorny couch a minister's may be. In girlhood I used to think a minister's must be the calmest, least-disturbed of lives. I was brought up in a city where everybody does not know every other body's business, and where we did not have our minister's family matters discussed in every house. We esteemed our worthy pastor for his character and work, and we did not enquire how his wife (or "lady," as we always styled her) managed her kitchen or kept her bedrooms. The city minister, whatever his other troubles, has at least one clear advantage over his brother in a little town. Here we were always under the microscope; there was always somebody discussing my household affairs and letting me know the decision. Of course I resented the interference of so many busybodies, and was forced to let it be known that I objected to have my affairs made public property—as if ours was the corporation and they the ratepayers. But it was only to find that I was making things very hard for my husband. For these offended ladies put their husbands against mine, and his work, already trying in every respect, became many times worse. Cold indifference gave place to active opposition and open ridicule. And his very activity furnished them with a handle for it; for his predecessor used to spend his evenings with these people, but my husband had engagements for almost every evening in the week, and so was reckoned a very John the Baptist for asceticism. Some of the more aristocratic ladies of the place, when they first heard that the minister elect was to be married before coming, had expressed the hope that his wife would be a lady, and that they would be able to associate with her. This was not association in work, I soon discovered, but in gossip: for when I proposed any scheme for increasing the usefulness, or deepening the spiritual life of the Church, I was informed that they never had done any Church work and it was no use asking them to do it. Then each of the sections into which the congregation was divided tried to get me to identify myself with it, and to induce my husband to express an opinion that the others were wrong. But he was not subjected to these tormenting interviews as I was, for his pastoral work called him out so frequently that he was often not at home when the ladies called on me. One of these sections was more influential than the others, in the sense of having more money at command, and it was my lot to offend this clique by preferring to work with my husband rather than dabble with them. From that time they made things as unbearable as could be. I had never dreamt that ladies could be so "nasty" as I thereafter found them.

Three months of this and the work of a large house (for my husband's salary would not afford a "hired help") brought on a serious illness. For a week my husband managed everything while I lay perfectly helpless. He was cook, nurse, scullery-maid and everything combined. Then a good old soul, a poor Scotch widow, came as nurse, and he was cook and housekeeper for three weeks more. During that month a lady would call and ask for Mrs. Junior; but never one offered assistance. One of those who had been loudest in her protestations of friendship before this told my husband afterwards that she understood he was such an excellent cook that she did not think there was any use offering help.

## FRAGMENTARY NOTES.

MONTREAL INAUGURAL SERMON OF THE REV. A. I. MOWAT IN ERSKINE CHURCH.

As is now generally known the call presented by Erskine Church, Montreal, to the Rev. Mr. Mowat, of Fredericton, was accepted and notwithstanding the severity of Sabbath evening, Erskine Church was filled by the congregation and others to hear the new pastor's opening discourse. The services in the morning were conducted by the Rev. Dr. Warden who has been connected with the congregation for a number of years. To those who have had the pleasure of hearing Rev. Mr. Mowat it is unnecessary to say that on this occasion he fully sustained his high reputation as a pulpit speaker. Mr. Mowat comes to a Church in splendid working order, looked after by a band of elders and managers second to none in Canada. The Session comprises such men as Rev. R. H. Warden, D.D., and Rev. Professor Scrimger, of Montreal College, and a number of other men, well and favourably known throughout the Dominion. The highest hopes are entertained of Mr. Mowat's success in his new sphere, and in a crowded city like Montreal he will have ample scope for his well-known abilities.

## ERSKINE CHURCH

is among the most prominent of Montreal churches, and has had pastors of eminence and ability. The congregation was organized in 1833 and for a while met in Bruce's Academy on McGill Street, afterwards in the American church on St. James Street. In 1835 a new church was opened on Lagauchetiere Street, and in 1864 the fine edifice on St. Catherine Street was opened for worship. The first pastor was the Rev. William Taylor, D.D., who commenced in July, 1833. The next pastor was the Rev. J. M. Gibson, D.D., who entered on the work in 1864, remaining ten years. Dr. Gibson is now one of the most prominent preachers and writers in London. The next pastor was the Rev. J. S. Black, who after a successful pastorate resigned in 1884, and is now pastor in Colorado Springs, U.S. He was succeeded by the Rev. L. H. Jordan, who was inducted in May, 1885, and who remained about five years, having resigned last spring. Mr. Jordan left the congregation in splendid shape. He is a polished, eloquent preacher, an earnest worker, and a very good administrator.

Every department of church work is in a most satisfactory condition and the contributions to missionary and other schemes are on a liberal scale.

In 1881 the church debt was finally settled, and the minister and congregation so far as this is concerned are free from hindrances to carry on their proper work. Permit a remark here which I think applies to all similar congregations. Considering the duties demanded, the ministers' salaries are too small: take Toronto, Montreal, Quebec, Halifax, and St. John, N.B., men possessing the same ability in mercantile business or financial circles could not be found for the salaries which the ministers receive.

Montreal may be said to be the city of "brotherly love" so far as the evangelical denominations are concerned. They all meet on a common platform, and in this respect the venerable Bishop Bond holds a prominent place, but it has remained for Woodstock, the capital of a liberal county in Ontario, to set the whole Dominion, and in fact the Christian world, an example of "how good and how pleasant a thing it is for brethren to dwell together in unity." Principles are one thing and practice is another, but the Rev. Canon Wade would seem to understand both. Well, Canon Wade is likely to be brought over the coals, for what? Asking the Rev. Dr. McMullen, ex-Moderator of the Presbyterian Church, to preach to his people on Christmas day. It is an honour for any ambassador of Christ to be asked to preach a "common salvation" whether on the street, in a church, or a cathedral, and no more worthy man could have been selected than the Rev. Dr. McMullen who has laboured in Woodstock for well nigh thirty years, and who is a representative of that Church which the famous St. Patrick established in Ireland, of which our friends of the English Church claim to be the successors.

There is nothing new under the sun. I am not a patriarch, but in my native place in Ireland, in 1848, there was an English Church, which, as was not unusual in that part of the country, was small in numbers, and weak financially, and which had the foresight to ask a Presbyterian clergyman to preach a charity sermon. When I name the divine, the Rev. Dr. McMullen will not feel ashamed of being on the list with him. He was no less a personage than the Rev. Dr. Cooke of May Street Church, Belfast. Dr. Cooke had not only the power of drawing large audiences but also of drawing the money from the pockets of the people. There was a story told in connection with this service which I often heard repeated: that the precursor of the church, Mr. McKeown, was accustomed to repeat the word "amen" in a loud tone of voice at the end of a prayer. He was desirous of continuing the custom. When Dr. Cooke had finished his first prayer the precursor in an audible voice cried out "amen." Dr. Cooke turned round and with a look which would annihilate any ordinary mortal said in an equally audible voice "no more of that, sir, so long as I am here." I will only add in this connection that as a representative of the Presbyterian Church in Canada we could not have a more worthy or dignified man than the Rev. Dr. McMullen, and our only regret is that the very liberal town of Woodstock has been so selfish as to keep and appropriate to themselves a man of his abilities who is eminently fitted for a larger sphere.

It only remains for me to congratulate the English Church for having within her pale a man of such (I will not say broad) sympathies as Canon Wade. This Church has given to the world many noble and learned men who have done much for Christianity and it is specially gratifying to see such fraternal interchanges in these days.

Montreal, January 13, 1891

## Pastor and People.

### THE LIFE I SEEK.

Not in some cloistered cell,  
Dost Thou, Lord, bid me dwell,  
My love to show ;  
But mid the busy marts  
Where men with burdened hearts  
Do come and go

Some tempted soul to cheer  
When breath of ill is near  
And foes annoy ;  
The sinning to restrain ;  
To ease the throbs of pain ;  
Re-such my joy.

Lord, make me quick to see  
Each task awaiting me,  
And quick to do.  
Oh, grant me strength, I pray,  
With lowly love each day,  
And purpose true.

To go as Jesus went,  
Spending and being spent,  
Myself forgot ;  
Supplying human needs  
By loving words and deeds,  
O happy lot !

—R. M. O., in N. Y. Observer.

### GOLDEN GRAIN BIBLE READING.

BY REV. T. A. R. DICKSON, B.D.

#### THE WITNESS OF CHRIST'S WORKS JOHN V. 26

They attracted the attention of the people to Him John vi. 2, and so placed Him on a vantage ground.

#### THEY REVEALED

His compassion, Matt. xiv. 14, Matt. xv. 32 His power, Luke vi. 19.  
His love, Luke v. 18-26 His kindness, Luke xxii. 50-51.  
His mercy, Luke xviii. 35-43. His willingness to heal, Luke v. 12-13.  
His grace, Matt. xxi. 14. The glory of God, John xi. 4-10

#### THEY WITNESSED TO HIS BEING.

1. A Prophet. John vi. 14, vii. 40, ix. 17 Deut. xviii. 15-18.  
2. A teacher come from God. John iii. 1-2.  
3. A Man above all other men. John vii. 46 Matt. viii. 27.  
4. Christ. John iii. 28-36, vii. 31, x. 24, 25  
5. Not a sinner. John ix. 16, 31.  
6. King of Israel. John vii. 12-18  
7. A revealer of God. John xiv. 10-11  
They provoke belief in Him. John vi. 15-45, xii. 11.

### CLERICAL GLEANINGS.

BY REV. JAMES HASLIE, CORNWALL.

#### CURING CARE.

When Christ said, "Take no thought for the morrow" (Matt. vi. 34), many fancy that He is enjoining the impossible, that it is as impossible to live without a certain amount of worry about the future as to live without food.

So saying, Christ spake a paradox, the meaning of which can be unlocked by means of a twofold key. In part the key lies in the changed meaning of language since our version of the Scriptures was prepared.

Three hundred years ago the term "thought" meant currently something very different from what it means now. Then it meant worry, carking care, killing fretfulness.

It meant that dry rot of the mind which destroys self-control, and turns the soul into a very honeycomb of anxiety.

Hence, writes one of the historians of that age: "Queen Catherine died of thought"; i.e., killing care.

"What shall we do, Enocharbus?" said one.

"Think, and die," was the reply; i.e., fear, fret, pine away, succumb to anxiety.

Then, the key to its meaning lies farther in the etymology of the word. The word translated "thought," comes from a root in the original signifying to divide, to distribute (meridzo).

Carking care springs from a divided state of mind; from a mind drawn hither and thither by conflicting motives, first one way and then another, not knowing on what to settle. To be calm and content in such circumstances is as impossible as for a man to serve two masters whose claims are antagonistic (verse 24). Hesitating which to obey, now inclining to one, and now to another; such a man must needs be unhappy.

Peace of mind and rest of soul can be had by serving one master only, and that master, God (verses 32, 33).

"Ye cannot serve God and Mammon."

#### THE RECIPE.

Seeing it is possible to cure, or at least greatly to mitigate, carking care for the future, what is the specific?

The specific is a compound into which the following five ingredients largely enter:—

First, carry everything to God in prayer, whether it be a thorn in the flesh like Paul's, or the crimes of life time like those of the dying thief, for the divine warrant runs:—

"Be careful for nothing; but in everything by prayer and

supplication with thanksgiving let your request be made known unto God" (Phil. iv. 6.)

"Cast all your care upon Him, for He careth for you. (1 Pet. 5. 7)

Second, praise while you pray. Act on the advice given by a godly minister to a certain troubled heart: "When you cannot pray, try to praise." Sit down for an hour and construct a song of thanksgiving out of God's past mercies, as that young pastor did, who, when he could no longer preach, wrote for his congregation the following lines on the passage:—

"Thou hast dealt well with Thy servant."

"Thou hast dealt well in seeking me when I sought not Thee."

"Well, in giving me what I have not asked."

"Well, in refusing what I have asked."

"Well, in calling me to the service of Thy Church."

"Well, in calling me to suffer instead of serve."

"Well, in succouring me in temptation."

"Well, in guiding my wandering feet."

"Thou hast dealt mercifully with me when I have sinned."

"Bountifully with me when I was brought low."

"Gently with me when I was in trial."

"And faithfully with me at all times."

Third, work as well as pray and praise. God helps those who help themselves. The same Book that sends us to the raven for faith and patience, sends us to the ant to learn active effort.

In spiritual husbandry as in natural, man must plough the soil and sow the seed, ere God will give the increase.

Fourth, anticipate continually the bliss and rest of heaven. No care there, nor want, nor weariness. The "all things" which are yours now only in promise and pledge, shall then be yours in actual possession.

And if you ask what that totality comprehends? I can only answer in the words of the apostle, "Eye hath not seen, ear hath not heard, neither hath it entered the heart of man the things that God hath prepared for those that love Him."

Fifth, cure care by care; or as the homoeopathist has it, "similia similibus."

Christ does not forbid anxiety. Be it noted No, He enjoins it. The constitution of our mind and body enjoins it. Our whole environment here enjoins it. And it is enjoined by those eternal issues which are dependent on present actions. Be anxious, be vigilant, be on the *qui vive*, He says; but see to it that you are anxious about the right thing!

Carking care about this present world—about money making, money holding—this cure, by cherishing a supreme anxiety to lay up treasure in heaven, where neither moth nor rust can corrupt, nor thieves break through and steal.

The pleasures of this life, its honours and emoluments—carking care about these cure by "setting your affections upon things above."

Fear of death, and of Satan, and of temptation which now so often make life a living death—cure by exercising implicit confidence in Him who says: "I give unto you eternal life, and you shall never perish."

"Let not your heart be troubled."

This is "similia similibus," like curing like. Paul knew the value of this remedy and often employed it. So entirely engrossed was he in glorifying God and ministering to his fellow men, that all personal sufferings and wrongs he counted but dross in comparison. The crown and kingdom to come so captivated his eye of faith that the tinsel and glamour of this evanescent world had no attraction for his heavenly spirit.

Try it, friend, try it; 'tis Christ's own prescription, and never fails when properly used, "cure care by care." "Seek first the kingdom of God and His righteousness, and all other things shall be added."

The past belongs to gratitude and regret; the present to contentment and work; the future to hope and trust.—(Becher.) "Therefore take no thought for the morrow."

### HOW TO BUILD UP THE CHURCH

The most important part of this work devolves upon the minister. He preaches the Word, conducts the devotions of the sanctuary, visits the people, and takes the lead in the various enterprises which extend the borders of Zion. The Church officers have another important part, by co-operating with the pastor in the government and general administration, conducting services in his absence, visiting, watching over the flock, and going forward as examples and leaders in all Church work. Were all these parties faithful, the building would go up far more rapidly than it does.

But we have our eye at present on the membership—their place, responsibility, and work. It is very certain that it was intended that each and every member should take some part. There is a place and a duty for all with reference to the Church. Each should be a living stone in the building, or, to use the other Bible figure, each one should be an active and useful member of the body, performing some function, some more honourable and conspicuous, some less. But no one should be a dead, inactive, useless member; for he would be then a mere excrescence—a fungus growth which may derive some benefit from the body, but confers none upon it. It is for a lamentation that this describes large numbers in the Church. Mere membership is no advantage. Yet the idea seems common that it is. To have the name upon the Church roll, to be known as belonging to it and in an indirect and very negative way to lend one's influence to it, is regarded as of great value and as exhausting one's responsibility.

But certainly the Scriptures represent the Church as con-

stituting a field of labour, and the very nature and design of the institution shows this. The Church should be a working body, not only by representation through its officers, but directly through the entire membership. Some of the work can be delegated, but not all. There is a great deal that must be done by the individual members.

The Roman Catholic Church is represented as having a place and a mission for each member, old and young, rich and poor, strong and weak, and as accomplishing immense results by this wise policy. Mr. Wesley has the reputation of finding a sphere of labour for every member of his society. He had the power of organization, and he wielded it with wonderful effect. Why is it that our Church cannot imitate these examples in building up what we consider the purest and Scriptural organization on earth?

Presbyterianism is characterized by what is called independence and individuality, but so far as these traits prevent the active efforts of each member for the general good and for the success of the cause as a whole, they are very unfortunate characteristics. The idea ought to be, "The Church's work is my work, to the full extent of my ability and opportunity—I am responsible not for the whole, but for my proportionate part, and that part embraces all that lies within the compass of my strength. The Church's interest is my interest. It cannot suffer without my suffering. I am identified with it in every respect—and, therefore, I have dedicated to it my life, my strength, my talents, my money, my influence; and I claim no right to use any of these for my own personal ends—because Christ the Head incorporated me in His body that I may live and labour for Him, as one purchased with His blood. This, in fact, is the substance of my vow and profession as His disciple."

The real adoption of this sentiment lies at the basis of all proper efforts to bring up the Church, and it is the failure to adopt it which accounts for her slow growth. If we think only of our own welfare, even our soul's salvation or our religious enjoyment, or if we work only for our set or our creed, or merely for our denomination, and not for Christ and His body, our efforts will be neither acceptable nor profitable.

But what are some of the practical forms of Church work? We put at the head of the list, a regular attendance upon all Church services. This is of great importance. The Church becomes visible and influential through assembling for religious worship and instruction. This honours and glorifies God in the world. He holds His court in His sanctuary, and it is the duty of all His subjects to be present, to acknowledge His supremacy and to honour His name. This, and not mere entertainment, or even mere personal profit, is the grand object of public worship.

We thereby encourage and strengthen one another as God's professed people, and we influence others to pay due tribute to His name. Our example is all important as the means of bringing our fellow-men under the teachings of divine truth. Absentees discourage both saints and sinners from coming to the house of God. When their absence is voluntary, it is a virtual declaration that attendance on public worship and religious instruction is neither obligatory nor important.

