

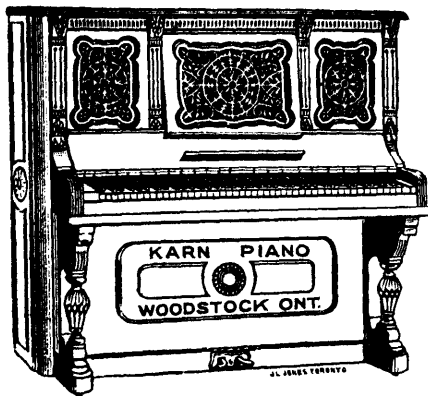
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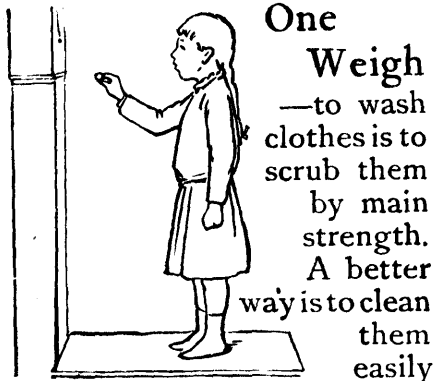
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Radway's Ready Relief is a Sure Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs.

It was the First and is the Only **PAIN REMEDY**

That instantly stops the most excruciating pains, allays inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

ALL INTERNAL PAINS, Cramps in the Bowels or Stomach, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Diarrhoea, Colic, Flatulency, Fainting Spells, are relieved instantly and quickly cured by taking internally as directed.

There is not a remedial agent in the world that will cure Fever and Ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S RELIEF.

25 cents per bottle. Sold by all Druggists.

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RADWAY'S PILLS,

Always Reliable.

Purely Vegetable.

Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health, grapple with and neutralize the impurities, driving them completely out of the system.

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The value of buttermilk is steadily growing in application. A medical writer claims that its use will sometimes cure the craving for alcohol, and that it has seemed to effect a cure in cases of Bright's disease.

The next time you get a speck of dust or metal in your eye just shut it and keep it shut for over a minute. Nature will then come to your relief and there will be enough tear-like moisture to get rid of the obstruction, which will be found in one of the corners when the eye is finally opened.

Black Cake.—One pound each of flour, butter and sugar, nine eggs, two pounds of currants, three pounds of raisins, one pound of citron, three table-spoonfuls each of cloves, cinnamon, maize and nutmeg, teacup and a half of molasses. Brown the flour in the oven very slightly before using. Bake in deep pans in a moderate oven between three and four hours.

Buttermilk or Sour Milk Biscuit.—One pint of buttermilk or sour milk, one quart of flour, piece of butter half the size of an egg rubbed into the flour, one teaspoonful of soda dissolved in hot water, a little salt. Rub the butter and salt into the flour, and stir in the milk. Stir the soda in with a knife until well mixed. Roll and cut as tea biscuits. Bake in a quick oven.

Lemon Pie.—The juice and grated peel of two lemons, two good-sized apples, grated (or three crackers), two cups of sugar, three eggs (reserving the whites of two for the meringue) and one cup of milk. Bake half an hour in nice pie crust. When baked cover the tops of the pies with the whites of three eggs beaten to a stiff froth. Smooth it over with a knife, and set it in the oven to brown.

Hard Sauce.—One quarter cup of butter, one cup of powdered sugar, one teaspoonful of vanilla, or whites of two eggs. Beat the butter to a cream, and gradually the sugar, and beat until very light, add the whites, one at a time, and beat all until frothy, then add gradually the flavoring, and beat again. Heap it on a small dish, sprinkle lightly with grated nutmeg, and stand away on the ice to harden.

Katharine's Sweet Potato Biscuit.—Boil four sweet potatoes, peel and mash fine. One quart of luke-warm water with a cake of Vienna yeast dissolved in it; one table-spoonful of lard, a little salt and flour, enough to make a dough that can be easily handled. Knead thoroughly and stand in a warm place to rise for two hours and a half. Mould into biscuit with as little kneading as possible. Let stand for half an hour, or until they fill the pan. Bake half an hour, or until done. They should be eaten warm.

Wedding Cake.—Two pounds of butter, two pounds of granulated sugar, twelve eggs. Beat whites and yolks separately. One cup of brandy, one cup of New Orleans molasses, three table-spoonfuls of cloves, one table-spoonful of mace, two table-spoonfuls of allspice, one nutmeg grated, a quarter of a pound of citron cut in little pieces, four pounds of dried currants, two pounds of flour and one heaping teaspoonful of baking soda. This must be thoroughly beaten and mixed and baked four hours in a slow oven. To frost it beat up the whites of four eggs to a stiff froth, and powdered sugar as long as you can blend it nicely; also add the juice of one lemon. Spread this over the top of the cake, nearly an inch thick, and around the sides half that thickness.

It is surely of as much consequence to know how to keep fruit and vegetables as it is to know how to produce them, and yearly more and more thought and attention are bestowed on the subject of their preservation. It appears that experiments in France have shown that fruits and vegetables stored under ordinary conditions, but heavily dusted with lime, will resist decay for a long time. Potatoes layered in lime kept for fourteen months, and were in as good condition as when dug. Beets, onions, apples, grapes and quinces similarly treated kept well for varying periods, but all for several months longer than they could have done ordinarily. The lime keeps away moisture, prevents the fruit from absorbing unpleasant odors, and destroys any microbes that may have found a resting place upon the skin or about the stem. This is a preventive within reach of all, and much cheaper than cold storage.

The advertising business of the late S. R. Niles, of Boston, Mass., will be carried on by The S. R. Niles Advertising Agency, which was incorporated prior to Mr. Niles' death. The management is as follows: E. G. Niles, President; Carl G. Zerrahn, Vice-President and General Manager; J. C. Howard, Treasurer.

Minard's Liniment Cures Burns, etc.

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With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,

CUTICURA
SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS, With their weary, dull, aching, lifeless, all-gone sensation, relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster. 30 cents.

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MANUFACTURERS OF REFINED SUGARS OF
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OF THE HIGHEST QUALITY AND PURITY.
Made by the Latest Processes, and Newest and Best Machinery, not surpassed anywhere.

- LUMP SUGAR**, In 50 and 100 lb. boxes.
- "CROWN" Granulated**, Special Brand, the finest which can be made
- EXTRA GRANULATED**, Very Superior Quality.
- CREAM SUGARS**, (Not dried).
- YELLOW SUGARS**, Of all Grades and Standards
- SYRUPS**, Of all Grades in Barrels and half Barrels.
- SOLE MAKERS** Of high class Syrups in Tins, 5 lb. and 8 lb. each

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Highest Awards (Medals and Diplomas) World's Columbian Exposition.



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- BREAKFAST COCOA,
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- VANILLA CHOCOLATE,
- COCOA BUTTER,

For "purity of material," "excellent flavor," and "uniform even composition."

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BRITISH DOMINION WINE.

Manufactured from the Best Canada Grapes without the use of either artificial coloring or distilled spirits in any form.

After repeated chemical analyses of the Wines made by Robert Bradford of No. 595 Parliament St., Toronto, I do not hesitate to pronounce them to be unsurpassed by any of the native Wines that have come under my observation.

Analyses show them to contain liberal amounts of the ethereal and saline elements, sugar and tannic acid etc., characteristic of true Wine and which modify materially the effects which would be produced by alcohol alone.

Retaining to a high degree the natural flavor of the grape, they serve the purpose of a pleasant table Wine as well as that of a most valuable medicinal Wine.

CHAS. F. HEBNER, Ph. G. Phm. B. Dean and Professor of Pharmacy, Ontario College of Pharmacy.

R. BRADFORD,
595 PARLIAMENT ST.,
TORONTO, ONT.

References by permission.—Mr. Jas. Allison Treasurer Cookes Church, Toronto; Mr. John Duncan Clerk of Sessions, Knox Church, Toronto.

THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, JANUARY 17th, 1894.

No. 3.

Notes of the Week.

Ireland, with all its political troubles, has been favored with a season that is ending well. It is freely admitted that this has been one of the most favorable years within memory for the growth and harvesting of Irish crops. The only exception is found in three or four of the south-eastern counties, which have suffered with England from the drouth. The autumn weather has favored the gathering of the potato crop, which both in quality and quantity is exceptionally good.

That full confidence in the financial ability of Canada is felt by the people is indicated by the fact that there are over \$42,500,000 on deposit in the government savings banks of the Dominion; and that this large sum is placed at 3½ per cent. interest, shows that many of our people are willing to take a low rate of interest for their money if the security is satisfactory. When the present over-production of all the necessaries of life is exhausted, these funds will find a more profitable use invested in productive industries.

"The most serious blow which has yet been struck at the retail liquor traffic," says the *Wine and Spirit Gazette*, is a late decision of the Supreme Court of the State of Indiana. The sum of the decision is that the license law of the State is constitutional, but that, despite the license, the proprietor of the saloon and his landlord are liable for damages to adjacent property. If the value of property is reduced by the presence of the saloon, damages may be recovered. The effect of the decision will be, it is thought, to drive the saloon business from the residence portion of cities and towns, and confine it to the business centres, or to the outskirts, where it would be less injurious to property and to morals as well. It is another step in the progress of making the saloon discreditable. The decision applies, at the present, only to the State of Indiana. But if it is good law in Indiana, it ought to be good law in the other States.

If it be true that "nothing succeeds like success," then prohibition is bound to succeed. The great majority of papers of all kinds continue to be filled with notes of triumph over the great victory. Some, it is true, affect to sneer at and belittle it. They are only whistling to keep their courage up. The people of Ontario are not fooling in this matter. Never were they more in dead earnest, and it will now be clear, we should think, to politicians of both parties, that temperance people can no longer be trifled with. The whiskey vote has had its day, and though there may be, as there will be, temporary delays in giving full effect to Ontario's voice and will as to the liquor traffic, yet its power and reign as a lawful, legalized traffic are broken, never, we hope, to recover strength again. This is one of those great reforms which never go back. Much yet remains to be done by temperance, but the union that has carried this decisive battle, the patient, active, persistent use of the means which have led up to it, will be found sufficient to assure all that yet remains. Only let it be fully understood that there can be no slackening of vigilance, no compromise, no being satisfied with what has been attained, but a steady pressing forward to the things which are yet before, and which, if the means are but used, are certain to be attained.

The *Mid-Continent*, under the heading of "Plain Facts about the Mormons," which it says are given by one who knows whereof she affirms, and which are mentioned in connection with the application of Utah to be made a state, relates some things worthy of the attention of Canadians, the more that the reality of the renunciation of polygamy by the Mormons who have taken refuge in our North-west does not appear to be so absolutely assured as could be wished. Among other things of a like nature, the article says: "Let not our readers think that the days of heathenish barbarity are past, or that Utah is fit for statehood. About a year ago, a valuable Christian young man who had

abjured the system, was shot through a window of his own house while reading Danish hymns to his mother, and recently a Scotchman, who had also been deceived by the spurious teachings of their missionaries and who no longer held himself subservient to the hierarchy, was attacked one evening by a prominent Mormon, and left apparently dead with a fractured skull, having been struck with a bar of iron. Those who are competent to judge affirm that polygamy is not abandoned, and that it will lift at once its defiant head should statehood be secured. Having grown bold in anticipation of this, the home of three lady teachers of the Woman's Executive Committee of Home Missions was lately surrounded one evening by roughs, who with jeers and shouts and the breaking of windows with stones, attempted to frighten them from their heroic work."

Without wishing to attach too much importance to it, and desiring to guard against being over sanguine as to its results, the public renunciation of the Roman Catholic faith on last Wednesday evening by Louis Joseph Papineau, Seigneur of Montebello, and son of the late distinguished and well known Mr. Papineau, is an event of no little importance as an indication, at least, of the great change which is slowly, but surely, taking place in the minds of our Roman Catholic fellow-countrymen in the Province of Quebec. Although not many mighty, not many noble, are called, some of them are, and when they are, it is often the case that God has some special and important purpose to carry out by their means. It was rightly regarded as a just reason for devout thankfulness to God by those who have wrought and prayed long and earnestly in connection with our French Evangelization work. At the meeting at which Mr. Papineau was received into the Presbyterian Church, Russell Hall, Montreal, was crowded to overflowing. Besides Mr. Morin, the pastor of the congregation which meets there, there were on the platform, Rev. Father Chiniquy, Rev. Dr. MacVicar, Prof. Coussirat and Rev. Mr. Duclos. As well becomes the spirit of our church, the ceremony, though impressive, was simple. Rev. Mr. Morin read the usual questions, to which Mr. Papineau replied in a clear voice, and he then gave his adhesion to the standards of the church and received the right hand of fellowship. Brief addresses, songs of praise and the offering of prayer to God summed up and completed the reception of Mr. Papineau into the Protestant Church visible, for whom the prayers of the church may well ascend that he be kept "steadfast, unmovable, always abounding in the work of the Lord."

The Romish hierarchy are persistently and insidiously doing their utmost to destroy, or at least impair, the efficiency of the common school system of the United States, by seeking to obtain grants of public funds for the support of parochial schools in connection with the Romish church. This policy unhappily prevailed in Ontario when our public school system was established, and we hope the false step will yet be some day retraced, as we refuse to believe that any one generation has a right to bind all succeeding generations to continue a policy which time and the course of events show to be injurious to the public good. Here is what Senator O'Connor, of Binghamton, N.Y., a Roman Catholic says, and rightly we believe, of seeking to subvert common schools by a system of separate schools: "The Public School system is the salvation, the safeguard, of this country. It is the bulwark of the nation. For myself, I am opposed to any bill of any character or kind that seeks to divert school money from its proper channel. It is a suicidal policy to mass sectarian children by themselves, and to keep them, educationally, from all other children of the community. To my mind, the Public School is the public educator. Now, as far as the Public Schools are concerned every American believes in them. My faith in them is so strong that, Catholic as I am, I send my children to them. The Public School is the place to teach the American child what it is to be an American. For myself, I am opposed to all hyphenated Americans. It is time an end was put to these designations of Irish-American, German-American, French-Ameri-

can, and the like. There is nothing so productive of the Know-Nothing spirit as this constant slap in the face of Americans by these hyphenated Americans."

The Christian Endeavorers in the United States are with an increasing intensity and power turning their attention to two subjects of the utmost practical moment in their effect upon the public well-being, these are temperance and Christian citizenship. In nothing perhaps was this intense purpose more evident than in the attitude of the five hundred delegates who met in the last Illinois State Christian Endeavour Convention. A circular was distributed among the delegates, which among other questions asked:

Are we ready each for himself to take such a stand, and strive by voice, influence, example and vote, to secure the reign of righteousness and purity in the public affairs of this nation, and in the name of Jesus Christ, the Saviour of states and nations as well as individuals, do our utmost to achieve the following:

1. To exterminate the saloon as the greatest enemy of Christ and the church?
2. To prevent, by personal effort, the election of corrupt candidates, and the enactment of corrupt laws in city, state and nation?
3. To secure fidelity on the part of officers entrusted with the execution of the laws?
4. To preserve the American Sabbath?
5. To purify and elevate the elective franchise?
6. To promote the study of social wrongs and remedies?
7. In general, to seek the reign of whatsoever things are true, honest, just, pure, lovely, and of good report?

Attached to this was a blank, the signing of which indicated the signer's purpose to give his best endeavors towards achieving the reforms indicated. A large number of these blanks were signed at the convention, and others are being received daily. Societies in the State are requesting supplies of the circular and blank for use among their members and friends. With all our heart we wish success to every endeavor put forth by our cousins to attain to the noblest citizenship. The example and attitude of Ontario at present with regard to prohibition, which implies of itself much as to good citizenship, may well be taken as an encouragement.

