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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.

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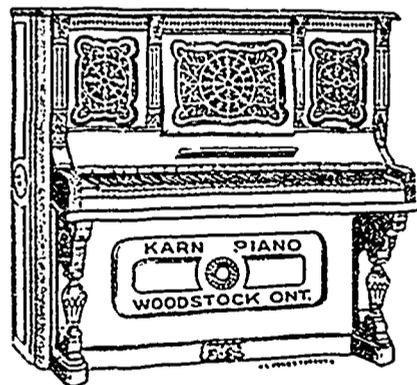
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Corn cake.—Two tablespoons sugar, one egg, one tablespoon butter, one and one-half cups milk, three teaspoons baking powder, two cups flour, two-thirds cup Indian meal.

Tea Cake.—Two eggs, one cup white sugar, six cups flour, three cups milk, two teaspoons soda, four teaspoons cream tartar, a small piece of butter, melted, and put in just before baking.

Boston Brown Bread.—Two cups Indian meal, one and-half cups graham flour, one cup, wheat flour, one cup molasses, three cups milk, one teaspoon soda, one teaspoon salt, steam three hours, and then dry in oven ten minutes.

A constant bugbear of the kitchen is the maid who "forgets" that there is no sugar, or butter, or coffee just at the moment when dinner is ready to be served. There is nothing more exasperating than this phase of domestic annoyance.

Housekeepers troubled with forgetful servants can reduce their cares considerably by making out a schedule of the work to be done each day of the week, and placing it in the kitchen, where it can be seen by the maid who presides over the household work.

Graham Biscuit.—Three cups graham flour, one cup wheat flour; rub into them two tablespoons butter, one-half cup sugar, one beaten egg; add to this three teaspoons baking powder, a little salt, and milk enough to make a soft dough. Cut out and bake quickly.

The duties of the week if apportioned to certain days, will make work easier to mistress and maid, and if these days and duties are put down in black and white in view of the kitchen goddess, they will impress themselves more readily upon her mind and leave no excuse for the forgettings which servant girls are so addicted to.

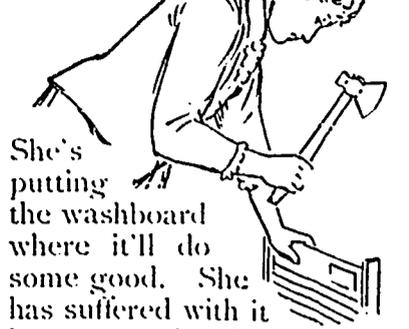
A compote of apples, cooked whole, but peeled and cored, is very nice. It may be prepared in the same way as the quartered apples, except that the place of the cores should be filled by some fine jelly or marmalade, like crab-apple or peach. The apples may then be served, surrounded by whipped cream, sweetened and flavored with maraschino.

A Boston cooking school once had a wooden "marketing card" for the kitchen wall, which could be used to advantage by housekeepers, and could be copied in home-made form. It consisted of a light wood frame, provided with slips of dark wood, upon which were marked the names of the different house-keeping stores—sugar, tea, soap, starch, etc. These wooden slips were arranged in slots and could be moved into place against the light background. When any particular supply gave out the corresponding slip was brought in view upon the card, and when the grocery order was given nothing necessary could be forgotten. This plan will work to perfection with the most "difficult" of help, who will refuse to understand all other modes of exercising their memories.

A most delicious compote of apples is made of firm, tart apples, peeled, cored and quartered. Put the apples in the oven in a porcelain-lined dish, with just water enough to prevent their burning. About a cupful will be required for a quart of apples. Add a cup of sugar and the yellow peel of half a lemon in bits, and let the apples cook, cover with a china plate, for about three-quarters of an hour. At the end of this time the quarters of apples should be nearly transparent and thoroughly done but whole. Cool a little of the juice, and if it is not yet a jelly, boil it down to one. Removes the apples to the dish in which they are to be served. For this amount of apple add a tablespoonful of brandy to the jelly, and pour the jelly over the cooked apples in the compote dish. Let them then stand for at least 24 hours to become thoroughly set before they are served. Serve them with whipped cream.

While we cannot commend the pains which some housekeepers take to can, and preserve apples in the ordinary manner, yet a preserve of ginger apples, made when green ginger-root is in the market, is very good; and no one can too much commend the apple butter and cider apple-sauce, which used to be common enough, but can hardly be found in perfection in any of the markets to-day. Though cider apple-sauce is easy enough to make at home, there are many of the present generation of young housekeepers who know nothing about it. Select a peck of apples, half sweet and half sour, or all sweet. Peel, core and quarter them and put them in a large porcelain lined kettle with a quart of boiled cider, which is simply sweet cider reduced down one-half. Boil the apples in this cider for about one hour. Then add a pound of sugar, and cook from two to three hours longer. If you wish apple butter this mixture must be strained and cooked a little longer. Both preparations were always kept in wooden pails which were free from paint.

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THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, MARCH 7th, 1894.

No. 10.

Notes of the Week.

Mrs. John W. Sherwood, with a number of philanthropic women of New York, has organized a society in New York, having in view the removal to country homes of girls and women who have been employed in factories in the city. The present financial depression has forced many factory-women to consider some other mode of self-support than that offered by factories in the overcrowded cities. The proposed society, "Kind Words," asks the addresses of people in the country who are willing to take untrained servants and train them.