But akin to personal attendance and the force of example is the duty of drawing others to the sanctuary. The saddest feature in the religious condition of our land is that so large a proportion of the people attend no religious services. We need not here enquire into the cause. The fact is enough. And it ought to stimulate every Church member to do all he or she can to remove this evil. A simple invitation or reminder is often sufficient. Multitudes are simply thoughtless on the subject. They are occupied with their families and their domestic affairs. They do not feel sufficient interest in religion to originate an effort to go to church. If Christians would make it a point to find out such people, go to them, urge them to attend, go for them, and go with them, see that they get convenient seats, and invite them to go again, no doubt multitudes would thereby be brought under saving influences, and the Church would be built up. Find out cases of seriousness and of affliction, and at least inform your pastor of them, and so, also, of strangers—you can do great good in these.

The same applies to the gathering of children into the Sabbath school. In this way many godless parents are reached and won to Christ. Indeed, the Sunday school is a grand workshop of the Church.

Nor is the Church less designed as a benefactor of the poor and all suffering classes—and it is through the active labours of its individual members in visiting and helping these classes, that it reaches out its Christ-like arms in sympathy and benevolence.

Then how many channels are opened in the Church of the present day for active effort for Christ's cause and kingdom! No one can say that he cannot find anything to do in the Master's vineyard. Work abounds on every hand. All that is needed is a willing mind. If Church members were one-fourth as ready to work for the Church as they are to work for themselves, or for their political party, or for their club, or some such mere worldly organization or interest, the walls would go up all along the building. Yet how few, comparatively, can claim as much as this!

But prayer for Zion is, after all, the most powerful agency in its up-building. Here every one can help—the quiet woman in her home, the invalid on his bed, the poor in the midst of daily toil for bread. All Christians have power with God, and then the spirit of prayer would set in motion all the wheels of Christian activity.—*Southern Presbyterian*.

## Our Young Folks.

### COMING BACK TO GOD.

"I wish," said little Herbert,  
With naughty, pouting air,  
"That all us little children  
Need never say our prayers."

"It's such a lot of bother.  
This night and morning prayer;  
God knows what we would ask for—  
I shouldn't think He'd care."

"Well, son," said mother, gravely,  
"You need not kneel to-night;  
I do not think God listens  
Unless we pray aright."

So evening after evening  
The baby knelt alone,  
To join her lisping praises  
With praises round the throne.

And Herbert still kept silent;  
His mother's heart was sore,  
But yet she would not force him  
To worship and adore.

One night he came with sobbing  
And begged his prayer to say;  
"O, mother, it is dreadful,"  
He cried, "to never pray!"

"I've felt so awful lonesome,  
For God seemed far away;  
I've found out now how near us  
It brings Him when we pray."

"And even you and father  
Seemed shut away from me;  
I only have come back to you  
Here kneeling at your knee."

"The very field and meadows  
Seemed driving me away;  
The birds all mocked me, crying,  
'The boy who will not pray.'"

"And always I kept thinking  
About the naughty lad  
Who went to a far country  
And was so very bad;

"When he was 'shamed and sorry,  
He went right back; and so  
I softly said what he said:  
'I will arise and go.'"

### JOHNNIE'S ORATION.

"Got your speech ready for Friday, Johnnie?" asked a school boy.

"No," said John.

"Well, I have. You'd better hurry up."

"Pshaw! what's the use?" asked John. "You see, a speech for Friday isn't just like lessons that a fellow ought to learn. Ever so many things may happen, so that I shan't have to speak at all. Visitors may come in, or some other boy may recite something real long, so that there won't be time for me. I shan't bother. Maybe I'll go out in the country that day, and then if I learned anything it would be of no use. I'll wait till the time comes."

John waited, but he did not go to the country; the other boys chose short declamations, and Friday morning was so cloudy that there was no prospect of company. At noon John was in a state of desperation. He flew here and there about the house in search of something that would answer his purpose. Uncle Jack gave him a book of old dialogues and orations, but before he could learn more than a line or two it was school time.

The others spoke, but John listened without hearing much and when his own name was called he walked across the floor with a very bewildered feeling. Then, staring at the ceiling, he leaned against a post in the centre of the room. Mr. Grey would not accept excuses; John knew that perfectly. He put his hands in his pockets and looked at the boys, pulled them out again and looked at the clock: then he began confusedly:—

"My name is Norval. On the Grampian hills—my name is Norval. On the Grampian hills my father feeds his—his—name is Norval."

"Runs in the family, that name does," slyly whispered a boy near him. The others began to laugh, for they all knew how grandly John had talked of not taking any trouble.

Mr. Grey began to look curiously over his glasses, and John knew that something must be done; so he suddenly said: "I don't know much about Norval, but I know something about industry, so I'll talk about that:—

"Industry is a good thing to have; it's better than luck. If a boy just trusts to luck, it may not turn out as he expects, and then he gets into trouble. If a boy is real industrious, and gets ready for things, why—he's ready. If the man that invented the telegraphing had waited for luck, I don't suppose they'd have been any messages sent yet. Boys, be industrious; get ready for things beforehand, and don't wait till the time comes."

John bowed and sat down, and the boys applauded heartily.

Mr. Grey, who did not understand the matter so well, hesitated a moment, but finally said: "This address seems to be

original, and I suppose we must judge it leniently on that account, though it is very imperfectly prepared. There is some valuable truth in it, however, which the speaker himself may profit by: 'Whatever is worth doing at all, is worth doing well.' Or, rather," he added, more seriously: "there is a better motto still that I should like to give you: 'Whatever ye do, do it heartily as unto the Lord, and not unto men.' That will prevent all shams and careless work."

The boys thought John had escaped wonderfully well; but he was certain of one thing—that if he had not learned anything to recite, he had learned something else that day.

### A PEAR TREE PARABLE.

Never had the orchard known so bright, so beautiful a November. The sun was as warm and the air as soft as though it were April, and a very pleasant April at that. All the trees were talking about it. Said an old pear tree to her next neighbour, a queer-looking, gnarled old apple tree: "I feel almost tempted to put forth some blossoms, but I know that winter, who is already on his way, in spite of these mild, spring-like days, will soon be here, and his first frosty breath would blight them."

"You are quite right," said the apple tree, "though I may say that in all the years of my life—and they are many—never have I known an autumn that could so easily be mistaken for spring."

"Perhaps it is spring," said a very young pear tree that stood near.

"Oh, no, indeed!" answered the elder one; "and don't you know we must have snow and ice before spring comes again? But I suppose you are too young to remember."

"Maybe there won't be any snow or ice this winter," said the little tree.

"Never was there a winter without," replied the old one sharply.

"Couldn't there be?" said the other.

"No!" said the old one, snapping off a dry bough, and flinging it down to show that she was angry.

"Hateful old thing," whispered the young tree to its twin sister. "Wouldn't it be fun to blossom and have pears months before she did? Wouldn't she be mad? And how proud the gardener would be of us."

"Let's do it," said her sister. "These old trees are always trying to snub the young ones."

So in a few days the young pear trees were in bloom, and they held up their branches in pride before the older trees, saying: "Where's your winter? Where's your snow and ice? Soon we will have pears." But the old trees said nothing, only shook down a few withered leaves.

A week went by. Many friendly sparrows came to see and welcome the sweet, pale blossoms, and wonder at their coming so long before their time, and the sunshine kissed them lovingly and tenderly. But, ah me! at last one night came the frost, and the rude wind shouted: "Winter is here," and the next morning all the pretty flowers hung wilted on the boughs.

"What did I tell you!" said the old tree. "How soon do you expect to have pears now? And what's more, to punish you for your folly, I don't believe you'll have a single blossom when spring really comes."

"Hateful old things!" said the young pear trees again; but in their hearts they bitterly regretted their sad mistake.

### CHOOSING AN OCCUPATION.

The choice of an occupation depends partly upon the individual preference, and partly upon circumstances. It may be that you are debarred from entering upon that business for which you are best adapted. In that case make the best choice in your power, apply yourself faithfully and earnestly to whatever you undertake, and you cannot well help achieving a success. Patient application sometimes leads to great results. No boy should be discouraged because he does not get on rapidly in his calling from the start. In the more intellectual professions especially, it should be remembered that a solid character is not the growth of a day, that the mental faculties are not matured except by long and laborious culture.

Ever remember that it is not your trade or profession that makes you respectable. Manhood and profession, or handicraft, are entirely different things. An occupation is never an end of life. It is an instrument put in our hands by which to gain for the body the means of living until sickness or old age robs it of life, and we pass on to the world for which this is a preparation. The great purpose of living is twofold in character. The one should never change from the time reason takes the helm. It is to live a life of manliness, of purity and honour,—to live such a life, whether rich or poor, that your neighbours will honour and respect you as a man of sterling principles. The other is to have some business, in the due performance of which you are to put forth all your exertions. It matters not so much what it is, as whether it be honourable; and it may change to suit the varying change of circumstances. When these two objects—character and a high aim—are fairly before a youth, what then?—He must strive to attain those objects. He must work as well as dream, labour as well as pray. His hand must be as stout as his heart, his arm as strong as his head. Purpose must be followed by action. Then is he living and acting worthily, as becomes a human being with great destinies in store for him.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Feb. 15,  
1891.

### ELIJAH TAKEN TO HEAVEN.

2 Kings 2:  
1-11.

GOLDEN TEXT.—And Enoch walked with God; and he was not, for God took him.—Gen. v. 24.

#### INTRODUCTORY.

Before Elijah's prophetic mission was accomplished he had seen his predictions relating to the calamities coming on the house of Ahab fulfilled. Jezebel perished ignominiously and Ahab was slain in battle. Jehoram, a son of Ahab, was on the throne at the time of Elijah's translation. The termination of his life on earth is supposed to have taken place about ten years after his last interview with Ahab in Jezreel. Elijah, it is believed, had exercised the prophetic office for a period of about eighteen years. From his entrance on that office to the end he courageously discharged its duties.

**I. Elijah's Last Days.**—There is but little recorded of Elijah during the last ten years of his life. The great and stirring events in which he had taken so prominent a part were exceptional. He had heroic work to do and great suffering and self-denial to undergo. Whether he was confronting an idolatrous king or people or waiting by the brook Cherith, or a fugitive in the wilderness of Sinai he was still serving God. There is every reason to believe that his last years were spent in giving instruction in the schools of the prophets of which we get a glimpse in the present lesson. Now the work was done. The measure of his days was accomplished, "when the Lord would take up Elijah." Our times are in God's hand. The prophet had served God on earth, and now there is a place prepared for him. He was to be taken up into heaven. It is said that the prophet would be translated by a whirlwind—some striking manifestation in nature. In his last earthly journey he was accompanied by his friend and successor, Elisha. They had apparently been living together at Gilgal, in the hill country of Ephraim, about nine miles distant from Bethel. Elijah, who had probably received some intimation of the Lord's purpose to remove him, tells Elisha to remain at Gilgal while he himself went on to Bethel, whither he says the Lord had sent him. It is also probable that Elisha had been prepared for the near end of his master's life, for he swears an oath of the utmost solemnity that he will not leave Elijah. The prophet may have had a desire to be alone in the supreme moment when the removal from earth to heaven took place, or he may have desired to spare Elisha the pain of parting with him at the last. So intense, however, was the devotion of Elisha to his master that nothing will separate them in this world. This desire to be with the prophet to the end shows how warm was Elisha's affection and how strong his devotion for Elijah. To the request of Elisha the prophet yielded, and the two went on to Bethel. On their arrival there the "sons of the prophets" came out to meet them. Since Samuel's days the schools of the prophets or colleges of sacred learning had been kept up. There the religious teachers of the people received their education, and were trained by prophets. These young men may also have had some intimation of Elijah's impending removal, for, addressing Elisha, they said: "Knowest thou that the Lord will take away thy master from thy head to-day?" Overwhelmed with sorrow, Elisha, who is sensitive to every allusion to the coming separation, replies: "Yes, I know it, hold ye your peace." Elijah now intimated that the Lord had directed him to Jericho, and what took place at Gilgal was here repeated. Still Elisha is determined to accompany him, and the two reach Jericho. Here again the prophet states that he has to go still farther. He has to go on to the river Jordan. Again the prophetic intimation is made by the sons of the prophets, and again Elisha answers them as he had their brethren at Bethel. Fifty of these young men went out to the heights where they would have a good view of the two as they went forward to the Jordan. Elijah took off his mantle, and rolling it up he used it as Moses had used his rod, smiting the waters of the river. They were miraculously parted, and master and attendant disciples went over to the eastern bank dry-shod.

**II. The Parting and Translation.**—Both were now conscious that the supreme moment had arrived. The departing prophet desires to bestow on his faithful follower some valuable parting gift. There is no word here about earthly possessions. Elijah wished to leave with the companion of his later years a legacy of spiritual value. Elisha on his part desires what will best qualify him for carrying on the work that Elijah was laying down. "What shall I do for thee before I am taken away from thee?" asks Elijah. To this Elisha responds: "I pray thee let a double portion of thy spirit be upon me." The meaning is evidently a desire on Elisha's part to receive all needed qualification to enable him to fulfil the duties of the high office on which he was about to enter. As the eldest son succeeded his father, according to the Mosaic law, he received a double portion of the paternal inheritance, so Elisha desired to be Elijah's successor in the prophetic office. In asking this as a last favour he asked, we are told, a hard thing. It was a great thing he had asked, and it was beyond man's power to bestow because it was a blessing essentially spiritual. Elijah was unable to make a definite promise. It was conditional, as all human promises must be, on the divine will, on the faith of the parties. So Elijah intimates that if Elisha steadfastly remains to the end it will be according to his desire; but if not, it shall not be so. Now that they had crossed the river, Elijah was in his native region. God had guided his steps all through life. After all his wanderings he is brought back to the place where his childhood and youth had been passed to end his life on earth in a most remarkable manner. The two still went on and talked. What was the subject of their conversation? In that solemn time their spiritual vision would be unusually clear. What glimpses of glory may have passed before their minds in these closing moments! We may be able in some degree to understand the purpose and meaning of a miracle, but we cannot analyze it. In the storm that burst, amid the whirlwind and flame, it seemed to Elisha that Elijah was raised by a chariot and horses of fire. Thus far on his last journey Elisha had followed his master. He had been with him to the end, but he could go no further. The time for the separation had now come. "They were parted both asunder, and Elijah went up by a whirlwind into heaven." Grand and glorious ending for the Prophet of Fire. That heroic life, much of it passed in moral storm and tempest, much of it in desert solitude, ends amid miraculous splendour and the faithful prophet is taken home to God.

#### PRACTICAL SUGGESTIONS.

A life truly devoted to God's service here on earth is, through Christ, certain of a glorious heavenly reward.

The life and teaching of the prophet, Elijah, made a deep and lasting impression on Elisha, as we see by his love and veneration for his master.

True and unselfish spiritual friendship goes to the brink of the grave.

Like that of all God's true servants, Elijah's work and his lessons live after him.



## THE CANADA PRESBYTERIAN.

PUBLISHED BY THE

Presbyterian Printing &amp; Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

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

## The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 4th, 1891.

MARCH is usually considered the dullest month in the year. If Sir John brings on the Dominion elections next month the dullness will be greatly relieved. Some people will then perhaps complain of too much excitement. It is not easy to satisfy everybody.

IN the matter of court-room courtesies Montreal is distinctly in the front. One of the most prominent members of the Bar of our commercial capital struck a witness squarely in the face the other day in the police court. Whether that kind of treatment is better than the old mode of bullying must be a matter of individual taste. The Montreal method is more exciting, more sensational, more picturesque, more striking, so to speak.

IT is not an unusual thing to hear some people complaining that too much money is employed in erecting church buildings, and sustaining religious and philanthropic work. Much money is spent in amusements and some eminent performers and singers receive salaries far beyond any received by cabinet ministers, but few seem to remark how ungrudgingly people pay for their amusements. It is stated that in the United States there are 4,000 theatres, and that \$360,000,000 are paid annually for popular amusements. What was given last year for missions by the people of the neighbouring Republic amounted to about \$10,000,000.

LEADING Scotch ministers seem determined not to repeat the mistake made by the Protestant ministers of London where they allowed a Roman Catholic prelate to pose as the only clerical peacemaker during the dock-yard troubles. Principal Rainy, Dr. Stalker, Dr. Marshall Lang and other prominent ministers are doing all in their power to bring about a settlement between the strikers and the railway authorities. In the nature of things, a minister should be the best of peacemakers. If the clergy can help to settle this railway trouble in Scotland they will do a good work for all concerned and at the same time disprove the theory that ministers are mere bookworms who know nothing about business.

THE Reformed Presbyterian Presbytery of Pittsburgh recently expelled two ministers for holding that a Christian may vote at elections. We quite agree with those contemporaries who say that it would be a much more rational and patriotic procedure to expel men who do not vote than those who do. The franchise is a trust held by a portion of the community for the remainder and if anybody is to be dealt with surely it should be those who neglect or refuse to discharge the duties arising out of the trust. The cry that Christians in voting mingle with the world is not worth anybody's notice. The men who indulge in such cant are just as willing to make a dollar out of the world as the men who vote.

THE brutal murder of a brave old man of eighty at Ancaster, who died heroically defending his household, is a telling commentary on the power of the gallows as a deterrent. Ancaster is only forty or fifty miles from Woodstock, and about an equal distance from Welland, where an unfortunate man was hanged a few days after Birchall. Manifestly the deterring power of these two executions did not extend as far as Ancaster. So long as capital punishment transforms murderers into hymn-singing heroes and sends them directly to heaven in triumph, the gallows will never have much potency as a deterrent. If these Ancaster thugs are caught and hanged it is to be hoped that the press and the mawkish portion of society will not make heroes of them.