References are being made in not a few papers over the country, to the powerful speech made by Rev. Dr. Robertson, our superintendent of missions in the North-west, in the Presbytery of Toronto at its last meeting. Strong confirmatory testimony to what Dr. Robertson said in his speech, which in brief is being sent over the country in leaflet shape, is given in the report of the proceedings of the South Brandon Farmers' Institute held lately. This report says that the grievous burdens laid upon the farmers of Manitoba by the high customs tariff and the exorbitant freight rates charged by the railways for their transportation of his products to the markets of the east, together with the low price of wheat have brought very many face to face with actual want. The report goes on to say that the Provincial Exemption Act has failed in its intent and purpose, namely, to secure to the farmer the ability to earn money to pay his debts. Many who were over-persuaded to mortgage their exempted goods and chattels have had these mortgages foreclosed and the stock, grain and implements necessary to work their farms sold at a mere fraction of their cost, and have no alternative but to throw up their farms and leave the country. In every aspect of it, this is a most serious state of things, for which legal remedies are about to be sought, and so far as at all possible ought surely to be granted. At present, we as a church are most deeply concerned by the effect this state of things is having upon the ability of our church members to meet their engagements to their ministers. In a great number of cases, for this year at least, it is a simple impossibility for them to do so. A self-denial week, or month if necessary, observed all over the church would carry all our schemes successfully over this time of difficulty. Good faith, loyalty to our missionaries, a feeling of brotherly sympathy, faithfulness to Christ and His cause, gratitude to God for His distinguishing mercies, all call upon us to come to the help of our fellow-countrymen in the west at this juncture.

Our Contributors.

SEVERAL THINGS HARDER THAN THE TIMES.

BY KNOXIAN.

There is a good deal of talk about hard times. A wave of financial depression seems to be passing over the civilized world. In the centres of population many are without work, and not a few without bread. Even our prosperous neighbors across the lines seem to be badly caught this time. The destitution in their great cities is quite as distressing and wide-spread as the want in some of the old cities of Europe. The rich are becoming richer, and the poor poorer. The people have given President Cleveland a mandate to enquire into the fiscal laws and that stalwart son of the manse will no doubt do his duty.

There is not much to complain about in Canada. Some of our people are not making money as fast as they made it in by-gone years. In the cities and larger towns there is some difficulty in finding work, even by men who want to find it. There are people who never did find any work even in a boom. There need be no actual suffering in this country; the people who have a little are perfectly willing to help those who are in want when actual cases of want are clearly made known—of course it is often hard to say when it is a duty to give, and when it is better to withhold. That problem puzzles many a good man. Solve it and no deserving person in Canada need want.

How much more than make them talk has the hard times done to many people? How many farmers have shut down on "wet" groceries because wheat is only fifty cents a bushel? How many dancers have stopped dancing because business is dull? How many smokers have stopped using the weed because money is scarce? Do you know anybody who has thrown away his pipe because the times are hard? The plain truth of the matter is, comparatively few people have denied themselves much on account of the times.

Perhaps some of us would not talk so much about hard times if we reflected a little on some things near home that are much harder than the times. One of the hardest things under heaven is

THE HUMAN HEART.

Of course we mean the human heart in its natural condition. Did you ever reflect on how much good influence some hearts can resist? Just try and form an estimate of how much in the way of prayer, providences, preaching, reading of God's word, good advice from friends, striving of the spirit and reproof of conscience some men can resist in forty or fifty years. If the times were as hard as some human hearts are, scarcely one of us would have a meal a day or a half decent suit of clothes.

Did you ever notice how brutally cruel some human bipeds—we do not say men—are in their treatment of small boys. The only time we ever like Arminian theology is when we see a big bully abuse a small boy. At such a time we would like to fall from grace long enough to kick that bully until he wished himself at home with his parents. If the times were half as hard as the heart of the bipeds who abuse boys, not one of us would have a single crust.

THE HUMAN FACE

is sometimes as hard as the human heart. Hardness of face is technically called "cheek." The power of cheek is one of the greatest powers known. It beats steam out of sight, and is a dangerous rival to electricity. Did you ever try to form an estimate of the number of people who get prominent places by pure cheek? They have not a single earthly qualification for prominence but unalloyed, unrelieved, unmitigated cheek.

The two spheres in which cheek reigns supreme are small social parties and ecclesiastical meetings. There is enough of cheek in politics, but the cheek on one side helps to keep the cheek on the other in check. There is any amount of cheek in the legal profession, but sarcastic old judges and seniors at the Bar sit on it heavily and do something to

keep it down. But in the church courts, and in the religious convention and similar places cheek runs riot and modesty has to keep out of the way.

See that dude as he monopolises everything at the evening party, while people with brains sit in silence. What gives him his prominence? Unrelieved cheek.

SOME CONGREGATIONS

are much harder than the times. The times give most men enough of bread and butter, but congregations have been known to starve their pastors genteelly for years and then turn them out to die.

There is a great deal of noise just now about popery, higher criticism, and alleged heterodoxy in various lines. One mean congregation that starves its own minister while its members scream about Rome; one hard congregation that shouts about heresy and gives a cent per member for Missions and nothing for Augmentation; one selfish, worldly minister who thinks more about his salary than about the souls of his flock, does more in a day to hinder and injure the cause of Christ than all the higher critics on this side of Germany.

There are a few more things harder than the times, but enough has surely been said to suggest a little less talk about the hardness of the times, and a little more thought about the hardness of some other things.

Written for the CANADA PRESBYTERIAN.

FRAGMENTARY NOTES.

MONTREAL—QUEBEC—NEW CARLISLE, P.Q.—SETTLEMENT OF REV. ALFRED GANDIER IN HALIFAX—LATE GOVERNOR BOYD, ST. JOHN, N.B.

Leaving Toronto by the G. T. R. in the evening, Montreal is reached in good time for breakfast next morning. Saturday being a half holiday in that city, athletic games and sports are the order of the day, and a number of handsome "turnouts" may be seen on the fashionable streets. The Sabbath is always a pleasant day in Montreal. Visitors have a number of first-class preachers to select from. Our churches are all well manned there, and for want of sufficient accommodation two at least are rebuilding. Knox church and Erskine, the latter removing to Sherbrooke St. at the head of Crescent St., will be one of the finest church edifices in Montreal and will cost in the neighborhood of \$150,000, and will be opened free of debt. The pastor of this church is Rev. Mr. Mowat, who is an eloquent and forcible preacher. Mr. Mowat's predecessor in Erskine church was the Rev. L. H. Jordan, B.D., who is at present supplying St. James Square in Toronto, and who did splendid work in Erskine church, and left amid the regrets of the session and congregation.

Knox church is rebuilding, but will remain in the old stand. At present the congregation worships in the High School hall on Peel St. The Rev. James Fleck, B.A., is minister of this church. Mr. Fleck is a native of Ireland and a graduate of Queen's College, Belfast. Mr. Fleck has a flourishing congregation. While in Montreal I dropped into the prayer meeting in the Crescent St. church. If I mistake not, the meeting is called a "preaching service." The hall was filled, the members turning out in full force until every seat was occupied. Exactly on time Rev. Dr. McKay, the pastor, took the platform and after a short prayer by one of the members launched straight into his subject. Dr. McKay seemed to be in his happiest mood, and struck right and left, making good points every time. No synopsis could do justice to this masterly exposition. I was in the same seat with Rev. Principal MacVicar and we both enjoyed the treat immensely. I would like to hear Dr. McKay again on this matter.

QUEBEC.

The ancient capital is an interesting place, and considering the pressure which is being applied to squeeze out the English-speaking people, the Protestant churches are all doing good work. Our church is well represented in the old city. St. Andrew's church has for its minister the Rev. A. T. Love, who has done excellent work and who has an active, vigorous congregation. There is a good prayer meeting, Sunday School and C. E. Society, of

which Mr. Thomson, jr., is president. In every department of church work there is continual improvement.

Chalmers church.—The Rev. Donald Tait is the pastor. He was formerly in Berlin, Ont., where he did good service. Mr. Tait is highly esteemed by his congregation and is carrying on the work so well begun by the late Rev. Dr. Clark and afterwards by Dr. Mathews.

NEW CARLISLE, P.Q.

This is an interesting place on the north shore of the Baie de Chaleur. It is beautifully situated and has lately become a popular summer resort. The farm houses and business places are kept in fine repair, and although the French element is largely in the majority, still there is a considerable number of Jersey men on the north and south coasts. Large quantities of fish are shipped every year from this and Paspebiac.

There is a good Presbyterian congregation here, of which the Rev. Mr. Sutherland is pastor, who also gives supply to Port Daniel and Paspebiac. Mr. Sutherland is an able preacher and a good organizer and very popular with all denominations. The work which our rural ministers in many places is doing, must be seen to be fully appreciated, or to give the outside public a proper estimate of its value. It is true that the duties of ministers in cities are heavy, still they are not of the same monotonous nature as in country districts, for in cities it is much easier to secure supply of some sort. The Gaspé coast, as it is called, is an interesting place and is largely settled by French Canadians and in the summer is largely depending for transportation on the steamer "Admiral" which is now well known to fame. There is a portion of the Baie de Chaleur Railway finished, but as yet it has not done much for the locality, and your readers will remember the scandals which were unearthed by the investigation in the courts. A rather remarkable man in the county of Bonaventure is Mr. Fouval, M.P. This gentleman is a Protestant, a native of Jersey, yet he has succeeded in holding this purely Catholic county although opposed to the present government and says he is confident of carrying it at the next election. Mr. Fouval is a good friend to our church, and here I may mention the name of Mr. L. W. Johnston and family, who spend the summer in that neighborhood. Mr. Johnston is an elder in St. Paul's church, Fredericton.

HALIFAX, N.S.

This is one of the strongholds of Presbyterianism. It is the seat of Pine Hill College and Dalhousie University, the latter of which Rev. John Forrest, D.D., is Principal. Besides the Presbyterian *Witness*, a host in itself under Mr. Murrin's able management, there are eight churches here, all well supplied with ministers and all working vigorously. To most of these congregations I have made reference in former correspondence.

Fort Massey.—This is one of the prominent churches of Halifax and has an interesting history; it includes some of the foremost men in our church in Halifax and the eldership is among the strongest almost to be found in any of our Presbyterian churches, comprising such names as Revs. Professor Currie, D. D., Principal Forrest, D.D., Messrs. D. Blackwood, J. C. Mackintosh, J. S. Smith and others. The church was originally organized by a number of members from Poplar Grove, (now Park St.) and of Chalmers church, and immediately steps taken to erect a church which was named as above. The church is of brick and occupies a commanding position and was opened for public worship in 1871, costing in the neighborhood of \$40,000. In 1872 a call was presented to Rev. J. K. Smith, of Galt, now Dr. Smith of Port Hope, Ont., which was accepted, and at which time the membership was about 108. The next minister was the Rev. R. F. Burns, D.D., of Montreal, who was installed in 1875. This pastorate was fruitful of good results, the debt on the church being reduced from \$20,000 to \$4,000, and the influence which Dr. Burns exercised was felt not only in Halifax but throughout the Maritime Provinces. After a long and successful pastorate, Dr. Burns from failing health was compelled to resign active work in 1892, and returned to Scotland in search of health.

After a vacancy of nearly two years and after hearing a number of candidates, the con-

gregation, without hearing him preach, forwarded a unanimous call to the Rev. Alfred Gandier, of Brampton, Ont., which was accepted, and in October last he was installed as pastor of Fort Massey.

Mr. Gandier is a Canadian by birth, is a son of the manse and a graduate of Queen's University, Kingston. After being licensed he was assistant to the Rev. D. J. Macdonnell in Toronto for a short time, and out of many congregations selected a call to Brampton, Ontario.

The expectations of the people have been more than realized, large congregations attend the ordinary Sabbath services, and the prayer meetings are crowded. Under Mr. Gandier's searching preaching an awakening has already begun, with bright prospects for the future. There are about ninety families in the congregation, 200 communicants, and about 100 Sunday School scholars. In the last year of Dr. Burns' pastorate the congregation raised for all purposes \$7,980.

ST. JOHN, N.B.

A dark cloud hangs over this beautiful city by the sudden and unexpected death of Lieut. Governor Boyd. John Boyd was born in Magherafelt, Co. Derry, Ireland, and was marked in a large degree by many of the qualities of his countrymen. He was descended from a Scotch family, and was identified with the denomination known as Covenanters. There was no Covenanting church in the town of Daimberg, eleven miles distant, gave supply once a month. This correspondent had the pleasure of knowing Mr. Smith, having resided in the same neighborhood, and there are in Toronto at present three who belonged to the congregation, viz: Mr. William Wilson and his two brothers.

Your humble servant had the pleasure of calling on Governor Boyd a few days before his death, and he expressed the greatest wish to see the brothers named above who had sat under the ministry of Rev. Mr. Smith. As a platform speaker and lecturer John Boyd had few equals, and as a story-teller was unrivalled. The funeral was the largest ever seen in St. John, and when his death was announced his family was inundated with telegrams. Mr. Boyd was a Presbyterian by birth, education, and conviction, but was broad and liberal, and at the funeral service his pastor, Rev. George Bruce, was assisted, among others, by the Rev. Mr. De Soyres, of St. John Episcopal church. K.

St. John, N.B., Dec. 1893.

OVERLAPPING IN HOME MISSION WORK.

Something was said in the Home Mission Report to the General Assembly about overlapping in mission work and Principal Grant spoke strongly against this evil. From papers read and addresses delivered by the Principal, from time to time, in the past, his position was well known. Dr. Grant, of Orillia, made an effective reply to the respected Principal, but, while one meets the Principal's contentions in many quarters in Ontario, the reply has failed to put in an appearance. This overlapping is like many other things worse in appearance than in fact, at least as far as the Presbyterian church is concerned. In the Synod of Manitoba and the N. W. T., for example, are seventeen cities, towns, and villages, where the population was sufficiently numerous to lead the Dominion Government to make a separate enumeration in 1891. In ten of these the Presbyterian church outnumbered any other denomination, and stood second in the other seven. The returns further showed that in that Synod, in round numbers, the Presbyterians, Anglicans and Methodists, respectively, were 50,000, 43,000 and 34,000. The Presbyterians must consequently be strong in the most of the country. Since, admittedly, in the great majority of places, they were first on the ground, and the first also to build, and since they never leave a place, where they once have driven a stake while work is to be done, they can make a stout defence against the sin of overlapping. It is true they have gone to possess districts where other churches preceded them, but they were asked by their own people, who in many cases formed a large part of the population, to do

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That the Presbyterian people of the west contribute so liberally for the support of ordinances, and supply so large an amount of the funds for building churches and mansees, is good evidence that the policy pursued meets with their approval; and being on the spot they ought to be good judges. But if the church occupies new ground and builds, and is sooner or later followed by another denomination, is the Presbyterian congregation to be disbanded and are we to leave the field? One might get tired repeating the process, for he would have to reckon with Anglicans, Methodists, Baptists, Plymouth Brethren and others. But what about building two churches or three in small villages where there are not enough people to make one congregation? If there are three churches they are, likely, Presbyterian, Anglican and Methodist. The Anglicans are exclusive, and will not give their churches to other denominations. Union churches have been built at a few points, but experience has shown that these come to be controlled and possessed, so that the Presbyterian people find it advisable in the interests of peace and the maintenance of self-respect to erect a building of their own. But such villages as are referred to are only the headquarters of the missions, the missionary supplying the people of his own church for 12 or 15 miles on each side of the railway. In any case two missionaries would be needed; and if they belong to different churches the local support is more generous. In over 30 of the towns and villages on the railways east of the Rockies the Presbyterian congregations are self-supporting, and in a few years the number will be largely increased. The conditions that obtain in a new country differ greatly from those in an old. The small village of to-day will become a town in five years hence, mayhap, and early neglect will leave its imprint for the future. While the relation of the denominations is such as now exists, the church that looks after its own people is the one which will secure the respect of its people and most speedily gather strength. The church might ask its people to unite with other churches, but they might refuse and their friends in the east, because attached to the church of their fathers, might refuse to contribute to the Home Mission Fund. Such things have already happened. Is the present state of things, then, quite satisfactory? No, but it would scarcely be improved by any of the methods that have so far been suggested. The Presbyterian church is holding services to-day there are no other Protestant church conducts service and other churches hold services where we have not deemed it advisable, although asked, to begin work. Where Presbyteries and Synods-Home Mission committees control this work and know the ground, and where missionaries who are interested in saving the Home Mission Fund form so large a proportion of these courts, the church may rest assured that there is no needless extension or overlapping. And any lurking doubt would be driven out by considering the extent of the field and the modest measure of support given the Fund. J. R.

