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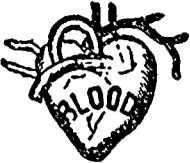
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When the fat's in the fire it is never wise to throw water upon it. If fat in a kettle boils over and there are ashes convenient to throw on the blaze, it is the surest, safest way to put it out.

A pair of white gloves or mittens are a comfort to hands taken from hot suds to hang clothes in zero weather; also a close-fitting jacket and hood to keep one from catching cold.

Sheets folded across, bringing the wide and narrow hems together, then folded again, then iron across both sides, are finished quickly, and look as well as if more time were spent on them.

Steel knives used at table, or for cutting bread, meat or anything for which a sharp knife is needed, should never be used for stirring or cooking anything in hot grease, as it makes them very dull.

Ink stains on silver can be removed by mixing a little chloride of lime to a paste with water, and covering the spots with it. They will quickly disappear, and the paste should be washed off and the article wiped dry.

The chimney of a lamp should never be touched with water. A few drops of alcohol, or even paraffine oil, will remove the dimmed smoky effect, and make the chimney as bright as possible, when it is polished with a soft flannel or chamois skin.

When oiled walnut furniture begins to grow dingy, it can be made to look as fresh as new by re-oiling. Linseed, or even olive oil may be used, but pure, good kerosene oil is much the best. Rub it well in with a soft woolen rag and polish with clean dry flannel.

To clean hair brushes quickly and easily, take a dessertspoonful of hartshorn to a quart of cold water in a wash-hand basin. Dip in the hair of the brushes, and rub them together until clean. Then rinse well with cold water; rub dry with a towel and stand upright at an open window.

Broken-china may be mended by making a light paste of the white of an egg and flour, cleaning the broken edges from dust, spreading them with the paste and holding the parts together while wet; wipe off all that oozes out. It must be held or fastened in position until dry. A colorless cement is made by dissolving a half ounce of gum arabic in a wine glass of boiling water, adding plaster of paris to form a thick paste. Use at once, applying with a thick brush.

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Vol. 23.

TORONTO, WEDNESDAY, MARCH 14th, 1894.

No. 11.

Notes of the Week.

Referring to the decision of the Cabinet on the disallowance question, *Minerve* says: "It is useless to try and make believe that the Cabinet was divided on the disallowance question, that such a Minister voted on one side, and that another gave a different vote. Having made enquiries, to settle the question once for all, we are authorized to say that all the Ministers agreed on the fact that the ordinance could not be disallowed on the ground of unconstitutionality. This refusal to disallow in no way prevents the interested parties from having recourse to the courts to demand the protection which they may expect from them."

The Christian Press Association is the name of a society just organized by the Roman Catholic authorities in this country. Among the names of the founders we notice those of Mgr. Satolli, Rt. Rev. Bernard O'Reilly, LL.D., Rev. Sebastian Smith, D.D., and Rev. John Talbot Smith, a former editor of the *New York Catholic Review*. Rev. Jas. L. Meagher, formerly a parish priest at Cazenovia, in the diocese of Syracuse, N. Y., has been appointed to establish a publishing house in connection with the work of the society. A monthly paper has already been started in behalf of the association which is warmly endorsed by Cardinal Gibbons.

For the purpose of Bible distribution the city of New York has been divided into one hundred districts. Every house to which access could be had was carefully canvassed, the greater part of the work being done in the "tenement-house" districts. Ten months were required to complete this canvass. The record shows the following results: 35,790 houses were visited; the number of families actually seen and spoken to in these houses were 171,570, of these 81,638 were Roman Catholic, 29,029 were Jewish, and 60,903 Protestant. Of the latter, 5,410 were found to be without a copy of the scriptures in their homes, and have been furnished with them in any language needed. Seven hundred and ninety-five families were nominally Protestant, but so great was their antagonism to the Bible that they would not accept it on any condition.

All the world—or at least all the Christian world—has heard of the Fulton Street prayer meeting, which was born September 23, 1857. It owed its existence to one devoted man, Jeremiah C. Lanphier, who was first employed in June of that year "to visit in the neighborhood, gather children into the Sunday School, and invite persons to the services" of the fine old North Dutch Church that stood on the northwest corner of Fulton and William Streets. Mr. Lanphier was bent on doing the people good in that quarter, and so he magnified his office, and the result was the Fulton Street daily prayer meeting, the influence of which has been felt all over the world. Not a young man when he enlisted in this service, Mr. Lanphier's health has yet been unbroken, with a single exception in 1891, for the thirty-six years of his service. He now retires in consequence of age and lessening strength, to an honored repose.

It is much to be regretted that President Cleveland, whose record as a public man has been in many respects so praiseworthy and having such antecedents as he has, should do anything to offend the Christian sentiment and principle of the nation which has raised him to be its head, and by his example help to break down one of the great bulwarks which guards all that is best and most worth preserving in the land, viz., the Sabbath. The *Christian Instructor* thus refers to a holiday which the President took lately, "President Cleveland is off from Washington on a travelling tour on the coast of North Carolina. He probably needed a respite from his arduous labors and possibly may have been glad to be, for a short time even, away from the discordant state of affairs in Congress. The country will not object to his taking this per-

iod for rest and change, but our Christian people cannot but feel grieved that he began his journey, apparently without the least necessity, in the middle of the Sabbath. It was a bad example to set before the nation."

The Senate Committee on Foreign Relations, which has been for some weeks taking testimony relating to Hawaiian affairs, presented their report on Monday of last week. A majority of the committee only signed it. By this majority the position is taken that the Queen Liliuokalani was responsible for the revolutionary movement by attempting to overthrow the Constitution, and that Minister Stevens was justified in his early recognition of the Provisional Government, but they condemn him for having declared a protectorate and raised the United States flag over the Government building in Honolulu. They say, however, that "no actual harm resulted from this unauthorized act, but as a precedent it is not to be considered as being justified." The report is considerably mixed, and it is difficult in short space to give a clear statement of all the views presented. What the Senate will do with the report remains to be seen.

The *Pacific Methodist Advocate* has this to say of the Midwinter Fair now being held in San Francisco: "The Midwinter Fair which was formally opened on the 27th inst., is not such an entertainment as we can recommend our people on this coast or elsewhere to patronize. We speak advisedly when we say that the tendency of the whole thing is to insult the Christian and moral sense of California, and to sink in the moral scale a city which already bears a name too deeply tinged with shame, and too much spoken against in the Christian world. We wish it were possible to speak more kindly of an enterprise which once promised somewhat of benefit to this State; but conscience impels us to speak in disparagement. We also advise our brethren of the ministry, and our church papers throughout the connection, against being entrapped into even a quasi-endorsement of the Fair. It has no sympathy with the best Christian sentiment in San Francisco."

On Sunday evening, the 4th inst., at Knox Church, Winnipeg, in the course of his sermon, Dr. Duval referred to the retirement of Mr. Gladstone. He said the British Premier was not beloved because he had a profound intellect or great literary culture; not that he was a master of Greek, or a good theologian; was well acquainted with scientific pursuits or was a far-sighted statesman; not that he was possessed of any one of these qualities, for many others could say the same, but because he had them all. This was why the multitudes delighted to follow him in crowds with waving hats and uplifted shouts of admiration. Gladstone was a man who, when 19 years of age, made an unquestioned espousal of the cause of God, believing that such was for the well-being of the people. He began early in life to pursue the study of the Holy Scripture, which he has always continued, and it was for these reasons that the people bow before him and say "Long live the Grand Old Man."

A new department of instruction has been established in Iowa College, at Grinnel, Iowa. It is the establishment of a chair designated as the "Professorship of Applied Christianity." Mrs. E. D. Rand, of Burlington, Iowa, founded the chair, and Rev. Dr. George Herron, of Burlington, has been elected to fill the professorship. Dr. Herron is a well-known writer, being the author of "The Message of Jesus to Men of Wealth," and other works. The Bible will be the chief text-book, and the application of Christ's teaching to the industrial, political and social conditions of modern life, will be the chief subjects taught. This is said to be the first professorship of the kind in America, and probably in the world. It should not long be the only one. Every theological seminary in our country should have such a chair, well manned. Dogmatic and polemic theology are far less important

now than they were in former belligerent times. Practical Christianity, however, in its application to relieve the physical as well as the religious wants of men, is the greatest need of the people and duty of the church at the present day.

Much interest has centred in the Christian Endeavor Work in Life Saving Stations, and at the International Convention in Montreal, Canada, an advanced movement was made by adding the Light Houses and Light Ships to the work; also including the United Kingdom of Great Britain in the field of operation. Christian Endeavor Societies, located near stations or light houses are recommended to conduct appropriate services for the crews and also furnish comfort bags, books, magazines; papers, mits, mufflers, wristlets, socks, yarn caps and the like, for the comfort of the surfmen. The life savers of the world are the bravest of men, and continually hazard their lives for others; they guard twenty thousand miles or more of dangerous coasts and have rescued more than a million people from shipwreck. As the most of them are isolated from home and friends, it is highly fitting that worldwide sympathy should be extended to them, also to the men connected with the light houses and light ships, upon whom vessels freighted with precious lives depend for safety.

The Essex Hall Year-Book, just published, is referred to in some quarters as showing the progress of Unitarianism, because there is an increase of nine places of worship in the United Kingdom in 1893. Now, it is rather curious that concurrent with this publication there appears in *The Christian Life and Unitarian Herald*, for the first week of this month, a list, compiled in 1819 by Rev. George Harris, of the Unitarian congregations then existing in Great Britain. Mr. Harris considered "Unitarianism the only religion that can become universal," and now, after seventy-five years, we can judge how far it has fulfilled the compiler's anticipations in the approach to universality. According to Mr. Harris, there were then 291 congregations in England. We find by the year-book there are now 275, or 16 the other way after 75 years; and the present number is due to the increase in the larger cities, such as London, Manchester, etc. The conclusion of the whole matter is, that with an increase of nine congregations in 1893, the denomination is still some 20 congregations short in Great Britain of what it was 75 years ago; so that we are forced to the conclusion that for it universality is not within measurable distance.

The Rev. Mr. Hogg, of Winnipeg, has been on a visit to the city of New York, and in a chatty letter to the *Winnipeg Tribune* delivers his mind with respect to some of the preachers of that great city in a way not very complimentary to them. Speaking of an evangelistic meeting at which a number of prominent clergymen took part, he says: "What was said at that meeting would not give the listener a very exalted idea of the kind of preaching to which New York and Brooklyn audiences have to listen. Mr. Needham told of Jonah, fleeing from the presence of the Lord, rather than preach the preaching that the Lord bade him. The veteran city missionary, Dr. Mingen, supplemented the remarks of Mr. Needham by saying that there must be an awful lot of Jonahs, for the pulpits are filled with men who preach on every conceivable theme but the special one for which they hold their commission. The keynote of his address was of the saddest nature possible. He seems to think that the Spirit of God had either departed from the churches, or that the churches were not equal to the needs of the city. For himself, he said, 'he had tried everything to awaken interest from a brass band to a popular preacher, but had utterly failed to win the people.' He saw no hope for the city in any such appliances, it was lost, unless the Spirit of God came down upon the churches in a new Pentecost, and there was no hope of this, unless the pulpits were manned by men who made the gospel their one absorbing theme."

Our Contributors.

A SURE AND SHORT WAY TO POPULARITY

BY KNOXIAN.

The surest and shortest way to become popular with everybody is to die.

Next to this the best way is to retire and get out of everybody's way. The moment you cease to be a factor in human affairs and reduce yourself to zero you begin to win the admiration of all your fellow men. The nearer you come to nothing the more popular you become with your rivals.

Gladstone made an immense stride towards universal popularity the other day. A few weeks ago the Grand Old Man was the most abused man in the United Kingdom. It made one blush for his species to read some of the things that were written about him. In common with all public men who worship their Maker he was denounced as a hypocrite. Though the greatest of living Britons he was assailed as the worst enemy of the empire. A constitutional statesman for sixty years he was charged with trying to dismember the empire he had done so much to consolidate. Young blackguards insulted him in more than one public place. Tenth-rate lordlings hissed him. Disgruntled Radicals criticized him with venom. Home-Rulers threatened him. A portion of the press abused him viciously on every week day. State-paid clergymen abused him on Sabbath. He was the target of more abuse than was hurled at all the other prominent men in the empire put together.

The other day the old man began to get good with marvellous suddenness. The secret of his rapid rise in the estimation of his opponents and detractors was that he had gone to his sovereign and resigned the Premiership of England. Had he remained Premier he would have been as bad as ever. There is nothing that wins the admiration of some people like getting out of their way.

But Gladstone is not quite a saint yet. He is still a member of the House of Commons, and though his sight and hearing are not what they once were his mental powers are unimpaired. He has the finest voice in the Commons, and there is no reason why he might not go back there occasionally after he has had a rest and make things lively. Such being the case it is not safe to praise him too much. If the ex-Premier would only resign his seat and never stand for another constituency! Better still, if he would consent to leave the House of Commons and this planet at the same time he would suddenly become the greatest saint in England.

There is a terrible possibility that the Grand Old Man may yet fall into some of his old habits. A general election is near and nobody can be sure that he may not take the stump and set the heather on fire once more. Waiting to see whether a man should be canonized or cursed must be a rather unsatisfactory kind of business.

Sir John Macdonald, George Brown and Alexander Mackenzie are all good men and loyal Canadians now. If we rightly remember, everybody did not speak about them in that way when they were doing their utmost to make Canada a good country.

One of Sir Oliver Mowat's colleagues resigned the other day after giving Ontario the best twenty years of his life. There is a pretty general feeling that the Hon. C. F. Fraser is an honest man and that he has administered the great spending department of the Government with clean hands. The Opposition leader paid him some handsome compliments, but Mr. Fraser cannot have full canonization until he retires from public life, or, better still, leaves this world altogether. A few years ago he was suspected by some of having designs against Protestantism. One would almost have supposed from the amount of noise made that he was devastating our crown lands for timber out of which to make martyr's stakes, so that Presbyterians who impoverish themselves by giving too much to Augmentation and the Aged and Infirm Ministers' Fund might be properly punished. If the honored gentleman will now get out of the way and never re-appear in politics he will find no trouble in getting absolution even from Protestants.

Ministers of the gospel come under the same law in regard to popularity as Ministers of State come. Who has not seen a minister become suddenly popular by resigning his charge. The very people who cruelly nagged him into resigning are often the first and the loudest to praise him when he begins to pack his furniture.

A minister sometimes sets himself right up by getting a call. Some people think far more of their pastor if he spends his time starrng for calls than they would if he spent his time trying to save their souls or help their children to become good men and women. If he accepts the call and leaves, they think he is a much better man than they would if he remained.

There is nothing, however, that sets a minister, or any other man, right up in the community like leaving the world altogether. People never think so highly of a neighbor, or even of a relative as when they leave him in the cemetery.

Now we have no quarrel with the instinct that leads us to speak highly of people when they are gone. It is one of the good things left in our fallen nature. But why wait until people are gone. Would the world come suddenly to an end if we said a good word about our doctor, or our lawyer, or our merchant, or our member, or our minister, or our elder, or our neighbor while they are here and alive. An appreciative word even about an editor might not completely wreck the solar system.

Gladstone was just as good a man six months ago as he is now.

POPULAR APOLOGETICS.

BY JOHN BURTON, M.A., B.D.

There is a principle recognized in law which we know as the right of possession, or in common proverb, possession is nine-tenths of the law. If in peaceable possession of property, he who demands it from me must prove his right so to do. It is to be presumed that he who holds has the right, which, if contested, justly casts upon the contestant the task of proving his claim. The principle is generally acknowledged as just, any other would involve that "he should take who has the power, and he should keep who can." Peaceable possession is presumably righteous ownership.

May we not claim for Evangelical Christianity possession? When the Quaker-poet says:

"The healing of His seamless dress
Is by our beds of pain,
We touch Him in life's throng and press
And we are whole again;
Through Him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with His name,"

does he not express a fact? No other name among us is so dear to burdened hearts as that of the Nazarene, no other hope so sweet as His. He has possession. Is there any good ground upon which another claim can be made to rest? Is there in reason to be found a just cause for driving Him out? Some way or other, His glad tidings have won the heart of that portion of humanity which confessedly is in the van of all that is enlightened, true and generous among the nations of the earth. The fact is there, is the possession an usurped one? or is it because in that gospel man finds the very thing he needs? Certainly, so far as Christ and His gospel is concerned, not by might of human aim or power of weapons forged in the human arsenal was possession other than peaceful gained; only the willing heart can truly be won to Him.

It is very easy to magnify the importance or exceptional character of the circumstances directly related to ourselves; every family has, or has had, some child specially clever, wise beyond its years, and still the world is full of commonplace people. We live in a wondrous age, yet the age that witnessed the temple at Karnak building was wondrous too. And as the records of that long past are unrolled we involuntarily echo, "Nothing new under the sun." Nevertheless the new is ever unfolding, and the wisdom of yesterday is the folly of to-day. This age has its novelties and specialties, at least for the living. We desire to speak of one of its spec-

ialties, and that in the region of religious thought. Whether the specialty of which we write is entirely new, or some old form in modern dress, is not to our present purpose. New or old, it is, and because it is, our concern is with it.

In a recent and rather severe criticism upon the life and correspondence of Arthur Penrhyn Stanley, the late Dean of Westminster, it is said of him:—His was a mind indifferent, almost hostile to affirmation, but touched to instant sympathy by denial. . . Loving all men as he did, he never loved a man so much as when he was in rebellion." True or not of Dean Stanley, we may readily see in the tracing a characteristic of our times. Our days are full of questionings, and uprisings against the traditions of the past. The poet of our day, if not by universal, by general consent is Tennyson, yet his great pieces, if not tragedies, are threnodies; his swan song, exquisitely beautiful, is a passing over to the boundless deep with a hope to see his Pilot face to face. Surely Whittier waiting the muffled oar with the undoubted trust that he cannot drift beyond His love and care, is more near to Christian faith, but it does not strike so truly the chord in harmony with the spirit of the age, which the rather is groping through the dimness up to God. Such conferences as have recently been held by our alumni both at Knox's and Queen's, are healthy signs, for earnest enquiry is infinitely better than traditional stagnation, bear testimony nevertheless to the fact that the religious atmosphere is full of questionings, and the press with its energetic search for news spreads far and wide those questionings, to which indeed greater emphasis is given than to the more positive aspect of these gatherings. The religious novel, too, chimes in with this love of denial and hostility to the affirmative, while our reviews even on the reading room tables of the Y. M. C. A.'s afford ample food for this negative appetite. Even the most conservative of these publications by their antagonistic attitude spread still wider the knowledge of theological unrest. More men read heresy when it is made the subject of censure than would even dream of it if, like Ephraim when joined to his idols, it were let alone; yes, and sympathize with it too, having such a penchant as that attributed by the reviewer to Dean Stanley to side with the recusant who blew bugles of defiance outside rather than to care for the brethren who dwell together in unity.

Yet the age is an earnest age; men do grope even though in the darkness, and the prayer of Philip is still the prayer of the human heart—Lord, show us the Father; moreover, the great majority of those who wait upon the ministry of the word, having neither time nor aptitude to consider these questionings, conscious of the unrest around, are either tremblingly enquiring what the end of all this is to be, or with set teeth and clenched hand are ready to smite even to the death those who seem to them to be invading the hallowed home of their faith. It is the humble endeavor of this essay to indicate the lines upon which the busy and the earnest may find rest without antagonism, and enjoy peace without anathematizing those who, in their way, are seeking sure foundations. The schools may have contended, ecclesiastical organizations have been intolerant, state institutions, prelatial and democratic, under the name Christian, have persecuted; but the religion of the Crucified One, in so far as it obtains sway over the hearts of men and of society, obtains it by its persuasive power, and ere it be dispossessed may righteously demand to be heard.