THE *New York Evangelist* describes the pen of one of its contributors as a "bit impatient." This is an expressive phrase and describes a kind of writing that we often see in the best of journals. Is it any wonder that many pens should at times become a "bit impatient"? An earnest writer assails some abuse which he wishes to abolish, and after years of hard work he finds the abuse as solidly entrenched as ever. Small wonder if his pen becomes a bit impatient. He tries to rouse public opinion in favour of some reform. The people remain perfectly stolid. If the man is in earnest his pen can hardly help becoming a bit impatient. Slavery made many impatient pens. The liquor traffic is making many pens impatient at the present time. A much worse thing might easily be said about a pen than that it is at times a bit impatient.

IN Russia the powers that be are about as autocratic in religion as they are in secular affairs. The orthodox Greek Church is becoming very intolerant. It has evidently come to the determination that all within the bounds of the Russian Empire must belong to the State Church. The suppression of the Lutheran Church in the Baltic provinces is being relentlessly carried out. The Greek Church is resolved on prosecuting mission work among the Tartars in the East. There are many thousand Mahomedans in the Russian army, and it is designed if possible to bring them over to the Greek Church. A new and extensive organization has been formed by the Holy Synod under the name of the "Old Russian Orthodox Fraternity," whose purpose is the absorption of all forms of dissent, Protestant and Catholic, by the National Church. The undertaking of this new fraternity is a gigantic one. The task, however, is beyond its accomplishment. The existence of dissent in Russia was a sort of safety valve. But a scheme that obviously amounts to its forcible suppression will probably be productive of results very different from those anticipated by its framers. There is an amount of political and social discontent already in Russia that is disquieting. Religious intolerance will only add to the pressure that now stifles the moral and political life of the people. Religion was never designed as an instrument for keeping their subjects in submission to despotic rulers.

THE following painfully suggestive questions are asked by the *Christian-at-Work* about a new daily that is being started in New York:—

So we are to have a new daily paper in New York backed by plenty of capital. Will it be a clean sheet? Will it all the while be talking about itself and the wonderful reforms which "The Blower" has accomplished? Will it trot out personal followers as candidates for high position, and conduct its policy along the razor-edge of a narrow, insignificant personality? Will it promote betting and gambling by giving points on the races? Will its columns be filled with scandal, murders and horrible incidents, and will occurrences the very opposite be boiled down to the smallest volume? Will a prize fight get a column, and a great religious movement a "stuckful"? In short, will the kingdom of hell get a page and the kingdom of heaven a line? We do not know, we do not know. We wait and watch and hope.

If the publishers feel reasonably certain that they have a fairly good subscription list and liberal advertising patronage from the friends of the kingdom of heaven and that something must be done to secure the support of the other kingdom, then look out for sporting news, scandals, murders, and *verbatim* reports of law suits of a certain kind. If a daily were left for support to those who like to read filth it would not live long even in New York. It would not live a month in Canada. It is assumed that decent people *must* read a daily anyway and the horrible things are put in to catch the wretched crowd who won't read anything but the filthy or the horrible.

THE *Interior*—and there is no better judge of such matters—has this to say about cheap religious journals:—

The *Examiner*, New York, the oldest and most prosperous of the Baptist papers, has an article nearly a column long urging its subscribers to pay their subscriptions. We are not surprised at this. The *Examiner*, though prosperous, attacked its numerous Baptist contemporaries by cutting down its subscription price below what they could live upon. There was but one step from this to writing dunning editorials. There is a method of making subscribers pay up their subscriptions that never fails; charge them sufficient to enable you to make a good paper; make a good paper. Then in paying their subscriptions they know they are closing a good bargain for themselves, and they will not be slow about doing it. Cheapness runs into the ground at as sudden a slant as a fence-stake. "It is very, very cheap, almost no money at all," urged the *Examiner*. On that line their subscribers thought there was only one thing better—that was, no money at all. That is exactly how the matter stands. Tell your subscribers that your paper is cheap, very cheap, and they will soon come to the conclusion that it is

worth nothing at all and govern themselves accordingly. Nobody can blame them if they do. If a publisher considers his journal worth almost nothing he cannot blame other people for having the same opinion. If a lawyer takes briefs for a dollar each he will soon find clients who won't pay even the dollar. A doctor who makes calls for twenty-five cents each will have more trouble in collecting his twenty-five cents than one who charges a dollar a visit. The fact is, the people who are always on the lookout for the cheap are largely the people who want something for nothing.

FIVE of the counsel engaged in the Arbitration between the City of Toronto and the Street Railway Company receive each \$100 per day. In fifty days one of these learned gentlemen earns as much as the best paid minister in Toronto receives in a year. In seven days and a half he earns the minimum stipend of a Presbyterian minister. Of course allowance must be made for the "know how" and for the midnight oil the learned gentlemen burn in mastering their briefs. But after making this allowance is there not a tremendous difference between the remuneration given to a man who argues about horse cars, road beds, rails and street railway horses and the man who takes care of souls. Were the comparison not so humiliating there is grim humour in the fact that the Hon. S. H. Blake, Q.C., can earn as much in twenty-five days for arguing about street car horses as the Presbyterian Church pays Principal Caven, or Dr. McLaren, or Dr. Gregg in a year for training Presbyterian ministers! However, we are not any worse than our neighbours. It is said that there are several base ball pitchers in the United States who have larger incomes than Dr. John Hall, and Dr. Hall is the best paid minister in America. Viewed as a mere profession the ministry is a failure, and perhaps it is well that such is the case. There are men in the ministry now who never should have entered the pulpit. How much worse would it be if a minister could by any possibility earn \$100 a day? All the same, every minister fit to be a minister ought to have a decent living salary.

## THE LAPSED MASSES.

MUCH as has been spoken and written on this theme, it is evident that it is one of great interest to church-goers and non-church-goers alike. The reading before the Hamilton Ministerial Association of an able paper on the subject by the Hon. and Rev. R. Moreton and the discussion it elicited were made the occasion of not a little varied criticism outside Church circles. That such interest is taken by many who have drifted away from church-going is in itself a hopeful sign. It is an indication that they are far from being indifferent. It is well that ministers, office-bearers and members of the Christian Church should hear directly from those in whose well-being they evince concern, what those who are estranged think about the matter and what they have got to say can never be a matter of indifference. Those earnest in Christian work may regret the fact that many in all towns and cities absent themselves from the House of Prayer. They may try to find an explanation, and it is possible that in many instances they may be wide of the mark. It is better to hear from the people themselves who have abandoned attendance on religious ordinances, even though some of the things they say may be harsh and disagreeable. Some of their objections may be unfounded, some of the reasons assigned may be frivolous and inadequate, yet it is well to know the thoughts that are passing in their mind.

Those who live in neglect of Church ordinances are not confined to any one class. They are to be found in every grade. It is not so difficult to account for the religious neglect of the very poor. The struggling artizan finding how hard it is to provide for those dependent on him does not feel able to afford the attire that custom has decreed as befitting the sacred edifice, nor is he in a condition to contribute as he would like to do for the maintenance of religious ordinances. He imagines that his presence is unwelcome and he has no desire to go to a place where his entrance might be deemed an intrusion. His idea may be a wholly mistaken one, or there may in existing circumstances be some ground for his entertaining it. At all events this is the excuse he offers, and in doing so there is no reason for doubting his sincerity. Then again there are many who cannot plead the pressure of circumstances for declining to attend Church. They are disposed to be very critical. There is a disposition

to find fault with everybody and everything, and this disposition is held to be sufficient reason for standing aloof from all Church connection. There is a spirit of antagonism to evangelical Christianity pervading a portion of our popular current literature. The present trend of scientific thought and philosophical speculation is decidedly materialistic. Thoughtful and intelligent men feel the disturbing influence of prevailing ideas and their religious affections are often involuntarily chilled. It is no less obvious that there are many who read smatteringly and indiscriminately, and whose opinions on religious and other subjects are not marked by great grasp or profundity, but, as self-styled advanced thinkers, they talk glibly and contemptuously of creeds, the blindness and inconsistencies of professing Christians.

There are still others in the ranks of non-church-goers who have no positive opinions on the question of religion. Many of them may have been trained religiously but they have drifted with the tide. They are fond of pleasure and recreation. The close attention given to secular interests during the week and the few opportunities that offer for a run into the country or some other form of enjoyment are assigned as an excuse for neglecting the claims of religious observance. Thus, most people who are estranged from the Church find it necessary, in deference to opinion and to their own consciences, to explain the cause of their religious neglect, and it is possible that something may be done to obviate their objections. It is surely incumbent on the Church to remove every cause of offence and to adapt her ministrations to the varied wants of the people. Like the great apostle, she should, in its true and proper sense, become all things to all men, if thereby she can gain some.

It is undeniable that in large towns and cities social distinctions have made themselves felt in the Churches. In quarters where well-to-do people reside the attendance is chiefly composed of that class, and the artizan element is but feebly represented. This state of things is sometimes contrasted with the usage that prevails in Roman Catholic places of worship where all ranks are supposed to bow together before their Maker. Even there provision is made for the accommodation of rich and poor. There are fashionable churches for the wealthy and chapels for the poor, while the separate masses are attended by different classes of people. The fostering of mission churches has been attended with excellent results so far and is generally regarded as a partial solution of the difficulty but behind all the question comes whether it would not be better that all should meet on the same level in the House of God. It might be supposed that religious influences would do much to soften asperities and bring out more clearly the fact of human brotherhood.

In all considerations affecting the attitude of the people to the Church, the primary object of its institution ought to be steadily kept in view. It is designed for the worship of God. This is an obligation resting on all without distinction. The Church door ought to be opened wide and all should feel free to enter. To the weary and heavy laden, regardless of condition, the Gospel invitation is addressed and whoever raises barriers in the way incurs a serious responsibility. Human nature is the same to-day as it was in the time of the apostle James. There is the same disposition in some quarters to pay undue respect to the gold ring and the fine clothing. Now, as much as ever, the Church needs a larger baptism of the loving spirit of Christ, and an earnest and free proclamation of His salvation. A devout and awakened Church will in this, as in all preceding ages, have power to attract and hold the masses.

#### MISSIONS TO THE JEWS IN PALESTINE

RECENT events have called special attention to Jewish missions. This department of evangelical enterprise has for long been comparatively neglected. Various Churches have had Jewish missions but they have been on a small scale, and have hitherto received somewhat indifferent support. In God's ancient people there has of late been a growing interest. They have been for long subjected to humiliating disabilities and cruel persecutions. The barbarities inflicted on them in Europe during the middle ages are no longer perpetrated, though in some places yet they have to encounter the fitful attacks of an angry mob. In Germany, Austria, and more recently in Russia, there is a strong antagonism to the Jewish race. The energy and business capacity of the children of Abraham have enabled them to take a prominent

place in modern business enterprise. They have able representatives on the Stock Exchange, and in important commercial undertakings. They occupy chief places in institutions of learning, and they are not without influence in moulding public opinion through the agency of the press. It is hinted by some that their success in these different spheres explains the origin of the anti-Semitic movements in continental Europe. It is pleasing to note, however, that in Germany and in Austria anti-Jewish crusades have been discountenanced, and that owing to the attitude of the German Emperor there is little likelihood of their immediate renewal.

It is in Russia that for the present Jews are called on to suffer. The harassing edicts that have been issued against them have already had the effect of driving numbers of them beyond the borders of the Russian empire. This vanguard of Jewish emigration will doubtless be followed by still larger numbers in the next few months. Where will these exiled Israelites find a resting-place? Many will probably make their way to London and to other European capitals, many will cross the Atlantic and seek homes on the American continent. It is said that large numbers will go to South America. The Rev. A. Ben Oliei, who has recently begun a Jewish mission in Jerusalem, has the impression that a portion of the Hebrew exodus from Russia will flow into Palestine. He is of opinion that the Czar might, for the advancement of his own purposes, be induced to favour this diversion. Mr. Ben Oliei thinks that the Czar's design is the ultimate absorption of the Turkish Empire, and that recent movements in Palestine favour the idea of his desire to gain a foothold for further operations by obtaining control of Palestine. This is how Mr. Ben Oliei gives expression to his opinion:—

In conversation with the Russian Consul here, I expressed the wish that some one might put it into the Czar's head that, instead of persecuting—exterminating, I should say—his Jewish subjects, it were better policy to facilitate and promote their emigration to Palestine and Syria, and as they will still claim Russian protection, they would constitute a ready garrison for the time when it may please the despotic Czar to advance to the conquest of what remains of the Turkish Empire.

That the Russians have an eye on Jerusalem and Palestine is unquestionable. They have a large property near the Jaffa Gate, with barrack-like buildings sufficient to lodge five or six thousand soldiers. They have churches on the declivities and summit of Mount Olivet, where they have constructed a high tower, commanding an extensive view of the land. More recently they purchased the site including what is called Abraham's oak and are building a convent at Mamre, and they have a firm footing at many other strategic points. All this is done under the cloak of religion, but palpably with ulterior views of a more mundane description. The Government encourages extensive and frequent pilgrimages annually to its sacred sites, and even Grand Dukes come also in groups and splendour to visit them. While at Jaffa I witnessed shoals of marines and sailors from Russian men-of-war coming up to the Holy City. And the Czar has a lever—the indemnity of the last war, capital and accumulating interest—by which he can coerce the Turk at any time to concede his demands; and if this powerful lever were applied to obtain the admission of the Russian Jews to Palestine, all Europe would applaud the project for the sake of seeing them escape the grinding, bitter persecution in which they are plunged and submerged. Of course I did not utter all these sentiments to the Russian Consul, but simply the general idea expressed above; and he thought it was not an impossible thing. Perhaps he may report the suggestion to St. Petersburg.

In view of these possibilities Mr. Ben Oliei urges increased activity in the organization and support of missions to the Jews in Palestine. In an address recently issued he pleads for aid for the extension of the work he has been carrying on at Jaffa for the last three years with such encouraging success. He submits a scheme for the formation of a Presbytery in Palestine. It is suggested that it be composed of the Presbyterian missionaries of the Scotch and American Churches labouring in the Holy Land, or within reach of it. This will be the first Presbytery organized there since the days of the Apostles. It is intended that it should direct and sanction the operations of Mr. Ben Oliei's mission and supervise its finances, for the management of which it is his wish to form a local committee of Christian laymen. This veteran missionary to the Jews has had an extended experience in the work in North Africa and in a number of European cities. He is well qualified for the task in which he is engaged. The aspect of the things he is able to present may encourage our Church to undertake the mission to the Jews in Palestine which she has for some time been contemplating, and for which she has a nucleus of funds in her possession. It is likely that at the coming Assembly something definite may be resolved upon that will enable the Presbyterian Church in Canada to share in the work that has for its object the impartation of the Gospel to one of the most interesting races on the face of the earth—a race to whom we are deeply indebted for the best blessings we enjoy.

## Books and Magazines.

LITTLE'S LIVING AGE. (Boston: Little & Co.)—This standard publication gives its readers every week the best and freshest results of literary endeavour.

HARPER'S YOUNG PEOPLE. (New York: Harper and Brothers.) Varied and attractive articles, poems, stories and engravings make this weekly a favorite with its numerous readers.

ST. NICHOLAS. (New York: The Century Co.)—The new number of *St. Nicholas* has many attractions. Its contents are varied, instructive and entertaining. The engravings are plentiful and of fine artistic quality.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—Fine pictures and suitable reading matter make this a most attractive monthly for the interesting class of readers for which it is especially designed.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The subject selected for pictorial and biographic treatment in the new number of this valuable monthly is President David R. Kerr, Ph.D., D.D., President of Bellevue College, Nebraska. There is a fine discourse by him on "The Pure in Heart." Others are by Dr. Morgan Dix and Rev. David McLeod. The contributions to "Living Issues" are by Professor Matthew Leitch, D.D., and William M. Taylor, D.D. In addition to Leading Thoughts of sermons, by eminent preachers, and the other varied and useful features of the *Treasury*, Dr. Cuyler gives a graphic pen picture of Dr. Lyman Beecher.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—A fine portrait of David Livingstone forms the frontispiece to the February number. It is a paper of a paper, otherwise handsomely illustrated, "About Africa," by J. Scott Keltie, librarian of the Royal Geographical Society. "Mount Washington in Winter" is embellished by a number of excellent engravings. Sir Edwin Arnold's "Japanica" maintains to the full the interest this series of papers has aroused. Another paper of much literary value is by Richard Henry Stoddard, "A Box of Autographs," in which the signatures of famous men are reproduced. A. F. Jacassay writes on "Neapolitan Art-Michetti," with fine illustrations accompanying it. The interesting serial "Jerry" is continued, and there are short stories and other attractive features in the current number.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The editor, Dr. Arthur T. Pierson, opens the new number with a characteristic article, "The Regions beyond." Dr. Murray Mitchell continues "The Missionary Outlook." Other noteworthy papers in the Literature of Missions Department are: "Mission of the American Board in North China," by Dr. Blodgett; "Buddhism and Christianity—A Crusade that Must be Met," by Dr. Ellinwood; and "The Historical Geography of the Christian Church," by Professor H. W. Hulbert. There is also an interesting account of "Pundita Ramahai's Work." Copious, varied and fresh information concerning all departments of missionary endeavour fill the pages of a most valuable number.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The *Homiletic* for February opens with a strong article by D. S. Gregory, D.D., on "The Divine Authority of the Scriptures versus Traditionalism." Dr. Deems follows with a very telling and readable, as well as substantial, discussion of "Heredity and Christian Doctrine." Dr. Howard Crosby contributes the second paper of the Symposium, "On What Line May all Enemies of the Saloon Unnecessarily do Battle?" "College Pulpits" is a strikingly original paper by Professor J. O. Murray, Dean of Princeton College, suggesting one way to advance the religious interests of colleges. "The Evangelist and His Work" is treated with great ability by B. Fay Mills. The Sermonic Section is of high ability. It has contributions from President J. E. Rankin, LL.D., of Howard University; Dr. McLaren, of Manchester; Wesley R. Davis, D.D., of Brooklyn; Rev. C. H. Spurgeon, Right Rev. William A. Leonard (Episcopal), Bishop of Ohio, and others. "Helps and Hints," by Arthur T. Pierson, D.D., expands a former department so as to make it virtually a new feature. Its scope and suggestiveness are remarkable. "The Prayer-Meeting Service," "Studies in the Psalter," and "The European Department" are up to their usual high standard. A very notable feature is an interview with Father Ignatius on "Missionary Work among the Masses." Under "Living Issues" is a strong discussion of Indian affairs and an earnest plea for better dealing, with a practical suggestion how to do it. The number contains several other interesting features and is thoroughly readable throughout.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Some curious, interesting and hitherto unpublished Letters of Charles and Mary Lamb cover the first sixteen pages of the *Atlantic* for February, and these letters are edited by Mr. William Carew Hazlitt. They are most carefully printed, nothing is suppressed in them, and they are quite fully annotated. Professor Royce's second "Philosopher of the Paradoxical" is Schopenhauer. He treats most ably Schopenhauer's place in the world of thought. Mr. Percival Lowell's "Nota" is continued, and the traveller at last arrives at the turning point, but not the end of his journey. There are several striking descriptions of scenery in the paper, especially Mr. Lowell's first glimpse of Neto, on the Arayama Pass. Alice Morse Earle has a paper on "The New England Meeting-House," which is full of curious bits of information. Mr. Alpheus Hyatt writes on "The Next Stage in the Development of Public Parks," in which he advocates the allowance of space for a collection of living animals grouped for the use of the student. Frank Gaylord Cook contributes a paper on "John Rutledge." William Everett has an article on the "French Spoliation Claims," and Theodore Roosevelt, in "An Object Lesson in Civil Service Reform," tells about the work of the National Civil Service Commission for the last year. Mr. Stockton's serial, "The House of Martha," is as amusing as ever, and the hero and the Sister from the House of Martha continue their surprising adventures. The fortunes of "Felicia" are also reaching their climax. Reviews of "Sir Walter Scott's Journal" and of "Adam's Life of Richard H. Dana" complete a cleverly-arranged number.