THE JERUSALEM CHRISTIAN UNION MISSION.

After spending a delightful fortnight in Scotland, where the Rev. A. Ben-Oliel preached in Dr. Alison's Church in Edinburgh, and the Rev. R. McMillan's and the Rev. Alex. Andrew's in Glasgow, and addressed a most enthusiastic meeting at the Rev. Dr. Kerr's, we had to hurry our return to London, as a meeting had been arranged by Colonel Merton and Mr. Wilkinson at the Mildmay Conference Hall for Oct. 19th. Our daughter remained behind to take a drawing-room meeting kindly got up for her at Mrs. Elliott's, in Edinburgh, when Mrs. Scott Moncrieff, who was in the chair and the Rev. Dr. Teape spoke most warmly of our work in Jerusalem, which they had seen when in the Holy Land. The Rev. George Wilson also spoke. At Glasgow a meeting for Jews was held, when Dr. Kerr took the chair, and the Rev. R. McMillan was present and offered prayer. There were fully 120 Jews present who listened attentively to Mr. B. for three quarters of an hour and afterwards asked questions. He also spoke to the Jews at Mr. Wilkinson's Central Hall in London.

On Nov. 4th, at the urgent desire of our friends in this great country, we left England, and arrived in New York, after a very stormy voyage, on Nov. 13th, to find to our surprised joy that our dear friend, the Rev. D. M. Stearns, was about to hold his first Bible Class in that city in the Hebrew Christian Church. He introduced Mr. Ben-Oliel and asked him to speak a few words.

Our spirits have been refreshed by coming among the earnest Christian workers in New York, and especially those who are engaged in work among the Jews. At Mr. Freshman's on Friday and Sunday evenings we found delightful fruit of his earnest work for years past patiently persevered in when he stood alone amid much opposition. Mr. Ben-Oliel was asked to address the Jews gathered by one of the converts, Dr. Faust, and he gave them some of the prophetic proofs of the Messiahship of Jesus. It was delightful to see the attentive and decorous behaviour of the audience, both there and at Mr. Warszawiak's, where we went afterwards.

The first meeting was just closing and a crowd were pressing into a side room for an after meeting. Mr. Warszawiak quickly recognized Mr. Ben-Oliel and begged him to come to the platform and address the meeting. Later on we attended a prayer meeting to ask a blessing on the work of the day, and then Mr. W. and his fellow-helper, Mr. Cruckshank, invited us to the home for persecuted Christian Hebrews, where we met a number of Christian workers. It was a joy to see God's answer to prayer in the presence of Mrs. Warszawiak. She much feels the separation from her children and asked our prayers that they may soon be restored to her.

At the Rev. A. B. Simpson's also we were cordially and hospitably welcomed and Mr. B. requested to address the gathering.

Wherever we go people say they have heard of our work and longed to see Mr. Ben-Oliel. He is invited by the Rev. D. M. Stearns to join him in his week of work at 14 Bible classes who are already interested in his work and accordingly has accompanied him to his classes at Brooklyn, Bethlehem, Stroudsburg, Belvidere, Easton and Allentown, in all of which the attendance was remarkably good, and all manifested deep interest in what they heard. Last evening he assisted the Rev. George Needham in the week night service here and to-morrow he continues the round with Mr. Stearns to Philadelphia, Coatesville, Pottstown, Baltimore, New York, Wilmington and Harrisburgh, and on Sunday is to preach in Mr. Stearn's Church here on Prophecy fulfilling in the Holy Land.

We ask the prayers of God's people for us in this work of rousing interest in the cause of His ancient people, especially those in Jerusalem, to whom we hope to return shortly, encouraged and better equipped for carrying on the work amongst them, and also that his message to the Jews in this country may be greatly blessed to them.

We ask especially the ministers who have visited Jerusalem and worshipped with us in the "Upper Room," which the Lord enabled us to provide for Christians of all denominations in the Holy City, to give opportunities of presenting the cause of Jerusalem before their congregations while we are in this land.

AGNES BEN-OLIEL.
Germantown, Nov. 23rd, 1893.
Please address, care of the Rev. Dr. Rice,
150 Nassau Street, New York.

REV. D. D. MACLEOD AND THE PRESBYTERY OF VICTORIA.

Sir,—Would you allow me a few words in reference to the resolution of the Presbytery of Victoria, which appeared in your issue of this week, and which had reference to two letters written by me and appearing in the *Globe* of the 10th and 16th of October last. These letters contained the view taken by me and others of the proceedings of that Presbytery in the case of the Rev. P. McF. MacLeod. These proceedings as reported, and as known to me from accurate information, appeared not only unjust and oppressive, but calculated to prejudice the interests of Mr. MacLeod before the church. Therefore in his defence and in the defence of justice I sent the letters complained of to the "secular

press." Of course I considered the statements made in these letters "true" and "just," and do so still, and that they were much more "charitable" in spirit, though they made no profession in that direction, than the actions of the brethren referred to. I have not so learned Presbyterianism as to believe that a Presbytery, however unjust its procedure, is above criticism. A Presbytery may be made a very effective instrument of oppression under the protection of ecclesiastical forms. And if ever the whole proceedings in this case are laid before the church I do not think that I will be judged as having gone beyond the limits of legitimate criticism in the letters referred to. When the actions of a Presbytery are honorable and dignified there will be no shield required for its "dignity and honor," and while there is no one more willing than I am to give "honor to whom honor is due," whether it be an individual or a court, I will not from regard to what may be imagined to be the "honor and dignity" of a court, refrain from defending a brother whom I regard as having been grievously wronged, or from condemning as strongly as I can what appears to me irregular and unjust proceedings on the part of a Presbytery. Does not our Confession of Faith say that "all Synods or councils since the Apostles' times, whether general or particular, may err, and many have erred?" The Presbytery of Victoria therefore should not regard it as impossible that they should err, or as a serious misdemeanor to assert that they have done so.

Yours, etc.,
D. D. MACLEOD.
Barrie, Jan. 11th, 1894.

Dear Sir:—The discussion at the last meeting of the Presbytery of Toronto in regard to the "Book of Praise," seems to require some explanation when such conservative men as Drs. Gregg and Caven appear as if on opposite sides of a great question, such as the maintenance of the use of the Psalms in public worship assuredly is.

The difference, however, is only apparent. The great lament of Dr. Gregg, in his speech at the last Assembly, was that the use of the Psalms was passing away, and that frequently meetings for worship were held where no Psalms were used, and Dr. Caven as strongly opposed any step which would serve to put the Psalter out of use. On reference to the Assembly Minutes, however, it will be found that the Hymnal Committee brought in a report meditating a re-modelling of the "Hymnal," but no word of touching the Psalter; in fact, it was stated during the discussion that difficulties existed in the way of publishing the Psalter in this country, on account of old country copyrights of music, etc. Statements were made as to the desirability of having one book only, but no formal resolution was arrived at to that effect, and no decision was come to, having only one book in view; many supposed, and do so still, that the Hymnal Committee had to do with the "Hymnal" only, and that the question which they presented was, shall any of the Psalms be incorporated in the "Hymnal"? The affirmative of this question was held by many who desire the use of the Psalms and would not by any means lay hands on the Psalter as we have it, and believe now that the whole matter was sent down for the consideration of Presbyteries.

The real questions at issue in this matter appear to be, first, shall we have one "Book of Praise" alone, in which the entire Psalter will be bound up, and no part of the "Book of Praise" allowed to be sold without the other; in other words, that no Hymnal be published that has not in connection with it the entire Psalter; or, whether the Psalter shall still be sold, and a Hymnal also which might contain certain selections from the Book of Psalms, two books as we now have them.

Mr. Editor, this seems to me to be the point of difficulty as between the different parties in the Presbytery of Toronto, and not, as it first appeared, a desire on the part of any one to do away, or minister in any sense to the doing away, with the use of the Psalms.

Excuse me for trespassing upon your space, but it has occurred to me that a statement in this direction might serve to explain a seeming difference of opinion in regard to the use of the Psalms themselves.

Yours, M. S.
-Toronto.

Christian Endeavor.

IN WHAT ARE WE OUR BROTHERS' KEEPERS?

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

Jan. 21.—Rom. xiv: 13-25; xiv: 1-3.

The gospel of selfishness is squarely opposed to the gospel of Christ. The selfish man considers that he is not in any sense his brother's keeper; that he has enough to do to take care of himself; and that if he cannot take care of himself he deserves to fall. He cannot rejoice when he sees mercy extended to another—rather, indeed, is he likely to be envious when he sees the prosperity of another. But the example and teaching of Christ show how vain, how foolish, how sinful is the spirit of selfishness. In the parable of the Good Samaritan, Jesus taught us that we are our brothers' keepers?

We are are our brothers' keepers inasmuch as we are responsible for evil done to them by any stumbling-blocks we put in their way (Rom. 14: 13). As this is a temperance topic the thought may be illustrated in this way. The great stumbling-block in the way of some men is a bar-room. Now, a new bar-room cannot be opened in any locality without the sanction of one-half of the ratepayers in that ward or polling sub-division. And yet, when a petition is circulated for the opening of such an institution, there are some professing Christians who are so thoughtless that they sign it. There have been cases where bar-rooms could not have been opened without the consent of professing Christians, and yet they have been opened. Then, too, when an opportunity is given of saying, by means of the ballot, that these stumbling-blocks shall be removed, there are some who call themselves Christians who are so indifferent that they either remain away from the polls, or else vote for the continuation of the license system. They vote in favor of a traffic which all the churches have declared to be evil. God has said, "Take ye up the stumbling-block out of the way of my people" (Isa. lvii: 14), and yet many who claim to be followers of Christ seem to be forgetful of this command. If we realize our responsibility in this regard we should put forth every effort to remove this terrible stumbling-block.

Connected with this, there is the thought that if the stumbling-block be immediately removed, it is our duty to help a brother who has fallen or is likely to fall. We should bring to bear upon him all the good and helpful influences in our power. Joel Stratton might have left John B. Gough to stagger on in his sinful career, but he brought all the influence of his loving, generous heart to bear upon the almost hopeless wreck and from that day Gough became a sober and better man. When Mr. J. J. Woolley entered the office of Stephen Merrit in New York the latter might have said "Am I my brother's keeper? If you through your intemperance, have lost your home, blasted your prospects, and become a physical and moral wreck, who is responsible? You should have seen your danger and guarded against it." Had he been a man of a Cain-like spirit that is what he would have said. But he is a man in whose heart love reigns, and when Mr. Woolley entered the office Mr. Merrit, instead of thrusting him into the street, sent him to a camp-meeting on the banks of the beautiful Hudson. Woolley stands to-day a living monument of what the grace of God and Christian sympathy can do for a fallen man. Around us there may be some who are already wrecks, and others who are plunging headlong to where they shall become such. What are we doing for them? As followers of Him who went about doing good, it is our duty to try to help and save them.

Again we are our brothers' keepers inasmuch as we are responsible for the example we set before them. One man may be able to drink moderately, another because of his natural temptation, or because of his acquired appetite, cannot. The man who can drink moderately may try to justify his moderate use of strong drink by saying, "If my neighbor must drink to excess I am not responsible; he should take care of himself." But if prompted by a spirit of Christian love, he will say, "If drink make my brother to offend I shall not touch strong drink while the world standeth."

Pastor and People.

A CHAMBER OF HELP.

I opened my guest chamber, and furnished with care,
For I had news of a coming guest, of kingly ways and rare.
And tapestry well wrought and fine was on its walls displayed.
Then I sat me down well satisfied with the chamber I had made.
But days and weeks merged into months, and still there came no guest,
A gloomy sadness filled my soul, and ever a wild unrest.
I longed for a glance of that royal eye, a word of wisdom rare;
"If all the world should pass me by, with this grief 'twould not compare."
The night was rainy, dark and chill; upon my wicket gate
A light tap fell; 'tis he, my guest has come at last, tho' late:
"Enter thou in, most welcome one," but, alas for kingly grace!
His raiment was old and sadly worn, and alas for his care-worn face!
As I stood in doubt, with gate in hand, sweet thoughts within me stirred,
Like aspen leaves before a storm or chirp of nestling bird.
And softly as a silver chime across a summer sea,
Came, "As ye do to the least of these, ye do it unto me."
Doubting no care, I drew my guest to my chamber garnished fair,
Then laid me down on my peaceful cot, freed from my weight of care.
No more in unbelief I walk, for the light of his face I see.
And his voice still sounds in my listening ear, "Thou didst it unto me."
So I keep it swept and garnished, a chamber of peace and rest,
For weary, worn and troubled souls, by fears and doubts distressed.
This inner chamber of pity and help shall ever to them be free,
For always I hear the voice of my King: "Thou didst it unto me."

—Mrs. C. Scoville, in *Herald and Presbyterian*.

PRESBYTERIANISM TOLERANT.

BY REV. S. M. GLENN.

In the religious world there has always existed much confusion of thought and beliefs. Hence denominations, sects, and parties have risen to divide the great catholic body, the church. This diversity comes from the imperfection of man's knowledge, his peculiar mental characteristics, and the bias of association and education. Uniformity of belief, by some most devoutly wished for and urged, does not seem to be attainable nor practicable.

Identity of belief is not consistent with the law of progress. The Great Creator has shown no tendency to preserve uniformity in His works. All around us we observe infinite variety and diversity. No two things are identical in every feature and outline. No two leaves of the same tree, no two flowers of the same plant are just alike in every part. Even the innumerable grains of sand on the seashore, under the microscope present a variety of outline, as great as the mountains and hills around us.

If such diversity indicates the wisdom of the Divine Creator, may we not expect the same in mental characteristics, modes of thought, and forms of expression?

A distinctive principle of Presbyterianism is the right of the individual to think and speak after his own way. With the Bible as his guide, he must follow the dictates of his own conscience and reason, and the light within him, as he must answer to God. That conviction of personal responsibility to the Great Judge over all, made him capable of the highest endurance and self-denial, yea, even a martyr's death. For this liberty he was willing to sacrifice comfort, position and all earthly reward. Such was the spirit of the Reformers, the Puritans of England, and the Pilgrim Fathers of Holland. Plymouth Rock stands to-day as the symbol of this personal right and liberty Divinely accorded to every man.

When the Christian comes into a larger freedom of the truth, his heart extends a greater charity towards brethren who may not agree with him. He loves the truth, but he loves his brother more, and sympathizes with him, even while their thoughts and convictions

may differ. The liberty which he claims for himself, in all justice and reason, he accords to his brethren of other views and conclusions.