Certainly to this the reply is obvious, possession does not prove right. Buddhism has possession and Islamism; the latter we know gained it largely by the sword, but the other appears to parallel Christianity in its peaceful ascendancy over the consciences of men. I do not know that we in general are prepared, just now, for judging impartially of either of these systems, nor for practical purposes need we; they who are best fitted at present to compare, unhesitatingly say that under the most favourable comparisons Christianity embraces all the good found in either or in both. We should gain nothing by importing from the great Orient, nor does the effect of these systems upon both natural and social life, as we are enabled to view the same, warrant us in yielding to either a claim rival to our Chris-

tianity. They are not desirable rulers as against the gospel authority. The candid consideration of all religions by those who have leisure or are called thereto by such motives as urge to mission work, will broaden our human sympathies and deepen our devotion to the true and pure; but Edwin Arnold himself would never dream of substituting in our western realms the reign of the Buddha for that of the Christ. There is no counter claim to possession there; the most thoughtfully perplexed but world-busy men may rest assured of this; whatever of broader views the study of the Orient may have to give, it will not be in the direction of displacing Christianity. The gospel of Jesus will still stand forth as entitled to supreme sway over the hearts and consciousness of men.

I am not aware that even the thoughtful agnostic—nothing to be said in this is intended to meet the scoffer, the reckless destroyer of faith, the insane, religious iconoclast—desires to displace Christianity, he the rather feels unable to recognize the justice of the possession since the analogy we have drawn to him only partially holds, legal possession being statutory and to that extent arbitrary, while heart possession demands a willing surrender. "No force divine can love compel." We acknowledge the force of the anticipated criticism, but we press this rejoinder; the fact that where this moral possession has been acquiesced in, the kindest, truest, most blessed lives have been manifested is surely presumption that there is something in the claim that merits attention, even trial. This, at least, we may ask should be conceded.

The concession granted, what next? This article, already sufficiently long, only professes to indicate the line after which the writer believes a successful path for popular apologetics may be pursued; a very trite gospel text will direct the teachings. Mark the order followed in the simple invitation given by our Lord as recorded in Matthew xi, 28, 29: Come . . . I will give . . . take and learn. It is not first "learn," then receive and "I will give," but come . . . take . . . then learn. Or, as presented in one of the old Hebrew psalms: "O taste and see that the Lord is good." (xxxiv, 8.) Analysis may come after, taste first. Yes, replies my friend, that is what all your preachers say, Come and taste. Well, novelty is not always truth, nor the commonplace always false. Day unto day uttereth speech old as creation and fresh every morning. This very commonplace utterance of the gospel may, notwithstanding its triteness, present the key to the great mysteries; and if so, we may bless God for the commonplace which even the humblest may enjoy.

An almanac is indispensable to our present social life. You are not satisfied with the correctness of its figures, you must needs "prove all things" for yourselves. Good. You open a treatise and find a series of formulæ. They are very puzzling. What do they mean? There is but one means of mastering them for yourself, and that is to begin at the beginning. There is an abc which must be mastered on the way to reading. There is an $a+b+c$ that stands at the very threshold of mathematical science which cannot be passed over by any who would be master of the same. You would fain understand the questions of inspiration, of doctrine, of criticism? There is no royal road thither, and the first step, if you desire more than a mere literary knowledge thereon, is to come to the Great Teacher and first take what He has to give. Listen to Him in those four histories which contain all the world can ever know of Him historically, and from what He has to give, learn and press on. "I have nothing to object to in the teachings of Jesus," said an agnostic to the writer when thus pressed; "but then—," the interruption was caused by my rejoinder—Then put His teachings into practice; you own them; just follow them, and I am content to leave you to your experiment for further progress in Christianity whether dogmatic or ecclesiastical.

The true apologetics for the busy, practical man, and the woman cumbered with much serving, is to first listen to the Teacher who by possession claims the authority to teach; put into practice what commends itself to the earnest soul. The events of life as they alternate with their light and shade will soon render those teachings more precious and real. There

is no fear of such an enquirer and follower missing at length the way of life and the peace of God.

"To do Thy will is more than praise,
As words are less than deeds,
And simple trust can find Thy ways
We miss with chart of creeds."

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The Society has a history of nearly half a century. It had its origin in 1845. Its object was twofold, to foster a missionary spirit among its members and to engage in the work of French Evangelization. The former object was gained by its members meeting together from time to time for prayer and missionary intelligence. Papers were read upon the various mission fields of the world, and letters were sent and received from the various missionary societies of the theological colleges of Great Britain. In this way the great claims of the home and foreign fields were kept prominently before the students; their minds were thus kept well stored with facts gleaned from fields of missionary effort. As a result of this they soon began to take an active interest in the work. About this time the attention of the church in Upper Canada was being directed towards the great "man of sin," and an attack was being meditated upon his strongholds. Over half a million of people were bound in his fetters. Two societies were doing good work among them in Lower Canada. The Rev. Mr. Doudiet visited the Upper Province in the interests of one of these societies. The students of Knox College who were already somewhat interested in French Evangelization were addressed by this gentleman, in which he sketched the nature of the work. The address was intensely interesting and abounded in graphic details and painful incidents in regard to the present condition of the spiritually enslaved habitans. The thrilling recital of Mr. Doudiet served to fan the spark into a flame that had already been kindled in the minds of the students regarding this neglected people. Private conferences were held, special seasons of prayer were appointed, in which professors and students alike took part. It resulted in a unanimous resolution that a mission to the French Roman Catholics should immediately be established. Canada West was selected as the field of labor, this part being more under the cognizance of the Society, and owing to the fact that there was a lack of missionary exertion on behalf of the French population scattered along the banks of the Thames and in the vicinity of Amherstburgh. It was resolved that one in connection with the Society, studying with the Presbyterian ministry in view, should take up this work, so accordingly, Mr. Black, one of their own number, was unanimously chosen by the students and professors. After spending about three years in the study of the French language and in completing his theological course, Mr. Black in 1849 entered on his work. From that time until 1873 the students continued their work among the French Roman Catholics of Upper and Lower Canada. The work proved very encouraging in many respects. Bibles were distributed, and schools for the children were successfully carried on. The greatest barrier in the way of progress was the tactics of the priests of the Church of Rome who sought to stamp out the missions. The good seed was faithfully scattered and doubtless in God's own time and way He reaped His harvest. During these years the students also engaged in mission work in the city while the college was in session. Missions were begun, Sunday Schools conducted and tracts distributed. In this way the Society was used by the head of the church to lay the foundation of several congregations in our city. Since 1873 the Society has devoted itself entirely to the Home Mission work of the church. The growing need of the home field began to demand the most strenuous efforts of the church. The back districts of our country were fast being settled, and a large field of labor presented itself for occupation. In this work the Society sought to do what it could to assist the Home Mission Committee in sending the gospel to these destitute parts. This sphere of labor has occupied the attention of the students until the present time.

When fields become sufficiently strong they pass from the charge of the society to that of the Home Mission Committee, and from their hands they become self-sustaining congregations. Thus the work of the Society is pioneer work. Many congregations can trace their beginning to the efforts of some member of this organization. During the past summer the Society sent twenty-nine missionaries into the field. Five of the fields occupied by these missionaries were in the Northwest and British Columbia, and the remainder were in Ontario, principally in Muskoka and Algoma. These fields contributed to the support of ordinances \$4,118.45; the total cost of the fields was \$6,333.52. So the Society has still to look to its friends outside the fields for \$2,215.07. The members of the Society ask for the earnest prayers of God's people and for their hearty assistance and co-operation with them in their work. Thankfulness is rendered to the heavenly Father for His mercies to the missionaries of the Society, and for His blessing upon their work in general. The prayer of all the students is that He may more abundantly bless their efforts in the future in winning souls for the Master, and in the up-building of His cause throughout our land.

A WOMAN'S PLAN TO MEET FINANCIAL DEFICIT IN OUR CHURCH SCHEMES.

A friend, after reading "A Woman's Appeal" in your paper of February the 28th, remarked: "Why not follow it up by a scheme?" There are already too many schemes for raising money in our churches. The best and surest remedy for the present trouble is not the resorting to quackery, but just the good old fashioned one—the shoulder to the wheel to get the cart out of the rut.

The honor of the Canada Presbyterian Church is at stake. It has undertaken obligations which must in honor be met. That is the position.

There is no use asking where the blame should rest. The answer to that cannot be waited for in the existing circumstances. The committees may have taken too sanguine a view of the resources, or the rank and file may have promised on too great a scale, or may have in some way led the church to expect too much, or to rely too largely on the church's ability to furnish the ways and means. The fact remains, the disparity between promise and expectation, on one hand, and performance and realization on the other.

It is senselessly cruel for the philosopher on the bank of the stream to lecture the drowning one on his folly. First let the victim be rescued and then lectured on the folly of venturing into deep water without being able to swim. At this juncture, men at the cost of sacrifice—it may be great sacrifice—the only course to pursue with honor, is to meet our obligations, however foolishly undertaken. For the future, the course to pursue is not to enter into obligations there is no certainty of discharging. The Lord's work is not going to suffer because of the scrupulous honesty of His people. It is far more likely to do so from the opposite cause.

When the Assembly meets, let our church be able to say: "It is all right this time," and to the committees. "But don't do it again."

These appeals to "make up" deficiencies, if oft-repeated, must become thoroughly odious, especially as they have, usually, in the long run, to be attended to by the willing ones, who are supposed to have already given to the extent of their means.

If 300 members and adherents of the Canada Presbyterian Church would but give \$100 each, the thing is done, and more than done. Surely there are 300 persons in the church still able to do this much without any very heroic sacrifice. Can 20 be found to give \$200 each; 50, \$100; 100, \$50; 200, \$25; 500, \$10; 600, \$5, and the deficiency is made up.

Ah! but the willing horses have already been strained to the utmost. Well, the willing horse is a patient animal, as he is a willing one, and will, with a little coaxing, make one little effort more. And the unwilling ones must be spurred a little so as to insure their doing their share of the work.

The thing to be attained is an absolute necessity, if the church would retain its honorable reputation. To accomplish this, let the motto be sacrifice, even to the point of pinching if necessary.

A. B.

Hamilton, 1st March.

DR. PATON'S MISSION.

MR. EDITOR,—The question has recently been asked, "What is Dr. Paton's mission?" For the benefit of any of your readers interested in the work of that noble servant of Christ, who require an answer to that question, allow me a brief answer.

He is now, and has been for some years, the missionary agent of the Federal Assembly of the Presbyterian Churches, Australia, engaged at home and abroad, in stirring up interest in mission work among the cannibals of the New Hebrides, and in raising the funds necessary for carrying on the work of these churches there. The collections taken up at his meetings, while on this continent, were devoted to that object, and afforded most timely aid, while Australia was convulsed with financial panic.

While in Canada, he also sought to enlist the sympathy of the Sabbath-schools that he visited, in the support of a new steam-auxiliary, *Dayspring*, for service as a missionary vessel among the New Hebrides. Readers of his autobiography know that for years £6,000 has been on hand for the building of the vessel. The increased expense a steamship over a sailing vessel has held the project back. He is now seeking to provide the necessary addition to the annual revenue for this purpose. The work on the group is much crippled in the meantime. The project was regarded with favor in many places visited, and J. K. Macdonald, Esq., Confederation Life, Toronto, kindly consented to receive and transmit moneys on that account. Since he crossed the Atlantic he has received so much encouragement in this matter that there is hope that the full amount required will be secured within a few months.

So much interest was awakened in England by his autobiography, that an independent movement was set on foot there, under the title of "The John G. Paton Mission Fund," the object of which is to provide means "to evangelize the non-evangelized portions of the New Hebrides." The movement is going forward successfully; one missionary has been recently engaged, and other suitable men are being sought for. His self-sacrificing contribution of the large profits of his book, to the cherished object of his heart, the complete evangelization of the group, has given a powerful stimulus to the movement. Let us hope and pray for its speedy realization.

Yours, sincerely,

J. W. MITCHELL.

Thorold, Feb. 16, 1894.

THE W. F. M. S. AND FORMOSA.

MR. EDITOR,—Please allow me space for a few lines in connection with the work of our Woman's Foreign Missionary Society (W. D.)

As is well known much faithful, earnest effort is put forth by our women that brings blessing to themselves, and we trust to many others. We pray and work for all, but our giving does not seem (to me at least) very well proportioned.

Attention is called by the PRESBYTERIAN and other papers to converts and churches in Formosa, and I have heard the success of mission work there urged as a reason why we should give more willingly and new members should join our society. Yet surely we have very little share in that great work.

According to our annual reports for the last few years, three years ago we contributed to India \$9,762.72, to the Northwest \$10,043.77, to Honan \$2,110, and to Formosa \$384. I need not follow out all the figures since, but two years ago \$392 went to Formosa, and last annual report (1892-93) says on page 55 that our society gave \$540.92 to Formosa, and on page 32 that \$750 was the amount. Last November Letter says for 1892-93 we contributed \$1,119.78 to Formosa. The difference in figures no doubt can be very easily explained by those in charge of accounts.

The important question is, Can we women of the church (some eighteen or twenty thousand of us) not do any more than this to help in *thus* one of our missions that God has so greatly blessed? We give little enough to any mission, but while we give thousands to others can we not do more for this one? I ask the question through your columns because I know that the name of Formosa is dear to the hearts of many of your readers, and I think surely some one of them may be able to suggest a way by which we could more heartily show our gratitude to God for the light He has given to that part of China.

A MEMBER OF THE W. F. M. S. (W. D.).

Christian Endeavor.

TAMING THE TONGUE.

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

Mar. 18.—Jan. 3:2-12.

Tame the tongue! This is a difficult task, nay more, it is an impossible one. A little bit may guide a large horse, a small rudder may steer a great ship, but no device has ever been found for taming the tongue. We cannot control our own, neither that of another. It is only a little member, but it is an unruly one and full of deadly poison. The most difficult task we ever set out to accomplish, is to speak when speech is necessary, and to keep silent when silence is preferable.

A man by the name of Pambo once went to a distinguished teacher and asked to be taught one of the Psalms of David. The teacher began with the thirty-ninth,—"I said I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." Pambo said, "That one verse is enough if I learn it well." Nineteen years afterwards he confessed that he had hardly learned the one verse yet.

But though the task is so hopeless yet we should not shrink from undertaking it. There are four considerations which may help us in the attainment of the end we have in view.

I. We shall likely have reason to regret many things which we say. Who has not been stung with regret because in a moment of thoughtlessness, or of anger, he uttered a cruel or unkind word? Who has not felt like biting his tongue because of an ill-advised speech? How often the lady in the parlor, the orator upon the hustings, the statesman in Parliament, and even the preacher in the pulpit, in a moment of excitement have said that which was afterwards poignantly regretted! Our past experience should teach us wisdom, hence let us not forget that we may use expressions which we shall deplore unless we earnestly strive to control that troublesome little member, the tongue.

II. We can never undo the evil done by a bitter, unkind, or uncharitable word. The spoken word comes not back. As well try to arrest the arrow in its flight as to recall the words that have gone out of our lips. There is an old story which is well worth repeating in this connection. A clergyman had a gossip vendor in his congregation. Meeting her in market one morning, while she was purchasing a fowl, he asked her to pluck it while returning home. Having done so, he then asked her to go and gather each feather. "Why, sir," she said, "they have flown to the winds." He replied, "Just so has each one of your idle and bothersome tales. Go, and sin no more."

III. The evil started by our tongue is likely to be caught up and spread by many others, and thus the mischief grows to far greater proportions than we ever dreamed of. If the fire we kindle burn up only a little rubbish, no harm would result, but if we set ablaze a whole neighborhood the consequences are terrible. The great fire in Portland resulted from a boy's fire-cracker. That disastrous fire which swept over Chicago some years ago resulted from the upsetting of a lantern. How great a matter a little fire kindleth! So an evil report may destroy reputation after reputation; and an unkind word may result in recriminations and recriminations without number.

IV. We shall have to give account of our words at the judgment. "For every idle word that men shall speak, they shall give account at the judgment" (Matt. 12: 36, 37). When Latimer was on trial for his life, he heard a man writing behind the curtain. How careful he would be, knowing that the least inaccuracy might condemn him! And how careful should we be when we know that our words are recorded, and that they shall meet us at the judgment seat.

TRUTH IN SENTENCES.

"The devil makes his Christmas pie of lewd tongues."

"A fool's tongue is long enough to cut his throat."

"Aim at truth and try to be a good marksman."

"A lie never stops to put on its hat."

Pastor and People.

THE VOICE IN THE TWILIGHT.

I was sitting alone towards the twilight,
With spirit troubled and vexed,
With thoughts that were morbid and gloomy,
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care,
Some stitches half wearily setting,
In the endless need of repair

But my thoughts were about the "building,"
The work some day to be tried;
And that only the gold and the silver,
And the precious stones, should abide

And remembering my own poor efforts,
The wretched work I had done,
And, even when trying most truly,
The meagre success I had won:

"It is nothing but wood, hay and stubble,"
I said; "It will all be burned"—
This useless fruit of the talents
One day to be returned.

"And I have so longed to serve Him,
And sometimes I know I have tried;
But I'm sure when He sees such building,
He will never let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes
With one of those sweet intuitions
That sometimes make us so wise.

Dear child! she wanted to help me,
I know 'twas the best she could do;
But oh, what a botch she had made it—
The gray mismatching the blue!

And yet—can you understand it?—
With a tender smile and a tear,
And a half-compassionate yearning,
I felt she had grown more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me:
"Art thou tenderer for the little child
Than I am tender for thee?"

Then straightway I knew His meaning,
So full of compassion and love,
And my faith came back to its Refuge
Like the glad returning dove.

For I thought, when the Master-builder
Comes down His temple to view,
To see what rents must be mended
And what must be builded anew,

Perhaps as He looks o'er the building,
He will bring my work to the light,
And seeing the marring and bungling,
And how far it all is from right,

He will feel as I felt for my darling,
And will say, as I said for her:
"Dear child, she wanted to help me,
And love for me was the spur.

"And, for the true love that is in it,
The work shall seem perfect as mine,
And because it was willing service,
I will crown it with plaudit divine."

And there in the deepening twilight,
I seemed to be clasping a hand,
And to feel a great love constraining me,
Stronger than any command.

Then I knew by the thrill of sweetness,
'Twas the hand of the blessed One,
That would tenderly guide and hold me
Till all the labor is done.

So my thoughts are nevermore gloomy,
My faith no longer is dim,
But my heart is strong and restful,
And mine eyes are unto Him.

—Mrs. Herrick Johnson.

ONE MINUTE PAPERS.

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

WE ARE ACCOUNTABLE TO GOD—DO YOU BELIEVE IT?

1st. Everyone of us shall give account of himself to God. Rom. xiv, 12.

2d. We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v, 10.

3rd. God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. xii, 14.

4th. Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. Luke xii, 48.

5th. Give an account of thy stewardship; for thou mayest be no longer steward. Luke xvi, 2.

6th. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much. Luke xvi, 10.

7th. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Matt. vii, 21.

8th. We must all stand before the judgment seat of Christ. Rom. xiv, 10.

Written for THE CANADA PRESBYTERIAN.

AN APPEAL TO CHRISTIAN WOMEN.

If the interest that truly Christian people take in missions is equal to their correct knowledge of them then information is what is particularly needed to awaken missionary zeal. We propose, therefore, to present a few facts for the consideration of our sisters in the church, praying that the Lord may bless the effort.

The population of the world is said to be one billion five hundred million; two-thirds of these have never heard of Christ and half of these are women and girls, our heathen sisters. We turn away and refuse to look steadily on this dark and sorrowful procession going its way to eternity; but still they go on, and if we really did believe the gospel to be as necessary to them as it is to us, there would be at once and forever an end to our guilty repose.