## Choice Literature.

## BOB AND HIS TEACHERS.

A GLASGOW STORY.

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

CHAPTER VIII. *Continued.*

What were the old man's thoughts that had been lying in silence all this time, save an expectorating cough now and then? Did that heart whose strings were breaking so long the seat of a strong delusion of sturdy defiance, still maintain its attitude? No! On the contrary it began to thrill with "the old old story of Jesus and His love." Strange that the word from a printed page should exert such a mysterious spell! No, it is not strange, for the truth written on the printed page is not a stranger to the truth written on the heart. The handwriting is the same and the testimony is the same—and so the two together, like the twin lips of an oracle, form God's great revelation. The felt wants of the one and the plain teachings of the other correspond. In every penitent the sense of guilt is strong; the conviction of helplessness is strong in the matter of reformation; still more in the matter of regeneration, so also the longing for purity, the longing for immortality, the desire to begin life anew as it were and to be done with the hateful past. These are all strong feelings, but they are not stronger than the teachings of the Word in regard to them. In every man's heart there is a witness for God. The preacher has friends there, however degraded the man may be. Reason is on his side; experience is on his side, and so, with conscience, conviction, aspiration and that strange, mysterious drawing or seeking after God, the true object of worship, as in the case of the Greeks who raised an altar to the unknown God, lest haply He might have been overlooked in the multitude of their devotions. The preacher has friends in every man's bosom and so even as he opens his mouth and spreads before us the great Eternal Verities in which we are all so much concerned, the soul from its lowest depths responds: "Thy word, O God, is truth!"

We have all read of the strange discovery of the Black Prince who, leading on the crusaders to the Holy Land, was captured and incarcerated by his victors, and how that for some time no one could tell anything about him. He was regarded as lost. At length one of his early teachers, who had often sung and played with the youth, started on a voyage of discovery. His plan was to visit the great cities of the continent and the prisons therein, stand before the gates and sing one of those songs of the old time, in the hope that his voice would be recognized and that the prince within on hearing it would send forth a responsive utterance. He did so, and great was his success. The time and place of discovery came. The voice without fell upon the sympathetic heart within and those old songs were spirit and life to the soul of the captive. Let the music of the Gospel be sounded before the gates of the heart. Let the voice of Him who spake as never man spake, be heard, not the voice of philosophy, the voice of Plato, or Huxley, or Spencer, or even Kant, but the voice of Christ and the captive within will respond and say: "God is here of a truth." This was the case with the poor wretch in this miserable garret, and Mabel, little knowing it, was the musician that was knocking at his heart.

Infidel: "Who sent you here?" he again asked.

Mabel: "Mr. Clark, the superintendent of the Sunday school, sir. Would you like to see him? I am sure he'll come to see you if you'll only say so."

Infidel's wife: "Come now, Davie, let the lassie bring him. He'll do you nae harm."

Infidel: "Who is he—a clergyman?"

Mabel: "Yes, sir; it was he that sent me."

Infidel: "Well (expectorating), I would rather have you—come; but send him, and—tell him—not to be long; but you—sing to—me—that hymn—again—do—do."

Mabel, who was touched with the spectacle of such wretchedness, sang with much feeling:—

There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains.

The dying thief rejoiced to see  
That fountain, in his day;  
And there may I, tho' vile as he,  
Wash all my sins away.

That was the truth that made light to arise in this man's heart—the truth that broke up the fountains of the great deep and made him a new man, and, like the penitent thief, to lift his soul in faith to the Lamb of God and rejoice in a kingdom which cannot be moved.

Such is a specimen of the mannerism—the gushing generosity of this lovely child, Mabel Brown.

## CHAPTER IX.

BOB AS AN APPRENTICE—THE IMPULSE TO DO RIGHT—  
AND THE WILL TO DO RIGHT—BOTH NECESSARY  
TO CARRY US FORWARD TO PERFECTION.

During the summer of 1870 a steamer making its way down the Red River had on board among its passengers three desperadoes bound and hand-cuffed, attended with the sheriff and destined for the Kingston Penitentiary. They lay upon their back, sometimes talking and singing, and sometimes blaspheming one another. An officer of the Hudson Bay Company with his young wife and their pretty little tot of a child—a favourite with all—were among the passengers. The child drew near and looked with curiosity, then cautiously and in silence drew nearer, touched the manacles of one of them with soft hand, open eyes and a solemn expression, asked him if he liked them! The cursing stopped. She talked to them piteously, pathetically. The man smiled and was silent. The boat happened to give a lurch and the child rolled over the bulwarks into the water. Presently this man sprang up and cried: "O, God! Sheriff, don't shoot me,

I must save this child. Don't! don't!" and forthwith he was in the water holding the child by his teeth, for his hands were manacled.

Here was the impulse to self-sacrifice—an impulse divine in its prompting. Suppose he had restrained it—let the child drown—who cares? How vile! It is in the suppression of such impulses that human guilt comes in. Through the dark cloud of profanity and brutality with which he was invested the gleam of the divine appears. But the act though moral in itself did not prove the actor to be moral. Man is a creature of will as well as impulse—the will to choose or refuse—and when both work together we are on the way to perfection. But here the element of will was wanting. The generous act which this desperado performed was simply an impulse.

In a similar way did the genius of Hogarth, the great barnyard painter, work. He could not see a fine animal without feeling the strong desire, almost irresistible, to sketch him. And it is said that he often sat for hours together, sketching and sketching, throwing off strange forms of beauty in masterly outline, any one of which might have brought a handsome price in the market. Was this impulse divine also? It may be asked. We think so. We read (Exodus xxxvi.) that the Lord put wisdom and understanding into the heart of Bezaleel and Aholiab to fit them for their special service in the sanctuary, and how that "Moses called Bezaleel and Aholiab and every wise-hearted man in whom the Lord had put wisdom and knowledge, to devise curious works—to work in gold and silver and in brass and in the cutting of stones, and the carving of wood," etc.

In the light of these remarks think of Bob the apprentice. What was it that made him so happy in his work, so prolific in his sketches, and so rich in his conceptions of colour and form? Here we say we have the divine pulsation—a pulsation running through all nature in the instinct of the animal, the bee and the beaver, and, indeed, in all the movements of nature, in the formation of the crystal, the rising tide, the falling leaf and the gathering storm. What is all this but the pulsations of Him in whom we live and move and have our being? But the mere yielding to an instinct, or an impulse or a gush of feeling, does not, as we have said, make the man moral. He has a will as well as an impulse—a will to work with the impulse, to regulate the impulse, to give character to the impulse—otherwise he is no better than the rat who simply runs in the line of its instincts, or the bird of passage that makes her way from a distant land across the sea and the land with unerring instinct to her natal woodlands where she builds her nest from year to year.

And if all that be so we may well raise the question: What was it that made Bob so happy in his work, so abundant in his sketches and so rich in his conception? If we say that it was because his work was congenial, then what a light that throws upon the service of the upper sanctuary! If Hogarth could not rest in his barnyard sketches, if for hour after hour he would continue at them, throwing off strange shapes of beauty, oblivious to time and forgetful even of the demands of nature, till physical strength gave way, till the ashes of his cold fire told him time was passing, what might we not expect in those angels that excel in strength, in those saints that have no longer to bear up under the weight of a tabernacle beneath which we often groan. Give to the emancipated spirit a suitable framework, a spiritual body in all respects suited to its lofty ideals and its glowing enthusiasms, and it will ask no intermission in its service, no day of rest in its work or worship.

The simple answer, then, to the question which we raise concerning Bob's delight in his work, his restlessness to be at it, even in church, taking off the giggers hiding their faces behind their fans in the choir, or the elders taking up the collection in the aisles, is, that the work was congenial. This is the first question which we raise concerning it, and the second that we would raise is like unto it. How are we to regard such work—how characterize it—human or divine, or both? If we say that this young man is giving expression—an outward form to the inward thought—a true body and a real form to the ideal that was within, then how sacred is his work! How sacred the work of every apprentice, for it is not the case of one gifted in a high degree that we are considering; but work in every case, in all its forms, in all our shops and factories. No man lifts a hammer or takes a tool in his hand without having some ideal before him in his mind; and what is all the work that is going on in the shipyards and shops and factories of the world, but mind translating matter after the form and fashion of this inward ideal? The thought is divine, but the translation of it into matter is human, and it is here where the will comes in to give the work character—its proper direction in the providence of God. The Victoria bridge was once a thought, but the will of man in the use to which it has been put has given it a moral character. The sun in the heavens was once a thought, but the will of God has given it a mission of high beneficence.

In the light of these remarks what are we to think of the great Worker? If this poor child took such delight in working along the line of that inspiration with which he was charged, what, I say, are we to think of the ineffable delights of Him whose eye never grows dim, whose right hand never loses its cunning. We speak of enthusiasm; was there ever any enthusiasm like the enthusiasm of Him who preached by day and prayed by night, and declared that it was His meat and His drink to do the will of Him that sent Him? It is the nature of God to work just as it is the nature of the sun to shine. It is the delight of God to work just as it is the delight of the canary to sing. He sings and sings till his little throat is like to burst, not because he is asked to sing but because he has pleasure in the same. In the light of these remarks, I say, think of the great Worker—the bounty of His beneficence, the abundance of the seas, the fulness of redemption—and the beauty manifold with which He clothes the heavens and the earth, every rock and tree and crystal and rising and setting sun. He works and delights in working. He sees guilt and weary souls groaning under its power, but He has mercy in reserve and delighteth in mercy. He giveth and delighteth in giving. We speak of His giving, and in our little way pray for daily bread, as if from a reluctant breast He doled out His mercies with a stinted hand. How different is the case? It is His nature to give as well as work. The clouds from their full breasts give their abundance and they do not wait on the thirsty land asking them, and in regard to the higher life, God says: "Open your mouths and I will fill them abundantly."

Such questions, however, we believe, never entered the

heart of Bob. His one thought was work—the work in which he delighted. It was not the place where he served so faithfully from day to day that he had chosen; but the place that has been chosen for him. It was one step in the race set before him. Little did old Chubb the cobbler know what he was doing that day when he took the poor boy on whose young heart a shadow had fallen, to the office of "Alexander and Alexander" in response to an advertisement for an apprentice, and that much against the boy's will—not that the boy was idly disposed, but that he shrank from facing the public gaze and being looked down upon as a jailbird. Little does anyone know what he is doing in taking a poor child by the hand and giving him a lift in the world. Eli's mission in the old time was to bring the child Samuel to the Lord. That, in our point of view, was the best thing he ever did; and, so far as we can see, that of leading Bob to the office of "Alexander and Alexander" was the best thing that old Chubb ever did, and a thing for which he must ever have been thankful. In this case Chubb saw the fruit of his kindness, his work of faith and labour of love; but what is to be said of the great multitude that are never gladdened by any such tokens of the divine blessing the multitudes of ministers and Sabbath school teachers that toil on in silence and secrecy—that perhaps may now and then see a little fruit, but only a little of the actual? Much of the result of their work never comes up in time. They must wait until that day when all the results of human work are gathered and reviewed before they can know the full extent of their labours. There may be those who have felt the helpful influence of their words, their letters and ministrations, that have felt the stimulating touch of their hand and then leave the place and they see them no more. They have been blessed by their sermons, their lesson in the Sunday school and conversations, and they never knew that they had been the means of conveying any blessing. Unknown to their benefactor they carry in their hearts a tender and grateful memory of him and in their prayers thank God for what he has done for them, but all this may be a secret to him and may never reach his ear. A part may, but the likelihood is only a small part of His ways!

Especially may this be the case in the matter of conversion. The pastor is accustomed to count the number of conversions that he knows have occurred under his ministration and he considers them as the complete result of his work. But may there not have been more? May there not have been souls secretly born of the spirit whose cry he never heard, whose face he has never seen? When the Augustinian monk of Italy had finished his sermon he did not know that his burning words had moved young Savonarola to decide to become a monk and that thus he had directed to a course of life one who in following that course became the greatest reformer of the fifteenth century, the most powerful preacher of his day and one of the saintliest characters that ever breathed. The illiterate layman preaching in a barn in Ireland and telling in simple words the story of the Cross, did not know that young Toplady was one of his hearers, and that out of the experience of that hour there should be born one of the sweetest lyrics of the Church: "Rock of Ages cleft for me." And when the plain preacher in England with uplifted hand and tearful eye was exhorting his hearers "to look and live" he did not know that a heart long burdened with sin would find in his earnest exhortation the counsel it needed and the peace that it so much desired. Neither did he know that the young Spurgeon who then "looked and lived" would become one of the most useful men of his day. And the village teacher of Erfurth, of whom we have already spoken, who had some strange ways about him, who magnified his office and honoured his pupils, lifting his hat to each as he entered school in the morning, had a reason for doing so far beyond what he knew, for among those peasant children sitting in that man's school was a youth that God was nourishing in secret for a great work in the world and his name was Martin Luther.

But Chubb knew what he was doing when he exhorted Bob to apply for the vacancy in the office of "Alexander and Alexander." He knew what he was doing. He knew his man and he had the satisfaction of seeing that he was not disappointed in his man. So we say; but how little did Chubb really know? He had the satisfaction of seeing a poor boy saved from the paths of the destroyer—a young life opening up under more genial influences and that young life crowned with success. But how little did he know of the benefits that he would communicate to other souls, the far-reaching influence that would flow from his life. In this respect he was in darkness and still more was he in darkness as to the great work the divine spirit was to carry on in the soul of his protégé. Secret things belong to the Lord, but duty, plain, common homely duty, belongs to us and our children. What is wanted is that we continue patient in well-doing, quietly embracing the opportunities of doing good and receiving good as they come before us. Chubb had no idea of doing a grand thing, or something by which he might signalize himself in the matter referred to, but simply did the right thing as it seemed to him in the circumstances—the most natural thing in the world. And it is not for us to go out of our way or seek a grand occasion for our works of beneficence. What is it to the Master whether the occasion be grand or obscure? He knows how to make a pulpit of the one as well as the other. The well-side of Samaria or the temple on Mount Zion will equally well serve His high ends when He pleases. What is wanted, I repeat, is to attend to plain, common duty and to leave results with Him who doeth all things well.

We need not bid for cloistered cell,  
Our neighbours and our work farewell;  
The trivial round, the common task,  
May furnish all we ought to ask—  
Room to deny ourselves—a road  
To bring us daily nearer God.

(To be continued.)

T()

Purify your blood,  
Build up your nerves,  
Restore your strength,  
Renew your appetite,  
Cure scrofula, salt rheum,  
Dyspepsia, sick headache,  
Catarrh, rheumatism or malaria—  
Take Hood's Sarsaparilla,  
100 Doses One Dollar.

THE MISSIONARY WORLD.

THE MISSIONARY OUTLOOK IN EUROPE.

In Germany there is decided progress in missionary zeal. The vast territories which Germany now possesses or "influences" in East Africa have naturally led Christians to feel that new obligations rest upon them, and new societies have been formed to meet these claims. For example, one at Neukirchen, another in Bavaria and another at Berlin (where a third society has thus been set up). In medical missions Germany does comparatively little, though the late Professor Christlieb earnestly pleaded for them. Still, the Moravians and the Basle and Bremen societies now recognize their exceeding value.