The well-equipped Presbyterian Christian has a clearly defined Creed. He finds great help from it. But he rests on the solid cord of Bible truth. The standards of his church are to his mind the best expression, so far as he knows, of the substance of Christian doctrine. But his final appeal is to the Bible. Creeds are fallible and subject to revision, but the Bible is as unchangeable as the Author Himself. But thus equipped and settled in his convictions of truth, he is qualified then to embrace, in all due regard and charity, his brethren whose creed and modes of thought do not harmonise with his own.

Such tolerance, however, is not indifference. It does not extend to the enemies of evangelical truth—to the caviller and the destroyer of truth and morality, nor to the man who sees in all religions equal merit, and therefore pronounces all good in their place. To none of these is there a claim for such charity. But to the earnest, reverent seeker of truth from the great source and fountain of truth—the Word of God, to the great evangelical body of Christians, is our plea for all forbearance and charity towards views different from our own, and yet not essential to the Christian system.

It is to the honor of the church that on all the vital truths of Christianity she stands a unit. The Bible is the common platform. And now, as never before, her various branches are coming to recognise this unity in all the essentials in one another. The acrimony of controversy has passed away. More emphasis is placed upon the character of the work being done in building up Christ's kingdom and saving men. There is, likewise, a growing spirit of co-operation in Christian work, union services and united efforts are the order of the day. The great army is closing ranks and keeping step. They together give origin to the "Blended strain which issues the perfect music, which utters the perfect truth."

In the Presbyterian fold there is observed a growing tolerance toward inquiry and criticism. Less than a score of years ago, no minister in the church would dare question the truth of any article of her Creed. To-day the most conservative challenge certain alleged defects and shortcomings of that Confession.

More liberty is given to inquire and test human formulas of doctrine by the teachings of the Bible. That means progress, and is the only true attitude of mind to receive greater truth. Nor can this spirit of inquiry be arrested by any voice or decree of a church court. To the devout inquirer, seeking the truth in love, and with reverence for the services of it, we may safely trust the issues.

Upon private members the Presbyterian system lays no formulated Creed. He is not supposed to know or understand so condensed a system of doctrine as our Confession of Faith. He is only asked to receive such truths as are regarded by the Evangelical Church as essential to Christian experience and Christian living.

This trend towards a broader charity is demonstrated in our church, in her large un-denominational spirit in certain lines of Christian work. Denominationalism is necessary for organization, co-operation and efficiency in the work. But the Presbyterian Church has always lent a willing hand in support of the un-denominational enterprise of the American Bible Society, the Tract Society, and Sunday School Union. Through these and other channels, large streams of benevolence have flowed, showing devotion to the great common cause of building up the kingdom of our common Lord. The spirit of *comity* and Christian union has always received the hearty support of the Presbyterian Church. She pleads for Christian union and co-operation in the great common cause—she asks a halt in the unseemly rivalry of churches that crowd in upon one another, in the new and sparse districts of our country, to their injury, if not to their destruction.

So the spirit of Christian union and fellowship is working out itself in this closer coming together of brethren of different branches of Christ's Church. In this growing unity the Saviour's prayer is being answered. All hail the day of its fulfilment!—*Philadelphia Presbyterian*.

THE CONDUCT OF PUBLIC WORSHIP.

I venture to throw out some hints to ministers, especially young ministers, with regard to the mode of conducting public worship. My points may be called trivial, and in a sense they are. But I have noticed that the beauty and dignity of the service are often marred by a want of due attention to them. We have made real progress in recent years in our whole conception of what the "service" is as distinct from the "preaching," but nothing can be unimportant which tends to yet greater progress even in small matters.

1. I have observed, though not often, that the usual formula, "Let us begin the public worship of God by singing to His praise and glory," is omitted, the first psalm being given out like any other. This is decidedly a retrograde step.

2. It seems unnecessary each time a psalm, paraphrase, or hymn is given out (except the first, as above) to preface it with the words, "Let us sing," etc., or "Let us again sing," etc. Enough to give the numbers.

3. The reading of the whole passage to be sung, be it psalm, paraphrase, or hymn, is irritating in the extreme. Happily, this practice, probably introduced when few comparatively could read, has generally been abandoned, but it still survives in some quarters.

4. Certain stereotyped phrases are still used quite needlessly in giving out the text—"You will find the words from which I propose," etc., or "The subject of the following remarks," etc. Far better refer at once to the passage without any circumlocution.

5. The Anglican "Here endeth the first lesson," occasionally heard from our pulpits or lecterns, is a childish innovation. What more appropriate words could be conceived than "The Lord bless to us the reading of His Holy Word, and to His Name be the glory and the praise. Amen"—only they should be repeated more solemnly and distinctly than is common. They are often "muttered" in a way which is unbecoming.

6. When will ministers learn to repeat the Apostolic Benediction correctly? In nine cases out of ten it is mangled by changes and additions which are often most extraordinary. Rarely, indeed, does one hear it given with absolute correctness.

7. The Lord's Prayer is too often introduced at the end of a long prayer. Is it not preferable that it should stand alone in its divine simplicity and majesty?

A CHURCHMAN.

SLANG, SACRED AND SECULAR.

It is generally secular, very secular. The only approach it ever makes to sacredness is when it stalks into the pulpit and perpetrates itself upon outraged but defenceless worshippers; and then it is only the pulpit that is sacred—the slang is still a sinner; nor is he who persists in thus using it likely to be a very great saint. Without trying to severely characterize the pulpit use of street-corner slang, it may be remarked that we have no divine example for it, and that a passage of such slang as sometimes desecrates the pulpits of our day would have ruined the Sermon on the Mount, and paralyzed the power of the Decalogue. One sentence of dirty slang would have taken all the heroism out of Paul's bold self-defence, all the sweetness out of David's songs, all the poetry out of Isaiah's prophecies, and all the sacredness out of the whole story of the cross. But there is no slang there, and there ought to be none when men come to preach about these things.

But there is no better reason for slang out of the pulpit than in it, and there is not the suspicion of an excuse for it either out or in. It is not strong language, it is neither polite nor elegant, and often it is not clean. It is a base slander upon our blessed mother tongue, the most vigorous and powerful language on earth, to excuse the use of slang, as one noted preacher of the day does, by claiming that it is stronger than pure English. Any adult American, who is not a mate, can find suitable clothing in the English language for the healthiest, most robust

idea he is able to bring into being. Slang, like gaudy garments, is always evidence of bad taste, if not also of habits. Well-dressed ideas, like well-dressed people, are always given respectful consideration. The noblest thought, like the noblest man, is likely to be despised if clothed in filth.

The best thing a man can do with slang habit is to quit it. Let him watch language and cleanse it. A word cannot be properly used anywhere ought to be used nowhere. But who would think using common slang at a funeral? A son bending above his dying mother would express his grief in the slang he so lavishly scatters in the street? What young woman standing at the altar of wedlock, would respond to the officiating minister's solemn queries with any one of the popular affirmative slang phrases? Imagine a dying man spending his last breath in uttering any of the low expressions which in the vernacular of slang mean death? Horrible! I shudder, but if it is horrible to use such language in these situations there is something radically wrong with the language; therefore, let us not use it.

PERSONAL WORK.

On a cold winter evening I made my first call on a rich merchant in New York. A left his door, and the piercing gale swept in said, "What an awful night for the poor!"

He went back, and bringing to me a roll bank-bills he said, "Please do me a favor. Hand these bills to the poorest people you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added: "How is it that a man kind to his fellow-creatures has always been so unkind to his Saviour as to refuse Him a heart?"

The sentence touched him to the core. I sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But I told me I was the first person who had talked to him about his soul in nearly twenty years. One hour of pastoral work did more for that man than the pulpit effort of a life time.—*D. T. L. Cuyler*.

THE BOOK OF PROVERBS.

Was written in poetry, and contains about 1,000 of the 3,000 proverbs of Solomon. The whole book abounds in allusions, now found for the first time and precisely applicable, to the age of Solomon; to gold and silver and precious stones; to the duties and powers of kings; to commerce. The Book of Proverbs is now on a level with the Prophets and Psalms. It approaches human things and things divine from quite another side. It is the philosophy of practical life. It is the sign to us that the Bible does not despise common sense and discretion. It impresses upon us in the most forcible manner the value of intelligence, prudence of a good education. Above all, it insists over and over again upon the doctrine that goodness is wisdom, and that wickedness and vice are folly.—*Dear Stanley*.

A PASSAGE IN THE BIBLE EXPLAINED.

The Arabic name of the Star of Bethlehem signifies "dove's dung" (for which the generic name *Ornithogalum*, "bird's milk," is a Greek euphemism), and was given apparently because of the streets of white blossoms with which it covers the hillsides of Palestine. It must have occurred to many people, when reading of a cab of dove's dung being sold for a shekel during the siege of Jericho, that even in the last stages of starvation that was an exorbitant price to pay for a substance as devoid of nutritious or palatable properties as sawdust. Howbeit, the reference is really to the edible roots of the *Ornithogalum*; the early translators were over-literal in their rendering, and, strange to say, the authors of the Revised Edition have endorsed the blunder.

Oh, only those whose souls have felt the one idolatry can tell how precious is the slightest thing affection gives and hallows.—*L. E. London*.

Jan. 17th, 1894.]

Missionary World.

APPEAL FOR THE GOSPEL FOR INDIA.

The Decennial Missionary Conference, that assembled in Bombay, India, about a year ago, lately sent out, through its secretaries, the following appeal in behalf of India:

BOMBAY, Jan. 5, 1893.

The members of the Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, earnestly appeal to the Church of Christ in Europe, America, Australasia and Asia. We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude, "Give ye them to eat." An opportunity and a responsibility never known before confront us. The work among the educated and English-speaking classes has reached a crisis. The faithful labors in godly men in the class room need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

Medical missionaries of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

The women of India must be evangelized by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty millions of Mohammedans—a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

Scores of missionaries should be set apart to promote the production of Christian literature in the languages of the people. Sabbath-schools, into which hundreds of thousands of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers. Industrial schools are urgently needed to help in developing a robust character in Christian youths and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand and not only baptize but lead them into all Christian living. Most of these people belong to the depressed classes. They are none the less heirs to our common salvation, and, whatever admixture of less spiritual motives may exist, God himself is stirring their hearts and turning their thoughts toward the things which belong to His kingdom.

In the name of Christ and of those unevangelized masses for whom He died we appeal to you to send more laborers at once. May every church hear the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them." In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings!

Face to face with two hundred and eighty-four millions in this land for whom in this generation you, as well as we, are responsible, we ask, Will you not speedily double the present number of laborers?

Is this too great a demand to make upon the resources of those saved by omnipotent love? At the beginning of another century of Missions in India let us all "Expect great things from God—attempt great things for God."

For the reflex blessings to yourselves, as well as for India's sake, we beseech you to "hear what the Spirit saith unto the Churches." The manifestation of Christ is

greatest to those who keep His commandments, and this is His commandment, "Go ye into all the world and preach the gospel to every creature." A. MANWARING, J. L. PHILLIPS, M.D. Secretaries, Decennial Conference.

INDORE MISSION.

Extracts from a letter received from Mr. Wilkie last March. (I may mention that this is the letter that led to the present attempt to advertise the need to those who care for the work.)

As the funds for the building began to run low, "we" (the missionary staff at Indore) "united in earnest prayer that we might have the patience and faith and help we needed to do the Master's will in regard to it. One native sent 100 rupees. Just when we were about to stop the work our native Christians spontaneously proposed that, as it was to be used as a church for them as well as college, they should help." (Their gift amounted to 1,000 rupees, but they have not got their church yet, and cannot get it till we complete the upper story of the College Building.) "Then came your unexpected gift. And lastly, last mail, when again we were almost out of money, a friend in Canada with whom I am not personally acquainted sent us \$30 rupees. Only enough for a step at a time, but as it is needed it comes in."

"How rich we are, and yet how hard it is to believe it, or at least to recognize and act up to it as we should. It has been the most precious lesson yet learned, and very sincere thanks do we return for the extremity to which He brought us that He might enrich us with a greater faith than ever before."

"I might mention another very cheering experience. We felt an addition of a Zenana court (i.e., a shut-in court for Purdah women) and book-rooms for the different castes, were very desirable, and we resolved to go on with them, believing the Master would Himself supply the funds. It cost 850 rupees, and today it is all paid for. Holkar gave 500 rupees, another gave 200, etc., etc., all spontaneously, gift after gift, till it has all been provided. It is especially gratifying to realize that He approves of the work by so graciously aiding it."

The "unexpected gift" referred to above was \$22, remitted to Mr. Wilkie about a year ago. The money walked into my hands for the work from different quarters in the most unexpected ways without any appeal whatever, and all in the space of less than twenty-four hours. Never before nor since has money come into my hands in such a style, and the sudden supply here made me aware of need there as plainly as by a telegram. If space can be given I may briefly tell the story next week, as showing God's own hand in this work.

ANNA ROSS.

Brucefield, Ont., Jan. 4th, 1894.

INDORE MISSIONARY COLLEGE FUND.

Reported already up to Jan. 3rd \$212 22
Received since up to Jan. 11th from
Y. P. S. C. E. St. Andrew's church, Kippen 10.00
Miss Jennie Mustard, Brucefield 1.00
A friend, Oshawa 5.00
A few friends, W. F. M. S., Pt. Perry 2.00

\$230.22

ANNA ROSS.

Reverence is one of the Indian's strongest traits. His language contains no oath, nor any word to express even disrespect to the Great Spirit. If he swears, it is because white men have taught him to do so. A missionary said that one need never hesitate to preach to Indians in their own tongue for fear that his mistakes may be ridiculed. Their reverence for God will not allow them to laugh at His messenger.—Northwestern Congregationalist.

A convert in Madagascar picked up a bag of dollars lying in the road and carried it under his clothes. Soon he reached a group of men talking earnestly about the lost bag. After satisfying himself as to the rightful owners, he produced the bag. "If your religion teaches you to do an honest thing like that," said the men, "we will believe in your religion."

PULPIT, PRESS AND PLATFORM.

Ram's Horn: The devil never throws any clubs at the preacher who is trying to prove that salvation begins and ends with the head.

Westminster Endeavor: The consciousness that others have frequent occasion to bear with us should give us a spirit of forbearance under every real or imaginary grievance.

G. Macdonald: The longer I live, the more I am assured that the business of life is to understand the Lord Christ. Nothing else is to be called the business of life at all. I am extreme, you may think; but this is liberty and life to me—to know Christ.

Rev. Dr. Thomas: As for the complaint that prohibition interfered with personal liberty he would say that man cannot live to himself, and that if the interests of the individual conflict with those of the State, those of the individual must be subordinated.

Matthew Henry: Whatever good we do, we must look upon it as the performance of God's promise to us rather than the performance of our promise to Him. The more we do for God the more we are indebted to Him; for our sufficiency is of Him, and not of ourselves.

Frederick W. Faber: The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.

London Advertiser: The taxpayers of London would not tolerate a saloon attachment to the central police station for a single day, and why should the Dominion Government countenance and maintain a place for the daily sale of intoxicants in connection with the military schools here and elsewhere?

Rev. T. T. Munger, D.D.: It is difficult to find a place in the work of human life where education, trained faculties, are not required; and it is useless for a young man even to raise the question how he shall get on in the world, without first securing the greatest possible amount of training. Little education, little success; this is true all the way through.

Washington Christian Advocate: "You want 'power.' Do you mean power which will strengthen you 'unto all patience and long-suffering, with joyfulnes?' That is a good trinity—patience, long-suffering, and fulness of joy. 'Power' in 'blessing' and in brilliancy may be mistaken, or may make us vain, but 'power' in patience and long-suffering can hardly be misunderstood."