What have we done for a perishing world? There are now many societies with thousands of missionaries, but it has been affirmed that if the United States, Canada and Great Britain were supplied with ordained ministers in the same proportion to population as the pagan world is supplied, Canada would have twenty, the United States two hundred, Great Britain and Ireland one hundred.

There are thirty million of Protestant church-members and the average contribution of these for the conversion of the totally unreached myriads of pagans is less than one-tenth of a cent a day, always excepting the little Moravian Church, which annually gives \$12 a member to the foreign work, and sends one in every sixty of its members into the mission field, an example to all the world. Yet, all told, the amount that is given for Foreign Missions would not pay the liquor bill of this continent for three days to say nothing about the enormous tobacco bill.

If the women of this Christian land would but study the condition of their less fortunate sisters in heathen countries, their love and sympathy would flow towards them in active work, for their salvation and uplifting. Women's condition is degraded and deplorable beyond words. There are three hundred million of Buddhist women who are taught that they have no souls, but after death they will become bugs and loathsome insects, unless they have been very good, implicitly obedient to their husbands and mothers-in-law, in which case they might possibly be born men.

Eighty million of women are in Mohametan harems, slaves to the men who own them. Think of it, mothers! In Tokio, Japan, three thousand six hundred and fifty girls annually sacrificed, lost for time and eternity, and this is the record of only one city in the empire. These girls are under nine years of age.

In a recent Indian paper we read the following:—On Saturday last a young girl wife, aged eight years, was admitted to the hospital suffering from burns all over her body, caused by her husband having branded her with a hot iron, because she was absent from the house longer than usual.

Another item in the same paper is that, "A marriage has been celebrated within a week, between a Brahmin and fourteen girls, whose ages varied from 3 to 26."

These things did not happen a century ago, but in the latter end of 1890, A.D. Poor women with life so intolerable, is it any wonder that thousands of them commit suicide, or that many a mother, when a girl baby comes, fills its mouth with earth, digs a hole in the earthen floor of her house and buries it, rather than it should grow up to endure what she has to bear.

A Hindoo woman said to a missionary, "Surely your Bible was written by a woman?"

Why? "Because it says so many kind things for women. Our Pundits never refer to us but in reproach."

Is it not time for us as Christian women to realize our individual responsibility? We act as though we had ages before us in which to work, and our unsaved sisters had ages before them in which to be reached, whereas our term of service and their term of life must soon expire, and the Holy Book says, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest behold we know it not, doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it? and shall He not render to every man according to his works."

Can we overtake the work? Yes, if every one of us fifteen million of women who are members of the Protestant church to-day will do her share.

Dear sister, will you do yours? Will you become a member of the Woman's Missionary Society, and thus give your personal influence to this noble cause? Said a converted heathen woman to a missionary, "Tell your people how fast we are dying, and ask them if they cannot send the gospel faster." Can we refuse to respond to this piteous cry and be guiltless?

LIGHT THROUGH CONFESSION.

In a large city I noticed an old man who had remained through the first and second meetings, and was standing as though he was hesitating whether to leave the room or to tarry in order to confer with others. I asked a gentleman, who was then my associate, to speak to him, and, approaching him, he said:

"My friend, are you a Christian?"

The old man said, "No, sir, I am not a Christian, but I want to be. I have been trying all my life to find out how to be a Christian, but I have not been able to receive any satisfaction in connection with my endeavors in that respect. I have been to church all my life, and read the Bible. I have attended meetings like these, and yet have received no light as to what I need to do in order to be a Christian. When Mr. Moody was here, several years ago, I attended almost all of his meetings, and talked with him and others personally, and when the meetings were done I was as far away as ever. Now, I don't suppose it is of any use, but I would be very glad if you would tell me what I need to do in order that I might become a Christian."

My friend said to him, "Have you ever confessed Christ with your lips?"

The old man said, "No; I was waiting to become a Christian before I should do that."

My friend said to him, "That is just the way to become a Christian," and quoted a passage upon that point from Rom. x, and said, "I believe you need to commence to-night with an open acknowledgment of Christ as your Master."

The old man said, "It is too late to do it to-night, for the service has been dismissed."

My friend looked about the room, where there might have been ten persons tarrying, and said, "Suppose you confess Christ to these people who are now in this room?"

After a moment's hesitation the old man walked down the room and held out his hand to a gentleman whom he knew, and said, "Mr. W., I want to confess Christ to you;" and then went to the others and said practically the same thing. I think I was the last one to whom he spoke that night, and I told him not to let the Adversary make him think that he had not commenced the Christian life that night, but to count the matter settled, and to think of himself as a follower of Christ.

The next morning, when I came in for the ten o'clock service, the old gentleman was seated in the front seat, and with him was another man about seventy-five years of age. The first man came to me and said, "I have brought a friend to the meeting this morning. He is a little hard of hearing. Will you please speak out so that he can hear, and be sure to say something about confessing Christ?"

I said to him, "Has the light come to you?"

And he said, "Yes, and I want my friend here to confess Christ, too."

Before the day was done the second old man had risen in the meeting to express his inten-

tion of being a follower of Christ, and after that it was a joy to see the two old men side by side, with their faces beaming with the satisfaction that was brought to them by their new life. I believe that what God put first we need to put first also, and that there is no greater aid to the faith of one who would be a disciple than open acknowledgment of his intention to be a follower of Christ.—Rev. B. Fay Mills in *Golden Rule*.

FREEDOM FROM TEMPTATIONS.

BY ALEXANDER MAULAHEN, D.D.

Psalms 119, 165.

"Nothing shall offend them." "There shall be no stumbling block to them." The higher love casts out the lower. It is well, when, by reinforcing conscience by considerations of duty, or even sometimes by the lower thoughts of consequences, a man is able to pass by a temptation which appeals to him, and conquers the inclination to go wrong. But it is far better—and it is possible—to be lifted up into such a region that the temptation does not appeal to him any more.

To take a very homely illustration, whether it is better for a man to steel himself, and walk past the door of a public house, though the fumes appeal to his sense, and stir his inclinations; or to go past, and never know any attraction to enter? Which is best, to overcome our temptations, or to live away up in the high regions to which the malaria of the swamps never climbs, and where no disease-germs can ever reach?

That elevation is possible for us, if only we keep in close touch with God, and love the law because our hearts are knit to the Law-giver. "There shall be no occasion of stumbling in Him," as the Apostle John varies the expression of my text. Within, there will be no traitors to surrender the camp to the enemy without. So Paul in the letter to the Philippians attributes to "the peace of God which passeth understanding" a military function, and says that it will "garrison the heart and mind," and keep them "in Christ Jesus." Which is but the Christian way of saying, "Great peace have they which love Thy law; and there is no occasion of stumbling in them."

DR. PIERSON ON THE Y. M. C. A.

This being the jubilee year of the Y. M. C. A. Dr. A. T. Pierson, in the February number of *Helping Words*, on "The place of Young Men in the Plan of God," says: "Several conspicuous movements of our own day indicate that God's plan for young men is coming to ripeness, and that in the world's evangelization they are to take a very conspicuous part. First, we call attention to the Young Men's Christian Association as a providential development of our own century. It has a very strange and marked significance. It possesses the elements of peculiar power, it combines what is mightiest in organization. It has Youth, Manhood, Character, Activity. Its motto is 'Your Master Christ Alone.' Its new Testament text may well be, 'Ye have not chosen Me, but I have chosen you and ordained you.' 'A threefold cord is not quickly broken,' says Solomon; and here is a bond braided of three strands: youth, Christianity and association. Well may we look without surprise at the rapid unrivalled growth of this great organization, and anticipate for it, if properly guided and controlled, a future of great service to the world, perhaps an actual leadership in the work of missions both at home and abroad.

Rev. Dr. Hugh Macmillan in his fifth Cunningham lecture, which dealt with Palestine and its primitive races, stated that, notwithstanding the alternation of its ownership since the Christian era, Palestine still contained as its dominant ethnic type the Canaanite, who retained the primitive customs of his pre-historic ancestors. The lecturer favours the view that identifies the Hittites with the people of the shepherd kings, both being of the race known to the old Greeks as Scythians. If the modern Chinese, who threatened to overrun the world, were the descendants of that race, the most important work of this age was their conversion to Christianity. God must have some great purpose in preserving the hoary Hittite race, the most intellectual, industrious, and determined of all the Asiatic races.

Missionary World.

LETTER FROM MRS. WILSON, INDIA.

MR. EDITOR,—Before leaving, Canada I promised to send a letter occasionally to you because it was easier to say yes than no to your request, but it is not always easy to know what to write, missionary letters are almost a drug on the market now-a-days.

We had a fairly pleasant journey from Canada to India. I think we had only two days of really rough weather on the Atlantic, though in looking back it seems as though none had been bright and pleasant, the memory of the dark ones is so vivid. When we first came to India nine years ago I felt as though the Atlantic were the great gulf between us and Canada, the voyage from England here being comparatively so much pleasanter, and my feelings have not been changed by our second journey. The Atlantic can make itself very disagreeable.

During our first journey to India there was only one day on the voyage from London to Bombay on which the most tenderly constituted could have been ill. This last voyage was not by any means so delightful. The Bay of Biscay rolled us about enough to keep up its reputation, and before reaching Marseilles we encountered the "mistrail," and had to lie to under the shore on the side of the bay, opposite the city, for several hours till the wind would moderate sufficiently to allow the boat to enter the harbor. It was an "experience" however, and on a voyage lasting for a whole month one can comfortably endure even a rather unpleasant experience.

We spent a few hours at Marseilles, and drove about the town simply to enjoy the feeling of being on solid ground again, for there is really not anything of special interest to be seen in the place.

The next few days were full of interest to us who had not before gone over the same route. We had missed the sight of Gibraltar in daylight, though, indeed, there was a charm in seeing the numberless and different colored lights of the rock itself, and of the gun-boats of the Mediterranean fleet, which were in the harbour at the time, reflected so distinctly and beautifully in the dark water; and we were not to see Malta. We passed through the Straits of Bonifacio between Corsica and Sardinia. We remembered, of course, the great man who made Corsica famous; but I think some of us were much more interested in seeing the spot on the rocky shore of the island where the *Tasmania*, the P. and O. boat, in which we had first sailed to India, struck and foundered.

Another day, and we passed through among the Lipari Isles and into the Straits of Messina. Stromboli was in sight for a long time, and we sailed near enough to see quite plainly without a glass the little houses at its base. We wondered whether the dwellers in them ever gave a thought to the volumes of smoke issuing from several great mouths high up on the side of the mountain, and whether they had ever heard of towns and cities being buried in the overflow from volcanoes which rouse themselves occasionally to let the world know the power that is in them.

The Straits of Messina are very narrow in places, and it was quite exciting to watch the ship's arrangements for dropping anchor immediately in case of going too near the shore. A strong wind was blowing at the time, and probably extra precautions were taken to prevent any accident. A man at the bow was constantly taking soundings, and each time as the line came up he reported in a loud voice to the captain, who was on the bridge, the depth of the water, while the captain gave orders to the man at the wheel. One of the ship's officers, awaiting the captain's commands, stood with folded arms on the poop beside the anchor, which was ready to be let go in an instant on a sign from him. No one but the captain himself saw the rocky coast which seemed to some of us to be perilously near the ship. Each one was simply standing ready to obey the captain's orders in doing the part of the duty assigned to him.

A story went round about this time that the passengers on a certain Atlantic boat had one

time, when wind and seas were heavy, got up a petition asking the captain to take down the sails!

We spent a few hours at Port Said and enjoyed a little shopping expedition there. Port Said has improved wonderfully since we passed it nine years ago. Then there was nothing to tempt one ashore, and even the unpleasantness of being on board during the process of coaling did not drive many of the passengers to visit the town. Now there are shops where one can get a very respectable outfit for the tropical seas. There are a very large number of drug shops considering the size of the place. And there are shops where you can get all sorts of Indian and Eastern productions, purdahs and rugs, gold and silver, and brass work, and bric-a-brac of every description. Here, too, are curios from Palestine, match-boxes, rulers, card cases, etc. made in Jerusalem of olive wood, mother-of-pearl, paper knives, and ornaments made in Bethlehem, trifles from Nazareth, sold by Syrian and Arab inhabitants of the Holy Land who spend the winter season, when no tourists are in their own country, trying to make the most of passengers to India.

Before noon of the next day we had reached Suez, where we only staid long enough to take on the mail. In the Red Sea we had only one very hot day, and I jare say we suffered the more because it was "baggage" day, and most of us were busy packing away warm garments and getting out cool things for the remainder of the voyage. But we really had no suffering to speak of from heat till we were within three days of Bombay. Then we ran into the "tail" of a cyclone, and all the port holes were closed until we reached harbor. The air in the cabins was suffocating, and between the motion of the boat and the hot foul air, we had rather a trying time. Most of the passengers abandoned their cabins at night, and slept wherever a mattress could be laid down—on deck, in the music saloon, on the tables in the dining saloon, and even in the passage-ways. On Monday morning, the 20th of November, we anchored in Bombay harbor, which was still showing the effects of the heavy cyclone in its muddy, troubled waters.

We had a large number of missionaries on board the *Carthage*. There were over thirty altogether belonging to different societies, C. P. Mission, American Presbyterian Mission, Irish Presbyterian, C. M. S., etc. The captain kindly gave permission for a daily morning service on the poop, and I think we all really enjoyed those informal meetings for Bible study and prayer.

The service on Sunday mornings was, as usual, the English Church form. The evening service, conducted by a Presbyterian, was partly Presbyterian and partly Episcopalian in form. The evening service was read by a clergyman of the English Church, and the Presbyterian clergyman preached and closed with an extempore prayer and the benediction. Through a misunderstanding a Presbyterian service which was to have been held the first Sunday evening in the second saloon was prevented, but later arrangements were made to have a service every Sunday evening in the music room of the first saloon, and our Presbyterianism is broad and liberal enough to allow the reading of the form of service of another branch of the Christian church. Both churches made concessions in order to have a united service, which was very enjoyable.

Yours truly,
MARGARET CAVEN WILSON.

Rutlam, January, 31st, 1894.
P. S.—I shall send the remainder of the letter next week. M. C. W.

Dr. Soper gives the following figures to illustrate the comparative progress made by Protestant bodies in Japan:

	1882.	1892.
Presbyterians,	1,988	11,190
Congregationalists,	959	10,760
Methodists,	898	7,089
Episcopalians,	701	4,366
Baptists,	254	1,761
Others,	127	368
	4,987	35,534

The first Protestant missionary went to Japan in 1859. The first convert was received in 1864. The first church of ten members was organized in 1872. What a growth in twenty years.

PULPIT, PRESS AND PLATFORM.

New York Evangelist: Brethren of the pulpit and press! whatever apology you make for the saloon, do not say that it is "the only place open to the poor!" for it is not. It may be the only place a certain man will enter, but that is quite another thing.

Canadian Churchman: Now, when so many missionary meetings are being held throughout the Dominion, and when our church people are asking light and help in the exercise of the discipline of self-denial, is it not well for us to stop and look this great question in the face and ask ourselves, "How much do I, even I, give to God?"

The Peninsular Methodist: The wheel is turning, and Mohammedans are sending missionaries right into the heart of Christendom, as Christians have long gone into the midst of Islam. A Moslem missionary has taken up his abode in Liverpool, Eng., and has secured several converts. A Moslem institute is also open there every day for prayers.

Rev. Dr. Noble: Never did Christianity appear to me to be so large—so large on the God-ward side and so large on the man-ward side—to hold in it so much truth and love and saving power, and to be so manifestly a divine system, as when it was placed there side by side with Buddhism and Brahminism and Confucianism and Mohammedanism and Parseism.

Earl Russell: Every Englishman's house is his castle; but he has no right to make his castle the manufactory for diffusing nuisances—to render it a stronghold or keep for the non-drainage of any particular spot. He must not be allowed to shoot poisoned arrows at the community from the battlements of his castle. That comes pretty close on the men who use their houses for liquor-selling purposes.

Le Citoyen Franco-Americain: There has really never been an "Old Catholic" movement in France, but simply attempts, confined to Paris, by ex-Father Hyacinthe, to inaugurate reforms in the Roman Church, such as encouraging the people to read the Scriptures, having the mass in French, using the cup in the communion, giving to the people the right to choose their pastors and doing away with the forced celibacy of the priests.

Central Presbyterian: The Canadian Presbyterian Church enjoys the honor of being the first of its transatlantic brethren, or sisters, to have a mission to the Jews in Palestine. Some years ago a sum of money was bequeathed for the purpose of such a mission, but not until last year was one actually commenced. It was decided to commence with a medical mission, and one of the most promising of the young ministers of the church, who had taken a full course of medicine, was selected as the pioneer agent. Dr. Webster, has now spent a year in Palestine carefully surveying the whole country, and has, at length, selected Haifa as the sphere of his future labor.

Rev. R. E. Knowles: The Christian Endeavor Society was called into being by a band of young and devoted hearts which rose up and said: "We have felt, and we shall declare; we have heard, and we shall proclaim; we have tasted of God's love, and, with spend-thrift heart, would return to Him our own." Their arms were strong, their confidence was that of life's glowing morning, and theirs was the omnipotence of hope. And from the fountain of a grateful love has come the mighty stream, which, for the past twelve years, with ever swelling grandeur, has poured the wealth of its glad impetuosity, the richness of its bounding life, at the feet of Christ. In shade and sunshine, amid benediction and malediction alike, it has marvelously grown, and, despite many weaknesses, the full worth of its accomplishment shall be known only in the sheen of the eternal morn. There is no task can terrify the souls which live by Christ.

Teacher and Scholar.

REVIEW.

Mar. 25th, 1894. GOLDEN TEXT.—I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. Matt. xxii, 32.

I. The First Adam. Gen. i, 26, ii, 3. G. T. Gen. i, 27. (1) Creation of man, marking his distinction from other creatures—st of all—marked as result of divine council—made in divine image Col. iii, 10; Eph. iv, 24—given dominion over creatures—recipient of special blessing. (2) Provision made for food of man and animals. (3) Divine approval of all creation. (4) Sabbath day rest—a divine example—set apart for sacred end.

II. Adam's Sin and God's Grace. Gen. iii, 1-15. G. T. I Cor. xv, 22. (1) The temptation—the agent one from without, in form a serpent, noted for subtlety, in reality Satan, Rev. xii, 9; Rom. xvi, 20. Steps in the temptation,—to think restraint irksome, to disbelieve God's word, to distrust His goodness, to see gain through sin. (2) The fall—temptation cherished leads Eve to sin—becoming a tempter she leads Adam to sin—the sin, rebellion against God, abuse of free-will. (3) Immediate effects—shame—fear—separation from God—self-excuse. (4) Divine judgment, opening blessing.

III. Cain and Abel. Gen. iv, 3-13. G. T. Heb. xi, 4. (1) The two offerings.—Material suited to occupation of each, choice in Abel's case—God's estimate, Cain and offering not accepted. (2) God's remonstrance with Cain—his anger unreasonable—his rejection has an inward reason, Heb. xi, 4—the remedy is in his hands—warning against giving way to sin. (3) Fruit of indulged anger—murder—Jeceit—heartless denial of responsibility. (4). Retribution of sin—the blood crying out against him—called to account of God—divinely sentenced.

IV. God's Covenant with Noah. Gen. ix 8-17. G. T. Gen. ix, 13. (1) The covenant promise—terms all on God's part—no further destruction by flood—awfulness of judgment taught—assurance of continuity given. (2) Token of the covenant—pledge of unseen and future—occurrence not new, but receives a new meaning—assurance that God remembers His covenant—appropriate, in time of offering, in cause, in structure, in perfection of form and color.

V. Beginning at the Hebrew Nation. Gen. xii, 1-9. G. T. Gen. xii, 2. (1) The call—side of duty, separate himself, enter unknown land—side of blessing, become great and blessed nation, be medium of blessing to other nations. (2) The response, faith—accepts promise—acts on word. (3) Abram in Canaan—though promised, inhabited by others—halting places, Shechem, Bethel.