There is a clear advance in Denmark. The imperative obligation of evangelizing heathen nations has been of late earnestly pressed on believing men and women, and a great many missionary unions (450, at least, we understand) have been formed. The first university men that have become foreign missionaries did so in 1888 and 1889—one in each of these years; but several students of theology have resolved to give themselves to the foreign work on the completion of their course. Women also begin to come forward. A deaconess was sent to India, in 1888; two young ladies are under training for foreign work, and several others are likely to follow their example. No medical missionaries have as yet proceeded from Denmark; but two young men are receiving medical training with a view to go out in 1891. The mission to the Red Karens has been given up, but one is to be begun among the Burmese. All this, it may be said, does not amount to much. Still, it distinctly implies progress; and some Danish Christians are very much in earnest with regard to missionary work.

Three missionary societies have for a good many years existed in Norway, and a fourth was formed a short time ago called the "Free Mission," which sends out men and women to Natal. Quite recently a small society has been set up which will send missionaries to China. In regard to medical missions Norway is in advance of Denmark. An ordained medical missionary was sent to Madagascar in 1869; a second in 1876, and in the same year a third, who had taken his degree in Edinburgh, was sent to Zululand.

In Sweden there are three larger societies—that of the State Church, the evangelical union and the missionary union. The Swedes work earnestly in various places abroad, especially in Africa, in the Congo Free States, and among the Gallas. They have not been able to enter Abyssinia itself, but among Abyssinians on the borders they have done a good deal. These bodies send out among their agents both medical men and ladies. There are several other small societies. There is evidently an increasing zeal for missions in Sweden, and it is interesting to note that the State Church, as a Church, is hearty in the cause.

The French Societe des Missions Evangeliques has of late made earnest efforts to increase the zeal of French Protestants. The Synods of the National, Free and Lutheran Churches some time ago recommended that there should be annually a mission Sunday—a day on which the duty of evangelizing the heathen should be pressed on the attention of worshippers. Mission festivals (*festes*) have been established in various places, though by no means as yet in every parish, as was the hope of the Synods; publications giving missionary information are largely circulated, and subscriptions to missions have considerably increased. The missions have struggled with great difficulties (in Senegambia particularly) and now when France has obtained such vast possessions in northern and western Africa, the question is, Can the French Protestants rise to the requirements of the high occasion? They deserve sympathy; they require help in their foreign, as in their home work.

In Holland missionary zeal is increasing, though not rapidly. Switzerland has the Basil Missionary Society—a most valuable and progressive institution, and the small Canton de Vaud has, since 1872, had foreign missions connected with the Free Church. In 1883 the Free Churches of Geneva and Neuchatal joined in the work. The united society is called La Mission des Eglises Libres de la Suisse Romande.

The venerable Waldensian Church, while it feels itself especially called to evangelize Italy, has taken some part in foreign missions since 1881. It works in South Africa in connection with the Paris Society.

The Finnish Christians are not neglectful of missions to the heathen. We wish we could say the same thing of the Hungarians (who are also of the Turanian stock). Still, let us not forget that the Hungarian Church works both in Herzegovina and Roumania.

We have been speaking of interest in the evangelizing of the heathen nations as it is manifested in Christendom. Happily the bounds of Christendom are enlarging. We may now include Australia and New Zealand under that designation. In point of missionary zeal the Churches in these regions are hardly behind those of Europe and America. The Dutch Church in South Africa is also earnest in missionary work.—*Missionary Review*.

CANON LIDDON ON MISSIONS.

Across the triumphs and the failures of well-nigh nineteen centuries the spiritual ear still catches the accents of the charge on the mountain in Galilee; and, as we listen, we note

that neither length of time nor change of circumstance has impaired their solemn and enduring force. It is a precept which, if it ever had oinding virtue, must have it at this moment over all who believe in the Divine Speaker's power to impose it—it must bind us as distinctly as it was binding on the first disciples. We are ambassadors of a charity which knows no distinctions between the claimants on its bounty, and no frontier save those of the races of man. A good Christian can not be other than eager for the extension of our Lord's Kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life. When he finds comfort in the power of prayer, when he looks forward in humble confidence to death, when he enjoys the blessed gift of inward peace—peace between the soul and its God, peace between the soul's various powers and faculties—he cannot but ask the question: "Do I not owe it to the millions who have no part in these priceless blessings that I should do what I can myself, or through others, to extend to them a share in this smile of the Universal Father which is the joy and consolation of my life? Can I possibly neglect the command to make disciples of all nations?"—*Spirit of Missions*.

AN EARNEST CHRISTIAN MAN.

The Rev James Chalmers, of New Guinea, has been visiting his old station in the Hervey Islands. In referring to this visit, which seems likely to bear fruit in securing volunteers for work in New Guinea, our friend records the following incident: We landed at Rarotonga on the 4th of October, he writes, and not being expected so soon, we took the people by surprise. It was exciting meeting again after thirteen years' absence. Mr. Hutchin, hearing we were ashore, met us, and in the dark we walked up to Makea's, and then to the mission house. A great sorrow had befallen the Church, and the Queen and I, too, felt it acutely, in the death of the young pastor of Avarua. He was a native of Atiu, adopted by the Queen and her husband in his infancy, and cared for by them as their own child. To me he was very dear. As a little boy, years ago, he came regularly to be taught by me. Often since I left New Guinea this time have I thought of the coming meeting with my young, loving Timothy, the pastor of the Avarua Church. He died a day or two before our arrival, and was to be buried on the 5th, so that it fell to my lot to take part in the last sad act of committing his body to the grave. As a youth he was very loving and tender. I can recall the sickly youth, with eyes full of tears and quivering lips when he was spoken sharply to. He grew up an earnest, Christian man, was educated in this college, married and elected pastor of the Church. His work was soon done, for whilst it was morning he was called home.

GREAT REVIVAL IN AINTAB.

In the annual report of the American Board the significant event in Asiatic Turkey was the revival, whereby 538 were added to the Church in Aintab, and by its influence no less than 1,000 hopeful conversions occurred within the limits of that one field. The three centres of collegiate and theological training were specially blessed. Only a small number of college graduates, however, enter the theological school, and there is an increasing tendency to come to America to complete their studies and to better their fortunes.

THE *Missionary Review* gives the following as the approximate distribution of missionaries:—

	Population.	No. Miss'ries.	Proportion.
Syria.....	3,000,000	100	1 to 30,000
Turkey.....	21,000,000	450	1 to 45,000
Madagascar.....	5,000,000	50	1 to 100,000
Burman.....	8,000,000	40	1 to 200,000
Japan.....	38,000,000	200	1 to 200,000
India.....	250,000,000	900	1 to 275,000
Persia.....	7,500,000	30	1 to 300,000
Africa.....	250,000,000	600	1 to 400,000
S. America.....	30,000,000	75	1 to 400,000
Korea.....	9,000,000	25	1 to 400,000
Siam.....	8,000,000	13	1 to 600,000
China.....	380,000,000	600	1 to 650,000
Arabia.....	6,000,000	4	1 to 1,500,000
Thibet.....	15,000,000	7	1 to 2,000,000

In Sahara district with 3,000,000; Afghanistan, etc., with 3,500,000; Annam, etc., with 12,000,000; Russia, 16,000,000; Algeria, etc., 12,000,000; Soudan, 75,000,000, there is an entire destitution.

"WHO said Hood's Sarsaparilla?" Thousands of people, who know it to be the best blood purifier and tonic medicine.

OPENINGS FOR AGENTS.

The Cosmopolitan Life and Casualty Associations, of Toronto, are seeking reliable agents. Few men stand higher in public esteem in Toronto than the president, Mr. J. J. Withrow.

GERMAN ELECTRIC BELT AGENCY.

An advertisement of this firm appears in another part of this paper. The proprietors of this agency are well-known and responsible parties. Correspondence will receive prompt and satisfactory attention; write them and see for yourself.

1891. PROSPECTUS. 1891.

TWENTIETH YEAR OF PUBLICATION.

The Canada Presbyterian.

A Large Sixteen Page Family Paper, Published every Wednesday at \$2 per annum.

THE CANADA PRESBYTERIAN has now been before the public for nineteen years. During that time it has secured for itself the confidence and esteem of thousands of readers in every Province of the Dominion. The TWENTIETH volume commenced with the first issue in January. All the departments that have made the paper valuable in the past will be continued; and a series of able articles on the stirring religious questions of the day, by prominent writers in Europe and America, will form a special feature the coming year. The list of Canadian contributors has also been increased.

It will be the constant aim of the conductors of THE CANADA PRESBYTERIAN to make it a welcome visitor to the family circle; and in its comprehensive pages old and young will ever find interesting, pure and profitable reading. THE CANADA PRESBYTERIAN, in its enlarged form, is the same size as *Harper's Weekly*, and one of the largest papers of the kind on the continent.

With the view of interesting old and young in the effort to greatly extend the circulation of THE CANADA PRESBYTERIAN, we offer the following attractive

LIST OF PREMIUMS.

So far in the English speaking world, as the fame of Chambers' Encyclopaedia extended, so high has been the place accorded to it in literature for the excellence of its articles, and so implicit is the universal confidence in the process of continual revision, which is one of the chief characteristics of the work, that we have much pleasure in being able to announce a set of this work as a premium for raising a small club for THE CANADA PRESBYTERIAN. We offer this library of universal knowledge on the following easy terms:—

For TWENTY-FIVE New Subscribers at \$2 each

Chambers' Encyclopaedia, latest edition, in 12 vols. Full cloth. Lettered back.

For THIRTY New Subscribers, at \$2 each

Chambers' Encyclopaedia, latest edition, in 12 vols. Half Russia. Sprinkled edge. The work offered is not an old out-of-date edition, but the latest published. "A few hours' labour will secure for you this valuable premium."

For FORTY New Subscribers at \$2 each

Will be sent THE CANADA PRESBYTERIAN Communion Set, consisting of six pieces, manufactured of extra heavy quadruple plate. This is an exceptionally fine premium offer, and will give unqualified satisfaction to every congregation securing a set.

For TEN New Subscribers at \$2 each

A select S.S. Library valued at \$7.50.

For FIFTEEN New Subscribers at \$2 each

A select S.S. Library valued at \$11.

For TWENTY New Subscribers at \$2 each

A select S.S. Library valued at \$14.

For FORTY New Subscribers at \$2 each

A select Sabbath School Library valued at \$30. The books to be selected from the Presbyterian Board's catalogue; list 1,400 books to select from. A larger Sabbath School library may be obtained by paying the difference.

THE PEERLESS TEACHERS' BIBLES have been imitated but never equalled. Descriptions of the various editions:—

Pearl. 24mo. Edition; Size 3 1/2 x 4 1/2.

French Morocco, yapped, elastic band, round corners, gilt edges, beautiful gilt title on side and back; maps; "Aids to Bible Students," etc. *London Weekly Review*: "Up to date in all its details."

Will be sent, postage paid, for any one sending us the names of three new subscribers to THE CANADA PRESBYTERIAN at \$2 each.

Ruby. 8vo. Edition; Size 6 3/4 x 5 3/4.

French Morocco, yapped, elastic band, round corners, gilt edges, beautiful gilt title on side and back; maps; and all "Aids to Bible Students."

*Christian World*: "A model and masterpiece, we cordially recommend it."

This "Peerless" Bible will be forwarded to any one sending us the names of four new subscribers to THE PRESBYTERIAN at \$2 each.

Minion. Crown 8vo. Edition; Size 7 1/2 x 5 1/2.

French Morocco, yapped, elastic band, round corners, gold edges, gold on side and back; maps; and all "Aids to Bible Students."

*Glasgow News*: "The student's indispensable *vade mecum*." A copy of this "Peerless" Teachers' Bible mailed to any address, postage prepaid, for the names of seven new subscribers to THE CANADA PRESBYTERIAN at \$2 each.

For TWO New Names and \$4

We will send any one of the following: (1) Writers' Reference Handbook and A Handy Dictionary of Synonyms, 1 vol. 436 pp. Full cloth. (2) Fifteen Decisive Battles, 386 pp. Full cloth. (3) Readers' Reference Handbook, 200 pp. Full cloth. (4) One Thousand and One Lives, with two hundred portraits, 527 pp. Full cloth.

For THREE New Subscribers at \$2.

A fine copy of the Doré Bible Gallery, containing 100 illustrations from the pencil of the greatest of modern delineators, Gustave Doré. To each cut is prefixed a page of letter-press in narrative form containing generally brief analysis of the design. A choice book to place in the hands of the young; and an ornament to the parlour table.

For THREE New Names and \$6

The works of Shakespeare complete. Numerous illustrations and portrait of the author 347 pp. Quarto; or The Doré Bible Gallery, containing one hundred illustrations with suitable letter-press.

For FOUR New Names and \$8

The Doctor at Home; a practical medical adviser, by Thomas Faulkner, M.D. Over 200 illustrations. Full index. 510 pp. Royal 8vo. Full cloth. A most valuable work for the family and home.

For FIVE New Subscribers and \$10

The History of the Presbyterian Church in Canada, by the Rev. Professor Grezz, D.D. 446 pp. Full cloth. Gilt back. This valuable work has been reviewed in terms of highest praise by the press.

For SIX New Subscribers and \$12

A beautiful book. The Life of Christ, by the Rev. F. W. Farrar, D.D. 776 pp. Cloth. Ornamented cover. With original illustrations—200 in the text, 32 full-page made especially for this book, to which is added a selection of 75 full-page engravings by the great artists of the world. Printed on fine coated paper in the highest style of the art. A magnificent gift book never before offered on such terms as above. No doubt very many will make an effort to secure this premium.

Old subscribers are asked to aid in extending the circulation of THE CANADA PRESBYTERIAN. The Communion Set and Sabbath School Libraries appeal to congregational effort. Go to work at once. The next four or five weeks comprise the best season of the year for canvassing. Specimen copies free on application.

Address all communications—  
PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd.)  
5 JORDAN STREET, TORONTO.

Ministers and Churches.

THE Rev. A. T. Wolff, D. D., Alton, Illinois, well known in Toronto, has declined a call to Minneapolis.

THE Rev. John Cairns has resigned the pastoral charge of Marringhurst, and the Presbytery of Rock Lake, at a meeting held on the 13th ult., accepted the same.

CORRESPONDENCE in reference to the supply of Chesterfield pulpit should be addressed to Rev. E. Cockburn, M. A., Paris, who is Moderator of the Session.

THE Rev. Ghosh Howie, M. A., arrived in Philadelphia on the 20th of January, and preached in the Second and Eighth Churches on the 25th. His address is 1124 Arch Street, Philadelphia.

IN a recent communication from Rev. Professor Beattie, of Columbia Theological Seminary, we are glad to learn that the institution is prospering. There has been a considerable increase in the number of students in attendance.

THE congregation of the First Presbyterian Church, Brockville, took up its annual missionary collection on a recent Sunday, and raised thereat for the Schemes of the Church nearly \$700, a sum slightly in excess of the amount raised last year. This amount will be divided pro rata among the Schemes.

MR. J. E. P. ALDOUS, organist of Central Church, Hamilton, delivered a most interesting lecture on "The History and Development of Musical Instruments" in the Toronto College of Music. The lecture is one of a series that has been arranged for. Some fine musical selections were admirably rendered, giving an added charm to the evening's entertainment.

THE Rev. W. T. Herridge, B. D., of St. Andrew's Church, Ottawa, delivered a lecture on "Mrs. Browning" at Brockville on January 6, under the auspices of the Young People's Literary and Mutual Improvement Society of the First Presbyterian Church. The lecture was a very able one and drew forth repeated applause. Whether in the pulpit or on the platform Mr. Herridge ranks as one of the ablest of our ministers.

ST. ANDREW'S CHURCH, Vancouver, B. C., has got a handsome new pipe organ: its inauguration took place recently, on which occasion there was a sacred concert, which the papers describe as eminently successful. The Rev. E. D. McLaren presided, making a few appropriate introductory remarks. There were several distinguished soloists and a chorus of sixty voices. The programme contained an interesting and varied selection of high class music, which was greatly appreciated by the large audience present.

A SHORT time since, after prayer meeting in St. Andrew's Church, Bayfield, a large number of the congregation assembled to give their pastor, Rev. R. Henderson, a good substantial surprise in acknowledgment of the valuable services he has rendered since his induction. An address expressive of the high esteem in which the pastor was held by the congregation, and of appreciation of his unremitting labours for their spiritual welfare, together with a beautiful Astrachan coat, were presented to Mr. Henderson. Mr. Henderson then, in a very neat address, thanked his congregation for the bestowal of a gift which was not at all merited by him, since he had no more than done his duty, but he hoped that it would be an incentive to encourage him to more zealous work in the future.

THE residence of Major Allan Fraser, of Fitzroy, was the scene of marriage festivities last Thursday evening, the occasion being the marriage of the Rev. Robert M. Stewart, B. A., of North Gower, to Miss Maggie Morrison Fraser, a niece of the genial and popular major. A large concourse of relatives and friends assembled at the appointed hour, in the spacious drawing room, when the bridal party was ushered in to the enlivening strains of "Mendelssohn's Wedding March." The nuptial knot having been securely tied by the Rev. Messrs. McLaren and Higgins, the guests adjourned to the dining room where a hearty supper was fully discussed and the health of bride and bridegroom pledged in mountain dew. After a pleasant hour spent in music and social chat, the happy couple left in the bright moonlight, under a shower of shoes and rice, for Montreal. The marriage gifts were numerous, valuable and beautiful.