Interior: Nothing is more opposed by good men than ecclesiastical tyranny, because history and experience have shown it to be more violent and cruel than any other. On the other hand, religious license is as firmly opposed, because it runs to the destruction of beneficent principles and in the end to crime. And here these two extremes meet. License is always tyrannical, and tyranny is always licentious. These two things are in all degrees of moderation and of violence, but in all degrees they are proportionally hostile to the laws which restrain them.

A. T. Pierson, D.D.: What would prayer be without promise? How could he that cometh to God know that He is the rewarder of them that diligently seek Him, were it not for His own Word? There are minute forms of animal life that build up great masses of cells, and, as they build, rise upon their own work nearer to heaven. The believer is such a builder. He lays promise upon promise, as sure foundations; he adds promise to promise, and so carries up his spiritual structure; and, as he builds, he ascends upon his own work, mounting higher and higher upon the word of the living God, until he reaches the heavenly heights themselves.

Teacher and Scholar.

Jan. 28, 1894 } GOD'S COVENANT WITH NOAH. (Gen. 8:17)
GOLDEN TEXT: I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth.—Gen. ix.

Two lines of descendants are traced from Adam, the offspring of Cain, and those of Seth, who was born after the death of Abel. In the first line is found the beginning of worldly society (4. 17), in the second the beginning of religious society, the church (4. 26). In Lamech, the seventh from Adam in the Cain line, wickedness rises to a pitch of impious defiance, while in Enoch, the seventh in the line of Seth, communion with God becomes so intimate, that he is translated without seeing death. With the increasing race wickedness became great upon the earth, until finally Jehovah, grieved at heart, declared against it an exterminating judgment. The judgment was preceded by a long period of merciful warnings whilst the righteous Noah labored at the ark in which himself and family were preserved. The flood burying the old corrupt earth that a new world might emerge, was really also an act of salvation, from which the race took a new beginning. After the flood the foundation of a new order of things is laid, in a dominion of fear and dread over animals, which now may be used directly in support of life, and in the sanction of a magistracy to execute God's moral government in the world. These are accompanied by the covenant promise of the lesson.

I. The Covenant Promise.—A covenant or agreement implies two parties between whom the agreement is made, each usually coming under some engagement. God graciously condescends to be a party to this covenant. Noah, the other party to it, represents not merely himself but all his prosperity, and even all the animal world, which sympathetically shares in the joy and sorrow of man. God had previously entered into a covenant (6. 18) to preserve life in the midst of the flood, the present one promises the prosperous continuance of the preserved races of man and lower animals. Without requiring any condition on man's part, God establishes by this covenant, that animal life will not again be exterminated, nor the earth destroyed by a flood. This unconditional covenant promise would be a welcome and strong confidence at a time when the recent awful experience would tend to keep alive dread of another devastating flood.

II. Token of the Covenant.—God in His grace increases and perpetuates the comfort of His covenant promise, by giving a token, a visible sign, which becomes a pledge of what is invisible and future. A faith which accepts without any distrust the word of promise, may yet be steadied and refreshed by some visible remembrancer to which it can look. The rainbow set in the cloud is not a phenomenon which now for the first time appears, but from henceforth it is constituted by God the sign of His covenant. The familiar appearance is now invested with a new meaning. God (using the language of accommodation) makes a promise to look upon the bow that He may remember the everlasting covenant. In this promise Noah and his descendants are helped to realize that the covenant is ever before the Divine mind. The token is singularly appropriate. In that it appears only in connection with clouds or rain, it is as if God wrote His promise on whatever might seem to threaten a recurring flood. Formed by the action of the sun on the raindrops it declared the presence of sunshine amid the gloom, and fitly represents the victory of the light of love over the fiery darkness of wrath. Touching alike the heaven and the earth, it is as a bond of peace between them, and its extended arch fitly represents an all-embracing Divine mercy. The bow of promise, so beautiful in hue, so perfect in form, again appears encircling Him upon the throne (Rev. iv. 3), in whom is fully declared God's forgiving and redeeming love.

There are two hundred thousand lepers in Japan, and only one institution for their relief—a Roman Catholic hospital at Gotemba, near Tokyo. The Christian Missionary Society is about to establish an hospital at Kumamoto.—Missionary Review.

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The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 17TH, 1894.

ORILLIA is said to lead the towns of Ontario in the Plebiscite vote, the majority for prohibition in that beautiful northern town being three and a half to one.

THE *Christian At Work* is a sober, staid, in fact, somewhat dignified kind of a religious newspaper, but it becomes positively funny when, commenting on a criminal trial that took place the other week in Scotland, it says, "They conduct trials differently in Scotland than in New York." We should think they did. Many a time have we read—in the *Christian At Work* if memory is not greatly at fault—that some of the New York judges are criminals themselves.

MR. PATERSON'S address, published in recent issues of this journal, has no doubt led many of our readers to think seriously over some of the problems they meet every day in doing church work. This is just the kind of thinking the church needs. We have a sufficient number of theorists who are willing enough to air their theories. We are well enough stocked with men who can tell us what was done in other lands and in other ages. What the church needs is men who can suggest the best thing to be done now and here.

THE politicians are trying to make some capital out of existing financial depression. Across the line the Democrats say the hard times have been brought about chiefly by the tariff, while the Republicans, of course, declare that the proposal to change the tariff has caused most of the trouble. Here it is pretty much the same. The Liberals say the tariff has partly caused the stringency and the Conservatives hold that but for the tariff the depression would be much worse. One cannot help wondering why there is any proposal to change tariffs that have done such good work on both sides of the line.

BY the way, why do men of the standing and experience of Mr. Paterson not discuss church questions more frequently in the church press. The learned gentleman is a son of the manse, an elder and superintendent of one of the Sabbath Schools in the city and is known to take an active interest in everything connected with Presbyterianism. Why should not he and others equally well qualified give the church the benefit of their views on practical questions as such questions arise, and they are continually arising. It has often been said that the Presbyterian church has a larger number of intelligent influential laymen within her pale than any other church in the Dominion. We believe she has and we also believe that they might do their church good service by making their views known through the press and by taking a far more prominent part in our ecclesiastical meetings.

PRINCIPAL MACVICAR has a strong paper in the current number of the *Presbyterian College Journal* on "The church and the labor question." The Principal is decidedly of the opinion that the problem can be solved in only one way. The church should purge itself of mammon worship, take off its kid gloves and go to work without any fuss or feathers among labouring men and all other kinds of men that are falling a prey to the pestilential heresies taught them by designing demagogues. Nor is the learned gentleman of the opinion that there is any special difficulty in the work. The determination to test in the severest possible manner all schemes proposed for the good of our race Dr. MacVicar considers a hopeful

movement. So it is. Let the church show laboring men that it can do more for them than can be done by any other institution; let the minister show them that he is a better friend than the demagogue who leads them astray and the divorce between the laboring classes and the church will soon come to an end.

NO one should conclude that some strange thing has happened because a wave of financial depression is passing over the world. Every middle-aged man has seen several such waves. In fact, many business men hold that business is now done in such a manner that financial crises more or less severe may be expected every ten years. People live so extravagantly, speculate so recklessly, try to get rich so quickly, and overdo in every line so much that a crisis has to come at regular periods to straighten things up. Over competition in every kind of business necessarily ruins a certain number of people. Goods honestly obtained cannot be sold below cost, though most people like to buy them at the lowest possible figure. If ten men, or ten firms are struggling for a business large enough to maintain only five, some of the ten must come to grief. A man cannot long work for nothing and board himself unless he has an independent source of revenue so fixed that his creditors cannot touch it. There is no sort of sense in whining about our business depression. God has given us one of the best countries in the world and if we cannot take care of ourselves we have ourselves mainly to blame. The financial troubles of other countries hurt us a little, but our extravagance and insane competition hurt us very much more.

FEBRUARY and March are rather dull months in business. Wheat is low in price and money is scarce. There will of course be the usual amount of talk about economy and it is greatly to be feared that in too many cases retrenchment will begin and end with religious and charitable contributions. Now whatever else is done that should not be done. If it has pleased God to permit a wave of depression to pass over the country, instead of serving Him less we should deny ourselves and try to serve Him better. The duty of the hour is patience, prayer, self-denial, self-sacrifice. Behind the secondary causes that are at work in producing financial stringency we should see the hand of the great First Cause God himself. We should humble ourselves, confess our sins and if possible do more rather than less to carry on gospel work. Canada is suffering less from the depression than perhaps any other country in the world. What right have we to expect entire exemption from financial trouble? Do all our people make such good use of their money when they have it that they can afford to complain if they are sometimes pinched a little? Are we so free from national sins that we need no national discipline? A lesson in economy is a good thing, but its good effects will be worse than lost if it does nothing more than lead us to cut down our contributions for religious purposes.

WHAT IS INSPIRATION?

THIS is the title of a book, sent by Drysdale & Company, which has been now some months before the public, but because the subject of it is of surpassing and permanent interest, and because an examination of it is to occupy four lectures by Prof. MacLaren in the post-graduate course arranged for in connection with Knox College, it will not be untimely again to draw attention to it. The arraignment of two theological professors in the American Presbyterian Church, and of one in our own for the views they hold upon the subject of inspiration, gives the question great present interest. The point of view from which this treatise is written, is at once made apparent in the following sentence: "It has been claimed, and is not denied, that Christian scholarship in this specialty (of inspiration) is nearly unanimous in discrediting the verbal inspiration and inerrancy of the Scriptures." This state of things has been felt to be very disquieting by great numbers who have all their lives been taught to think quite otherwise. Something needs to be done to allay their distress, and this essay is designed as a contribution to this end. Dr. DeWitt, the author of it, has spent the most of his life in teaching and in studies connected with this subject, and has been anxious to do his part in shedding light upon what are confessedly its difficulties.

The dispute is between those "who maintain the most literal verbal inspiration on the one side, and

on the other, those who hold to an inspiration in the *thought* rather than in the words, that produces the results that are infallible in all matters of faith and practice, but which does not preclude inaccuracies in matters not affecting the substance of religious truth." The former view has been the one chiefly held hitherto, but by many it has been receded from because the facts of revelation as contained in the scriptures, it is alleged, will not sustain it. These facts have been brought out in the course of a long pursuit of biblical studies which have become known under the name of Biblical Theology, and which consist in a most thorough examination and comparison of the various books which make up the Bible as to their origin, age, contents, language, teaching and their correspondence with the facts of history. This investigation has brought to light, it is affirmed, such inaccuracies as to facts, and such moral incongruities between the teaching of Old Testament writers and those of the New, above all of Christ, as indicate so large an admixture of the human element, and human infirmity and limitation as to the apprehension and statement of the materials of which scripture is composed, as will no longer warrant the affirmation of that absolute infallibility of the scriptures in all particulars which has hitherto been considered to be their distinguishing attribute. In other words, to employ the term now used, the scriptures can no longer be regarded as absolutely *inerrant*, that is, they contain errors as to some matters of fact, and they contain a teaching in not a few instances, as to other things, which cannot claim divine authority. This position has been arrived at by a careful examination into, and an honest admission of the *facts* of revelation. Hence a new doctrine or statement of what inspiration consists in is required to correspond with this new view of revelation.

In this view of revelation, regard must be had to the fact, patent on the face of it, that it has been *progressive*, and that it is an *evolution*, in a different sense from that held by Herbert Spencer and men of that type, but yet in a real sense, one which regards "the living, personal God as the centre and source of all life, of all organic development, of all advancement to more perfect modes of existence, processes and functions." In the recognition of these facts of revelation, its being an evolution and progressive, and also of the admixture in it of human imperfection in the apprehension and statement of matters revealed, and of the divine will as to conduct and action in many instances, we may find an explanation of inaccuracies in the statement of supposed facts, and of moral incongruities of teaching, which does not necessarily militate against the divine character and authority of the scriptures as being the Word of God. Much of the book is taken up with a discussion of the nature and purpose of revelation, especially in its progressive aspect as adapted to the state of men's moral and spiritual conceptions at various stages, as calculated at the same time to raise him in these respects, and because the nature and purpose of God in revelation must determine and lead to a correct idea of inspiration. This view of revelation as progressive, "contemplates," the writer says, "the certainty in an earlier revelation of an admixture of the true and the false, the divine conception tarnished or discoloured by the imperfect medium through which it must reach the hearts of men." Absolute infallibility in every jot and tittle, and the highest spiritual standards in every age alike, were not needed to accomplish the purpose of revelation which was, "the production of a perfect humanity at first in an individual, and afterwards through him in the race."

Those who hold this view of the errancy of the scriptures are far from thinking or speaking lightly of them. On the contrary, this writer says, "Every year and month and day they have become more precious, and all labour in developing their glorious import, and their significance in connection with every aspiration and hope of man, has become more absorbing." Say what we may of inaccuracies and contradictions, the divine element in these Hebrew scriptures cannot be obscured or rationally denied. Above the broad surface of uninspired literary achievement it glows and flashes with a superior radiance." Nay, they contend that they teach and hold this view in the interests of the truth, since by insisting on an infallible accuracy in every statement of scripture and a divine warrant for every act there recorded which now shocks our conceptions of God and right, we run the risk, should any flaw be discovered of having to give up the whole of the scripture as being in any portion of it the Word of God, and of cutting away the very foundation of belief in God and in what is the highest and only perfect

revelation of Himself in the person and teaching of His Son; whereas by admitting the possibility of error in the statement of facts, and of a teaching at a certain stage of human development, which we now recoil from in the clear light of New Testament revelation, and especially of the revelation which has made of Himself in Christ, we can yet hold by all in the scriptures that is most precious as being given by divine revelation and inspiration. What then is the view of inspiration which makes an opinion so contrary to that which has so long been held and still is held by the vast majority of professing Christians, possible? "Inspiration is a special energy of the Spirit of God upon the mind and heart of prepared and selected human agents which does not obstruct or impair their native and normal activities, nor miraculously enlarge the boundaries of their knowledge, except where essential to the inspiring purpose; but stimulates and assists them to the clear discernment and faithful utterance of truth and fact which could not otherwise have been known. By such direction and aid through spoken or written words in combination with any divinely ordered circumstances with which they may be historically interwoven, the result contemplated in the purpose of God is realized in a progressive revelation of His wisdom, righteousness and grace for the instruction and moral elevation of men. The revelation so produced is permanent and infallible for all matters of faith and practice, except so far as any given revelation may be manifestly partial, provisional and limited in its time and conditions, or may be afterwards modified or superseded by a higher and fuller revelation, adapted to an advanced period in the redemptive process to which all revelation relates as its final end and glorious consummation." This definition of revelation is supplemented by a statement which is in substance that, "any definition of God's inspiring grace must be inadequate which does not recognise in Jesus Christ and in His words the final, perfect, and only perfect revelation of God to man, that all other is subordinate and that whatever in them is incongruous with this is not to be held as authoritative for us, but is virtually superseded as an imperfect and provisional inspiration."

Since this definition of inspiration discriminates between different portions of the scriptures, the question will naturally be asked, "How are we to know and be assured what part of its teaching is permanent, infallible, divine and therefore to be received and acted upon by us?" The answer Dr. DeWitt gives is found in the words of Christ; this is the test, "He that will do His will shall know the teaching whether it be of God, or whether I have spoken of myself." "He that believeth hath the witness in himself." "Having the principal, central, all embracing truth imbedded in our hearts, we have an unction from the Holy One and know all things." How are we to know, it may be asked, that these are the very words of Christ? The answer is, "The Comforter which is the Holy Spirit whom the Father will send unto you, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." Just as the reality of the new birth and of the indwelling of the Holy Spirit is evidenced by a new spirit and life so the reality of any portion of the Holy Scripture being of God is evidenced by its effects. "We try them intrinsically as He invited us, and we find them a specific, a panacea. There are healing soundness and life in them, and we dwell in peace. It depends then upon ourselves, and suggests the heart-searching question, do I give myself up absolutely to the control of God, sincerely desiring to do His will, if I may only know it? Then shall ye know the truth, and shall be prepared to say, Lord to whom shall we go? Thou hast the words of eternal life, and we believe and know that thou art the Christ, the Son of the living God."