VI. God's Covenant with Abram. Gen. xvii, 1-9. G. T. Gen. xv, 6. (1) Renewal of the covenant—Divine side, revelation of God as Almighty—human side, call to walk in His presence, and live uprightly. (2) The changed name—significance of new name—pledge that blessing will be bestowed. (3) Everlasting duration of promise—founded on eternal God—guaranteed by resources of Almighty—includes His presence, Rev. xxi, 3.

VII. God's Judgment on Sodom. Gen. xviii, 22-33. G. T. Gen. xviii, 25. (1) Abraham's intercession, that of one near to God—unselfish—persistent—progressive—reverential—based on God's justice. (2) God's response—assents to each petition—shows value of righteousness to a community—in another way meets the heart of Abraham's prayer, Ch. 19, 24.

VIII. Trial of Abraham's Faith. Gen. xxii, 1-13. G. T. Heb. xi, 17. (1) The trial—generally, a call to a duty hard to do—specially, borne in loneliness, contrary to a father's feelings, seemingly at variance with God's promise, involved surrender of what was dearest. (2) Abraham's response—prompt—methodical—continuous—complete. (3) Issue—when entire obedience is shown, God interposes—Abraham's faith is strengthened—his blessings become more precious—Isaac's faith is shown—substitutionary character of sacrifice is shown—that God does not call for human sacrifice is taught.

IX. Selling the Birthright. Gen. xxv, 27-34. G. T. Luke xii, 23. (1) The brothers—significance of names—congeniality of occupation to each—diversity of character, Esau free, impulsive, careless without fixed principles, Jacob calculating, overreaching, persevering, steady. (2) The birth-day sold—nature of birthright—prophecy relating to it v 23—the price paid—Jacob's watchful coming—Esau's contempt for the birthright seen in willingness to sell it, the miserable price paid, his careless indifference.

X. Jacob at Bethel. Gen. xxviii, 10-22. G. T. Gen. xxviii, 15. (1) The vision—the place, Bethel—the circumstances—the form, suggested by the scene, answering Jacob's distress, Ch. xxxv, 3—the meaning, reality of spiritual world, way open to God, reason of open way told, Jno. i, 51. (2) The revelation—makes over the covenant promise—assures of God's continual protection. (3) The consecration—Jacob's surprised awe—commemoration of the sacredness of the place—acceptance of the promise—vow of worship and offerings.

XI. Wine a mocker. Prov. xx, 1-7. G. T. Prov. xx, 1. (1) Deceitfulness of drink—deceives regarding its character as self-indulgence—deceives as to its effects in producing physical changes, mental degeneracy, weakened moral power—deceives as to power of appetite—overcome by living in love not of pleasure, but of God, (2) Sundry precepts—provoke not needlessly the powerful—avoid needless strife, blessedness of peace-making, mark of a fool—curse of idleness, shirks by any excuse, works its own impoverishment—practical advantage of sagacity—rarity of truly faithful men—blessing shed by a just man.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MARCH 14TH, 1894.

THE Home Rule members of the House of Commons are now divided into McCarthyites, Healyites, Dillonites and Parnellites. In the business of splitting up they almost rival Scotch Presbyterians.

IT is not a little ominous that the bill in favour of taxing churches has been introduced by one of the two P. P. A. representatives in the Legislature. Is the taxation of church property one of the planks in the P. P. A. platform? It is not easy to see how Protestantism can be helped by taking churches out of the long list of exemptions and taxing them.

THE economy cry furnishes an excellent opportunity for the agnostic and the infidel and every other enemy of Christianity to make a determined assault on the church under the guise of an attempt to abolish tax exemptions. Church property is but a small fraction of exempt property, but the assault is always on the churches. Decent men who are in favor of taxing churches must sometimes feel uneasy when they think of the company they are in.

GLADSTONE got a mandate from the British people to pass a Home Rule Bill. The Grand Old Man fought his measure through the Commons in the face of tremendous opposition and never gave up the struggle until nature failed. The United States Democrats got a mandate from the people to reform the tariff and after haggling over the bill for weeks, arranged the duties to suit a number of themselves. The difference between the Grand Old Man and the American Senators is the difference between a statesman and a politician.

ONE of the methods used to impress clergymen with the power of the P. P. A. is to inform them that influential men in their own congregations belong to the mysterious order. The inference of course is obvious. There are, we hope, not a few ministers in the Presbyterian church who do not propose to be frightened by any such thinly veiled threats. It would be interesting to know if the clerical members of the order approve of this method of menacing their brethren. If they do they deserve a heresy trial much more than any higher critic in the country.

THE selection of Rosebery for the Premiership of England furnishes a fine illustration of the fact that you never get everything exactly right in this world. Rosebery is a model statesman, but—a but must always be put in—he is a member of the House of Lords. Had he a seat in the House of Commons the selection would be just perfect in the judgment of the Premier's friends and in the opinion of no small number of his opponents. Statesmen, how-

ever, especially British statesmen, are practical, sensible men and they do not expect absolute perfection even in a Premier. The only people that expect absolute perfection are small congregations that pay the minimum salary or less. They always want an absolutely perfect pastor.

THERE has been a good deal of comment on the modest way in which the *Globe* spoke about itself and its record in its semi-centennial article. The article was refreshingly modest. But, after all, the *Globe* is not tempted to "blow" as some journals are. It is easy to refrain from speaking about yourself when any number of other people are doing the thing for you. Edward Blake does not need to tell anybody that he has handled a number of important briefs in his time. Sir Oliver is under no temptation to swagger about the number of elections he has carried even if he were capable of swaggering. Gladstone does not need to tell anybody that he has made some good speeches, nor John Hall that he has preached a number of sermons that his congregation seemed satisfied with. The *Globe* has passed the "blowing" point.

HELPING the deserving poor seems easy until you try it in a winter like this one, in a large city. The first duty is to select the deserving poor from the alleged poor who ought not to get anything, or at most get very little, and that little not for long. You have not wrestled with this problem for any length of time until you find that the most acute suffering is generally the kind that tries to conceal itself. Ostentatious poverty takes care of itself and approaches you without any ceremony; the kind that almost prefers death to publicity, has to be sought out. When you have found it, new problems arise. How much can be done to help without breaking down the self-respect of the recipient, and turning a man temporarily poor into a confirmed pauper. How can work be provided for the unemployed without attracting a crowd from other places? Any number of questions continually arise and the citizen who honestly tries to solve them, soon finds that distributing charity in an intelligent and conscientious way, is no easy problem.

THE temperance cause never was in a more hopeful condition in Ontario than it is at the present moment. The different sections of temperance men are in co-operating humour. The Government is pledged to prohibition. The people have asked prohibition by an immense majority. Thousands who marked their ballots for prohibition did so for the noblest of reasons, the welfare of their weaker brethren. Thousands are willing to accept on account of their fellow-men what they do not personally need. A vast majority of the people, in fact nearly all not specially interested in the liquor traffic, are willing to give prohibition a fair trial. It is the easiest thing imaginable to spoil all this and send the cause back fifty years. Just threaten to turn men out of the church of God if they do not take the pledge, or raise a big fuss about the strength of communion wine, and all the advantage gained during the last few months may be worse than lost. Men who voted for prohibition on public grounds, some of them against their feelings, if not against their conscience, will rise in thousands against any attempt to turn them out of the church they love and have helped forward for many a day.

REFERRING to our Separate schools, the *Christian at Work* says:—

Canada, we imagine, would do much better to take up with the American idea. That idea is that it is the province of the State to furnish secular instruction; that to the support of that instruction every taxpaying citizen must contribute, regardless of creed or sectarian preferences; that the school funds are an inviolable tax never to be divided or diverted to sectarian purposes; and lastly that no taxpaying citizen must be relieved of his school tax because of sectarian preferences. This is the American idea, and we hope to see that idea incorporated in the amended Constitution of this state.

It may indeed be the "American idea" that the State should furnish secular instruction, but a good many Canadians agree with that distinguished American, Dr. Charles Hodge, in holding that it is primarily the duty of the parent to educate his children, and that he may do so by the State if he thinks proper so to do. Anyway, what would Canada gain by adopting the "American idea." Are your boys and girls, Mr. Christian-at-Work, any better than ours? Do you find that the purely secular system makes young America a model youth? In another column of the same issue you ask:—

What is to be done to bring decent conduct and gentlemanly behavior back to our institutions of learning, and to rescue them from the awful gulf of blackguardism and recklessness into which they have fallen, is one of the burning questions of the day. Colleges and universities will suffer if this misconduct be not suppressed. Less license must be permitted, otherwise sensible fathers and mothers will be compelled to deny collegiate finishing to their growing youth, and sacrifice literary acquirements in order to save them from becoming rowdies and outlaws.

Were these boys who got the institutions into the "awful gulf of blackguardism," trained according to the "American idea?" Manifestly they were "regardless of creed and sectarian preferences."

GLADSTONE.

THE retirement of Mr. Gladstone from the public arena in which he has so long played so distinguished, and in every way so worthy a part, when over four-score, only under the pressure of infirmities which his splendid constitution has so long withstood, after having rendered his country for two generations services such as no other man has ever done, is an event at once pathetic, suggestive and inspiring. As we watch the receding figure and compare it now with what it was sixty years ago in its outward appearance, as we reflect upon the unparalleled services which he has rendered his country and mankind, and see the universal respect or admiration and good wishes which follow him into his well-earned repose, we say again that there is in the picture a great deal that is pathetic, suggestive and inspiring. It recalls the memory of the past and of the many great men who were his contemporaries and fellow-workers in the cause of human weal and of his country's good, but who have all before him passed away beyond that "bourne whence no traveller returns." Not only this, but although all would wish it delayed as long as may be, we know that what remains of time for him can only be short, and for one who has spent so long and busy a life to withdraw into quiet and retirement at four-score and four suggests strongly that last event which comes to all.

"Who is the champion? Who the strong?
Pontiff and priest, and sceptred throng?
On these shall fall
As heavily the hand of death,
As when it stays the shepherd's breath
Beside his stall."

Looking over all his labor and work that he has done, the times that he has lived in, the great events of which he himself has been so large a part, one cannot help being struck by his splendid mental endowments, both natural and acquired, his great capacity for dealing with, and his mastery of affairs, his unequalled genius for government. Mr. Field, of the New York *Evangelist*, referring to a conversation he at one time had with Mr. Bright about Gladstone, says, "Then you look upon Mr. Gladstone as the first of living statesmen?" "Oh, dear, yes! there is no one to be mentioned beside him." Every statesman of the type of Mr. Gladstone, of far-reaching and far-seeing views, seeking not simply to serve a sovereign, but to serve his fellowmen, of the most elevated moral character and ideals of what he owes to God and man, is necessarily greatly limited in his work by the baser material with which he has to deal, so that what he has done is often only a small instalment of what under more favorable circumstances he would have done. Mr. Gladstone has often in his speeches dropped hints of work for the good of his country and of his kind that should be done, which he would have liked to do, but for which the time was not yet ripe. Hence the noblest lives are often, compared with their own ideals, the most fragmentary and incomplete, and therefore to themselves the most unsatisfactory.

Splendid as his mental endowments and equipment have been and still are, they have been greatly aided and ably ministered to by a physical constitution almost unique in its quality, its elasticity and power of endurance. Again and again it has been a marvel to see how he could bear up under the terribly exhausting demands of the cares of state, and with what wonderful rapidity and buoyancy even in old age, he would after a short rest appear again upon the field fresh and bright, and more youthful than many of not half his years. Even now with care, humanly speaking, there may be years before him of a happy, hale, far advanced age which it will be the wish and delight of millions in every part of the globe that he may enjoy.

But, above all, that which, having the qualities referred to, especially his high mental endowments, has enthroned him in the hearts of millions, and has given him capacity for such noble service as he has

rendered, has enabled him to retain when covered with defeat, blamed and defamed a confidence and love which could never be shaken or weakened by one iota, is his high moral character, his purity, sincerity and elevation of purpose. The greatest mistakes in judgment which, in the opinion of many, very many good and truly patriotic men, he may have made, have never been able to shake this in the estimation of the great mass of his fellow-country men and of his admirers all over the world. It strengthens men's faith in righteousness and goodness, and is and should ever be a great encouragement in the practice of them, that bad as the world is, where it finds those qualities and attributes existing in reality, and not in name only, it pays them homage, they still command confidence and respect. Of all the services that Gladstone has rendered his country and his time, perhaps the very greatest is the purer, higher tone and standard which by his exalted moral character and purpose he has impressed upon public official life in Great Britain, and to some extent, though all too feebly we have to confess, throughout the whole empire.

The home and domestic life of Mr. Gladstone has during a very long life been an object of affectionate interest throughout the whole English-speaking world. Here especially Mrs. Gladstone has shared with her husband the confidence, respect and esteem of his numberless friends and admirers, and been indeed in every respect a worthy even a model helpmeet as wife and mother. What society, in every stratum of it from the lowest to the highest in Great Britain, and by means of it, wherever the English language and manners govern, owes to this example of pure domestic life in the home of the real ruler of the realm, of its first citizen, penetrated and permeated by the spirit and practice of true piety, and of the same domestic virtues all but equally conspicuous upon the throne, it is impossible to overestimate. To the Queen upon the throne and to Gladstone next to it, and to her who in this respect has been his second self, a tribute of gratitude for service rendered in this regard is due from all good men which it is impossible fully to pay, and for which alone, occupying the high place they do, their memory will be embalmed in the grateful recollection of good men to distant generations. Happy is the people that are in such a case as to have such men and such women occupying the highest places in the land and making the healthful influence of their pure example radiate over the whole extent of an empire, the vastest and mightiest in many important respects which the world either ancient or modern has ever seen.

A PRAISE SERVICE.

A SERVICE under this name is, as all know, becoming quite frequent in every branch of the Protestant evangelical church. Christian people have become so accustomed to the idea and the practice of praise, that it is not apt to occur to them that this is a thing peculiar to the worship of the one living and true God as revealed in His word and in the person of His Son Jesus Christ. In heathen religions there are here and there found hymns to some of their deities, but nothing whatsoever corresponding to the Christian service of praise. Patriotism has produced noble songs to fire enthusiasm and love of country, but it has never grown into a practice for assemblies to meet and spend hours together in singing patriotic songs. Humane and philanthropic societies of every kind have multiplied wonderfully in our day; but none of them have ever gathered around themselves a body of song to be employed in a service of praise. Scepticism, agnosticism, and all forms of unbelief are songless. It is only as we come near to the heart of the great Father, to know and fully realize that we are cared for by Him, to live in His smile, that the heart breaks into a song, and heart answering to heart makes possible a united and continued service of praise. It was so under the Old Testament. It is very significant that the first great outburst recorded of sacred song was when this care and goodness and power of Jehovah as Israel's God, was so conspicuously displayed in the crossing of the Red Sea in safety and triumph by His ancient people, and the destruction of their enemies in its returning waters. "Then sang Moses, and the children of Israel, this song unto the Lord, And Miriam, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and dances, and Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." From this time the tide of sacred song undoubtedly rose

higher and higher, until we have its fulness in the Book of Psalms and in the song service of the temple.

Under the New Testament and in the Reformed church and her service, the place of song and praise has been growing more and more prominent and important as a means of grace and worship, until in our own day we can scarcely think of united, social worship apart from the exercise of praise. God as more fully revealed in the New Testament and especially in His incarnate Son, in the work of redemption, in the bond of brotherhood in Christ, and fellowship in the Holy Spirit, in the social worship of the Christian church and all the transporting glories of the state of future blessedness, has provided the most ample materials, and furnished constant occasion for gratitude and the utterance of praise. The fruitfulness of the religion of the gospel of grace and salvation in themes of praise has, in the sanctified genius and glowing affections of redeemed men and women, provided a body of hymnology so fully expressing every varying shade and phase of Christian feeling, every attribute of God, the human and divine nature and the whole work of Christ, reaching forward to the joys of the future state and onward throughout eternity, that praise has naturally come to occupy a very large part in Christian worship, with the prospect as the church becomes more filled with the spirit of Christ and more like the church triumphant, of taking a still more important place in her worship. Nowhere else, in no other connection, is anything like this to be found. It gives a character all its own to Christian worship, imparts to it an elevation, a brightness, a gladness and a social quality distinct from everything else, lends itself especially to a service of praise, which inspires and elevates and binds into one glad whole the different members of the body of Christ, and makes this service, properly conducted, one of the happiest, most profitable, inspiring and elevating of all the forms of Christian worship.

THE BILL TO TAX CHURCHES AND GRAVEYARDS.

IN view of the bill now before the Ontario Legislature, to abolish the exemption from taxation of churches and graveyards, a meeting was called last week of the Presbyterian Council of the city by the chairman, John A. Patterson, barrister, to consider what action should be taken with regard to it by at least the Presbyterian body in the city. The meeting was well attended. After much discussion of a friendly kind, during which the feeling of those present became somewhat clearly shown, a motion moved by the Rev. Wm. Burns was carried to the effect that, "This meeting is opposed to the bill on the ground that it does not deal fully with the whole question of exemptions." The chairman, with two or three others, were then appointed to wait upon Sir Oliver Mowat in conjunction with representatives of other denominations in the city who were also taking action in the matter. On Friday afternoon a large deputation met the Premier by appointment and laid the case before him and the grounds for their present action. Before the business was finished other members of the Government entered the room. It is unnecessary to say that the deputation was courteously received and patiently heard. After the deputation had been heard, Sir Oliver said, "he had been much interested in the statements made by the gentlemen who had spoken, and playfully remarked that he would have to say to this large deputation what he had on such occasions usually to say, that the matter would receive the most careful attention of the Government." Continuing he added, that "while it was his duty to hear both sides of this question, he had somewhat strong impressions on the subject which had been laid before him, and that these were adverse to the action proposed by the bill to abolish the exemptions referred to." So far as can be judged from what was said on the occasion of this meeting with the Premier, it does not appear very probable that the object sought by the bill will be obtained for the present at least, nor for some time, if the opinions expressed by the representatives of the different bodies are shared in by the large denominations for which they spoke.

Comus, Lancers and Waltz, by John Gowan, published and printed nicely by the well-known music store, Butland, 37 King St. west, Toronto.

Books and Magazines.

The March *Century Magazine* abounds with articles generally short and therefore to most all the more readable. A subject of almost perennial interest, "The Tuilleries," in this number under the Second Empire. "A Pilgrimage to Lourdes," that place famed for pilgrimages is by Stephen Bonsal. "The Timber Crusier," "Drowsy Kent," "Edward Grey," "The Imagination" by James Russell Lowell, "The City Tramps," "The Madison Square Garden," "Earthquake, and How to Measure them," "The Continuation of Pudd'nhead Wilson," by Mark Twain, have all an interest of their own. The Suppression of Bribery in England and the Anti-Catholic Crusade are by Jeremiah W. Jenks and Washington Gladden, respectively. The last mentioned article is of special interest to us just now in Canada, as well as timely in the United States. The Century Company, New York, U.S.

The review section of the *Homiletic Review* for March is contributed by such writers as Dr. Smythe, Edward Judson, D.D., Wayland Hoyt, D.D., and others. The sermon section is largely influenced in its selections by the Lenten season and Easter, and those desiring or needing help in this line will be sure to find it. Light on scriptural truths from recent History and Science will be found helpful and in view also of the prominence now being given to the subject, that on "Sociology and Comparative Religion" is suggestive. In the miscellaneous section is an article giving a very gloomy account indeed, too well justified we suspect, on the "Present Aspect of the Church of England." Funk and Wagnalls Company, 18 and 20 Astor Place, New York.