THE Rev. David Mitchell, Jersey City, writes: We have had a visit of your illustrious Oriental lecturer, Rev. G. B. Howie, Ph. D. Last Sabbath I was assisted at Communion by Dr. Howie. He addressed young people in the afternoon and gave an interesting sermon upon the prodigal in the evening. Unfortunately rain poured in torrents throughout the day. Still our building was well filled. The audience was intensely appreciative. On Monday evening Dr. Howie appeared in Oriental costume before a large audience who were quite thrilled with his interesting delineations of character and descriptions of the manners and customs of the East. On Tuesday evening he addressed the Scotch Presbyterian mission and such was the enthusiasm that they demanded another lecture to be given this evening. Last night Dr. Howie spoke in the South Bergen Reformed Church (of which Rev. W. D. Grant, a Canadian, is pastor) and received a cordial welcome. Dr. Howie will preach on Sabbath in the Summit Avenue and also Scotch Presbyterian Churches and lectures in the former on Monday next. It may interest my former friends to know that at our annual congregational meeting it was resolved to adopt the envelop system for revenue and contributions; and an extraordinary success as to our mission church work and our own Sabbath school was reported.

THE annual social of the Cote des Neiges Presbyterian Church was held last week, and was a brilliant success in every way. After discussing the good things provided by the ladies in the basement, which was tastefully decorated with flags, etc., for the occasion, the company adjourned to the church, where the pastor, the Rev. J. Myles

Crombie, accompanied by the Rev. Messrs. Prof. Scrimger, Colborne Heine and G. D. Crombie, presided. The chairman in his opening remarks referred to the reports of the Session, Managers and Sunday school, and congratulated the congregation on the highly satisfactory state of the Church, financially and spiritually. Professor Scrimger gave a most interesting sketch of his recent visit to Rome, and a graphic description of the oldest Christian Church and the oldest known copy of the Bible. Mr. Heine followed with an instructive address on "The Congregation: Why and for What it Exists," and urged the necessity of every individual witnessing for Christ in the home and in the world. Mr. G. D. Crombie enlarged upon the remarks of the previous speakers, specially enjoining the cultivation of a spirit of thankfulness and hopefulness. The choir added to the enjoyment of the evening by a pleasant rendering of several pieces of music, and Messrs. J. M. Crombie and Colborne Heine contributed solos, which were much appreciated, Miss R. Hislop ably presiding at the organ. The usual votes of thanks were moved by Mr. William Perry, jr., and it was the unanimous opinion that the evening had been most enjoyably and profitably spent.

RECENTLY the children's social of Augustine Church, Winnipeg, was held, and the little church was filled with eager, anxious faces, as the long looked for event had come, and all the anticipated enjoyment was realized. The following is the account of the affair, given by the Free Press: After a couple of verses from the hymnal had been sung, joined in most lustily by the little ones in their desire to contribute their share of the entertainment, preparation was made to fortify the bodily comforts by partaking of the good tea, coffee and cakes and all other nice things for which the ladies of Augustine Church are famous. After more than justice had been done to this feature of the entertainment, the infant class under the charge of Mrs. Chief Justice Taylor favoured the audience with a little hymn, nicely sung. The children of the Home sang very sweetly a piece entitled "Glory to God," and showed the careful training of their matron, Miss Hines. Recitations by the Misses Taylor, McKinnon, Stevenson and Bell were well rendered. "A merry sleigh ride," a pretty little glee, was then rendered very prettily by the members of Mrs. Denholm's Sunday school class. Then came the feature of the evening, "The Blue Bells of Scotland," a violin solo by Miss Constance Denholm, a young miss of about twelve summers, and of about seventeen months' instruction on the violin. Her style and execution excited the wonder of all present and predictions were made that at some time in the near future Winnipeg would be proud to say she was born therein. She had a hearty encore, and in response played the plaintive and always popular melody of "Auld Robin Gray." This closed the musical portion of the entertainment. Then followed a magic lantern exhibition under the direction of D. D. Aiken, which was thoroughly enjoyed by all present. Then a hymn was sung and as all the little ones passed the door on their way homeward each was presented with a bag of candy, with which they might recall a pleasing remembrance of their fourth yearly social.

THE annual meeting of the Peterborough Presbyterian Society of the Woman's Foreign Missionary Society was held in St. Paul's Church last week. There was a good attendance of delegates and others interested in the good work. The morning session was held in the church parlour, commencing at ten o'clock, the president, Miss Roger, presiding. Business of interest to the members of the society occupied the entire session. Officers were nominated for the coming year, and voted on by ballot. The following were chosen: Mrs. Craik, president; Mrs. Scott, Mrs. Waddell, Miss Roger, Mrs. Fairbairn, Mrs. Thompson, vice-presidents; Mrs. William Graham, corresponding secretary; Miss J. McEwan, literature secretary; Miss M. Dickson, recording secretary; Mrs. Hay, treasurer. The afternoon meeting was held in the main auditorium of the church and was opened with devotional exercises, after which the retiring president addressed the meeting. The secretary's report was presented, and its contents are included in the report of the evening meeting. Miss McNaughton, of Cobourg, gave a very instructive and helpful address on "Woman's Debt to Foreign Missions and How to Pay It." Mrs. Bradigan sang "One Sweetly Solemn Thought," after which Mrs. Graham read a very excellent paper in which she reminded her hearers of the great mass of heathen women who had never heard the Gospel. The collection was taken up and the meeting closed with prayer. A luncheon was served in the upper lecture-room of the church by the ladies of Peterborough, and here most of the visitors dined at noon and in the evening. The evening services were open to the public, and many availed themselves of the privilege. The St. Paul's choir rendered some excellent music during the progress of the meeting, and a solo by one of the young ladies was especially appreciated. The Moderator of the Presbytery, Rev. Mr. Hay, of Cobourg, presided, and on the platform with him were several ministers. The annual report of the secretary was read as follows: The Presbyterian Woman's Foreign Missionary Society of Peterborough have much pleasure in submitting the following report of their standing at the close of the year 1890, and at the same time do most respectfully request the continued sympathy and co-operation of the reverend members of the Presbytery in the extension of their work in the Presbytery. The present numerical standing of the society is as follows: Seventeen auxiliaries, comprising 457 members. Ten mission bands, comprising 252 members. 709 total membership. Ninety-one of these are members of the general society. Five have been made life members during the year. Total contributions, \$1,517.63. Clothing for the Indian school at Portage la Prairie has been contributed by sixteen auxiliaries and four mission bands, weight of bales, 1,000 pounds; value \$400; freight charges, prepaid, \$24.35. In the distribution of literature, 463 copies of the Fourteenth Annual Report of Woman's For-

eign Missionary Society; forty-seven copies of the report of the Foreign Mission Committee; 271 copies monthly of the letter leaflet to subscribers. The above summary shows that this Presbyterian Society has very nearly held its own, but there has been no extension. This may not seem strange when it is remembered that the Woman's Foreign Missionary Society is already represented in all but eight or ten congregations. It is not, therefore, to be expected that new societies can be added every year, but it is to be hoped that some of the remaining eight or ten congregations will see their way to fall into line next year. The reports from the various branches show that the members are alive to their privileges and responsibilities—that they are possessed by an intelligent zeal for service, and that they are in their own spiritual experience realizing the blessedness of those that wait upon the Lord in loving obedience to His commands. The report, on motion of Rev. E. F. Torrance, seconded by Mr. Gilchrist, was unanimously adopted. Rev. Mr. Scott, of Campbellford, then addressed the meeting on "The White Fields and the Few Labourers." He reviewed at some length the fields for mission labour, first taking up India, the very heart of Oriental paganism, it being sily called the Gibraltar of Paganism, as it seemed for years to be impregnable. He then referred to China and Africa, describing their present state and their needs in the way of missions. The address was well chosen and created a very favourable impression upon the large audience.

PRESBYTERY OF STRATFORD.—This Presbytery met in First Church at St. Mary's on 20th ult., at 11 a.m., Rev. J. W. Cameron, Moderator. Rev. R. Pyke was appointed Moderator for the next six months. The matter of Mr. McPherson's resignation as treasurer of Presbytery was taken up. It was agreed to accept it and in doing so the Presbytery thanked Mr. McPherson for his long and faithful services of over twenty-one years. Mr. Panton was appointed in his place. Reports from the Sabbath schools anent higher religious instruction were received and in view of these it was resolved that the Assembly's Convener be instructed that hereafter any Sunday school within the bounds desiring to follow the scheme must be communicated with directly by him. Messrs. Grant, Panton and Dickson were appointed a committee to prepare an overture for Assembly anent the distribution of blank forms in the Presbyteries. Messrs. Hamilton and Panton were instructed to gather information anent the regulations regarding the Aged and Infirm Ministers' Fund and report at next meeting. Mr. Henderson reported contributions to Widows' and Orphans' Fund. The committee on regulations regarding the Widows' and Orphans' Fund reported, but were instructed to bring in a fuller report at next meeting. On the report of the committee it was agreed to raise the Synod funds in conjunction with the Presbytery fund and on the same basis. A call from Knox Church, Stratford, in favour of Rev. T. Nixon, of Smith's Falls, was presented, but he having intimated his refusal to accept, it was set aside and the Moderator of Session was instructed to proceed anew when the congregation is ready. Miss McPherson, secretary of the Presbyterian Woman's Foreign Missionary Society, presented the annual report of that Society, and Mrs. Hyslop, the treasurer, the financial statement, both of which were received by the Presbytery with expressions of approval and gratification at the continued success and prosperity of the Society. It was agreed to hold a public conference at the next meeting which should be opened by Mr. P. Scott, the subject to be chosen by himself. The Presbytery then adjourned to meet in Knox Church, Lis towel, at 2 p.m., on the 9th March.—A. F. TULLY Pres. Clerk.

Cunning, but Tricky.

AMMONIA powders claim to be "free from alum," etc. Alum powders claim to be "free from ammonia," etc. Instead of saying what their baking powders don't contain, why not state what they do contain?

All that is used in Cleveland's Superior Baking Powder is pure cream of tartar, pure bicarbonate of soda, and a little flour to preserve the strength

Cleveland Baking Powder Co., 81 & 83 Fulton St., New York.

ROYAL CANADIAN PERFUMES.



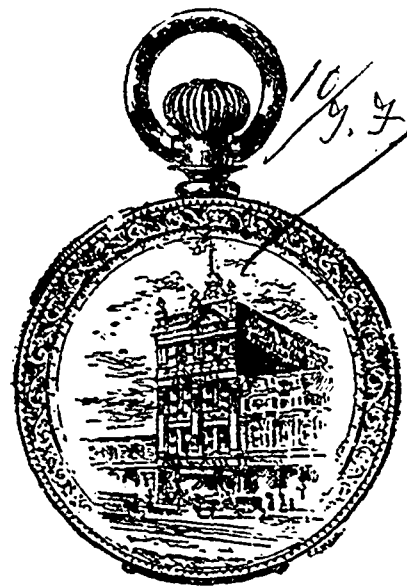
ENGLISH VIOLETS, MAY BLOSSOM, PRAIRIE FLOWERS, YLANG YLANG, ETC., ETC.

The only Canadian Perfumes on the English Market. London Depot—No. 1, LUDGATE SQ.

A Handsome Card and Descriptive Circular—POST FREE on application.

LYMAN, SONS & Co., MONTREAL

WORTH CONSIDERATION.



Large Experience, Good Light, Modern Tools and Machinery, Careful Attention and Small Charges make our Watch Repairing Department the very best place for you to have your Fine Watches, Clocks and Music Boxes Cleaned or Repaired.

JOHN WANLESS & Co.,

Manufacturing Jewellers, Watchmakers and Engravers. Established 1840

172 YONGE STREET, TORONTO.

Just Below Queen.

TELEPHONE 2395.

VIRGINIA FARMS FREE CATALOGUE R. B. CHAFFIN & CO. RICHMOND, VA.

FAT FOLKS using "Anu-Corpulento Pills" lose 11 lbs. a month. They clean the system, contain no poison and never fail. Sold by Druggists everywhere or sent by mail. Particulars (mail) to WILCOX, STRONG & CO., PHILA., PA.

17/32 Dyspepsia

HORSFORD'S ACID PHOSPHATE.

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

DR. R. S. MCCOMB, Philadelphia, says:

"Used it in nervous dyspepsia, with success."

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

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

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

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

Descriptive pamphlet free. Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

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

**PRESBYTERY OF HAMILTON.**—This Presbytery met on January 20. A proposal to divide the Presbytery was considered and sent down to session for consideration. The Presbytery resolved to take the Church at Burlington Beach under their care. A proposal to sell the St. Andrew's manse property at Dundas was referred to the congregation there. Mr. Shearer resigned his charge at Caledonia and accepted a call to Eskine Church, Hamilton. The induction takes place on February 5. A call from Locke Street, Hamilton, to Mr. Thomson, of Waterdown, was sustained. The congregation is cited for February 5. Mr. Wills tendered his resignation of James and Walpole; the congregation will appear before the meeting in March. Mr. D. A. Suter was certified to the Home Mission Committee as a student-catechist, and Mr. Alexander Scott, elder at Caledonia, as a lay-catechist. Mr. J. K. Macdonald addressed the Presbytery in connection with the Aged and Infirm Ministers' Fund. The Clerk and Dr. Fraser obtained leave of absence for ten weeks and five months respectively. Appointments were made for visiting the aid-receiving congregations. Dr. Fletcher, of Hamilton, will act as Clerk during Dr. Laing's absence; communications for Presbytery should be addressed to him.—**JOHN LAING, Pres. Clerk.**

**ANNUAL CONGREGATIONAL MEETINGS.**

THE annual meeting of the Deer Park Presbyterian Church, Toronto, was held last week, Rev. William Burn, presiding and Mr. J. H. Mackenzie acting as secretary. Satisfactory reports were read from the session, managers, Sunday school, Ladies' Aid Society and Woman's Foreign Missionary Society, and the following managers were elected: Dr. A. Y. Scott, T. G. Burnside, W. H. Dickson and W. J. Thompson. Arrangements were made to consolidate the debt on the church property.

THE adjourned annual meeting of Parkdale Presbyterian Church was held last week, the pastor, Rev. R. P. Mackay, presiding. Mr. Fenwick, who was elected one of the managers, declined to act in that capacity, and Mr. Robert Fortune was elected to the vacancy. A report of the mission fund showed a total of \$1,700 from the various branches of Church work. Secretary McCulloch of the Young Men's Christian Association gave an address on mission work.

THE annual meeting of the congregation of Knox Church, Toronto, was held last week in the spacious Sunday school room. The meeting was not of a business character alone, but was a social re-union, and was very largely attended. Rev. Dr. Parsons presided. In his opening address he spoke in a most hopeful and encouraging strain of the work of the Church and of its progress during the year. The communion roll has lately been carefully gone over, all names of those who have ceased actual connection with the Church by removal to the outskirts of the city or otherwise, erased, and the number of actual communicants is found to be 915, about eighty less than last year. The trustees' annual report shows some important facts respecting the temporalities of the Church. The statement of the treasurer, Mr. Paul Campbell, shows collections and seat rents from the church of over \$8,000 and other items making up receipts of \$13,696. The expenses of the Church proper were \$12,961 and those of the Duchess Street Mission Church \$734. The report was adopted. There are other funds besides that administered by the treasurer of the trustee board. The reports concerning these, the Sunday school and other organizations of the Church were taken as read and adopted. They are understood to show generally a state of healthful and vigorous life in all departments of the Church's work. The contributions for congregational purposes were about \$10,000, and for missionary purposes about \$13,864. The renovation and re-furbishing of the Sunday school room was considered and a decision reached that the work should be undertaken. At the conclusion of the business the ladies took charge of the meeting. Refreshments were served and the gathering became one for conversation and social enjoyment.

ALL the hopefulness and enthusiasm that mark a rising young congregation were manifested last week at the first annual meeting of the South Side Presbyterian Church, Toronto. Since the erection of the bright and cosy building on Parliament Street the Sunday services have all been well attended under the pastorate of the Rev. George Burnfield, M.A., B.D., who occupied the chair at the meeting. As Moderator, the chairman presented the report of the session, which showed that since his induction seven months ago sixty-two new members had been added to the congregation. The managers' report was read by the secretary, Mr. J. J. Kennerley, while the financial statement presented by the treasurer, Mr. W. Colville, showed that \$3,703.85 had been collected for all purposes, leaving a balance of \$30. The Sabbath school reports were read by Mr. Kennerley and Mrs. S. Harper. The excellent work done by the ladies was evidenced in the report read by Miss Shaw, of the Ladies' Society of Christian Work, which had collected \$486.32 during the year, and in that read by Miss Bertha Kennerley, of the Little Maidens' Band, who handed a cheque for \$100 to the treasurer of the building fund. The Society of Christian Endeavour and the Young People's Association presented flourishing reports, which were read by Messrs. A. Gordon and A. Turiff respectively. The report of the Building Committee stated that the church property was valued at \$13,000, being over \$4,000 in excess of the actual cost, which had been kept down by the practical efforts of members of the congregation. The managers elected for a term of two years were: Messrs. William Zink, D. McClay, Joseph

Magavin, Dr. Maxwell, J. G. Malcolm. Mr. C. Campbell was elected for one year.