At the beginning of this treatise Dr. DeWitt says, "The most suitable expression of the scope, contents and spirit of the following pages is interrogative." Had our object been to criticise this work instead of simply seeking to give some idea of its scope, contents and spirit, it would be easy to suggest difficulties and ask questions which it does not answer. But the same remark might no doubt be made of any book which could as yet be written on so difficult a subject. We gladly say that we have found it most helpful, and regard it as a valuable contribution to the important subject of which it treats. We commend it to the thoughtful and honest examination of our ministers and intelligent laymen as a preparation for dealing in the church courts with a matter which involves the question of inspiration, not only in a Christian and brotherly spirit, but also intelligently and wisely in the light of the latest opinions upon the subject of those most incompetent to speak.

THE AUGMENTATION FUND.

THE Augmentation scheme is one which should commend itself to all our ministers and congregations. It is an attempt to bind together strong and weak in one brotherhood, so that the weakest charge in the church may be encouraged by the sympathy and aid of the stronger, and the strong congregations may realize the responsibility and the privilege of sharing the burdens of the weak.

The demand made on the church for this Fund is really not great. There are about 200 charges requiring aid—150 of these being in the Western Section and 45 to 50 in the Eastern. The average of the grants to congregations is about \$200, and the sum required annually is about \$30,000 for the West, and \$9,000 for the East. The scheme has been wrought with great success in the Maritime Provinces, where the Synod annually gives careful consideration to the subject and makes allocations to Presbyteries. In the west, in spite of deficits (which have been almost invariably made up in one way or another), the Fund has been loyally sustained in many Presbyteries and has been of immense service in maintaining ordinances among groups of Presbyterians who would otherwise have been left without pastoral oversight.

That liberality in the support of their ministers has been developed in augmented charges is freely recognized. There are, doubtless, cases in which a higher standard might be reached; but the same remark would apply with greater force to many self-sustaining congregations. There is no ground for thinking that the aid generously given to the weak charges is misapplied. In the great majority of instances there is a praiseworthy desire on the part of the aid-receiving congregations to relieve the church as soon as possible of the necessity of making any grant. The fact that during the past ten years no fewer than 220 congregations have been removed from the list of assisted charges—an average of 22 per annum—and have, as a rule, passed into the ranks of the self-supporting, is ample confirmation of this statement.

The address made by Dr. Robertson to the Presbytery of Toronto at its recent meeting, and published *in extenso* in several of the daily newspapers, ought to stir the hearts of ministers and people in our well-to-do communities. The men who are doing the church's work in some of the districts in the West are in sore straits because of the inability of the people to meet their obligations. To the congregations to which the support of their own ministers in comfort is no burden, and to the ministers of these congregations, the appeal for increased contributions to both Home Mission and Augmentation Funds comes with great urgency.

MEETING OF THE FOREIGN MISSION COMMITTEE (W.D.)

THE Foreign Mission Committee (W.D.) met on the 2nd and 3rd January. Present:—Mr. Hamilton Cassels, convener; Dr. Wardrope, Dr. MacLaren, Dr. MacVicar, Dr. Mungo Fraser, Dr. J. B. Fraser, Dr. A. D. MacDonald, Dr. Thompson, Rev. Messrs. Burson, Milligan, J. A. MacDonald, Jeffrey and MacKay.

Mr. J. A. Slimmon, who has been for nine years in China and is now attending classes in Knox College, appeared before the committee. He wishes to be ordained and to serve under the Presbyterian Church. It was agreed to appoint Mr. Slimmon as missionary to labor in connection with the Honan Mission, on the condition that his certificates for Knox College are satisfactory, and to apply to the General Assembly to authorize any of the Presbyteries of the church, at the request of the Foreign Mission Committee, to take the usual steps to have Mr. Slimmon ordained into the ministry.

Mr. Eshoo, a Nestorian from Persia, who is attending classes in Knox College, also appeared before the committee, asking that he might be employed amongst his own people. Whilst the committee was favorably impressed with Mr. Eshoo, it was decided not to employ him, inasmuch as we have no mission in Persia and are not in a condition to start a new mission.

A communication from Dr. Webster made it evident that there are serious difficulties in the way of co-operating with the Free Church of Scotland in its Jewish Mission at Tiberias. The probability now is that Dr. Webster will establish an independent mission in Haifa, at the foot of Mt. Carmel, on the great Esdraelon plain. Haifa is a town of 6,000 inhabitants, 1,500 of whom are Jews, and is the

safest harbor on the Mediterranean coast. If that should be the settlement of this perplexing question of location, it will probably prove a satisfactory one. In the meantime Dr. Webster has been acquainting himself with the language, so that no time has been lost.

Dr. G. L. MacKay appeared before the committee and gave an interesting account of his work, explaining certain points that have caused discussion and difference of opinion, because all the facts were not known. He, for example, made it very clear to the committee that there is great danger in pressing the principle of self-support too far. He gave instances of congregations that were at one time flourishing and on the way to self-support, being arrested and in some cases the churches closed, because it was too strongly insisted upon that the people should support the preacher. He, himself, acted upon the principle, that wherever there was an opening the preacher should be kept there at the same time urging the people to do the best they possibly could in the way of support. Again, it has been asked, what is the use of erecting a steeple upon a church—as has been done at Bangkok—which seems a needless expense? The reason given was that there is a superstition, generally prevailing, that if one building is raised a few inches higher than others, that there is danger of disturbing the equilibrium in the spirit world, and that in order to dissipate that superstition he had this steeple erected, and that it has largely accomplished the end in view. The steeple was not an expensive one, and is a perpetual testimony to the truth.

It was reported that in New Westminster, B.C., the Y. P. S. C. E., of the three churches has agreed to contribute \$200 a year towards the current expenses of a Chinese School. The young people in Vancouver, are also, taking up the same work. In Winnipeg there are seventeen Chinese under instruction, each one having a Christian teacher.

The committee was much gratified with these reports intimating that the Christian churches are more and more realizing their responsibility with regard to these foreigners in their midst.

Mr. M. Swartout was appointed missionary to Alberni. Mr. Swartout is, at present, serving the H.M. C. at Chilliwack, and will enter upon his duties at Alberni as soon as he can find a successor in his present work, in which he is very much interested.

An overture from the Presbytery of Vancouver to the General Assembly, asked that the foreign missionaries laboring within the bounds of home Presbyteries should bear the same relation to such Presbyteries as home missionaries now sustain to their Presbyteries. Whilst the committee finds difficulty in acceding to the request of the overture, yet they are so desirous of securing the hearty interest, and co-operation of all the members of Presbyteries in the Foreign Mission work within their bounds, that it was decided to enter into such correspondence with these Presbyteries, and to make such proposals as will, it is believed, attain that desirable end.

Letters and medical certificates were received from India, which made it evident that it is necessary for Mr. Wilkie to return for a season of rest. It was accordingly agreed to invite him to come home.

A letter was received from Mr. Russell reporting his own satisfaction in being able to resume work. He had visited South India and was much impressed with what he had seen, great congregations of natives ministered to by native preachers. He felt that their own Sunday School, at Mhow, numbered on the previous Sabbath 418, and it is also his belief that the movement amongst the Mangs at Indore is a genuine work, reaching a whole section of a community.

A financial statement was submitted by Dr. Reid, showing that the expenditure up to date is in excess of the receipts to the extent of \$36,625.99. The committee naturally felt concerned about a possible deficit at the end of the year.

It is earnestly hoped that the work which is becoming increasingly hopeful in all our fields, will not be interrupted by the want of funds.

It was decided to adopt a curriculum of study for candidates who have not had the advantages of a theological training. This especially applies to lady missionaries who have such a knowledge of the scriptures as teachers brought up in Christian homes who have not had any systematic training, are likely to have.

The thanks of the committee are cordially extended to the Eastern Section of the church for the gift of two beautifully prepared maps of their two fields—Trinidad and the New Hebrides.

The committee adjourned after two days close application to business. R. P. MACKAY.

The Family Circle.

AT THE HOSPITAL.

When night wraps earth close in her deepest fold

Of darkness, and her corridors grow still,
Hours of sweet sleep steal in with peace to fill
Poor helpless souls whom days in tortures hold;

Till one by one forgets the pain untold
That tried the heart to vanquish, till the will
Would in its madness pray to God to kill
The spirit's withering house of writhing mould.

Should some worn soul from quiet slumber wake
Feeling those darts Disease, Death's son, will throw

For sin's remembrance and avengement's sake
To rouse the senses to the throbb and thro
Of agony intense, then oft-times, Nurse,
Thy skill and kindness conquers nature's curse.

Sarapta, in The Week.

HOW WOLFE TOOK QUEBEC.

The mightiest fleet that ever ploughed the North American seas was ready to sail out of the harbor of Louisburg on June the 1st, 1759. Twenty-two great line-of-battle ships and as many frigates and transports, crowded with 9,000 soldiers and sailors, composed the colossal armament. Pitt meant to strike a deadly blow at French power in North America, by besieging the fortress of Quebec. The men chosen to direct the attack were worthy of the vast responsibility. The senior naval officer was Admiral Sir Charles Saunders, one of the bravest and most skilful commanders in the King's service. Under Saunders were Holmes and Durrell. But the hopes of Pitt and of all England were centred on the courage and talents of a young man of thirty-three, to whom the success of the bold enterprise had been entrusted.

Young as he was, James Wolfe had already seen eighteen years of the most arduous military service, and had acquitted himself with distinction on some of the hardest fought fields of Europe. He was at Dettingen, Fontenoy, Culloden and Rochefort. The military genius and valor he displayed at Louisburg had made his name a household word throughout all England, whilst his exploits were the subject of song in every barrack room of the vast British Empire. Wolfe was endowed with many high qualities. Though somewhat petulant and impatient of delay, his good judgment, prompt decision and dashing fearlessness won for him the confidence and admiration of his soldiers. He was the strictest of disciplinarians and forgave no negligence in officers or men—yet this only heightened his popularity amongst those who knew that he disregarded comfort and even health in his zeal for the service and his enthusiastic devotion to its interests. From childhood he had been a confirmed invalid. His was, as Burke said, "an enterprising soul lodged in a delicate constitution." He seldom had an hour free from pain, yet when his presence was necessary in the camp or on the field, he never betrayed the severity of his sufferings. Well hath it been said by one of old, "The spirit of a man will sustain his infirmity." Though his inclinations were social and his feelings generally tender, he was at times capable of exercising that severity which is a prominent characteristic of every great general. Wolfe's brigadiers-general were Moncton, Murray and Townshend, all men of commanding talents, all zealous for the service. In one vessel was Adjutant-General Barre, a brilliant and courageous young Irishman, one of the most popular officers of the fleet. He too wrote the "Letters of Junius." He was destined to a strange and adventurous career, and lived to serve the King under the burning East Indian sun. In the Porcupine was a young officer, John Jervis, whose after achievements named him "Father of the British Navy," and raised him to the peerage as Earl St. Vincent. In another vessel, was Navigator Cook, acting as sailing-master. He had yet three times to circumnavigate the globe—to discover far-off islands, and like a mighty necromancer to exhibit to a wondering world the thousands of coral reefs and other strange formations on which myriads of insects had been laboring for untold centuries.

The great fleet began to weigh anchor, and set sail on the 1st of June, but it was the evening of the 6th before the last vessel had cleared the harbor of Louisburg. Durrell, who had intercepted a French frigate sailing to the relief of Quebec, had only succeeded in capturing two vessels. The craft were of little value, but on board were found several well executed maps of the St. Lawrence, which were of great use to the British in overcoming the difficulties of the river navigation. By showing false colors the British inveigled some French pilots into their hands, but the bearing of these captives was so offensive that the insulted Englishmen dispensed with their services, and sailed without accident, even through the Traverse Channel between Orleans Island and the north shore. The fleet anchored off Orleans Island, and Wolfe, with a small body of troops, disembarked, and took station on its western point. He had much to contemplate. The scene was one of entrancing beauty. The great river dividing itself into two channels, the well cultivated shore country dotted with pretty farm houses—above all and scarcely four miles distant, the mighty rock of Quebec, surmounted with ramparts, standing sentinel over the town on the strand at its base. All this was calculated to affect the sensitive mind of the young general. Not Balboa, "gazing from a peak of Darien" on the noble expanse of the newly discovered Pacific, could have been more entranced. As Wolfe keenly examined the north shore and saw how strongly fortified and how seemingly inaccessible it was, the greatness of his undertaking and the uncertainty of its accomplishment, impressed him strongly. He could not clearly discern the shore line beyond the citadel, but the suspicion raised by Navigator Cook, who had examined the river charts, that encamping on the Plains of Abraham was impossible, was strengthened in the mind of Wolfe. This was part of the plan he had communicated to Pitt.

The breaking dawn disclosed to straggling Canadians 5,000 armed troops on the Plains of Abraham prepared for the work of death. Wolfe was confident—even exultant. And yet his position was a critical one. Montcalm could face him with a superior force, aided by the guns of Quebec. Bougainville could attack him in the rear. In case of defeat escape was impossible. His troops could not descend the path by which they had reached the Plains. He might well have burned his boats. His men were formed in a long line with their right resting on the height above the cove, their left well towards the River St. Charles. The regiments, in order of formation from left to right were the 35th Grenadiers of Louisbourg, 28th, 43rd, 58th, 78th and 47th. Wolfe commanded the right, Moncton the centre, Murray the left. The 15th and 69th, under Townshend, protected the left flank; the 48th, under Colonel Burton, formed the reserve in the rear.

The sun was not an hour high when skirmishing parties of Canadians and Indians began firing from the cover of bushes on the extreme left. This irregular fighting was kept up all morning.

Montcalm was riding towards the city from his headquarters near Beauport when his eye caught the long line of scarlet uniforms extended across the Plains of Abraham. He remarked to his companion, "This is serious business." But his resolve was quickly taken—"to scalp them before noon." The French regiments encamped along the Beauport shore were at once ordered into the city. At half-past nine they came pouring out of the gates and formed bravely into line with their comrades who had been encamped by the St. Charles. Montcalm commanded a magnificent force—the very men he led to victory at Oswego, Fort William Henry and Ticonderoga, his brave Canadians and his faithful Indian allies—in all 7,500 men. Bougainville had been summoned from Cap Rouge, and in the event of a prolonged fight he would attack the British in the rear with 1,500 men.

Truly Wolfe had accepted a terrible alternative. For him it was "to do or die." His men, with muskets primed, stood silent and motionless, awaiting the charge of the enemy. The first movement was from the French left, which rushed down upon

Wolfe and the English right. Soon Fall Montcalm's line was in motion and firing rapidly. The English, who were losing many men, had not returned a shot. Nor did they till the French were within forty yards. Suddenly Wolfe gave the order, and from 3,000 muskets burst a storm of fire and lead which arrested the onward rush of the enemy. The second volley completely disordered the ranks of the French and sent them flying back in the direction of the city, leaving the ground littered with dead and dying men. Then, through the noise and confusion of battle, was heard the clear, ringing voice of Wolfe, ordering the charge. He himself led it on the right. He had not advanced three paces when he was shot in the wrist. In that supreme moment it is likely he did not feel the pain. He pressed on, regardless even of a second shot, but a third entering his breast brought him to the ground. He had but a few moments to live. To him indeed the "inexorable hour" had come. He left some instructions for his generals, and with a look of triumph passed away, saying, in his last faltering accents, "Now, God be praised, I die in peace." His was the death most splendid, "that of the hero in the hour of victory."