The March number of *The Missionary Review of the World* well maintains its place of excellence as the best periodical, the fullest and most living of its kind. Dr. Pierson's article is "Christian co-operation and the Social Mission of the church." India gets two articles, and the Nez Percés Indians one. "The Christless Toilers of the City and the Duty of the Church," and "Stundism in Russia," complete the first department. The other departments, the international, the "Field of Monthly Survey," the editorial and the general intelligence are all, as usual, packed full and fresh. Funk & Wagnalls Company, 18 and 20 Astor Place, New York.

The *Methodist Magazine* for March begins with two interesting articles by the editor, "The Italian Lakes, and Tent Life in Palestine." Other papers of no little interest are "Thomas J. Comber, Missionary Pioneer to the Congo," "Hard Times, their Causes and Remedies," "Lord and Lady Aberdeen," by W. T. Stead, from the *Review of Reviews*. A short article to be followed by a larger one appears on the death of Rev. Dr. Douglas. The stories, "A Singer from the Sea," and "The Dragon and the Tea-Kettle" are continued. Much other interesting matter may be found in this excellent magazine.

The March number of the *Canadian Magazine* is particularly good and embraces a large amount of varied, interesting and instructive reading. Where so many contributions are good it may appear invidious to select any for special mention. We do so simply because our space forbids us to notice all. Some of the more important articles are, "A Physical Catastrophe to America," a fictitious sketch, "The Canadian Premier and the United States President," "The Garden of British Columbia," "Mexico and its People," "Vancouver and Hawaii," "The Death Penalty." Ontario Publishing Co, Toronto.

The March number of *Knox College Monthly* is of special excellence from beginning to end. Professor Hume, of University College, Toronto, Rev. Dr. Laing, of Dundas, and Rev. R. P. MacKay, B.A., are the chief contributors, the following articles appearing from their respective pens, "Socialism," "The Scripture Doctrine of the Ages of the Kingdom," and "The Missionary Conference." Shorter articles are the Post-Graduate Session, and "The Relation between Natural Science and the Bible," by J. M. and James Skeene, respectively. The John E. Bryant Company, Toronto.

The Cosmopolitan for March begins with an article by Lyman Abbot, "The Son of the Carpenter," Jesus of Nazareth of course, written in a graphic and graceful style. Besides this it is rich in other articles grave and gay, for instruction and to delight. To turn over and examine its illustrations is an education in art of one kind at least, nothing less can be said of them than that they are marvels of beauty as the whole magazine is a marvel of cheapness. *The Cosmopolitan Magazine*, Sixth Avenue, Eleventh Street New York, U. S.

The Biblical World for March. This valuable periodical edited by Dr. Harper, Chicago, contains besides editorial notes, important contributions on "The Theology of Paul and John compared," "Paradise and the First Sin," "Hinduism's Points of Contact with Christianity," "The Duties of Man as taught in the Book of Proverbs," "Wisdom in Teaching Critical Results," together with many notes on a variety of interesting subjects. The University Press of Chicago, Ill., U. S.

Queen's University Journal for March keeps up all its departments well with general literature, college news and odds and ends, all in keeping with such a journal. Its editorial notes begin with a reference coming to examinations casting their shadows before to the great disquiet, if not even terror of the students who have been taking things easy which many in other universities besides Queen's will very well understand. *Queen's University Journal*, Box 1109, Kingston.

Book News, March, 1894, appears to us to be a specially interesting number. One who has ceased to be able to give himself the gratification of buying books, can always to some extent, recall the delicious sensation by conning over the pages of the *Book News*. John Wannamaker, Philadelphia, U. S.

Received from the secretary, A. M. Rosebrugh, M.D., the Nineteenth Annual Report of the Prisoners' Aid Association, containing the addresses delivered at the annual meeting and other interesting information.

The Family Circle.

THE OLD FIREPLACE

"Two built in days so long ago,
This fireplace tall and wide;
And no one now can ever know
Who, in the winter-tide,
Sat by the warm ingle
And heard the wind mingle
With snow and sleet outside.

Upon the stones, now black with time
Stretches the golden glow,
The shining flames that redly climb
The jagged shadows throw.
The log's drowsy humming
In monotone coming
Sounds weirdly soft and low

Along the vistas of the past,
Faint visions seem to stray,
The print of many feet is cast
Upon the hearthstone grey,
In dark crannies keeping,
Dim secrets lie sleeping
There watch the stones away.

The dreams that come within its light
The firelight silence fill,
While shadows flit from out the night
And steal o'er time's door sill,
Through memory's paths weary,
Come thought phantoms eerie,
Around us wan and still.

Amid the night there falls a spell
Weaved where the firelight plays
For fancies past and future dwell
Where shines the ruddy blaze;
Aloft in our dreaming,
Air castles are gleaming,
Alight with lambent rays.

And when the long and cold nights begin,
Near to the fireplace wide,
We sit, when even light creeps in,
Its cosy heart outside,
Close by the bright ingle
And hear the wind mingle
With sleet and snow outside

—Ellen B. Peck, in the Hartford Courant.

A VISIT TO THE WEST INDIES.

Our steamer was advertized to sail for Jamaica at 6.30 a.m. Some got on board the previous evening, and at the hour mentioned, our negro pilot came on board, the engines were started and we were off for Jamaica, 1,200 miles distant. The first land we strike after leaving Bermuda, is

TURK'S ISLAND,

five days' sail. Nothing of importance occurred during these days. We had a fair wind, and with steam and sail made a splendid run. Thousands of flying fish are seen sporting themselves in the great waters, and now our attention is directed to the antics of a young whale, as it plays round the vessel; then we see a school of porpoises, and with the usual amusements on board ship, the time is agreeably passed. We have on board an officer of the navy bound for Jamaica, for relief duty, and several marine sailors. The officer is full of information, and time in his company passes swiftly. Most of our cabin passengers are sea-sick, some did not make their appearance from the time we left land, till we reached it again. Early on Monday morning the light house on Turk's Island was sighted from the masthead, and at 12 noon we anchored off shore. There is no harbour at this place, it being impossible to approach close to shore on account of the reefs and shallowness of water. The nearest our vessel could approach would be about a mile and a half from shore. It is a very dangerous coast, and sea men avoid it as much as possible. The water is very deep in this part of the Atlantic, in many places no bottom can be touched even within a few feet of the reefs. Suddenly the sounding man calls out, "Ten fathom," and the reply comes, "Let go anchor," and our vessel is at a stand still. Numbers of boats put off from the shore; the first to reach us is the doctor and customs officer, who ascertain if any case of sickness is on board, being satisfied all is right. The natives surround us all negroes bare footed, with broad hats and cotton pants. They quarrel and fight with each other as to which have the best rights. The cargo is landed by "lighters." We were invited on shore by one of the merchants of this lonely island, who was on board on his return from England. After securely seating ourselves in one of the small boats, we were soon on shore, and shown the sights. The houses are strong and

substantially built, each enclosed by a great stone wall, making the town look like a miniature fortress. We enjoyed our Christmas dinner on shore. The people depend entirely upon the salt industry, and large shipments are made to all parts of the world. The *modus operandi* of securing this invaluable article, is very interesting. Large pans about a foot deep are cut out on a level part of land; the sea water is allowed to run in by means of a small canal, and when these pans are full the water is shut in by a gate at the mouth of the canal, the tide recedes and the water remains in the pans. The action of the sun dries up the water in the pans in two or three weeks' time, leaving only the salt or solid matter on the bottom. This is raked together and stored ready for shipment, when the same process as above is gone through again for another crop. The island is most desolate and barren, and the last place in the world to live in, although the inhabitants speak of it in the highest possible terms. No doubt it is healthy, it cannot but be, situated as it is. The population is only 600, but including the group, 2,700 in all, principally blacks. We were introduced to Hon. J. D. Murphy, who for thirty years lived on the island. He is a really well informed gentleman, and we had the pleasure of his company to Jamaica. When ashore on this island, our naval officer took several views; while doing so, we were surrounded by the natives, who had never seen such a machine before and were afraid to approach too near for fear of bodily harm. They speak English tolerably well, and are reputed to be the most honest negroes in the world. There are two churches, English and Methodist; only a few Presbyterian families, but they go to the other churches. We were treated to a sample of tropical showers, which descend in torrents, and so suddenly that in each case we were taken unawares and as suddenly it clears up again. As in Bermuda, they have to depend for fresh water entirely upon the rain, but the houses are far from being kept as clean and decent-looking, so that thirst must be very great, indeed, before one could be induced to drink the water out of their cisterns.

At 5 p.m. the word of command was given, and in a short time we left behind us Turk's Island. Within twenty-five miles is Salt Kee, also famous for its salt beds. In the distance we could see other islands, but as the night began to set in, no view could be had of them.

SAN DOMINGO.

Next morning we were sailing along the shores of this Spanish island. This is the second largest in the West Indies, and is divided into two republics, San Domingo and Hayti, each having their own government and president. We were much interested in this island, as we had a splendid view of the mainland, and because we had on board General Morales, leader in the late revolution in that country, now an exile. He lives at Turk's Island, being in close communication with his friends with a view of overthrowing the present government, who hold power by bribery and corruption and death to any one who expresses an opinion. General Morales is a most intelligent Spanish gentleman, well informed in all political matters and a great admirer of English laws and government. He is a Liberal in politics, and determined that his country shall yet be free. He and a great many of the revolutionists were in prison and condemned to be beheaded, but the night before the execution was to take place, he and two others escaped from prison, and fled to Turk's Island. There is a large reward for his head. Lately the President of that black Republic tried to buy him over, and offered him \$50,000 and a good position in the government, but he scorned the offer and will not rest until his people enjoy freedom of speech and press. "We could," he said, "dispense with the President at once, if we wished, all that we would have to do is to send to the States for a Fenian to go and kill him, but we do not want to adopt that precedent and would rather wait our right time before we strike the blow." He is one of the most popular of the chiefs in exile, and has been Heureaux's powerful and irreconcilable enemy. Heureaux has repeatedly attempted to bribe him, but with Morales, unlike many

of the other revolutionary leaders, it is not a question of money or power, but principles. It is not, he says, against Heureaux I am conspiring, but for the purification of the Government, and for setting on a liberal basis its legislative and executive departments. Heureaux and Hippolyte, of Haiti, are practically working together to keep themselves in power. Diplomatic and commercial relations are broken off between the two countries. The friendly relationship is only between the two Dictators. The commodities of the one Republic have not been exported into the other for the last two years. Heureaux terrorizes the people by his system of espionage of the bourgeois, by assassination and the tortures of the prison. He has every one under his feet. General Marchena is dying in the prison fortress of Hovenage; he tortures General Fatrino, who is already paralyzed; General Espaidut who is blind, Gorgales who saved Saman, is an exile, and many others. Generals Tababes, Perciva, and Heira he assassinated. These are a few of the tyrannies of President Heureaux. The other day, on a visit to the south part of the Republic, five men were assassinated and ten imprisoned for political offences. As to Hippolyte, of Hayti, his system of tyranny is much the same. A few days ago a young man was granted amnesty. In good faith he returned, and four days after he was shot by his order.

Such is the condition of one of the richest islands in the West Indies. The condition of the mass of the people is miserable. In the centre of the island they are heathen, and offer human sacrifices. Such is a brief sketch of the unfortunate island of San Domingo, and we in Canada ought to be thankful that we do not live under such a constitution, but are enjoying freedom, happiness and independence under the Grand Old Flag.

We have had, as we passed along, an excellent view of the harbor of Sumana, which the Americans tried to secure, without success, for a naval station, and certainly it possesses every advantage, the water being of great depth in all parts right on to shore.

Farther on we pass Cape Mole, or "The Land of the Hermit," as it is sometimes called. Here are to be seen natural steps running right around the hill from the surface of the ocean upwards, caused it is said, by the rising of the land out of the waters. It is said that each of these ridges or natural steps took 100,000 years to form, and if that be so, the island of San Domingo is very old, as there can be counted over thirty such steps. Here, then, is a question for the geologist to solve.

On the right the shores of Cuba are plainly visible, but we do not call there.

I forgot to mention that the island of San Domingo contains a population of from three to four millions, and is about the size of England, but on account of the internal condition of that unfortunate land, no reliable census has ever been taken.

(To be continued.)

THE COUNCIL IDEA.

International Councils of Women have come to be much talked about in our cities, especially, since the close of the World's Fair at Chicago.

The Countess of Aberdeen is President of the International Council, and has been very active since coming amongst us in explaining the National Council idea, by speaking at meetings held in Toronto, London, Montreal, Hamilton, Ottawa, and other centres.

Having it impressed upon them by many circumstances that women, active in public work of all kinds, religious, charitable, philanthropic, progressive, were by no means so well known to each other, either in their aims or work as men are, certain American ladies, called a convention of workers from every part of the world at Washington (D.C.) seven or eight years ago, which was very fairly responded to from England, France, Germany, and elsewhere as well as from Canada, and remote parts of this continent.

The value of a closer union among women workers was so evident even in the

Washington gathering, where, under the management of a few of the most earnest and prominent women of the day, the affairs of the world were discussed with reference to its needs and the means supplying them in the most advantageous manner for all concerned, that the question of such union became only that of the best method of consolidating it. The result was the Council idea, which is simply this: the formation of a Council, consisting of the officers of every society that chooses to join. No compulsion or method of coercion was so much as considered; freedom was the key-note. A Council for each country was to be formed by such as desired it, and each Council thus formed was to be regarded for all intents and purposes as the National Council for that country. To facilitate the formation of a National Council, local Councils, one in each city, town, or other centre, was to be formed, but these were to be regarded as components of the National Council, and while free to act, each on its own rules, as best suited itself, was to regard the Executive Committee of the National Council as its head for general purposes, such as the calling of the annual convention for the nation, and other central responsibilities. The National Councils were again consolidated so as to form the International Council.

The grand result of the idea was splendidly illustrated in the Woman's Congress of the World's Representative Women, held in Chicago last May. This Congress, large and important as it was, and only those who were present, or were careful to read its reports in the Chicago papers—Canadian papers being woefully behind in this matter—know how large and important it was, was nothing more than the quadrennial convention of the International Council which, as most convenient for all persons and purposes, was held at Chicago, and managed by the National Council of Women of the United States.

At Chicago, Canada was represented, but not by her National Council. One or two ladies—Mrs. Judge Foster, of Knowlton, Quebec, Mrs. Maodonell, of Toronto, who had been present at the Washington convention, together with several other Canadian ladies of eminence—Dr. Stowe of Toronto, for instance—tried to organize local councils in their respective cities, but were not very successful. Since the Chicago convention, where many Canadian ladies were present as delegates from their various societies, and many others merely as interested visitors, the question of a National Council for Canada has taken shape and several important local councils have been formed, following on Lady Aberdeen's speeches on that behalf.

It remains, however, for the smaller centres to take the matter up and form councils of the officers of each of its own societies, missionary, charitable, literary, suffrage or what not, thus becoming better acquainted with each other, and with the aims they have placed before themselves as members of the body politic, discussing methods, needs, or any other point seemingly most desirable, and as a council (say of Stamford or Orillia,) affiliating, by the payment of a small fee, with the head or National Council at Ottawa. A special feature to be observed is that the councils, neither national nor local, interfere in any way with the perfect independence as to objects, methods, or in any other particular of management of the societies composing it. All that is asked is union among women workers for the sake of strength.

—Victoria, in The Rural Canadian.

To excel is to live.—Beranger.

Our Young Folks.

LAMENT OF A MISSIONARY BOX.

Forgotten and forlorn I live,
Upon a dusty shelf,
And feel so downcast and so sad
I hardly know myself;
A missionary box am I,
And better days have seen,
For copper, silver, and gold,
Within my walls have been.

Now I am empty, no, not quite,
For sometimes you may hear
A mournful jingle from my depths,
By pennies made, I fear;
I scorn not pennies, no indeed,
Their worth too well I know,
But twopence only in a box
Does make one's spirits low.

The missionaries say indeed
That pence to pounds soon grow,
But older people ought to give,
We want our money so.
And thus, in emptiness, I wait,
And dustier grow each day,
While heedless of my silent plea
You round me work and play.

My words are poor and weak at best,
I know not how to plead
But look upon the distant fields
"To harvests white" indeed;
The heathen be in thickest gloom:
Do you need a stronger plea?
Then listen to His voice who said—
"Ye did it unto me."

The smallest offerings for His sake
Into the treasure given,
He with an eye of love will note
And own one day in heaven;
And even here you'll have His smile
While you the words believe
That far "more blessed" 'tis to give
Than only "to receive."

- The Juvenile.

TRUE BENEVOLENCE.—A DIALOGUE FOR THREE.

BY GEO. W. ARMSTRONG, LONDON.

James.—I wouldn't give the snap of my finger for a fellow who wouldn't do a good turn if he could. Why, to me, the greatest happiness in life arises from doing good to those in need.

Charles.—And from talking about it when it is done, I suppose? There's a great deal too much generosity of the wrong sort. There are few persons who care about being benevolent unless it can be made known to others.

J.—Well, don't you see when good deeds are done and made known it stimulates others to emulate them.

C.—That sort of talk is well enough in its way, but it does not accord with the teaching of the New Testament.

J.—Why, Charlie my boy, the New Testament, above all other books, teaches benevolence as a duty both to God and man.

C.—That I quite agree with, but the manner in which the benevolence is to be displayed is hardly like the way you put it. Your idea seems to be to advertise the good we do, whereas the New Testament teaches secrecy. "Let not thy left hand know what thy right hand doeth."

J.—Then the generous deeds of men would never be known.

C.—In that you are mistaken also; good deeds to men should be done from love to God, and He who sees every action and knows every thought will at the right time allow it to become known. Our Saviour said, "but when thou doest alms let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret shall reward thee openly."

J.—I suppose you intend that as a reproof, eh, Charles?

C.—If the cap fits, well; but such was not my intention. I hope, however, it will keep you from sounding the trumpet of your own good works. Good works accomplished by a boastful spirit lose their character entirely, and instead of doing good to "him that takes" and "him that gives" they degrade the giver and humiliate the receiver. The noblest deeds of men will never be known until they are announced at the day of judgment to an assembled universe. But they certainly will be known, for the secrets of all hearts will then be opened.

J.—That's a very nice way of putting it; but it's a long time to wait until then.

C.—I am sorry to hear you talk like that, for I know you have done many a generous act, but to my mind it takes away a good deal of the nobleness when you look for human praise. The consciousness of doing good ought to be its own reward.

J.—You surprise me by the way you talk. I have often wondered why so many people liked you, and yet I never knew that you were particularly generous, perhaps you are so in the quiet way, and look forward to the day of judgment to have it made known?

C.—Perhaps I do, but, as you say, it's a long time to wait until then; nevertheless I'll try to wait.

J.—Why look here, isn't this Maggie Barr?

Maggie (approaching).—I have been noticing you two for a little time, and I was struck with the earnestness of your conversation; you might be discussing matters of eternal importance. I hope I shall not interrupt you.

J. and C.—No, by no means, I am glad to see you.

M.—Thank you, I am.

C.—You were saying we might be discussing matters of eternal importance; I assure you we were, for the day of judgment had something to do with it.

M.—That sounds very much like one of Charlie's topics. He has great notions of putting things off until that particular time. What is his theme to-day?

J.—Why, that generous deeds should not be spoken of by the one who performs them. That they should be done quietly and, if needed be, wait for their proclamation until the day of judgment.

M.—Well, and I think he is right, but this I have noticed that however quietly a good deed is done, it is sure to ooze out sooner or later. I suppose, Charles, you think no one knows of what you did for John Smith. Why he is so grateful about it that he tells everybody he meets, and is full of gratitude.

J.—Oh, Oh! that's it, is it? So you see you get praise before the day of judgment for what you are doing. May I ask what it is Charlie has done for John Smith?

C.—Nothing very much, at any rate nothing that need to make him so very grateful.

M.—It's not so much what you did as the way you did it that creates the gratitude.