THE annual meeting of the congregation of the East Presbyterian Church, Oak Street, Toronto, was held last week. Mr. William Crichton presided and Mr. E. S. Shier acted as secretary. The attendance was large. The report of the Session was read by Mr. N. McArthur, the treasurer's report by Mr. James Frame, and that of the managers by Mr. E. S. Shier. The report of the Session showed that five new members had been added during the year, that there had been fifty-one baptisms and eight deaths. The regular communion roll contained 478 names last year; now it includes 480. The report also referred in grateful acknowledgment to the work that had been done in the various lines of Christian activity which had contributed to the Church's successful work during the year, such as the Association of Christian Workers, Women's Auxiliary to the Foreign Mission Society, Ladies' Aid Association, Steady Streams Mission Band, prayer meeting and Sabbath school. The Board of Managers' report, with the treasurer's, showed that receipts from ordinary collections and special collections on Sunday amounted to \$4,877.90; other sources in the Church, \$323.43; from outside sources, \$179.80; total, \$5,381.13. The disbursements were \$5,409.27. The balance on hand was \$482.44. During the past year the outstanding floating liabilities were reduced to \$425. The average Sunday collections during the year were \$93.80. Mr. J. Cowan read the mission report; Mr. D. Stevenson read the report of the Sunday school, and Mr. C. McArthur read the report of the Association of Christian Workers. All of the reports were adopted. On motion it was decided to increase the minister's stipend to \$2,000. The following managers were elected on the 14th: Dr. Duncan, William Crichton, James Frame, W. Ross, Thos. Tomlinson (all re-elected) and Dr. Bryans.

**OBITUARY.**

MRS. M. C. MACINTYRE.

One by one, the early pioneers of our country are passing over to the vast majority. On the 13th of January, at Durat, in the township of Orford, there passed away Mrs. Margaret Carswell Macintyre, in the 88th year of her age. Her husband, Donald Macintyre, died ten years ago at the advanced age of 85. They were both from Argyshire, Scotland, and settled in this western county over sixty years ago, at a time when it required brave hearts to face the difficulties and trials of pioneer life. Out of the forest they carved for themselves and family a home which is to-day as the garden in Ontario. Mrs. Macintyre was the mother of five sons and three daughters, of whom four sons survive her. Duncan D., who is in charge of the homestead, Neil J., of Oakville, the Rev. Dr. Macintyre, of Bramsville, and Dr. T. M. Macintyre, of the Presbyterian Ladies' College. On last Friday week, these four sons, acting as pall-bearers, with N. W. Ford, a nephew, and Alex. Goulet, of Raleigh, a son-in-law, conveyed the remains of a beloved mother to the grave. The Rev. Archibald Currie preached an impressive sermon from Rev. xiv. 13: "Blessed are the dead that die in the Lord . . . that they may rest from their labours; and their works do follow them." Her life throughout was a life of wonderful faith in God. Few were as familiar with the Word of God as this mother, and few could use it so effectively, or give such clear testimony for Christ. She was a praying mother, and lived in the full assurance of her prayers being answered. For nearly a half century she was known in the homes of a wide community as a ministering angel in times of sickness and of sorrow. Ever active, she retained full possession of all her faculties down to within a few hours of her death, and had only taken to the bed from which she did not rise, three days before. For over two years she realized her life's work was done, and she longed to go and be at rest. At last the Master came to announce that she was wanted "higher." She doth rest from her labours: her works do follow her.

**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 real miserable with dyspepsia, and so weak that at times I could hardly

**Hood's**

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

**Sarsaparilla**

Sold by all druggists. \$1.00 per bottle. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

**100 Doses One Dollar**

**BEECHAM'S PAINLESS PILLS EFFECTUAL.**

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

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

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

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

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

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

13/26  
E. O. G.

PLASMATIC IN NATURE. MOST TENACIOUS AND EASIEST APPLIED AND PLASTERED.



Simple, Effective and without an Equal in any Particular. SEND FOR CATALOGUE.

**ONTARIO COAL CO.**

IMPORTERS OF THE CELEBRATED **Lehigh Valley Coal.**

General Offices and Docks—Esplanade East, foot of Church Street. Telephone No. 18. Up-town Office, No. 10 King Street East; Telephone No. 2059. Branch Office, Corner Bloor and Borden Streets; Telephone No. 3023. Branch Office, No. 755 Yonge Street. Yard and Office, 1025 Queen Street West, near Subway.

IT IS NECESSARY to have SOUPS and SAUCES.

IT IS DESIRABLE TO HAVE THEM GOOD.

The Improvement that can be made in them by the addition of



MUST BE EXPERIENCED TO BE FULLY APPRECIATED.

Invaluable in Domestic Cookery in every case where Beef Flavour and Beef Qualities are needed.

**British and Foreign.**

DR. EDMOND, of Highbury, attains his jubilee this year.

THE total income for the year of St. Enoch's, Belfast, reached the sum of \$17,715.

THE Rev. George MacInnes, B.D., has been appointed editor of the Sydney Presbyterian.

THE annual collection in Renfield Church, Glasgow, for local home missions exceeded \$1,000.

THE body of Mr. Kinglake, author of "Eothen" and "The Invasion of the Crimea," was cremated at Woking.

BISHOP MAGER, of Peterborough, is the new Archbishop of York. His grandfather was Archbishop of Dublin.

IN Albion Presbyterian Church, Queensland, Rev. James Somerville has introduced the liturgy that is used by some of the Established ministers in Scotland.

GLASGOW has subscribed \$29,500 to Mr. Booth's scheme, and it is intended to commence operations with a branch in that city almost immediately.

THE subject of the election of ministers was discussed by the Presbytery of Glasgow. The feeling of the meeting was that the rules and regulations might be improved by divesting certain sections or clauses of ambiguity; but the Session appears to be unanimous in thinking that in the election of a minister voting should be by ballot.

THE Rev. Dr. Taylor, of Thurso, is about to apply for a colleague and successor; in March he will have completed his sixtieth year in the ministry at Thurso.

OF General Booth's book 200,000 copies have been printed, and the demand still continues; the "Row" has given a first order of 100,000 for the new 50 cent edition.

MR. ALEXANDER ADDISON, of Lurgill, has presented \$2,000 to the Ballinderry congregation as a stipendiary endowment, and \$2,000 to the Presbyterian Orphan Society.

THE congregation of St. John's Wood, Dr. Munro Gibson's, sent a New Year's gift of \$500 to the congregation at Haverstock Hill to assist in the effort to liquidate its debt.

MR. H. H. BOYD, for many years an elder in Alfred Street, Belfast, under the late Dr. Edgar, has bequeathed a sum of about \$60,000 (subject to the life-interest of his widow) to the Belfast Town Mission.

THE contributions to the Elmslie memorial fund have reached \$8,795; \$5,000 is to be set aside for Dr. Elmslie's son and the balance will be invested until it reaches a like sum for the scholarship fund.

FOR the vacant chair of Church History in the U.P. College, Edinburgh Presbytery nominates Drs. Mair, Fergus Ferguson, Hutchison, Wardrop and Whitclaw, and also Revs. John Smith and J. P. Mitchell, of Edinburgh; A. R. MacEwen, of Glasgow; M'Gilchrist, of Ardrossan, and

VERY BENEFICIAL TO HEALTH.



I take pleasure in stating that the  
**ST. LEON**  
MINERAL WATER

I have used has been very beneficial to my health. The saline properties of the water seem to invigorate the whole system. I can recommend its use as highly conducive to general health.

D. B. READ, (J.C.),  
237 University Street.

THE ST. LEON MINERAL WATER Co. (Limited),

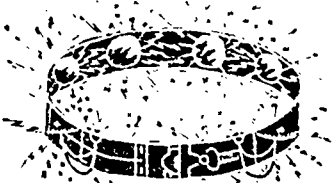
131 1/2 KING STREET WEST, TORONTO.  
Branch Office at Tidy's Flower Depot, 164 Yonge Street.



OF  
IMPORTANCE  
TO YOU.

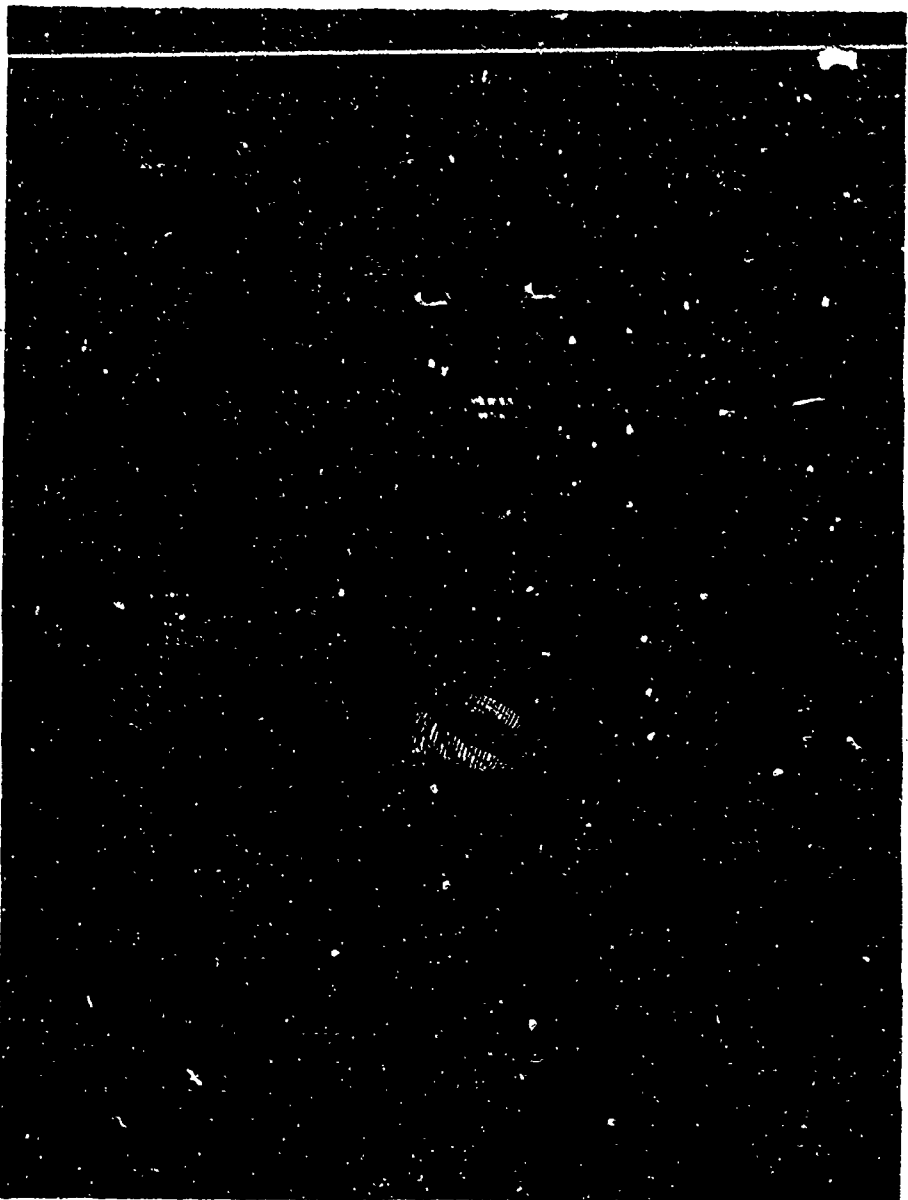
We request all those seeking medical relief to write us confidentially and learn for themselves of what  
**THE GERMICIDE**  
can do for them. To heal the sick we must destroy the cause: to do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a *quack*. No Electricity. "Health without Medicine," (which contains nothing but the advice to use hot water enemas) or other remedies with no anti-septic qualities will do this. "The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance."  
W.M. BADAM MICROBE KILLER COMPANY, Ltd.  
120 KING ST. W., TORONTO, ONT.  
Please mention this paper.

The Dorenwend Electric Belt and Attachments



RELIEVE AND CURE ALL DISEASES  
WITHOUT MEDICINE.

Indigestion, Liver and Kidney Complaints, Rheumatism, Neuralgia, Lumbago, Gout, Spinal Disease, Nervous Prostration, Sleeplessness, Heart Troubles, Impotence, Seminal Weakness, and Disorders of the Nervous and Muscular Systems. Dorenwend's Appliances are the very latest in Electro-Medical Discoveries. The current is under the control of the user, and can be made weak or strong. Every part is adjustable. The Belt will cure all diseases curable by electricity. They are endorsed by recognized authorities. Expert electrical and medical examination invited. No other belt will stand this. Send for book on Electro-medical Treatments. The Dorenwend Electric Belt and Attachment Co., 103 Yonge Street, Toronto. Mention this paper.  
C. H. DORENWEND, Electrician.



Good morning! 11/26  
Have you used  
Pears' Soap?  
E. D. W.

HOUSEHOLD HINTS.

CHEESE PIE.—Beat a cup of sugar, three eggs and a cup of butter together, flavour with lemon. Bake in a rich crust and spread over with the beaten whites of egg sweetened. Is it safe to use an article of food, baking powder or anything else, containing ammonia—an article a tablespoonful of which in a pail of water will remove paint stains?

PIE CRUST MADE OF CREAM.—For one pie use a heaping cupful of flour, a little salt mixed in well, and thick sweet cream (which is very cold) enough to mix it with, stir with a knife instead of with your hand. Dyspeptics that cannot eat crust made of lard enjoy pie when the crust is made by this rule.

STEWED LOBSTER.—Take one-half pint of milk and stir in it enough flour to make it quite thick, put it on the fire till it boils; remove and stir in quite a large piece of butter. Chop the lobster, and season to taste with salt, vinegar and pepper, and then put it in the dressing and let it simmer on the stove.

FRIED OYSTERS.—One cup flour, one teaspoonful butter rubbed through it, one teaspoonful yeast-powder, one-half teaspoonful salt, one teaspoonful of sugar, stir them well together; then add one cup milk and two well-beaten eggs; have the batter as stiff as for griddle cakes. Take one quart well cleaned oysters and mix with the batter, and fry in plenty of hot lard.

APPLE TAPIOCA PUDDING.—Soak a cup of pearl tapioca in a pint of water, two hours, stir in three-fourths of a cup of white sugar, add one-half teaspoonful of salt, and a cup of thin cream, or new milk. Peel, quarter, and core eight large apples (greenings preferred and put in an earthen pudding dish; grate a little nutmeg on top, and bake an hour and a quarter in a slow oven. Serve with whipped cream.

CHOCOLATE MOSS is made in the following manner: One quart of sweet cream, flavoured, sweetened and whipped to a stiff froth and drained on a sieve. Meanwhile, have two squares of baker's chocolate melting in a basin set over a teakettle of boiling water, stir carefully the melted chocolate into a froth; pour into a pail or freezer, and freeze without stirring. When wanted for the table, wet a cloth in boiling water, wrap about the pail until the cream slides out; slice and serve. It looks like moss and is delicious.

WHEN a manufacturer adulterates baking powder with ammonia—an article useful enough, perhaps, in a soap powder—it is time for the consumer to demand that the composition of all articles of food shall be made known.

AN IMPORTANT SUBJECT.

The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body, but what we digest. To study what we eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.

Electric Belt Free!

To introduce it, the undersigned will give away to those who are sick or ailing or suffering from weakness or disease, and who would be likely to make good agents, if cured, one of our German Electro-Galvanic Belts; regular price \$5 (U. S. Patent 357,647), invented by Prof. P. H. Van Derweyde, Pres. of N. Y. Electrical Society and late Professor of Chemistry of N. Y. Medical College. \$500 Reward for any Belt we manufacture that does not generate a genuine Electric current. They are daily making most marvelous cures in cases of Rheumatism, Liver, Stomach and Kidney Diseases, Lung Troubles, Nervous Debility, and many other ailments in which medicine fails. Address at once,

German Electric Belt Agency, Brooklyn, N. Y.

THE INTERNATIONAL BUSINESS COLLEGE

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

HEALTH FOR ALL!!  
HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the  
LIVER, STOMACH, KIDNEYS AND BOWELS.  
They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.  
Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London;  
And sold by all Medicine Vendors throughout the World.  
N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

13/26  
Dr. Price's  
Cream  
Baking  
Powder  
Used in Millions of Homes—  
40 Years the Standard.

**KIDNEY HASH.**—Soak the kidneys one hour in ice water. Boil for several hours, changing the water several times. Leave them all night in the water they were boiled in. Next morning, chop them up, put in a stew pan with a little water, a desert spoonful of butter, pepper and salt. Let them stew till boiling hot, then add a teacupful of milk or cream.

**BUTTERED** eggs and scrambled eggs are one and the same thing. Here is the recipe: Melt one ounce of butter in a lined sauce pan; break four eggs into a basin, and then beat them up with a fork, then pour them into the butter, and stir till set (which takes about five minutes), adding seasoning of pepper and salt to taste. Have four slices of hot toast ready, spread on the mixture, and serve quickly.

**SALAD SANDWICHES.**—Take the dark chicken meat, cut into small pieces and moisten with mayonnaise or French dressing. Cut slices of bread rather thin and butter thinly. Put into a bowl some vinegar and a tarragon seed; dip into the vinegar a lettuce leaf, then shake off the vinegar and lay the leaf on a slice of bread, then spread the leaf with dressing, put on a layer of the chicken; then dip another leaf in the vinegar and lay on the chicken, lay on the second leaf another slice of bread, press together and trim the edges and cut diagonally in two.

**AN OMELET.**—Beat four eggs with a spoon until a teaspoonful can be lifted up without running off; add four tablespoonfuls of milk, one teaspoonful of salt, one saltspoonful of pepper, and a teaspoonful of fine herbs. Melt a tablespoonful of butter in the pan, pour in the omelet. As the omelet cooks around the edges, stir it back with a fork, allowing the raw egg to run down. Do this until it is nearly all cooked, then fold and turn out. Be sure to leave a little of the mixture uncooked, as this will give the desired creamy consistency. Never cook an omelet until it is tough and dry. The herbs used in making this omelet were tarragon, chives, mint, and parsley, mixed. One or two will suffice, however.

A LAYER of pulverized charcoal an inch thick placed upon the surface of the soil in flower-pots is said to render roses more gorgeous, to variegate petunias with red or purple, and to spot violets with a darker blue. It is easily tried.