This on the right. But what movement is that on the left? It is the terrible Highlanders, armed with the claymore of death rushing like a mighty whirlwind on the retreating foe. It is one of those grand historic charges before which the most invincible of nations have been swept helplessly away! Their tread shakes the earth, their shout makes the air tremble! The cowering foe can neither resist nor evade. The clansmen sweep along, destruction marking their course, avenging the massacre of Fort William Henry and the bloody day of Ticonderoga. Only the guns on the city walls prevented them from entering the very gates.

In the surging crowd, driven towards the ramparts, Montcalm, endeavoring to maintain order, received a deadly wound. His end was sad. He saw the French cause was hopelessly ruined. He had played his part well but fate was against him. It had been his intention to make a final stand for France among the marches of Louisiana. That now was impossible. He refused to give orders for further resistance. Of his last hours little is known. When he died is uncertain, and the story of his burial rests upon doubtful tradition. It was his youthful ambition to be enrolled among the members of the French Academy. That honor he never enjoyed, but in the annals of a continent his is one of the few names historians call immortal.

On September 17th Quebec was surrendered to the English. The French made brave attempts to retake it, but they were invariably unsuccessful. In the next campaign Montreal was taken by Amherst, and the whole colony placed under military rule. The treaty of 1763 ceded Canada to the British Crown.

The change from the old regime to the new was a blessing to an abused people. They were encouraged in every department of industry—their earnings were safe from official rapacity. The price of their produce was governed by the laws of supply and demand. Even the laws they preferred were granted them. "Though vanquished, they were victors of the field."

—G. F. Sherwood, in The Week.

WOOD-PATHS IN WINTER.

Wood paths, one can scarce follow them, their beaten ways are snow drifted, yet the trees and the juniper bushes help to direct you, and one trudges on with perhaps a thought for the vanished summer and a wonder: where are the flowers? the hepaticas, the gold violets and blue. There are berries still on some bushes, scarlet berries; leaves too on trees, bleached leaves of beeches hung bright like fretted silver against the dark boughs of pines and firs. Autumn has deserted her palace, its silken hangings of scarlet and gold are fallen, and the winds sweeping the almost bare walls break at times among the white leaves with shivery sounds, sad like the haunting voice of departed days. Gone, too, is the gold from the white columns, the fair white trees of the north, the Canadian birches. Canadian!

How prone one ever is to repeat that dear word. Canadian land and sky and water—not that they are altogether unlike those of other countries, only one cares to imagine them so and know them forever—Canadian.

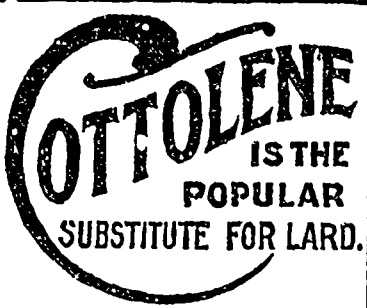
At present Bunny is lord of the mountain, his footprints are legion in a light fall of snow over the white snow-crust, and here and there on the hillside are traces of mad frolics, and, too, occasionally one sees a bare patch of crust and lines of ploughed snow where Bunny has had a grand slide in his wild racings among the trees and the bushes. Take up a trail some fine day for amusement, with perhaps a hope that you may find a rabbit at the end of it. It is like attempting to put salt on a bird's tail. Sooner or later you give it up. The trail crosses and is crossed by many another, with once in a while a loop and a deplorable tangle. "Br'er" Rabbit has given you a Chinese puzzle. However, the following of trails is at all times more or less interesting, even to take up one on a sandy beach in the summer time, to find presently, perhaps, a dead lizard. One wonders what caused it to die, and why just there.

Bunny is not alone on the mountain. There are also a few squirrels, partridges, woodpeckers, numerous chickadees, and other inoffensive creatures. For the partridge, a word or two. He is a prime favorite in your bowers. You always enjoy coming across him, his starting suddenly from your path, perhaps but a yard ahead of you, his rapid whirl off among the trees. A wing, you admire his plump grey body, he is such a comfortable-looking fellow. Then, too, you find him in the heart of the winter, with always an atmosphere of sunlight about him, hinting of the merry spring days, May days when the swamplands are wild with his drumming—ah! those *are* days. Thought on thought brings you again to the present, and you think probably of the thousand things that beneath the snow await the coming of the sun. There are blossoms somewhere and wild black bees, incense and song and innumerable exquisite creations hidden away in darkness. And here, pull away this loose bark from this wreck of a tree; there! you have a mourning cloak; dead? No, only apparently lifeless in a cold sleep. It has crept in there for the winter, that is where the early butterflies come from, those you see in the woods in the springtime, from under the bark of old trees and out of hollows. Take it home, warm it, it will soon fly; give it a pine bough, some blossoms and some sugar and water, you have cheated it with a belief that the sun has already come.

—Helen M. Merrill, in The Week.

A correspondent of the *Speaker* has been residing in a Scottish manse, and has been enjoying it. "The manse," he says, "gives character alike to the place and to the people. For the manse is perhaps the most potent and typical institution in rural Scotland. The 'big house,' or whatever the place may be that corresponds to the English manor or hall, is much less important and characteristic. The clergy have been for the past three hundred years the real aristocracy, the true leaders and heroes of the people, interpreting and educating the national mind, possessing the popular imagination, filling the common heart. The lords and gentry have been largely educated in England, have lived there for the greater portion of the year, have had their social and political ambitions and have grown too alien in mind and feeling either to understand or influence the people. But the clergy have been the most distinctive products of Scottish education, which, so far from separating them from the people, has really qualified them to be their representatives and teachers. Much of the national love of learning was due to the way in which learning was embodied in the manse, and the dignity it gave to him who was esteemed as the father even more than the pastor of his people." No truer words have been spoken. The separation of the present land owning class of Scotland from the interests and mind of the people is so complete that now no real understanding between the two seems possible.

Mrs. Frances Cosby, who wrote "Safe in the Arms of Jesus," is 51 years old. She has been blind since her childhood.



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British and Foreign.

The Rev. Henry Drew, Mr. Gladstone's son-in-law, will leave Hawarden Castle this month for South Africa, to take ministerial duties in Capetown.

Berlin, Germany, has municipal gas and electric lights, water works, street railway and fire insurance, and from these makes a profit of \$1,250,000 each year over and above expenses.

Harwich town council, in England, has determined to buy coal and retail it to the poor at cost price. It is also stated that several other local bodies in England are planning to do the same.

Women who write, it has been pointed out, have a fondness for "George" as a nom de plume. George Sand, George Eliot, George Fleming, George Egerton and George Egbert Craddock are quoted as examples.

Mrs. W. W. Story, wife of the well-known American sculptor and mother of Julian Story, the distinguished painter, is dead. Julian Story is the husband of Emma Fames, the opera singer, who is at present in the United States.

The Most Rev. Samuel Gregg, D.D., who was elected to succeed the late Most Rev. Robert Knox as Archbishop of Armagh and Primate of all Ireland, was enthroned on January third at the cathedral church of St. Patrick, Armagh.

The Duchess of Argyll died on the evening of January 5th, at Inverary Castle, Inverary, Argyleshire. She was a daughter of the Bishop of St. Albans and when she married his Grace in 1881 was a widow of Colonel Augustus Henry Anson.

A telegram from Lagos, capital of the colony of that name in West Africa, received at the church missionary house in London, announces the death of the Most Rev. Joseph Sidney Hall, bishop of the Niger region, and his wife. The despatch gives no details about the deaths.

Of the 2,725 Congregational ministers in England and Wales 2,100 are known to be total abstainers from the use of alcoholic liquors. In Ireland there are no exceptions. Of the 1,758 accredited Baptist ministers in the United States, 1,424 are said to be total abstainers.

The *Secolo* declares that the private fortune of King Humbert of Italy, amounting to 100,000,000 lire (\$20,000,000) has been deposited with the London house of the Rothschilds. The greater part of this sum is said to have been saved out of the civil list at the rate of about 10,000,000 lire (\$2,000,000) per year.

Dr. Samuel Smiles, who is so well known as the author of "Self Help" and other popular works, has just celebrated his golden wedding. His wedding took place on the 7th December, 1843, in Leeds. The distinguished author is now in his eighty-third year; but he is still vigorous, and pursues his literary labours.

For this year the Roman Catholics in the United States have received, for their Indian schools, \$365,835; the Presbyterians, \$30,090; the Congregationalists, \$25,736, last year, and \$8,150 this year, the Episcopalians, \$7,020; the Quakers, \$10,020; the Mennonites, \$3,750; the Unitarians, \$5,470, and the Lutherans, \$15,120.

Rev. J. E. Newell, who has been so widely known in connection with the Endeavors of the Samoan Islands, has been appointed editor of *The Samoan Torch* ("O le Sula Samoa"). It has a circulation of 1,250 copies a month throughout the island. We have no doubt that the torch will shine for Christian Endeavor.

It is said that \$2,000,000 have been withdrawn from the savings banks of the city of New York within a short time, in petty sums, showing that families once sufficiently prosperous to lay something aside each year, are beginning to trench on their accumulations. When these are gone, the outlook becomes increasingly sad.

In the Netherlands it is noted that the churches in which what is called "the Modern Theology" is preached, are almost deserted, while the attendance in the places of worship where a glowing, earnest, Evangelical faith is proclaimed, has been very much increased. It is associated also with an increasing vigor and warmth of Calvinistic spirit in the Evangelical churches.

The English Government declines to give any answer to the question as to when the English occupation of Egypt will cease. Mr. Gladstone says the subject is one which involves "large issues." The Sultan is restless, the Khedive is indignant, but the grasp of Great Britain does not relax, and Egypt grows more prosperous under its rule. The power of England will be beneficial in South Africa as well.

Probably the only copy extant of the Act of Parliament of 1649, during Cromwell's reign, incorporating and chartering the Society for Instituting the Propagation of the Gospel among the Indians of New England, is in the possession of the Presbyterian Board of Missions, and is on exhibition in New York.

A late census shows that of the entire population of New Zealand no less than ninety-five per cent. make a profession of religion in the evangelical sense, a fact for the consideration of that class of Christians who are opposed to foreign missions, and of the sceptics who tell us that foreign missions are a failure.

Rev. J. M. Hodson, M.A., formerly of the Bridge Street Methodist Church, Belleville, who has been acting pastor of the Rev. Dr. Deem's Church of the Strangers, New York City, and declined the permanent pastorate of that church, has decided to accept a call to the Collegiate Reformed Church at Fordham, one of the old and influential churches of New York.

Dr. James A. Worden, secretary of the Sabbath-School Board of the Presbyterian Church, now proposes to send out into the West Christian Endeavor Sabbath-school missionaries, to be supported by Presbyterian Endeavorers alone. These missionaries will report once in three months to the societies supporting them. They will find new Sunday schools, and, wherever practicable, will organize new Endeavor societies.

New Zealand raises about two and a quarter million dollars from a tax on land values, irrespective of improvements and only eight millions for customs. That is a practical beginning toward taking for the use of all the value produced by all. And New Zealand has escaped the disaster which followed the land boom in the Australian colonies. There are no land speculation bubbles to burst and precipitate disaster under such a system.

The Rev. Dr. J. H. George, formerly of Belleville, and now pastor of the First Congregational Church, St. Louis, is chairman of the Board of Trustees of Drury College, Springfield, Mo., and in that capacity has raised all but \$9,000 of the \$75,000 required to secure a donation of \$25,000 from K. Pearson of Chicago. Mr. Pearson promises a second \$25,000 on the same terms. Dr. George has declined the presidency of the college.

The Boston *New Nation* says: "We recommend action by nationalist clubs and labor organizations to secure the reintroduction into the Massachusetts Legislature of the nationalist bill of 1892, permitting municipalities to open coal yards to sell at cost. The opinion of the Supreme court, which killed the bill in 1892, expressly stated that if a sufficient public emergency called for such a bill, it would be constitutional. Such an emergency the present suffering from industrial stagnation has created."

The statistics of Sunday-schools show remarkable progress. In 1890 the number of Sunday-schools was 183,390. In 1893 the whole number reported is 224,562, an advance in three years of 41,173. The number of scholars advances correspondingly. The increase of scholars in the three years is 2,552,711. The whole number this year is 20,268,953. Out of this great multitude the Church should gather, each year, many thousands of members. How many will depend largely on the faithfulness of the work done.

It is asserted that in Boston 1,400 of 1,800 teachers in the public schools, and in St. Louis, 1,100 out of 1,800 are Romanists. Not less startling ratios exist in New York, Chicago and other cities. This is not due to the superior education of Catholics, for it is an admitted fact that the standard of culture is not so high as among Protestants. It is due to the Romanizing of the school boards by Catholic votes aided by indifferent Protestants. What the best friends of the public schools desire is to keep sectarianism bias out of the management.

The first lady who ever gave money to Harvard College could not have fancied in the most imaginative moment that more than 250 years later her girlhood's name would be given to a college for women at Harvard. Anne Radcliffe, who was afterwards Dame Moulson, sent her hundred pounds over the seas from England to aid in the cause of education. She cast her bread upon the waters, and it is returned to her memory in honor after all these many days. Mrs. Agassiz, the president of the Harvard Annex, is congratulated on this most charming and suggestive choice of a name.

While Congress is discussing the income tax question, the Italian Parliament is passing it and making it applicable to the Roman clergy as well as to the laity. The cardinals even, although they live at the Vatican, which is out of the jurisdiction of King Humbert, are to be taxed in their revenue, or salary. Of course they rebel against such a wicked law which makes no distinction between the



M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

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

"anointed of the Lord" and common laymen. They have registered their protest and we shall soon know how far the small piece of "St. Peter's domain" is independent. It will be an interesting law-suit.

The Presbyterian Hospital of New York City admitted to its benefits, during its twenty-fifth year, over fifteen thousand patients, the larger number to the Dispensary. The average number of beds occupied each day was one hundred and fifty-five. The Roman Catholic patients numbered two thousand one hundred and sixty-three; the Presbyterians, one hundred and thirty-two. These figures prove that the Presbyterians as a rule, do not belong to the class who need hospital service, and that the Roman Catholics do. They prove also that the Presbyterians are not narrow in the bestowment of their charities.

"Now good digestion wait on appetite, And health on both," says the great Shakespeare, but he did not have in mind a coated tongue, or torpid liver, with all the symptoms of biliousness, so common in this country. All this, and more, can be cured by Dr. Pierce's Golden Medical Discovery, a purely vegetable compound, which restores the action of the liver, gives tone to the flagging energies of the dyspeptic's stomach, and thus enables "good digestion to wait on appetite, and health on both." By druggists.

Asthma and Hay Fever cured by a newly discovered treatment. Address for pamphlet, World's Dispensary Medical Association, Buffalo, N.Y.

A series of Saturday evening concerts in Kingston church hall, Glasgow, organized to attract persons of the working class, has commenced with a crowded audience.

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 never fail to speak most highly of it.

I remain, Gentlemen,
Yours sincerely,
Marion Vincent.

The Kirkintilloch Rechabites have passed a resolution condemnatory of the holding of the recent ordination dinner in a "public-house" (the Black Bull inn).

TAKE - NOTICE.
During the year the space devoted to advertising MINARD'S LINIMENT will contain expressions of no uncertain sound from people who speak from personal experience as to the merits of this best of Household Remedies.
O. C. RICHARDS & Co.

CANADA'S . . . BEST POLICY

THE . . .
DOUBLE MATURITY
POLICY.