J.—Well, you might tell me what it is Charles has done to merit such thankfulness on the part of John Smith. Smith is anything but a desirable object upon whom to bestow charity, and to give him good advice would be like "throwing pearls before swine," as the Scripture says.

C.—I only got him to sign the temperance pledge.

M.—Is that all? I think not. Charles saw him going home in a state of intoxication, nothing unusual for him, and he would certainly have got into the hands of the police, but Charles took charge of him and led him to his own house. The next day he visited Smith when he was sober, and talking of the previous night's adventure, asked him to sign the temperance pledge.

J.—Of course, Smith did so, and, as many others have done, broke it!

C.—Nay, nay, my boy, he has kept it and is a teetotaler now!

M.—When Charles gave him the advice, Smith asked him if he was a teetotaler and Charles not being able to answer yes, he replied, "Well, no, I'm not a pledged one; but if you'll sign I'll sign with you for company, and we'll each try which can keep it longest."

J.—I'll back Charlie for that!

M.—I hope they both will keep it as long as they live.

J.—I must confess I had noticed an improvement in Smith's looks, but I did not know how it had been brought about.

M.—No; you see Charles does not talk about the good he is doing; he does it and leaves the talking to others.

C.—And it would be none the worse if the talking were dropped altogether. We surely may try and benefit our fellow creatures without desiring everybody should know it.

J.—I'll confess that I have been wrong in the past. I'll try and follow Charlie's example in the future, and though the day of judgment may be a long way off, I'll try and exercise patience and wait.

WHICH WILL YOU CHOOSE, BOYS?

I read of a boy who had a remarkable dream. He thought that the richest man in town came to him, and said: "I am tired of my house and grounds, come and take care of them, and I will give them to you." Then came an honoured judge and said—"I want you to take my place; I am weary of being in court day after day; I will give you my seat on the bench if you will do my work. Then the doctor proposed that he take his extensive practice and let him rest, and so on. At last up shambled old Tommy, and said—"I'm wanted to fill a drunkard's grave; I have come to see if you will take my place in these saloons and on those streets?" This is a dream that is not all a dream. For every boy in this land to-day who lives to grow up, some position is waiting as surely as if the rich man, judge, doctor, or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pulpits to be filled by God-fearing ministers, and thousands of other honourable places; but there are also prison cells and drunkard's graves. Which will you choose?

That an old sermon may often be used to advantage is shown by the following incident. A Presbyterian clergyman took from his "barrel" a discourse which he had preached many times. It was based upon the text: "Be sure your sin will find you out." The day after he had preached it one of the most respectable business men connected with his church called on him and said, in an embarrassed way: "Doctor, it was too bad of you to preach that sermon last Sunday. You looked at me, your sermon was aimed at me, and it had special reference to my particular domestic trouble of three months ago." The minister smiled, took the man to his study, and showed him the identical sermon complained of, marked as having been prepared and preached in 1887. A sermon which has been carefully prepared may often prove to be of good service. We have often heard of eminent ministers who have preached the same sermon over and over again. But this practice is one that younger ministers, especially should pursue with caution. It may induce habits of indolence, and thereby become hurtful to their usefulness and intellectual growth. We remember the sad instance of a clergyman who in his early ministry was a man of more than usual promise as a preacher. But he grew neglectful of study and became a slave to the "barrel." His course in the ministry was soon marked by a decline. From the larger and stronger churches of his denomination he descended to those of a lower grade and the last we knew of him he was located in a mere hamlet and still falling back upon his "barrel."—*Mid Continent.*

News has come that a missionary to the Indians in Alaska—Harrison R. Thornton—was slain by some of the natives on the 19th of August last. He was in charge of the missionary station at Cape Prince of Wales, in Alaska, under the auspices of the American Missionary Society. Among the thirty five thousand Esquimaux Indians in Cape Prince of Wales, Mr. Thornton was the only white man. He had communication with the outside world only once a year, and, when last heard from he reported that the outlook was favorable, and he was being well received by the Indians. Mr. Thornton returned last year and married Miss Pratt, of Auburn, Me., who had been connected with the Missionary Society. He was engaged in the work of educating the Indians, and had a school-house that was largely attended for six months in the year, during which there is no night in that region. The widow has arrived in San Francisco with the remains of the murdered man.

The London Missionary Society says it has received news of the death of the Rev. Samuel Mateer, who since 1853 has been a valuable missionary in India, and of the Rev. J. D. Hepburn, a North countryman. He had laboured for nearly a quarter of a century in Africa.

If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking?—*Thomas a Kempis.*

LIFE IN A LUMBER CAMP.

THE DANGERS WHICH BESET THESE STURDY TOLLERS.

Recent Events Recall an Accident That Caused Years of Pain and Suffering—How the Victim Regained Health and Strength.

Mr. James Fitzgerald, a prosperous and respected merchant of Victoria Road, a pretty little village in Victoria County, has for years suffered from the effects of a peculiar accident which happened him while in a lumber camp. To a reporter of the Lindsay Post, Mr. Fitzgerald said that when a boy in his teens he had a strong desire to spend a season in a lumber camp, and prevailed upon his parents to let him join a party of young men who were leaving for the woods fifty miles distant. It proved for him, an unfortunate trip. One day while he was binding on a load of logs, the binding pole broke and he received a heavy blow on the elbow of the right arm. As there was no surgeon within fifty miles of the camp he was attended to by the best means his fellow-workmen could provide. After a few days, thinking he was all right, he went to work again. The exertion proved too much, for in a short time the pain returned, and continued to get worse every day, until at last Mr. Fitzgerald was forced to return home, where he got the best of care and medical attendance. This, however, did not relieve him, as the pain had become chronic and by this time affected his whole arm, and partially the right side of his body. He thus suffered for years, unable to get any relief, his arm becoming withered and paralyzed, and he was forced to give up his farm and try various light commercial pursuits, and abandoned all hope of ever having the arm restored to usefulness. In the fall of 1892 he was induced to give Dr. Williams' Pink Pills a trial. Mr. Fitzgerald's first order was for half-a-dozen boxes, and before these were gone he began to experience the beneficial effects. The pain from which he had suffered for so many years began to lessen. He procured another supply, and from that out the improvement was constant and rapid, and he not only recovered the use of his arm, but is enjoying as good bodily health as he did before the accident, seventeen years ago. Mr. Fitzgerald feels that the cure is thorough and permanent, and as a natural consequence is very warm in his praise of Dr. Williams' Pink Pills, which have been the means of benefitting many others in his neighborhood, who had seen what they had done in Mr. Fitzgerald's case. For cases of partial paralysis, locomotor ataxia, and all nerve troubles, Dr. Williams' Pink Pills are the only certain cure. They act directly upon the blood and nerves, thus striking at the root of the trouble, and restoring the system to its wonted vigor. Sold by all dealers or sent post paid at 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N.Y. Refuse all imitations which some unscrupulous dealers may offer because of the larger profit from their sale.

The Jews of Jerusalem are all to be united into a single congregation. Hitherto they have been divided into three sections—the Sephardim, or Spanish Jews; the Ashkenazim, or German Jews; and the Kollolim, the last mentioned being poor Israelites, supported by contributions from abroad. Factories are also to be erected for Jewish laborers, male and female, in order to enable all to earn their own livelihood. Baron Rothschild has again brought large additions to the Jewish colony "Sichren Jacob." In accordance with his wishes only Hebrew is spoken in his colonies.

I WAS CURED OF Acute Bronchitis by MINARD'S LINIMENT.
Bay of Islands. J. M. CAMPBELL.
I WAS CURED OF Facial Neuralgia by MINARD'S LINIMENT
Springhill, N.S. WM DANIELS
I WAS CURED OF Chronic Rheumatism by MINARD'S LINIMENT.
Albert Co., N.B. GEORGE TINGLEY.

Suffered for Twelve Years.

Oraide, (formerly Enterprise), Taylor County, W. Va. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Gentlemen—A heart overflowing with gratitude prompts me, to write you.



MRS. WILSON AND CHILD. Twelve long weary years I suffered greatly, from Uterine Derangement and at last was given up by my physician to die, besides spending almost all we had. After five months' treatment with your Doctor Pierce's Favorite Prescription, I now enjoy most excellent health. I would, to day, have been in my grave, and my little children motherless, had it not been for you and your medicine. I will recommend your medicine as long as I live. If any one doubts this, give my name and address.

Yours sincerely, MRS. MALVINA WILSON.

Ministers and Churches.

The annual tea meeting in connection with the Brookdale Presbyterian Church was held recently.

The organ in St. Andrew's Presbyterian Church, Peterborough, is now pumped by a one-horse power electric motor.

The Rev. M. L. Leitel, addressed the Y. P. S. C. E. of Knox Church, Stratford, a short time ago on the subject of "Presbyterianism."

A Woman's Foreign Missionary Society has been organized in connection with Zion Presbyterian Church, Hull, Mrs. H. M. Scott, president.

A number of residents of this district attended services in Knox Church, Listowel, on Sunday, 11th inst. The Rev. Dr. Parsons, of Knox Church, Toronto, presided, and pleased the congregations very highly.

The Presbyterian Church, Avonton, was put up at auction and sold to Mr. R. Ballantyne, of St. Paul's. It has to be removed by the first of May in order to clear the site for the new church that is to be erected next summer. The price realized was \$76.25.

Rev. Robert Aylward has no idea of removing to Hamilton, as stated. He has simply accepted an invitation to supply for a few weeks the pulpit of St. John's Presbyterian Church, in that city, whose pastor, the Hon. R. Moreton, is shortly leaving on a trip to Europe.

Sabbath, the 18th ult., the congregation of Knox Church, Winnipeg, worshipped for the first time, since the renovation of its auditorium, and the improvements under the deft hands of skilled workmen were pronounced by all to be perfect in taste and harmony. Rev. Dr. Du Val preached an excellent discourse.

Mr. Sutherland M.P., in his address condemned the intolerant spirit that was showing itself in some of the movements of the present day. His political faith was complete separation of church and state. No religious denomination should receive from the state any favor whatever—even to the extent of exemption from taxation.

The ladies of the Presbyterian Church, Petrolia, were "At Home" Wednesday evening, 21st ult., and a large number of visitors enjoyed their hospitality to the full. In the absence of Rev. Mr. Cuthbertson, who was to have been present, Mr. J. Bell took the chair, and a very good chairman he made. Every one went home satisfied and hoping the ladies would often be "At Home" in the future.

The Lambton Convention of Young People's Society of Christian Endeavor met in Watford on the 22nd and 23rd ult., which has been the most successful one since the organization. At all the sessions the churches were filled to their utmost, and the greatest interest was manifested by the numerous delegations in the part which they took in connection with the discussions on the various papers read, all of which were well prepared.

Rev. James Murray, of Wentworth Presbyterian Church, Hamilton, a graduate of Queen's has made a success of his work there. At the late congregational meeting it was proposed to increase his salary to \$1,500 per year. Mr. Murray strongly objected. The church had heavy burdens put upon it just now, the times were hard, and he decidedly refused to accept any increase this year. He was willing to do hard work; he was not working for salary alone.

The Barrie Presbyterian anniversary, Sunday and Monday, 18th and 19th ult., was a great success, large crowds attending each of the Sunday services, at which Dr. Cochrane, of Brantford, preached. The reverend gentleman is small in stature, but great in intellect. A large attendance from other churches were present both morning and evening, and some were not a little interested in hearing the Doctor dilate on what are called "religious tramps." On Monday evening an elaborate tea was served in the basement.

In a letter received by Dr. King from Rev. Chas. Gordon, who is expected to take charge of the Toronto Avenue Mission, that gentleman mentions the gratifying fact that he has now obtained promises of support for twenty six mission fields in Manitoba and the Northwest, at the rate of £50 for each for a term in some cases of three and in others of five years. Mr. Gordon expects to close his extremely important mission in Scotland by the end of March. He is being pressed to visit Ireland also in the same cause. If he consents it will be only for a week or two.

Tuesday afternoon, 20th ult., the Missionary Institute of the Presbyterian Church, Guelph, opened its first session in St. Andrew's Church, the Rev. A. M. Hamilton, of Winterbourne, presiding. There was a good attendance of pastors from the surrounding district and much interest shown the meeting. The object of these institutes is to identify more closely the people generally with missionary intelligence and thereby create more interest and by means of question drawers and open conference to overcome the difficulties that generally exist in the mind of many people in connection with foreign mission work.

At the meeting of the Presbytery of Toronto on the 6th inst., the Rev. Louis H. Jordan, B.D., accepted the call of St. James Square congregation to become their pastor, after having supplied the pulpit for upwards of three months. It is hoped that under his ministry this congregation will keep up the good name for missionary spirit and interest, which under his two able predecessors, Rev. Principal King, D.D., of Manitoba College, and Rev. Dr. Kellogg, it has earned. The induction will take place on the evening of the 27th. At the same meeting of Presbytery the Rev. Mr. Martin, of St. Paul's, Toronto, declined the call extended to him by the Oak Street congregation, which the Rev. I. M. Cameron lately renounced.

ANNUAL CONGREGATIONAL MEETINGS.

DUNBARTON AND MELVILLE.—The annual meetings of Dunbarton and Melville Churches, Scarborough, held recently, gave evidence of unusual prosperity and increased interests in missionary and benevolent work. A local paper says, "It is refreshing, in these times when congregations, especially those in rural districts, complain of hard times and decreasing membership, to hear the Melville Church, Scarborough, has almost doubled its membership and more than doubled its contributions to missions since the settlement of their present minister. We are not surprised to hear that they added \$100 to his salary."

RIVERSIDE, N. S.—The report of this congregation for 1893 is as follows: Number of communicants, 265; number received on profession of faith, 16; number received by letter, 5; number removed death, 5; number removed by letter, 5; number of infants baptized, 14; number of adults baptized, 7; number in Sabbath School and Bible class, 300; amount paid for salary, \$800; amount expended on C. and M., \$238.82; amount expended on other congregational purposes, \$306.06; amount paid to missions, \$445.24; amount paid Synod and Presbytery Fund, \$150; amount paid other benevolent purposes, \$63.86; amount paid for all purposes, \$1,859.48.

CLIFFORD.—The annual meeting of Knox Church, Clifford, was held on 5th of February. All the reports were of the most encouraging nature. There were 27 received into full communion, 19 by profession and 8 by certificate, making the present membership 180. In the Christian Endeavor Society there are 28 active and 27 associate members, 55 in all. There are 90 scholars in the village Sunday School, 60 of whom study shorter catechism. There are 20 members belonging to the W. F. M. S. Amount raised by congregation \$1,237.74. Sunday School, \$123.99; Young People, \$21.80; Woman's Foreign Mission Society, \$50. At the close of the business the congregation spent some time together, the ladies providing refreshments. There was a large attendance.

THORNBURY.—On the evening of January 17th the annual congregational meeting of St. Paul's church, Thornbury, was held. There was a good attendance of the members and excellent reports read from the various departments of church work. During the year 65 communicants have been added to the roll, viz. 58 upon profession of faith and 7 by certificate. The financial report was most gratifying, showing considerable increase upon any former year. For strictly congregational purposes, the increase over the preceding year was one-third; schemes of the church, 3/4 and for other benevolent purposes 2 1/2 times as much as 1892. In the Sunday School and other organizations the work is also progressing and an interest is being awakened in missions and other church schemes which will bear good fruit in the near future.

UNDERWOOD AND CENTRE BRUCE.—The annual meetings of the Underwood and Centre Bruce congregations, of which Rev. James Fitzpatrick, late of Nova Scotia, is pastor, were recently held. In both congregations the financial report was highly satisfactory, and presented a balance on the right side after meeting all the obligations of the year. The amount contributed for all purposes was \$1,636; of this amount Underwood contributed \$1,206, and Centre Bruce \$428. The amount contributed to the schemes of the church was \$206, being \$51 more than during the preceding year; of this amount Underwood contributed \$141, and Centre Bruce \$65. The church at Underwood was repaired at an expense of \$275, and now presents a much improved appearance. 29 communicants were added, 12 at Underwood, and 17 at Centre Bruce.

KNOX CHURCH, RAT PORTAGE, ONTARIO.—This congregation held its annual meeting on the 31st of January. There was a good attendance. The pastor, the Rev. R. Nairn, B.A., opened the meeting with devotional exercises, after which Mr. Wm. Margach was elected chairman. Reports from session, C.E.S.S. School, W. F. M. Society, Children's Mission Band, Ladies' Aid, were given, all indicating growth, activity and spiritual life in the congregation. Mr. D. F. Ferguson read the managers' report, which was an exceptionally good one. It showed that while the congregation was increasing in numbers, individual liberality has also increased. The managers were enabled to meet all liabilities in a most satisfactory way. Money raised from all sources some \$2,500. The meeting was closed by the pastor, when all went home in good spirits.

The annual congregational meeting of St. Paul's Presbyterian Church, Victoria, B.C., was held on Thursday evening, 1st of February, and was largely attended. The reports presented all indicated satisfactory and gratifying progress in every department of the church's work during the past year. There was a gratifying increase in the membership, both on profession and by certificates from other congregations, the number now on the roll being 67; in the Sabbath School there are 96 enrolled with 12 teachers. The financial statement of the treasurer of the congregation showed a balance on hand of \$79. The financial statement of the treasurer of the Sabbath School showed a balance on hand of \$56, all contributed or raised by the children. The Ladies' Aid Society reduced the Building Fund debt to the amount of \$200, with a balance on hand of \$22.50. The cordial thanks of the congregation were tendered to the ladies for their valuable aid.

KNOX CHURCH, GODERICH.—The most harmonious and interesting annual meeting in the history of Knox church, Goderich, was held on the evening of Jan. 21st. During the year the

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Are a special feature with us. There are diamonds and diamonds just as there are pictures and pictures—some at no price, others cheap at any price. As we devote a great deal of time and attention to the selection of our stones in Amsterdam, the fountain head of the diamond trade, we are in position to give exceptional value.

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We invite correspondence with any who are interested in such matters.

communion roll received a net gain of ninety-one members, leaving now 502 on the roll. The sum of \$1,493, was raised for missionary and benevolent objects. Before the close of the meeting, the following resolution was carried unanimously by a standing vote:—"That this congregation, in grateful recognition of the prosperity that has attended them as a church during the past year, as shown by the increase alike in the ordinary revenues and in the contributions for the schemes of the church, and by the fact that for the first time in many years they have, after paying all current expenses, a considerable balance on hand; and as a mark also of their appreciation of the services of their esteemed pastor, the Rev. Jas. A. Anderson, B.A., to whose faithful and unwearied labors, they feel that this prosperity is in a large measure due, hereby ask him to accept as a free-will offering a cheque for an additional \$100 for the past year. Mr. Anderson replied in grateful and feeling terms.

ST. ANDREW'S, SMITH'S FALLS.—The financial statement for 1893 of St. Andrew's Church, Smith's Falls, just issued, contains some extracts from the report of the Board of Managers, from which it appears that this year, though undoubtedly one of financial depression, has been the most prosperous that St. Andrew's has ever had. Since the Rev. C. H. Cooke's induction about six years ago, a very fine manse has been built, the interior of the church remodelled and refurnished, and a school room erected; and in the beginning of the year 1893 there still remained on this account liabilities amounting to about \$7,000. At the earnest request of the Board, made on account of the very discouraging outlook, the pastor personally undertook a canvass for the whole amount. "The result," the report goes on to say, "was even beyond our expectations," a considerable sum over and above what was required to pay both principal and interest having been subscribed. Of this, between \$2,600 and \$2,700 has already been paid in. The statement shows the total amount raised by the congregation to have been \$4,675.23, which is about \$1,000 more than the average for the last five years. A gratifying feature of the financial showing is, that notwithstanding the extraordinary effort in connection with the wiping out of the debt, the schemes did not suffer, the amount raised for these being even slightly in advance of previous years.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Eaten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

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Easter Music Free. Address Echo Music Co., 145 Fayette Ind., or 174 Manhattan Bld. Chicago

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The Y. F. A. of Bank Street Presbyterian church, Ottawa, rendered a reception on the evening of the 19th ult. to a number of Normal School students in the handsome Sunday School hall of the church. The reception took the form of a neatly arranged and admirably carried out concert. Mr. Keane, president of the association, occupied the chair, and Rev. Dr. Moore welcomed the Normalites in a nicely worded little speech. The singing of the National Anthem brought a very pleasant evening to a close.