Women are not slow to comprehend. They're quick. They're alive, and yet it was a man who discovered the one remedy for their peculiar ailments.

The man was Dr. Pierce. <sup>8/52</sup> The discovery was his "Favorite Prescription"—the boon to delicate women.

Why go round "with one foot in the grave," suffering in silence—misunderstood—when there's a remedy at hand that isn't an experiment, but which is sold under the guarantee that if you are disappointed in any way in it, you can get your money back by applying to its makers.

We can hardly imagine a woman's not trying it. Possibly it may be true of one or two—but we doubt it.

Women are ripe for it. They must have it. Think of a prescription and nine out of ten waiting for it. Carry the news to them!

The seat of sick headache is not in the brain. Regulate the stomach and you cure it. Dr. Pierce's Pellets are the Little Regulators.

# Confederation Life

HEAD OFFICE, TORONTO.

CAPITAL AND ASSETS OVER FOUR MILLION DOLLARS.

INCOME THREE-QUARTERS OF A MILLION.

OVER \$19,000,000 BUSINESS IN FORCE.

W. C. MACDONALD, *W.C.M.*  
Actuary.

J. K. MACDONALD,  
Managing Director

## BARAVENA MILK FOOD

FOR INFANTS AND YOUNG CHILDREN.

The Baravena Milk Food is a compound preparation of specially prepared farina of the healthiest cereals, thoroughly incorporated with Concentrated Milk. It affords the most complete and nutritious food available for infants, young children, and persons of weak digestion. By all means try it at FORTY CENTS FOR ONE POUND TIN.

### DESICCATED WHEAT.

This is put up in packages. Granulated, 4 lbs.; Rolled, 3 lbs. The rolled is ready for use in three minutes. It is a complete food, supporting human life perfectly, and replacing all waste of body and brain. It cures dyspepsia.

### GLUTEN FLOUR.

This article is highly recommended in cases of Diabetes, as the starch in it is converted into dextrose. Many physicians and others recommend this in preference to the imported Gluten Flour. In 4 lb packages and bulk.

SOLD BY ALL FIRST-CLASS GROCERS AND DRUGGISTS.

## THE IRELAND NATIONAL FOOD Co. (Limited)

COTTINGHAM STREET, TORONTO.

F. C. IRELAND, MANAGING DIRECTOR.

## A REVELATION AND A REVOLUTION

BY THAT EMINENT SCIENCE WRITER AND CHRISTIAN SCHOLAR,

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

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

### WHAT DO YOU THINK OF IT?

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

### HOMESTEAD TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

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

**MR. ROBERT LINN**, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 12 as follows: "To J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply priceless value, and should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to be ter advantage."  
"Yours truly, ROBERT LINN, 168 Parliament street."

**THE MICROSCOPIC ECHO**, containing Portrait of Dr. Hall, history of his most remarkable discovery, with scores of letters from Ministers, Doctors, Editors and others attesting the marvels of this wonderful Revolution will be sent FREE to any address by THE SIMPSON PUBLISHING CO., 60 ADELAIDE ST. EAST, TORONTO, CANADA.

# "70 years young"

Said the hale old poet, when questioned about his age.

Attesting in himself the truth  
That robust age means well lived youth.

Compound Oxygen makes a man feel young again. <sup>9/26</sup> Does this naturally: for Compound Oxygen is a concentration of nature's ozone. It is charged with electricity. It is readily seen what will be the result of an inhalation of such vitalized nourishment. Disused air cells expand again into activity. You feel like breathing from the top to the bottom of both lungs—something that but few of us do—and you regain strength in the most simple and direct way possible. Another strong point—Compound Oxygen is liberated from the inhaling apparatus by heat. You put the inhaler in a tin cup of hot water—and breathe it—at once a warm oxygenated vapor gets to the lungs and you feel the genial glow from head to foot.

A Book of 200 pages that tells all about it, and gives the signed indorsement of many well known men and women, will be sent Entirely Free of Charge to any one who will address

Drs. STARKEY & PALEN, No. 1529 Arch St., Philadelphia, Pa.

120 Sutter St., San Francisco, Cal.

58 Church St., Toronto, Canada.

THE GREAT ENGLISH REMEDY  
OF PURELY VEGETABLE INGREDIENTS,  
AND WITHOUT MERCURY, USED  
BY THE ENGLISH PEOPLE FOR  
OVER 120 YEARS. IS

# Cockle's Pills

COMPOUND  
ANTIBILIOUS

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

WHOLESALE AGENTS:

EVANS & SONS, LIMITED,  
MONTREAL.

What! Never!

Encore  
Dyes

Equal to any Package Dye in the Market.

Just the thing for Home Dyeing

COLORS  
BRIGHT AND FAST.

Send for Sample Card to J. S. ROBERTSON  
& Co., Manufacturers, Montreal.

# RADWAY'S PILLS

ALWAYS RELIABLE PURELY VEGETABLE.

For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELING, etc., INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal viscera.

### DYSPEPSIA.

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

### PERFECT DIGESTION.

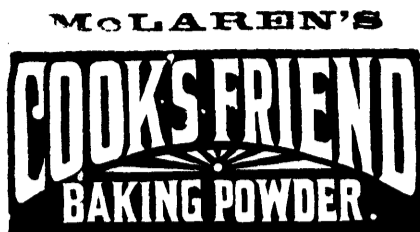
Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, the food that is eaten contributes its nourishing properties or the support of the natural waste and decay of the body.

Price 25 Cents per Box. Sold by all Druggists.

Send for our BOOK OF ADVICE to RADWAY & CO., 419 St. James Street.  
MONTREAL.



Miscellaneous.



Equal in purity to the purest, and Best Value in the market. Thirty years experience. Now better than ever. One trial will secure your continued patronage. RETAILED EVERYWHERE.

COAL AND WOOD.



CONGER COAL CO., LIMITED. General Office, 6 King Street East.

CARDS FREE SEND YOUR ADDRESS ON POSTAL FOR 25 SAMPLES OF NEW CARDS & PHOTOGRAPHS FOR 10c. FINEST IN AMERICA. WE PAY DUTY. CARD WORKS, NORTHFORD, CONN.

MEN WANTED Positions permanent. Experience unnecessary. Don't delay. Salary from start. Brown Bros. Nurserymen, Toronto, Ont.

RIDGE'S FOOD Will be found invaluable for Cholera Infantum and all Summer Complaints, children or adults. Its non-medicinal nature will be retained & sustain life when everything else fails. 4 sizes 35 cts. up.

SEATTLE No blizzards, heavy snows or cyclones here. Average winter temperature 49° above zero. Seaside, largest city in Washington Territory. Population 20,000. Commercial, educational and financial center of Puget Sound. Full information on Queen of the West. C. H. KITTINGER CITY SEATTLE, Wash. Territory



IMPERIAL CREAM TARTAR BAKING POWDER PUREST, STRONGEST, BEST, CONTAINS NO Alum, Ammonia, Lime, Phosphates, OR ANY INJURIOUS SUBSTANCE. E. W. GILLET, TORONTO, ONT. CHICAGO, ILL. MANUFACTURER OF THE CELEBRATED ROYAL YEAST CAKES.

THE CANADA Sugar Refining Co. Montreal. (Limited)

Redpath GOLDEN SYRUP



We are now putting up, expressly for family use, the finest quality of PURE SUGAR SYRUP not adulterated with Corn Syrup, in 2 lb. cans with moveable top. For Sale by all Grocers.

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

MARRIED. At the residence of Major Fraser, Fitzroy, uncle of the bride, on the 22nd ult., by the Rev. John McLaren, assisted by the Rev. J. H. Higgins, B.A., of St. Andrew's Church, Mountain, the Rev. Robert M. Stewart, B.A., of North Gower, to Maggie M. Fraser, of Fitzroy.

MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Cardinal, on 2nd Tuesday in March, at 2.30 p.m. CHATHAM.—In the school room of St. Andrew's Church, Chatham, on 2nd Monday of March, at 7.30 p.m. KINGSTON.—In Chalmers' Church, Kingston, on the 17th March, at 3 p.m. LINDSAY.—At Beaverton, on the last Tuesday of February, 1891, at 10.30 a.m. LONDON.—The Presbytery of London will meet in Glencoe on Monday, the 9th March, at 3 p.m., for religious conference, and on Tuesday, the 10th, for business, at 10 o'clock. MAITLAND.—At Lucknow, on Tuesday, 10th March, at 1 p.m. PARIS.—In Dumfries Street Church, Paris, on Monday, March 9, at 2 p.m., for Conference, and for ordinary business on Tuesday at 10 a.m. QUEBEC.—In Morrin College, Quebec, on the 24th February. ROCK LAKE.—At Pilot Mound, on the first Tuesday in March, at 7.30 p.m. STRATFORD.—In Knox Church, Listowel, on March 9, at 2 p.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 10th March, at 7.30 p.m.

Minard's Liniment for sale everywhere.

J. YOUNG, THE LEADING UNDERTAKER, 347 Yonge Street. TELEPHONE 679.

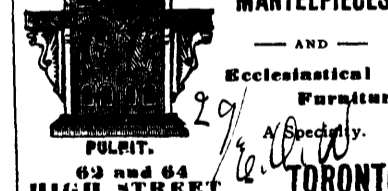
ELIAS ROGERS & COY



COAL. — WOOD. LOWEST RATES.

G. T. MacDOUGALL, COAL AND WOOD. All Orders Promptly Attended to. 251 Queen St. East, near Sherbourne

WRIGHT & CO., ART FURNITURE MANUFACTURERS DESIGNERS AND WOOD CARVERS MANTELPIECES.



GOLD MEDAL, PARIS, 1878.

W. BAKER & Co.'s

Breakfast Cocoa from which the excess of oil has been removed, is Absolutely Pure and it is Soluble.

No Chemicals are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

Miscellaneous.

FRENCH AND GERMAN

After the Berlitz Method FRAULEIN GAISER 37/52 AND MADEMOISELLE SIBOIS Address enquire at BOOM M, YONGE STREET ARCADE East End Elevator.

Messrs. C. C. RICHARDS & Co. Dear Sirs:—I took a severe cold in February last, which settled in my back and kidneys, causing excruciating pain. After being without sleep four nights, through intense suffering, I tried your MINARD'S LINIMENT. After the first application I was so much relieved that I fell into a deep sleep, and complete recovery shortly followed. JOHN S. McLEOD. LAWRENCE TOWN.

SCIENTIFIC BOOKS.

RACES AND PEOPLES. By Danl. G. Brinton, M.D. \$1.75.

"We strongly recommend Dr. Brinton's 'Races and Peoples.'"—Asiatic Quarterly. "His book is an excellent one."—The Montist. "A useful and really interesting work."—Brighton (Eng.) Herald. "This volume is most stimulating."—The New York Times.

THE WINNIPEG COUNTRY.

By A. Rochester Fellow (S. H. Scudder). \$1.50.

FACT AND THEORY PAPERS.

- I. The Suppression of Consumption. By G. W. Hambleton. 40 cents. II. The Society and the "Fad." By Appleton Morgan. 20 cents. III. Protoplasm and Life. By C. F. Cox. 75 cents. IV. The Cherokees in Pre-Columbian Times. By Cyrus Thomas. \$1.00. V. The Tornado. By H. A. Hazen. \$1.00. VI. Time Relations of Mental Phenomena. By Joseph Jastrow. 50 cents. VII. Household Hygiene. By Mary Taylor Bissell, M.D. 75 cents. Others in Preparation.

PERIODICALS.

International Journal of Microscopy and Natural Science (Monthly). Edited by Alfred Allen and William Spiers. \$1.75 per year. To Science subscribers, \$1.00. Science (weekly). \$3.50 per year.

Among recent contributors may be named: A. Melville Bell, Joseph Jastrow, G. Stanley Hall, R. H. Thurston, H. T. Cresson, Lieut. Bradley A. Fiske, John T. Stoddard, Charles S. Minot, Jacques W. Redway, Robert H. Lamborn, Edgar Richards, H. A. Hazen, Cyrus Thomas, T. C. Chamberlin, A. E. Dolbear, W. M. Davis, John C. Branner, G. Brown Goode, Burr G. Wilder, Godfrey W. Hambleton, M. D., J. Mark Baldwin, Philip G. Gillett, James L. Howe, Daniel S. Fay, T. C. Mendenhall.

N. D. C. HODGES, Publisher, 47 LAFAYETTE PLACE - NEW YORK.

WHAT?

Did I understand you to say that a person of ordinary intelligence can learn Shorthand and Typewriting in four months? Yes, we say it and mean it, for we have had hundreds do it. Write for particulars to BARKER & SPENCE'S SHORTHAND AND BUSINESS SCHOOL, 133-135 King St. E., Toronto.

A BOOK of reliable and valuable information SENT FREE

to all who desire to know all about a Business Education or Shorthand and Typewriting, and "The Great Stepping Stone" to success.

Address BELLEVILLE BUSINESS COLLEGE, BELLEVILLE, ONT.

to C. A. FLEMING, Principal Northern Business College, Owen Sound, Ont. for information if you want the best Business Education obtainable in Canada.

THE INGRES-COUTELLIER SCHOOL OF LANGUAGES.

CANADA LIFE BUILDINGS. FRENCH, GERMAN, SPANISH. NATIVE TEACHERS. TRIAL LESSONS FREE.

Minard's Liniment Cures Burns, etc.

Miscellaneous.

THE CANADA Business College.

HAMILTON, ONT. 20/26 The Leading College of Business and Shorthand in Canada. Resumes for its 30th year Monday, 5th January, 1891. Write for handsome catalogue to R. E. GALLAGHER, Principal.

BRITISH AMERICAN ARCADE YONGE ST. TORONTO. The oldest and most reliable of its kind in the Dominion. All subjects pertaining to a business education thoroughly taught by able and experienced teachers. C. O'DEA, Secretary.

INCORPORATED 1886. HON. G. W. ALLAN, President.

CONSERVATORY OF MUSIC

In Affiliation with Trinity University. FOURTH YEAR. Over 1,200 Pupils last Three Years.

SEND FOR NEW 100-PAGE CALENDAR, For Season 1890-91. Mailed free to any address.

Apply to EDWARD FISHER, Musical Director, Corner Yonge Street and Wilton Avenue, Toronto

Incorporated 1890



TORONTO COLLEGE OF MUSIC

(LIMITED.) GEORGE GOODERHAM, Esq., PRESIDENT In Affiliation with Toronto University.

Musical Education in all Branches. For Prospectus apply to F. H. TORRINGTON, Musical Director 12 and 14 PEMBROKE ST.

Applications for West End Branch may be made to Mrs. Howson, 89 Brunswick Ave.

MORVYN HOUSE, 350 JARVIS ST., TORONTO

Miss Fay, 710 Bloor St. W. (Successor to Mrs. H. H. H. H. H.)

The course of study is arranged with reference to University Matriculation, and special advantages are given in Music, Art, and the Modern Languages.

The next term commences in February.

DICTIONARY OF AMERICAN POLITICS

Comprising accounts of Political Parties Men and Measures, Explanations of the Constitution, Divisions and Political workings of the Government, together with Political Phrases, familiar Names of Persons and Places, Noteworthy Sayings, etc. By EVERETT BROWN and ALBERT STRAUSS 565 pages. Cloth binding

Address BELLEVILLE BUSINESS COLLEGE, BELLEVILLE, ONT.

OXFORD PUBLISHING CO'Y.

5 JORDAN ST., TORONTO.

Senator John Sherman says:—"I have to acknowledge the receipt of a copy of your 'Dictionary of American Politics.' I have looked it over, and find it a very excellent book of reference which every American family ought to have." Sent post paid on receipt of \$1.00.

8/5

8/5

8/5

8/5

8/5

8/5

8/5

8/5

8/5

8/5

8/5

8/5

8/5

8/5

8/5

Miscellaneous.

SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda

Scott's Emulsion is a perfect Emulsion. It is a wonderful Flesh Producer. It is the Best Remedy for CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Cold. PALATABLE AS MILK. Scott's Emulsion is only put up in salmon color wrapper. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00. SCOTT & BOWNE, Belleville.

FREE Illustrated Publications. Maps describing Minnesota, North Dakota, Montana, Idaho, Washington and Oregon. Free Government and CHEAP PACIFIC R.R. Best Agricultural Grazing and Timber Lands now open to settlers. Mailed FREE. Address: JAS. B. LAMBORN, Land Com. N. P. R. R., St. Paul, Minn.

Books

New Books every week. Catalogue, 132 pages, free not sold by Dealers; price too low; buy of the Publisher, JOHN B. ALDEN 393 Pearl St., New York



Words of Life

A handsome Wall Roll of carefully selected Bible verses printed in clear, yet tasty type, entitled "WORDS OF LIFE." The outside appearance is very attractive, in white, gold and purple. If you want any of the kind don't buy until you have seen this. Ask your bookseller for it or send 75c. in postage to the publisher for one postpaid. We will supply Church Societies at a very low price if a good quantity is ordered. If you can find some to canvass for it—here is a chance to easily make money for something you need in church work, you will, at the same time be doing much good by placing this roll in your homes.

HOUSH & CO., Publishers, Brattleboro, Vt.

Burdock Cures BILIOUSNESS BLOOD Cures BILIOUSNESS BITTERS Cures BILIOUSNESS

Direct Proof. Mrs. S.—I was troubled for years with Liver Complaint. I used a great deal of medicine which did me no good, until I tried Burdock Blood Bitters. After taking several bottles I am now well. I also recommend it for the cure of Dyspepsia. MARY A. E. DRACON, Hawkstone, Ont.

Minard's Liniment relieves Neuralgia