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

DOUBLE MATURITY POLICY OF THE MANUFACTURERS LIFE

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

INDISPUTABLE AFTER THE FIRST YEAR

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

MANUFACTURERS LIFE INSURANCE CO.

63 Yonge St., TORONTO, Cor. Colborne.

**PRACTICALLY
FREE**

**TEN
USEFUL BOOKS**

For Family Reading and Reference

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

The Ladies' Model Fancy Work Manual.
The American Family Cook Book.
Famous Dramatic Recitations.
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Each Book consists of Sixty-four Double-Column Pages Neatly Bound in Paper Covers.

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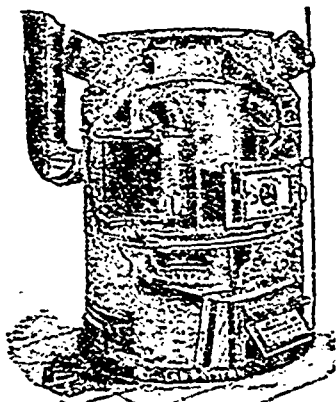
THE RURAL CANADIAN

AND LEARN HOW TO GET THESE BOOKS PRACTICALLY WITHOUT COST.

ADDRESS: 5 JORDAN ST., TORONTO.

SERVICEABLE INFORMATION
FOR EVERY
CANADIAN HOME

What do you Want



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

- PEASE -

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

SEND FOR OUR CATALOGUE

J. F. PEASE Furnace Company,
191 Queen St. East, Toronto.

The "Economy" Warm Air Furnace.

The Highest Standard of Excellence in Point of
Flavor, Nutrition and Digestibility

Has been attained by

JOHNSTON'S FLUID BEEF.

The public have a positive guarantee that they are getting the best possible form of concentrated nourishment.

REFUSE ALL SUBSTITUTES.

MISCELLANEOUS.

The new Simplon tunnel from Brieg, in Switzerland, to Isella, in Italy, will be 12½ miles long.

It is proposed to establish in Richmond a permanent exhibition of the mineral and agricultural productions of Virginia, with which a bureau of information will be combined.

He that loses his conscience has nothing left that is worth keeping. Therefore, be sure you look to that, and in the next place, look to your health, and if you have it, praise God and value it next to a good conscience.—Isaac Walton.

A series of experiments are to be made at Yale College to determine the relation of the nerves to the muscles of the human body, and test a new theory that strength depends less upon the size of the muscles than upon the strength of the nerve.

The Russian Government has shown much interest in the meeting place for the Twelfth International Medical Congress, in 1896. It desires that Moscow be selected as the city, and promises to donate 50,000 roubles toward the expenses of the Congress.

Several European sovereigns are renowned for the length of time which they wear their clothes. The record in this respect, however, is broken by the rector of the Berlin University, who has just been compelled to order a new official mantle at a cost of 2,400 marks. The one which he has worn until now was made exactly 192 years ago.

Tower clocks as well as office clocks are now run by electricity to correspond with a distant regulator. A New-England manufacturing firm, engaged in this line of business, now offers to put in a motor to operate the striking apparatus in towers, and to run the motor with a ten-cell zinc and ammonia battery which will last two years without renewal.

As to which should be the national flower there exists many opinions, but there is only one opinion as to which is the national pen, Esterbrook's Falcon No. 018.

The earth, travelling at the rate of 1,000 miles a minute, passes through 550,000,000 miles of space in the course of a year.

The joints and muscles are so lubricated by Hood's Sarsaparilla, that all rheumatism and stiffness soon disappears. Get only Hood's.

William F. Cody (Buffalo Bill) is said to be quite gray, and to have lost that appearance of robust health which formerly distinguished him.

Nine-tenths of the cases of headache are caused by a disordered stomach. K. D. C. relieves headache instantly, and cures indigestion.

One of the African Steamship Company's vessels recently steamed for sixty miles near Senegal through locusts that thickly covered the surface of the water.

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

When a strong brain is weighed with a true heart, it seems to me like balancing a bubble against a wedge of gold.—O. W. Holmes.

As a Remedy for Coughs, Hoarseness and Sore Throat, Brown's Bronchial Troches are reliable and give the best possible effect with safety.

"They have suited my case exactly, relieving my throat, and clearing the voice so that I could sing with ease." T. DUCHARME, Chorister French Parish Church, Montreal. Price 25cts. a box.

The heroic example of other days is in great part the source of the courage of each generation, and men walk up composedly to the most perilous enterprises, beckoned onward by the shades of the brave that were.—Arthur Helps.

TORONTO TESTIMONY.

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

MRS. CHARLES BROWN, Toronto.

The Germans have, it is said, discovered that a satisfactory kind of paper can be made from the refuse hops that have hitherto gone to waste in breweries.

SORE THROAT CURED.

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

MARIA MIDDLETON, Bobcaygeon, Ont.

Only the Scars Remain.

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



Woolen Machinery Co., Philadelphia, Pa., "no one 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 physician 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

It is too bad that a poor wretch can be punished for stealing your pocket-handkerchief or gloves, and that no punishment can be inflicted on those who steal your time.—Byron.

PERFECTLY CURED.

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

HUGH DEANS, Norwood, Ont.

An eight-foot ledge of silver and gold quartz assaying \$151 in silver and \$27 in gold per ton has been discovered in the heart of the city of Tacoma, Wash., by a workman digging a cellar.

HAGYARD'S PECTORAL BALSAM.

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

The Grecian's maxim would indeed be a sweeping clause in literature: it would reduce many a giant to a pigmy, many a speech to a sentence, and many a folio to a primer—Colton.

ALTOGETHER DISAPPEARED.

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

EVA FINN, Massey Station, Ont.

There is about to be an exhibition of cats at Brussels. One hundred and seven grimalkins have already been entered. Among them are cats from Siam and the Isle of Man, wild and Persian cats and two of enormous dimensions.

GORED BY A COW.

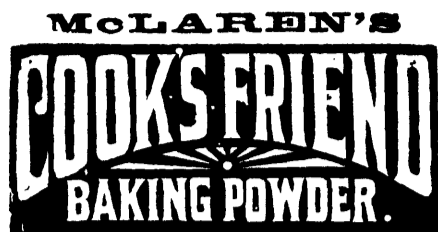
A fine colt belonging to Mr. Peter Lindsay, of Nixon, Ont., was badly hooked by a cow. Two bottles of Hagyard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures cuts, sprains, bruises, burns, and all pains and aches in man or beast.

Sulphur is already used for bleaching in many industries, and a Providence man, having decided to apply it to the whitening of cheap material for paper, has invented a machine for the purpose. Putting the stock in an airtight chamber, he pumps out all the air he can get. This leaves the pores of the fibre in a condition to admit more readily the bleaching fumes, which are then forced into the chamber and kept there a few hours.

The new White Star liner, Gigantic, is to be 706 feet long, and have engines of 45,000 horse-power. The steamships New York, Paris, Teutonic, Majestic, and Fuerst Bismarck, burn from 1.71 to 1.75 pounds of coal per hour per horse-power. Were the Gigantic's consumption as low as 1.67 pounds, and her actual horse-power only 36,600, she would consume 645 tons of 2,240 pounds each a day, over 3,500 tons during a voyage of 5½ days. And even this big load would in practice be increased by 500 or 1,000 tons, perhaps, as a margin of safety.

Minard's Liniment for sale everywhere.

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.



PUREST, STRONGEST, BEST. Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

E. W. GILLET. Toronto, Ont.

\$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.

Address A. W. KNOWLES, Windsor, Ontario.

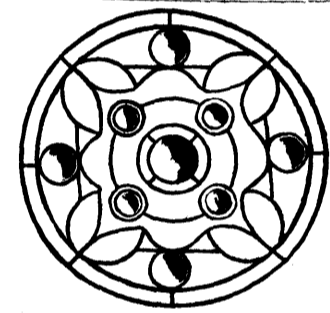
CURES BAD BLOOD. This complaint often arises from Dyspepsia as well as from Constipation, Hereditary Taint, etc. Good blood cannot be made by the Dyspeptic, and Bad Blood is a most prolific source of suffering, causing BOILS, PIMPLES, BLOTCHES. Eruptions, Sores, Skin Diseases, Scrofula, etc. Burdock Blood Bitters really cures bad blood and drives out every vestige of impure matter from a common pimple to the worst scrofulous sore. H. M. Lockwood, of Lindsay, Ont., had 53 Boils in 8 months, but was entirely cured by 3 bottles of B.B.B. and is now strong and well. Write to him.

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.

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

MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk. BRUCE.—At Walkerton, on March 13th, at 1 p.m. BROCKVILLE.—At Prescott, on Feb. 27th, at 2.30 p.m. CALGARY.—At Calgary, first Tuesday of March, 1894. CHATHAM.—In First Church, Chatham, on March 12th, at 10 a.m. GUELPH.—In St. Andrew's Church, Guelph, on Jan. 16th, at 10.30 a.m. HURON.—At Clinton, on Jan. 16th, 1894, at 10.30 a.m. HAMILTON.—In Knox Church, Hamilton, on Jan. 16th, at 9.30 a.m. KINGSTON.—In St. Andrew's Church, Kingston, on Jan. 23rd, at 3 p.m. LINDSAY.—At Cannington, on Feb. 20th. LANARK AND RENFREW.—In Zion Church, Carleton Place, on Feb. 26th, at 8 p.m. MINNESOTA.—At Gladstone, on March 12th, 1894. MAITLAND.—At Wingham, on Jan. 16th, 1894, at 11.30 a.m. OWEN SOUND.—In Knox Church, Owen Sound, on Feb. 13th, at 10 a.m. OTTAWA.—At Ottawa, in St. Andrew's Church, on February 6th, 1894, at 10 a.m. PARIS.—In Dumfries St. Church, Paris, on Feb. 8th, at 10 a.m. PETERBOROUGH.—In Mill St. Church, Port Hope, on March, 20th 1894. QUEBEC.—At Quebec, in Morin College, on February 27th. REGINA.—At Indian Head, on second Wednesday of March, 1894. ROCK LAKE.—At Manitou, in St. Andrew's Church. SAUGEN.—At Mount Forest, on Jan. 16th, at 2 p.m. SARNIA.—At Sarnia, in St. Andrew's Church, on March 13th. STRATFORD.—At Stratford, in Knox Church, on January 16th, at 10.30 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—In St. Andrew's Church, Victoria, on March 6th, at 2 p.m. WHITBY.—At Port Perry on third Tuesday of Jan'y, 1894. WESTMINSTER.—At New Westminster, on March 20th, at 2.30 p.m.



CHURCH WINDOWS, ECCLESIASTICAL WORK, CATHEDRAL DESIGNS, HOBBS MANUFACTURING CO., LONDON, ONT.

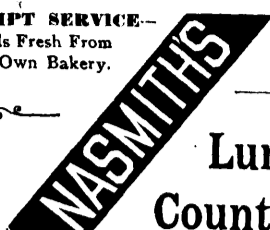
KILGOUR BROTHERS, Manufacturers and Printers. Paper, Paper Bags, Flour Sacks, Paper Boxes Folding Boxes, Tea Caddies, Twine, Etc. 21-23 Wellington St. W., Toronto.

ARTISTIC : DRESSMAKING. MRS. J.P. KELLOGG, 15 GRENVILLE ST. Ladies' Evening Gowns and Empire Effects a Specialty. High Class costuming after French and American measurements.

Printing - - OF EVERY DESCRIPTION. AT OFFICE OF THE Canada Presbyterian FAIR PRICES GOOD WORKMANSHIP ESTIMATES GIVEN Church Reports, Sermons, Pamphlets, etc., receive special attention. ORDERS PROMPTLY FILLED PRESBYTERIAN PRINTING & PUBLISHING CO. 5 JORDAN STREET TORONTO

Miscellaneous.

PROMPT SERVICE.—Goods Fresh From Our Own Bakery.



68 JARVIS ST., 152 YONGE ST., 51 KING ST. WEST, 51 KING ST. EAST. (Rear Entrance 28 Colborne St.)

HOT MEATS AT NOON AT 51 KING ST. EAST.

PARK BROS. 328 YONGE STREET. PHOTOGRAPHERS

PATRONIZE THE BEST Banner Laundry 387 Queen West. All mending done free. Telephone 157.

STAINED GLASS WINDOWS OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF JOSEPH McCausland & Son 76 KING STREET WEST TORONTO.

SOME THINGS HE IS SURE OF.

BATES, the successful advertising manager for the great Indianapolis department store, says: "A Great Deal about advertising is uncertain, but some things I know. I know them so well that I wonder how anybody ever doubted them. "One thing is, that the highest-priced paper is likely to be the cheapest. "Another is that advertisements in dull seasons and on 'off days' pay, and PAY BIG.

ELOCUTION GRENVILLE P. KLEISER, NEW RECITATIONS, Dramatic, Humorous and Pathetic. For Terms, Dates and Circulars, Address: 421 CHURCH ST., TORONTO, CANADA. NOTE.—Pupils Received.

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

Wedding Invitations, "AT HOME" . . . AND . . . VISITING CARDS, Engraved or Printed. Correct in Style, . . . and at Fair Prices. ALL ORDERS PROMPTLY FILLED. Write for particulars. Presbyterian Printing & Publishing Co., Ltd., 5 JORDAN ST., TORONTO.

Miscellaneous.

STRONG AND PROSPEROUS.

THE SUN LIFE ASSURANCE COMPANY OF CANADA.

MORVYN HOUSE, 150 JARVIS ST., TORONTO.

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

A thorough English Course arranged with reference to UNIVERSITY MATRICULATION.

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

SEMINARY. Special offer to boy, girl, or student who sends 5cts. for stamps and names paper. Not run for profit. Tuition free, 38th year, \$50,000 building. Opportunity surprises you. No one need lack education. Presbyterian, No. Granvil, N.Y.

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

R. JOLLIFFE, (Late of JOLLIFFE & CO.) UNDERTAKER. 751 Queen St. West, Toronto. Telephone 1320. Open at Night

WESTERN ASSURANCE COMPANY. FIRE AND MARINE. Capital and Assets over - \$1,600,000. Annual Income over - 1,500,000.

HEAD OFFICE: Cor. Scott and Wellington Sts., Toronto

Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms. Losses Promptly and Liberally Settled.

The Wise Man Knows

That he must spend money in order to make money. He also knows that he must spend it judiciously.

During Hard Times

The merchant who makes money is the one who advertises. The advertisement is at work for him while he sleeps and brings him business from places where he would never go.

To Make Money,

He selects the best medium for his advertisement; the one that reaches well-to-do people who are likely to become his customers. He also selects a medium where his advertisement will be seen.

Experience Proves

That the newspaper is the best advertising medium, and that among papers the weekly is the most profitable. If you would be prosperous, carefully ponder these facts.

Miscellaneous.

Mothers

suffering with weakness and emaciation, who give little nourishment to babies, should take

Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites. It will give them strength and make their babies fat. Physicians, the world over, endorse it.

Don't be deceived by Substitutes! Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

BELL PIPE ORGANS, ESTABLISHED 1864.

ALL REED ORGANS, ARE PIANOS,

STRICTLY HIGH CLASS IN EVERY PARTICULAR.

RECOMMENDED BY HIGHEST MUSICAL AUTHORITIES FOR TONE & DURABILITY.

Send for Catalogues and full particulars regarding our late improvements.

BELL ORGAN & PIANO CO., LTD. GUELPH, ONT.

BUCKEYE BELL FOUNDRY THE VANDEUSE & TIFT CO., Best Largest Copper Foundry, Ontario, U.S.A. and E. India. CHURCH BELLS, PEALS AND CHIMES. Price & Terms Free. Satisfaction Guaranteed.

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