HIGHER RELIGIOUS INSTRUCTION.

ADDITIONAL RESULTS OF EXAMINATIONS.

JUNIOR DOCTRINAL.

3 Alma Imrie, Chalmers Church, Uxbridge Ont.	128 dip.
4 Eva Frankish, Chalmers Church, Uxbridge, Ont.	138 "
5 Celia King, Chalmers Church, Uxbridge, Ont.	102 "
6 Cora May Sharrard, Chalmers Church, Uxbridge, Ont.	113 "
7 Ellen Webster Sim, Chalmers Church, Uxbridge, Ont.	153 prize.
8 Annie Reid, Chalmers Church, Uxbridge, Ont.	121 dip.
9 Russell Clark, Chalmers Church, Uxbridge, Ont.	109 "
10 Henry P. Cooks, Chalmers Church, Uxbridge, Ont.	145 "
11 Ellsworth Dave McGrattan, Chalmers Church, Uxbridge, Ont.	89 cert.
12 James Gray, Chalmers Church, Uxbridge, Ont.	167 prize.
13 Alice Sim, Chalmers Church, Uxbridge, Ont.	134 dip.
22 Drew McBain Watt, Chalmers Church, Uxbridge, Ont.	136 "
23 Fred Bayard Hamilton, Chalmers Church, Uxbridge, Ont.	138 "
24 Gordon Watt, Chalmers Church, Uxbridge, Ont.	120 "
25 Ella McGrattan, Chalmers Church, Uxbridge, Ont.	156 prize.
26 Maggie Walker, Chalmers Church, Uxbridge, Ont.	151 "
27 Alma Frankish, Chalmers Church, Uxbridge, Ont.	144 dip.
28 Emily Edith Sim, Chalmers Church, Uxbridge, Ont.	109 "
29 Eva Watt, Chalmers Church, Uxbridge, Ont.	154 prize.
30 Noah E. A. Hamilton, Chalmers Church, Uxbridge, Ont.	103 dip.
31 Bessie Aitkin, St. John's Church, Halifax	110 "
45 James Comerford, St. Paul's Church, Madoc, Ont.	176 prize.
46 Murry Brownson, St. Paul's Church, Madoc, Ont.	168 "
51 Albert Pattison, the Ridge, Ont.	100 dip.
52 Belle Henderson, " "	152 prize.
53 Miranda Hoard, " "	164 "
54 Bessie Thomson, " "	114 dip.
62 Maggie A. Angus, Knox Church, Scarboro, Ont.	150 prize.
63 Dora May Rich, Knox Church, Scarboro, Ont.	150 "
64 Ethel Elliot, Knox Church, Scarboro, Ont.	133 dip.
65 Isabella McCall, Knox Church, Scarboro, Ont.	151 prize.
67 Henry McKee, Hastings, Ont.	144 dip.
69 Mabel Humphries, " "	193 medal.
70 Mabel McKnight, St. Columba Church, Madoc, Ont.	135 dip.
71 Maggie Vankleek, St. Columba Church, Madoc, Ont.	127 "
72 Maggie J. Woods, St. Columba Church, Madoc, Ont.	106 "
73 Willie Rollins, St. Columba Church, Madoc, Ont.	88 cert.
74 Martin Holmes, St. Columba Church, Madoc, Ont.	127 dip.
75 Ethel Rollins, St. Columba Church, Madoc, Ont.	130 "
76 Grace Tuller, St. Columba Church, Madoc, Ont.	122 "
77 Sadie Allen, St. Columba Church, Madoc, Ont.	137 "
78 Rachael Graham, St. Columba Church, Madoc, Ont.	131 "
79 Hettie Rollins, St. Columba Church, Madoc, Ont.	152 prize.
80 John W. Rollins, St. Columba Church, Madoc, Ont.	114 dip.
82 Archibald Hugh Yondall, St. Andrew's Church, New Westminster.	153 prize.

83 Annie Louise Clute, St. Andrew's Church, New Westminster.	152 prize.
84 Maud Charlson, St. Andrew's Church, New Westminster.	143 dip.
85 Jessie Kerr McQuarrie, St. Andrew's Church, New Westminster.	131 "
92 Ethel Murray, Bloor St. Church, Toronto, Ont.	104 "
93 Jennie Cunningham, Bloor St. Church, Toronto, Ont.	161 prize.
94 Maud Allan, Bloor St. Church, Toronto, Ont.	163 "
108 John Atkins, Knox Church, Goderich, Ont.	164 "
126 Minnie Taylor, Chalmers Church, Toronto, Ont.	100 dip.
127 Rosie Lawrence, Chalmers Church, Toronto, Ont.	124 "
129 Kate Cameron, Chalmers Church, Toronto, Ont.	127 "
130 Maud Macorquodale, Chalmers Church Toronto, Ont.	106 "
132 Thomas Morrow, Chalmers Church, Toronto, Ont.	88 cert.
133 William Henry Scott, Chalmers Church, Toronto, Ont.	124 dip.
134 Fanny Mowat, St. Mark's Church, Toronto	86 cert.
135 Annie Godwin, St. Mark's Church, Toronto	161 prize.
136 Robina Neum, St. Mark's Church, Toronto	108 dip.
137 Georgina Mowat, St. Mark's Church, Toronto	143 "
148 Maud Cook, St. Mark's Church, Toronto	174 prize.
139 Thomas Irwin Cook, St. Mark's Church, Toronto	159 "
140 John Quinn, West Presbyterian Church, Toronto	140 dip.
141 William C. Hepburn, West Presbyterian Church, Toronto	79 cert.
142 William Shore, West Presbyterian Church, Toronto	138 dip.
143 Lawrence Binnie, West Presbyterian Church, Toronto	134 "
144 William D. Ferguson, Central Church, Toronto	153 prize.
169 John Brown Prentice, West Presbyterian Church, Toronto	65 cert.
223 Helen Henderson, Appin, Ont.	144 dip.
224 Alex. Henderson, " "	106 "
226 Effie McEachren, Tait's Corners, Strathburn, Ont.	155 prize.
229 Daisy Ratcliffe, First Presbyterian Church, St. Catharines, Ont.	159 "
237 Jessie Hall, First Presbyterian Church, Chatham, Ont.	161 "
238 Olive Morton, First Presbyterian Church, Chatham, Ont.	152 "
239 Hattie Hall, First Presbyterian Church, Chatham, Ont.	138 dip.
254 Mabel W. Burns, St. John Church, St. John, N.B.	124 "
255 Estella M. Burns, St. John Church, St. John, N.B.	112 "
256 Fannie L. Ledford, St. John Church, St. John, N.B.	130 "

JUNIOR BIBLICAL.

14 F. Steel Black, Chalmers Church, Uxbridge, Ont.	82 cert.
15 Ellsworth David M. Gratian, Chalmers Church, Uxbridge.	34 "
16 Kenneth Spears, Chalmers Church Uxbridge.	124 dip.
17 Nathan Black, Chalmers Church, Uxbridge.	137 "
19 Henry P. Cooke, Chalmers Church, Uxbridge.	142 "
20 James E. Gray, Chalmers Church, Uxbridge.	140 "
22 Fred Bayard Hamilton, Chalmers Church, Uxbridge.	121 "
32 Katie Jean MacKinnon, United Church, New Glasgow, N.S.	100 "
33 William D. Chisholm, United Church, New Glasgow, N.S.	100 "
34 Jessie Doull, United Church, New Glasgow, N.S.	88 cert.
35 Garfield McDonald, United Church, New Glasgow, N.S.	85 "
36 Bessie Roy, United Church, New Glasgow, N.S.	110 dip.
37 Alizette MacKenzie, United Church, New Glasgow, N.S.	85 cert.
38 Fannie Roy, United Church, New Glasgow, N.S.	113 dip.
39 Katie Mackenzie, United Church, New Glasgow, N.S.	112 "
40 Grace Carmichael, United Church, New Glasgow, N.S.	100 "
41 Mary Grant MacGregor, United Church, New Glasgow, N.S.	83 cert.
42 Lillie Munroe, United Church, New Glasgow, N.S.	128 dip.
43 Archie Cameron, United Church, New Glasgow, N.S.	45 cert.
44 John E. Loucks, Russell, Ont.	100 dip.
45 Anna Bella Meharey, Russell Ont.	101 "
57 Thomas Gold, Metcalf, Ont.	31 cert.
58 Charlie A. Scott, Dalhousie, N.B.	134 dip.
59 Edith J. Almony, Dalhousie, N.B.	70 cert.
60 Norman C. Stewart, " "	100 dip.
61 Willie McNeill, " "	119 "
62 Winona Stewart, " "	82 cert.
63 R. Gordon Stewart, " "	129 dip.
67 Jessie Hall, First Presbyterian, Chatham, Ont.	70 cert.
68 Olive Norton, First Presbyterian, Chatham, Ont.	109 dip.
69 Hattie Hall, First Presbyterian, Chatham, Ont.	104 "
83 Katherine Neileza Fraser, St. Andrew's Church, N.W.	154 prize.
84 Gavin Theodore Scouler, St. Andrew's Church, N.W.	86 "
95 Susie L. Fotheringham, Bloor St. Church, Toronto, Ont.	161 "
96 Rose Williams, Bloor St. Church, Toronto, Ont.	106 dip.

BIRTHS, MARRIAGES AND DEATHS

NOT EXCEEDING FOUR LINES 25 CENTS.

DEATHS.

On Wednesday, March 7th, at his residence, No. 66 Grenville street, John Bizzett Smith of John B. Smith & Sons, lumber merchants, in his 75th year, born at Greenock, Scotland.

On the 6th January last, by drowning in the harbor of Hong Kong, China, Charles Alexander, eldest son of Mr. C. Blackett Robinson.

104 Christina Ferguson, St. Andrew's Church, Sonya, Ont.	102 dip.
109 Francie Walker, Knox Church, Goderich, Ont.	76 cert.
110 Emma Grant, Knox Church, Goderich, Ont.	109 dip.
111 Lizzie F. Andrews, Knox Church, Goderich, Ont.	116 "
112 Maggie McIver, Knox Church, Goderich, Ont.	100 "
113 Ruben McCaughan, Knox Church, Goderich, Ont.	106 "
114 Willmina Smith, Knox Church, Goderich, Ont.	68 cert.
115 Maud Murray, Knox Church, Goderich Ont.	80 "
116 Carrie Stowe, Knox Church, Goderich, Ont.	52 "
120 Edna Matilda Fisher, Newton Mills, Up. Stewiacke, N.S.	123 dip.
121 Emily Nelen Fraser, Springside, Up. Stewiacke, N.S.	139 "
122 Roy Cunningham Fraser, Springside, Up. Stewiacke, N.S.	118 "
124 Willie Crocker, Springside Church, Eastville, N.S.	100 "
125 Robert Tait, West Church, Toronto, Ont.	63 cert.
126 James Harold N. Wilkie, Knox Church, Toronto, Ont.	42 "
127 John Brown Prentice, West Church, Toronto Ont.	100 dip.
128 William Hanna, West Church, Toronto, Ont.	129 "
129 Maud Cook, St. Mark's Church, Toronto Ont.	143 "
130 Annie L. M. Acheson, College St. Church, Toronto, Ont.	116 "
131 Christina Clark, College Street Church, Toronto Ont.	133 "
132 Alice Sampson, Central Church, Toronto, Ont.	133 "
133 John Quinn, West Church, Toronto, Ont.	123 "
134 William A. Gourlay, West Church, Toronto, Ont.	103 "
135 William McL. Wilkie, Knox Church, Toronto, Ont.	103 "
136 William D. Ferguson, Central Church, Toronto, Ont.	120 "
137 Hugh E. Ferguson, Central Church, Toronto, Ont.	72 cert.
138 George Ferguson, Central Church, Toronto, Ont.	100 dip.
200 Annie Elliott, College St. Church, Toronto, Ont.	53 cert.
227 Agnes Johnston, Calvin Church, Montreal, Que.	77 "
229 Henry Neil, Calvin Church, Montreal, Que.	110 dip.
230 James Alfred Osborne, Calvin Church, Montreal, Que.	85 cert.
311 Estella M. Burns, St. John Church, St. John, N.B.	100 dip.
312 Mabel W. Burns, St. John Church, St. John, N.B.	88 cert.

JUNIOR ESSAYS.

Edna McGregor, College St. Church, Toronto, Ont.	160 prize.
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INTERMEDIATE ESSAYS.

Charles Hume, College St. Church, Toronto, Ont.	165 prize.
Robert McDonald, Chalmers Church, Halifax, N.S.	175 "

SENIOR ESSAYS.

Janet Middleton Lyall, The Abbey Church, West Green Culross, Scotland.	184 medal.
Mary Ellen Grassick, Floral Church, Pilot Mound, Man.	170 prize.
Mrs. Adeline Richardson, Melville Church, Brussels, Ont.	180 medal.
Emma C. Hall, St. Paul's Church, Peterboro, Ont.	157 prize.
Mary Alison Smith, Lakefield, Ont.	145 dip.
Fred H. Doherty, St. Andrew's Church, Camilla, Ont.	140 "
Bessie McKeen, Gay's River, Halifax Co., Camilla, N.S.	107 "
G. N. Gordon McKeen, Gay's River, Halifax Co., N.S.	100 "
Mary Eadie Brand, Chalmers Church, Montreal.	90 cert.
Katie McNeil, Tait's Corner's Church, Campbellton, Ont.	85 "



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It is doubtless within the recollection of a great many of our readers when life insurance could only be obtained on the life plan, under which the insured pays premiums for the term of his life, and in case of his death, the full amount of the policy becomes payable, whereas, of late years, several new systems (such as the tontine and the semi-tontine) have been introduced, under which are combined the elements of protection to a man's dependents in case of his death, and a desirable investment for himself if he lives to the end of the investment period.

The latest form of policy offered to the insuring public of Canada is that of the investment annuity plan. Under it, should death occur within the first ten years the policy becomes payable in equal annual instalments; if after that, and within the investment period selected with the first instalment, there will be payable a mortuary dividend of the eleventh and subsequent premiums paid thereon.

This form of policy contract should commend itself to intending insurers, as under it a much lower premium is chargeable than on the other plans of insurance on account of the payment of the face of the policy being extended over a period of twenty or twenty-five years.

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made. Physicians endorse it.

An OLD STORY.
that uncomfortable feeling
of "too much richness"
from food cooked in lard.

A NEW STORY.
Food cooked in
COTTOLENE is
delicate, delicious,
healthful, comforting.

Do YOU use COTTOLENE?

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

Starch in infant foods.

An infant under three months of age cannot digest starch—to give it starchy food is simply to load its stomach with a material of which it can make no use, but must get rid of—

MILK GRANULES

is absolutely free from starch or its products, and is

The perfect equivalent of Mother's Milk.

For sale by Grocers and Druggists Prepared by
The Johnston Fluid Beef Co., Montreal.

When writing to advertisers please mention
THE CANADA PRESBYTERIAN.

No human being can come into this world without increasing or diminishing the sum total of human happiness.—*Klihu Surratt.*

It is evident that there is a general movement in the greater cities and their suburbs, as well as in the large manufacturing centres, towards a revival of building. The motive for this is in the cheapness of material, the abundance of labor and the lowered rate of wages, and in the plentifulness of loanable funds.—*Northwestern Lumberman.*

HOOD'S AND ONLY HOOD'S.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Any effort to substitute another remedy is proof of the merit of Hood's.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

Recent experiments made in France show that a vibrating steel disk attracts a light mica disk, placed near it, with great force. This effect is due to the action of the vibrating disk on the air around it, and is about 250 times as powerful at a distance of two millimeters ($\frac{1}{2}$ inches) as it is at 10 millimeters. To produce the same result electrically would require a difference of electrification of 600 volts.

Belmont, Manitoba, June 21st, '93.

The Charles A. Vogeler Co.,
Toronto, Ont.

Gentlemen:—

I may say in regard to St. Jacobs Oil that I have known it to be in several instances most efficacious, it having, we firmly believe, prevented a sister from developing spinal complaint, we therefore do not fail to speak most highly of it.

I remain, Gentlemen,
Yours sincerely,
Marion Vincent.

British and Foreign.

Mrs. Josephine Butler has been lying seriously ill at Rome.

The erection of a training home for women in Glasgow is approved of by that Presbytery.

Rev. Dr. Reith, of Glasgow, is to be the next Cunningham lecturer, his subject being the Gospel of John.

It appears to be true that Mr. R. L. Stevenson is engaged on three Scottish novels. He has been at them for two years.

Dr. Hunter, M.P., has an article in preparation for the *Contemporary*, on indoor and outdoor relief under the Poor law.

Rev. Dr. Mitchell, professor of ecclesiastical history in St. Andrews university, intends to resign his chair at the close of the present session.

Mr. Francis Edward Cuming, son of Dr. Cuming, of Belfast, for some time a member of the North East Bar, has been called to the English Bar.

Rev. Mr. Macfarlane, of Raasay, has received a letter from the Presbytery of Maitland, East Australia, sympathizing with him in his secession.

The Woman's Congress of Missions, under the direction of the Woman's Missionary Boards of California, met in San Francisco March 7 to 9.

The Assembly of the Established Church of Scotland is to be overtured by Glasgow Presbytery to have a new edition printed of the Gaelic pulpit Bible.

The sixth annual meeting of the Woman's North Pacific Presbyterian Board of Missions will be held in the First Presbyterian Church, Portland, Or., April 18 and 19, 1894.

Rev. W. S. Swanson, M.A., Lochmaben, son of the late Dr. Swanson, missionary of the English Presbyterian church, has accepted the call from Melville church, Aberdeen.

Mr. R. Pollock Simpson, formerly of the Algeiras mission, is on his way to Spain, commissioned by the Bible Society to further its work in a country where it appears to be much needed.

Decay in preaching, says Rev. A. R. Gibson, of Carnoustie, is the true cause of non-churchgoing, and no return of the lapsed may be looked for until the pulpit again shows freshness and reality.

Rev. John Brown, D.D., of Bedford, has been elected chairman of the Committee of the Congregational Union of England and Wales for the ensuing year, in succession to Rev. J. Guinness Rogers.

The twenty-fourth annual meeting of the Women's Board of Foreign Missions of the Presbyterian church, New York, will be held in Binghamton, N. Y., on Wednesday and Thursday, April 11 and 12.

Mr. Norman Waugh, son of Rev. Benjamin Waugh, so well known as secretary of the Society for the Protection of Women and Children, has embraced Roman Catholicism, and been ordained a priest.

Of Prof. Drummond's *The Greatest Thing in the World*, 312,000 copies have been sold; of his *Natural Law*, in the *Spiritual World*, 114,000; of his *Tropical Africa*, 28,000; and of his *Raxter's Second Innings*, 25,000.

The twenty-first annual meeting of the Woman's Occidental Board of Foreign Missions will be held in the new Mission House, 920 Sacramento Street, San Francisco, on Thursday and Friday, April 5-6.

Rev. John McNeill preached at the City Temple and at the Metropolitan Tabernacle on Thursday, February 8th; he was to leave for the Cape on the following Saturday en route to Australia and New Zealand.

The twenty-third annual meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held April 25, 26, 1894, in the Central Church of Denver, Colorado, Rev. J. N. Freeman, D.D., pastor.

Dr. Billroth, the great army surgeon, is dead; he was with the Germans in 1870, revolutionised the surgery of the battlefield, and stood boldly by Dr. Morell Mackenzie in his conduct while in charge of the late Emperor.

Rev. Canon Scott Holland had a great congregation in St. Edmund's, Lombard-street London, on the occasion of his preaching the first of a series of sermons on social subjects arranged by the Christian Social Union. His subject was national penitence.

The *Times* says:—"Mr. Gladstone's disappearance from political life is in some sense a turning point in the history of the United Kingdom. The Commons will be profoundly changed by the withdrawal of his leadership. The House will sadly miss his restraining influence, which is more than ever required when manners are degenerating and respect for authority is regarded by many as a mark of weakness."

An "Angus Theological Lectureship" has been founded in connection with Regent's Park Baptist College, in honour of the Rev. Dr. Angus, who recently retired from the principalship, which he had held for thirty years. The fund exceeds £3,000.

Rev. George Brewster, chaplain in Ceylon, is trying to raise funds in Scotland for the churches in that island connected with this church. Since disestablishment took place in 1881 only one or two of the seven are self-supporting. £6,000 is needed to endow them.

Rev. William Creelman, aged 63 years, brother of Charles Creelman, Springside, died at Somerville, Mass., on Jan. the 16th, it was thought from heart failure. He has been in delicate health for some years and has not been able to engage in the active duties of the ministry.

Rev. Dr. Ross Taylor, as convener of the F. C. Sustentation Fund committee, has addressed a letter to the ministers of the church pointing out the probability that the surplus fund will be either largely decreased or wholly swept away, and suggesting renewed earnestness in the deacons' courts.

A conference of delegates representing the various Presbyteries and Presbyterian congregations in South Africa was lately held in the schoolroom of the Presbyterian church, Port Elizabeth, Cape Colony. Steps were taken for the formation of a Synod, and aid to the weaker churches.

Aberdeen Established Church Presbytery has disapproved of the more important of the proposals of the Assembly's committee on public worship. The directions as to reading the Scriptures were characterized by Mr. Mackie of Drumoak as an attempt to dry nurse ministers in simple matters.

In Australia the Methodists have accumulated a fund for their 'superannuated' ministers, so large that they are able to pay them from £100 to £200 per annum, according to length of service. That looks like beneficent dealing with the old men who have borne 'the head and burden of the day.'

Rev. Dr. Gentles, of the Established Church of Scotland, speaking at a meeting at St. Andrews of the Assembly's commission of inquiry into the religious condition of the people, remarked that it was wrong to suppose that when a man had taken a wife he was released from duty in the Sabbath school.

The Golden Gate Christian Endeavor Union has appointed a committee consisting of John Keegan, Rev. James Woodworth, George H. Studley, Miss Rosa Lamont and Miss Emma Stanley, with instruction to provide a bureau of registration and information for Endeavorers visiting the city from the interior and outside the State during the progress of the Mid-winter Fair.

The important work for the evangelization of France, carried on by the M'All Mission, has, during the past twenty-one years, been marvellously owned of God. The committee believe that 'the opportunities for the evangelization of France were never more favourable,' and that, therefore, they are imperatively called upon to go forward. In this resolve all who know the character and issues of the Mission will rejoice.

Rev. Dr. Hugh Macmillan, in his closing Cunningham lecture, touched on the work of the Palestine Exploration fund, whose researches, he said, had corrected many mistaken notions, one of which was that the country in the time of Christ was obscure, with inhabitants that made no figure in the world. It was now known that no other country could have afforded so public a theatre for the exhibition to the world of the life and death of our Lord.

The new and revised edition of *Farrar's Life of Christ* (Cassell and Co.) contains 744 pages as compared with 512 appearing in the former issue of the popular edition, and has been re-set in new type. The popular edition has hitherto been issued without notes. This new and enlarged edition contains not only the full notes which appeared in the library edition, but Archdeacon Farrar has revised the text and notes throughout. In his preface, Dr. Farrar writes: "I have done my best to improve and amend this edition in many ways, and have added not a few points of interest. If life and strength be spared me, I hope before very long to publish a volume of Fresh Studies as a companion to this *Life of Christ*. In that volume I may be enabled to deal with subjects for which there was no scope in this endeavour to elucidate the fourfold narrative of the Holy Gospels by minute study of the original text, and of all that seemed most likely to throw light upon its meaning."

DON'T PUT IT OFF.

The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system, as the body is now peculiarly susceptible to benefit from medicine. The great popular-

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith

Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physicians could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

GILLET'S

PURE

POWDERED 100%

LYE

PUREST, STRONGEST, BEST.

Ready for use in any quantity. For making soap softening water, disinfecting, and a hundred other uses. A can equals 20 pounds of lye.

Sold by All Grocers and Druggists.

W. GILLETTE, MANUFACTURER.

ity attained by Hood's Sarsaparilla, owing to its real merit and its remarkable success, has established it as the very best medicine to take in the spring. It cures scrofula, salt rheum, and all humors, biliousness, dyspepsia, headache, kidney and liver complaints, catarrh, and all affections caused or promoted by low state of the system or impure blood. Don't put it off, but take Hood's Sarsaparilla now. It will do you good.

The Queen of Roumania is still busy with her pen, despite her feeble health. Carmen Sylva has now brought out a fanciful story, "La Servitude de Pelesch," describing the woes of the Pelesch torrent, which has been turned out of its course by the building of the Royal Summer Palace.

Did you ever think of taking a lung bath? One's lungs need cleansing as surely as do the hands or face. This is especially true after one has been in a crowded hall or church, breathing in so many impurities. How can one take a lung bath? By simply drawing a deep breath, and then expelling the air from the lungs. You will feel wonderfully refreshed thereby, and the general health will be improved. *Harper's Young People.*

The great electrical manufacturing concern at Berlin has introduced a new insulating material which is intended to replace rubber and vulcanized fibre. It can, it is claimed, be turned, filed and drilled more easily than hard rubber; fine screw-threads can be cut on it, and it can be polished. It does not attack metals, and can be used in place of marble and slate for switchboards. It resists a temperature of 450 degrees F., and is unattacked by hydrochloric or dilute sulphuric acid.

The exports of iron and steel from Great Britain in 1893 were 2,884,279 tons (of 2,240 pounds) an increase of 144,062 tons, or 5.3 per cent over 1892. The exports were made up as follows: Pig iron, 839,869 tons; rails, 558,826 tons; hoops, sheets and plates, 195,370 tons; bars, angles and rods, 148,981 tons; iron, cast or wrought, 280,578 tons; steel unwrought, 169,764 tons; tinplates, 379,233 tons; wire, 37,137 tons; old iron, 118,551 tons. Manufactures of iron and steel, 18,631 tons. Imports of iron and steel in 1893 were 297,773 tons, a decrease of 3,584 tons or 1.1 per cent from 1892. The imports of iron ore in 1893 were 4,065,869 tons, being 287,210 tons or 7.6 per cent greater than in 1892.—*Engineering and Mining Journal.*

COUTTS' ACETOCURA

THE EXTERNAL REMEDY FOR
Rheumatism, Sotatica and
Nervous Diseases.
Mention this Paper.

REV. ALEX. GILRAY,
College Street Presbyterian Church, writes:
Dear Sirs,—
It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto, believing as I do, that the more widely your Acetic Acid remedy is made known, the greater will be the gratitude accorded to you for the relief experienced by many sufferers in Canada. We have used your Acid for over eighteen years, and are now prepared to state that it is worthy of a place in every family. We have found it thoroughly safe and effective and have commended it to many—for which we have been thanked. We wish you success in your new quarters, as we feel sure your success will bring relief here as it has already done to large numbers in the old land and other countries. Much will depend on the patient and persevering use of the Acid as set forth in your little book.

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

MISCELLANEOUS.

Submarine masonry is now made impervious to water by coating it with coal-tar, a process that is quite efficacious, even at a depth of fifty feet.

The total tonnage of war-ships launched during the year 1893 by the most active naval Powers was as follows: France, 52,188 United States, 40,050; Great Britain, 28,290; Russia, 17,326.

In an article in the *Revue Scientifique*, M. L. de Djeri claims that aluminium will soon replace tin for many purposes. For equal volumes the price of the two metals is not very different, and the alloys of aluminium with copper, etc., are superior to those of tin.

Some experiments have recently been made for the purpose of developing an aluminium bullet, to be used in place of lead in rifle cartridges. It is calculated that a soldier can carry about 200 rounds. In testing the penetrating properties, it is said that they have been found to be superior to lead.

Fulgurite is the name given to the new explosive brought out a short time ago in France by Raoul Pictet, of ice machine fame. It is claimed to be superior in its effects, both as an industrial and as a military agent, to any of the explosives now known and in use, and to entail none of their dangers of manufacture.

A four-wheeled waggon whose motive power is supplied by a benzine engine has been satisfactorily tested in Germany. It is intended to carry passengers through city streets or country roads, and can be run at the rate of half a cent a mile. The waggon and engine can be made for \$500. The speed is as high as 15 miles an hour.

The "penny-in-the-slot" apparatus has been arranged to deliver tickets on the Berlin Elevated Railroad. There are tickets for two classes and of different rates for different distances on the road, but the apparatus supplies only second-class 15 pfennig (3.6 cents) tickets. You put two 10-pfennig pieces into the slot, and take out a ticket and a 5 pfennig piece.—*Railroad Gazette*.

If you decide to take Hood's Sarsaparilla do not be induced to buy any substitute article. Take Hood's and only Hood's.

A wonderful nugget of tin has been discovered in the mines at North Dundas, Tasmania. It is estimated to weigh 2 tons 14 cwt. The assay of a small piece shows that the large mass of ore contains 67 per cent. of metallic tin.

When carrying an umbrella a short man holds it at an angle of 75 degrees. An Esterbrook pen should be held when writing at an angle of 55 degrees.

The decline in silver in London the past week to 26 1/4 pence, or about 63.6 cents per ounce brought the quotations to the lowest recorded level. At this price the silver in our "standard" silver dollar is worth 49.18 cents.—*Baltimore Sun*.

Fatal Result of Delay.

Sickness generally follows in the path of neglect. Don't be reckless! but prudently take a few doses of Scott's Emulsion immediately following exposure to cold. It will save you many painful days and sleepless nights.

A despatch from the City of Mexico says that a syndicate of Mexican and American capitalists has been organized for the purpose of constructing a Pan-American telegraph line to extend along the Pacific Coast from Victoria, British Columbia, to Santiago, Chile.

Don't selfishly deprive your friend of cheerful company by remaining a dull, gloomy Dyspeptic. Restore your spirits by using K. D. C., the King of Dyspepsia Cures. It conquers every time.

In 1892 the Russian railroads carried about 36,000,000 gallons of wine, produced in Bessarabia (along the Roumanian border), in the Crimea, and in the country on the slopes of the Caucasus, the southern side of which is like many vine-growing districts of Western Europe.

MR. JOHN HENDERSON, 335 Bathurst street, Toronto, was cured many years ago of a complication of diseases at the Saltcoats Sanitarium, Ayrshire, Scotland, where our remedy is largely used. At home his people were never without it.

The *Engineering and Mining Journal* says that lake shipbuilding has shared in the depression which has affected all other business, and on January 1st there were reported under construction in the lake yards only 28 vessels of an aggregate tonnage of 26,100 tons, against 49 ships of 68,470 tons a year ago.

Do you feel the first muttering of Indigestion? Don't wait for it to become chronic! Use K. D. C. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

Minard's Liniment Cures Diphtheria.

"For Years,"

Says CARRIE E. STOCKWELL, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."



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AYER'S PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Every Dose Effective

When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

Riches exclude only one inconvenience, and that is poverty.—*Johnson*.

There is no genius in life like the genius of energy and activity.—*D. G. Mitchell*.

JAMES E. LESLIE, Richmond street, Toronto, writes—"It affords me great pleasure to attest to the benefit I derived from your Guaranteed Acetic Acid in a case of Pleurisy. It was decidedly effectual, nothing more need be said. I have also recommended the Acid Cure system of treatment to many of my friends, and in no case has it failed. You are at liberty to give this certificate publication."

Romance has been elegantly defined as the offspring of fiction and love.—*Disraeli*.

True Merit Appreciated.—Brown's BRONCHIAL TROCHES are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles.

In a letter from HON. MRS. PERI, Castle Grey, Limerick, Ireland, they are thus referred to:—

"Having brought your 'BRONCHIAL TROCHES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few."

At the North Pole there is only one direction—south. One could go south in as many ways as there are points on the compass card, but every one of these ways is south; east and west have vanished. The hour of the day at the pole is a paradoxical conception, for that point is the meeting place of every meridian, and the times of all hold good so that it is any hour one cares to mention. Unpunctuality is hence impossible.

"GRIN LIKE A CHESHIRE CAT."

"Well, well! Didn't ever hear of a 'grin like a Cheshire cat?' Why you see, a man down in Cheshire had a cat which grinned and grinned until there was nothing left of the cat but the grin, just as some scrofulous people, who don't know of Dr. Pierce's Golden Medical Discovery, get a cough, and then cough and cough until there is nothing left of them to erect a monument to but the cough."

The "Golden Medical Discovery" is the most effective, anti-bilious, anti-dyspeptic, strength-giving remedy extant. For weak lungs, lung ring coughs, spitting of blood, scrofula, sores, pimples and ulcers, it is a wonderful and efficacious remedy.

Its manufacturers guarantee it to do all that they claim, or money is returned.

Dr. Pierce's Pellets cure constipation, piles, sick headache, and indigestion, or dyspepsia.

Analysis of a large number of specimens of soda-water in India, make it probable that it is a source of infection, that supplied by one dealer having about 9,000,000 microbes to the pint. Though most of these are harmless, the same means for reaching the water that are open to these are of course open to dangerous ones. The longer the water stands after making, however, the less harmful it is, the gas with which it is charged poisoning the bacteria, and the high pressure due to the warm climate of India probably aiding its action.

Minard's Liniment Cures Garget in Cows.

PERFUMES

THE PERFUME OF SOCIETY.

CRAB-APPLE BLOSSOMS,



AND THE CELEBRATED

CROWN LAVENDER SALTS.

The following are names and titles of a few of the distinguished lovers and users of these famous Perfumes, in England and on the Continent:

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| THE PRINCESS OF WALES,
THE DUCHESS OF ALBANY,
THE PRINCESS OF BATTENBERG,
PRINCESS DORIA,
PRINCESS HALFELDT,
THE DUCHESS OF SUTHERLAND,
THE DUCHESS OF DEVONSHIRE,
THE DUCHESS OF PORTLAND,
BARONESS BURDETT COUTTS,
BARONESS REUTER, | COUNTESS OF DUNRAVEN,
COUNTESS OF SETTON,
COUNTESS OF ROSSLYN,
COUNTESS STINBOOK,
VISCOUNTESS CROSS,
LADY GRACE BARING,
LADY BROOKE,
LADY CASTLEDOWN,
LADY RANDOLPH CHURCHILL,
LADY HARCOURT, | LADY PAYFAIR,
LADY DE GREY,
LADY MEYSEY THOMPSON,
LADY SOMERSET,
LADY BROUGHAM AND VAUX,
COUNTESS DE PORTALES,
Mlle. REICHEMBOURG,
EARL OF WESTMORLAND,
THE DUKE OF SUTHERLAND,
THE TURKISH EMBASSADOR. |
|--|--|--|

No Perfumes have ever been produced which have been received with the favor which has been universally accorded to the Crab-Apple Blossom Perfume and The Crown Lavender Salts throughout the polite world. They are at this moment the especial favorite of La Haute Societe of Paris and the Continent.

"The Superiority of the CROWN PERFUMERY is too well known to need comment."—LONDON COURT JOURNAL.

They are sold by all leading druggists as follows:

- Crab-Apple Blossom Perfume, 1 oz., 2 oz., 3 oz., 4 oz.
- Crab-Apple Blossom Toilet Water.
- Crab-Apple Blossom Poudre de Reiz.
- Crab-Apple Blossom Toilet Soap.
- Crab-Apple Blossom Sachets.

ANNUAL SALES OVER 500,000 BOTTLES.

SPECIAL PRODUCTIONS OF

THE CROWN PERFUMERY CO.,

177 New Bond Street, London.

SEE EXHIBIT AT CHICAGO IN BRITISH SECTION.

At wholesale by Lymad, Knox & Co., Montreal, and all leading druggists.



HOLLOWAY'S OINTMENT

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

FOR SORE THROATS, BRONCHITIS, COUGES, COLDS,

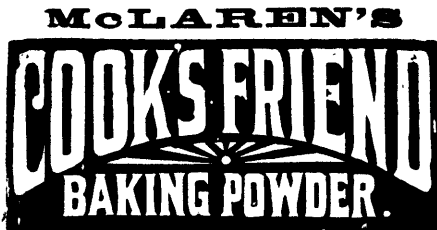
Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

THOS. 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.

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.

\$3 a Day Sure. Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.

CAMPBELL'S SKREI FISH BRAND FAMOUS COD LIVER OIL. IT IS INVALUABLE IN CONSUMPTION CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY AND SCROFULOUS COMPLAINTS AND WASTING DISEASES GENERALLY.

IMPERIAL BAKING POWDER. PUREST, STRONGEST, BEST. Illustration of a woman holding a large tin of Imperial Baking Powder.

NORTHERN PACIFIC CHEAP R.R. and FREE GOVERNMENT LANDS. Millions of ACRES in Minnesota, North Dakota, Montana, Idaho, Washington and Oregon. PUBLICATIONS, with Maps, describing fine farming, fruit, hop, grazing and timber lands. Mailed FREE. Gen. Emigration Dept., N. P. R.R., P. B. GROAT, Dept., 9 St. Paul, Minn.

Don't Lose Heart. PLANT FERRY'S SEEDS this year, and make up for lost time. Ferry's Seed Annual for 1894 will give you many valuable hints about what to raise and how to raise it. It contains information to be had from no other source. Free to all. D. M. Ferry & Co., Windsor, Ont.

MEETINGS OF PRESBYTERY.

BARRIE (Regular).—At Barrie, on March 20th, at 10.30 a.m. GUELPH.—At Hespeler, on March 19th, at 7.30 for conference; and 20th, at 10.30 a.m. GUELPH.—In Hespeler, for conference on reports, on March 19th, at 7.30 p.m. and on the 20th, at 9 a.m. for general business. HAMILTON.—At Hamilton, on March 19th, at 2.30 p.m. KAMLOOPS.—At Kamloops, on March 14th, at 10.30 a.m. HAMILTON.—In Knox Church, Hamilton, for conference on reports, on March 19th at 2.30 p.m., on March 20th at 9.30 a.m. for general business. MAITLAND.—At Wingham, on March 20th, at 11.30 a.m. OWEN SOUND.—In Division St. Church, Owen Sound for conference on March, 19th, at 2 p.m., for ordinary business; on March 20th, at 10 a.m. PETERBOROUGH.—In Mill St. Church, Port Hope, on March, 20th 1894. REGINA.—At Indian Head, on second Wednesday of March, 1894. TORONTO.—In St. Andrew's on first Tuesday of every month. WESTMINSTER.—At New Westminster, on March 20th, at 2.30 p.m.

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Miscellaneous.

Home Mission Committee.

The regular half-yearly meeting of the Home Mission Committee will be held on Tuesday, 27th March at 9 a.m., in the Lecture Room of St. Andrew's Church, Toronto. Claims for the present six months and Extract minutes of Presbyteries bearing upon the business to come before the Committee, should be forwarded Dr. Warden, or the Convener, not later than the 20th March. Congregations that have not sent in their contributions for Home Missions and Augmentation, should do so at once, as the Committee can only make payments according to the funds in their hands at the date of meeting. WM. COCHRANE, Brantford, 1st March, '94. CONVENER.

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