The new Dean of Lincoln, Dr. Wickham, is son-in-law of Mr. Gladstone, but not even the Tories have ventured to hint that this relationship has had anything to do with the appointment. It is notorious that the Premier has an almost morbid horror of anything even remotely resembling nepotism. Dr. Wickham, formerly headmaster of Wellington College, is a profound scholar, and is said to owe his new dignity to the personal suggestion of the Queen. He is a moderate High Churchman, and a good preacher. The deanery is worth £2,000 a year.

How far the devotees of a fad may go, was well illustrated in the annual national convention of the women suffragists of the United States, held two weeks ago at Washington, D.C. Among other proceedings, a resolution naming "Sunday" as a day for holding meetings of women suffragists throughout the country, was introduced. The report of the convention says that "after a long discussion" the resolution was negatived. This was well, but the wonder is that it should have required "a long discussion" in order to reach the conclusion that the holy Sabbath should not be used for the end proposed.

If there is a "Catholic crusade" in London, there has been a Protestant crusade covering England and Wales, carried out by the "Church Association" vans and colporteurs, during the six months of last year. What are called "scanty extracts from the voluminous reports" occupy a four-page supplement to the *English Churchman* of last week, and from which we sum up that the seven vans visited 589 villages, where the "captains" delivered 972 addresses, and the nine colporteurs visited 303 villages, delivering in the course of their mission 180 addresses. One van sold during the six months, 4,104 publications, and gave away 11,200. One colporteur sold 607 publications, and gave away 2,210. These may serve as specimens of the work done.

The news that the British Government had reduced the hours of labor in the Ordnance Department to eight hours a day has been received with great satisfaction by all the labour organizations in Britain as well as on this continent. For the present this reduction will apply to more than 20,000 employees who in addition to the concession made will continue to receive the same wages as when they worked nine hours. This action of the Government is all the more significant, coming as it did so shortly after the declaration by the same Government that no "sweaters" or middlemen would get any Government contracts, and that all tendering for Government supplies and work must pay standard or union wages to their work-people. The labor organizations regard this step as a preliminary one to the virtual adoption before long of eight hours as a standard day's labor in Britain, and which may be secured without strikes or legislation.

Messrs. Mc'Greevy and Connolly are again at liberty. It may be doubted whether, had the offenders been men of less note, the Government would have been equally solicitous about their health and have recommended their release to his Excellency the Governor-General, before one

quarter of the term of their imprisonment had elapsed. The effect which their release might tend to have upon wrong-doers in high quarters in leading them to conclude that similar immunity may in future be reckoned upon, has been greatly lessened by the care and caution of Lord Aberdeen fully to satisfy himself that the ground upon which their release was recommended, namely, the state of their health, was fully warranted. The gravity of their offence has not been lessened in the estimation of the public since the ground of their release has been fully sustained, and the fact made clear that they have not been set at liberty merely from their having powerful friends who have the ear of the Government.

A very influential and representative meeting of the clergy of the three leading Protestant churches of Belfast, convened by circular signed by the Very Rev. the Dean of Connor, Rev. Henry Montgomery, and Rev. Wesley Guard, vice-president of the Methodist Conference, was held a short time ago in the boardroom of the Irish Temperance League, Lombard Street, Belfast. The Dean of Connor (Dr. Seaver), who was called to the chair, read the circular convening the meeting, and fully set forth the objects contemplated. They proposed to hold a united conference of members of all evangelical churches in Belfast in the coming autumn and to which also certain well-known and accorded leaders of religious thought and life from other places might be invited. It was unanimously resolved—"That a Convention should be held in Belfast in the coming autumn. Dr. Williamson explained that they should keep three things before them, viz.—1, Deepening of the spiritual life; 2, the conversion of sinners; 3, the extension of the Gospel at home and abroad. The utmost harmony and brotherly feeling characterized the entire proceedings, which closed as they began with devotional exercises.

One more brilliant young life has gone to swell the British death tribute to Africa. Sir Gerald Portal has died of typhoid fever, following an outbreak of malarial fever that developed itself on his return to England from his mission to Uganda. He was only thirty-six, but was already a K.C.M.G. and C.B. In 1882 Sir Gerald was attached to the staff of Sir Evelyn Baring—now Lord Cromer—in Egypt. He distinguished himself in the war with Arabi, but it was as diplomat that he rapidly rose to the front rank, and was so trusted that he was left *charge d'affaires* during his chief's furloughs, and was generally regarded as his successor. He was sent on a difficult mission to King John of Abyssinia at the beginning of that potentate's troubles with the Italians, and subsequently went to Zanzibar as Consul-General—really as the watchful guardian of British East Central African interests. He was sent to Uganda by the present Government to report on the state of the country, and make recommendations for its future settlement. When the Chartered Company threw up its undertaking he settled the country temporarily, and the Government is now considering his report. Captain Portal, Sir Gerald's elder brother, accompanied him, and died in Uganda. Sir Gerald leaves a widow. A memorial service was held in the English Cathedral at Zanzibar.

The annual International Convention of the Christian Endeavor Society has become a matter of world-wide interest and importance in all religious circles. Before us lies a press notice of that which is to be held in Cleveland, Ohio, next July. Already ten thousand applications have been made for accommodation, and provision is being made for anywhere from 25,000 to 40,000 delegates. Cleveland Endeavorers are hard at work laying plans for the proper care and entertainment of the expected thousands. Most of the delegates will be cared for in the delightful homes of Cleveland, the hotels being able to accommodate comparatively few. Every house where delegates are quartered

will display in the window a large C. E. monogram, the name of the state from where the person comes being hung below it. Norman E. Hills, 372 Sibley Street, Cleveland, O., is chairman of the Entertainment Committee, and the only person who may be written to for all particulars in this line. The Endeavorers of San Francisco, where the convention is to be held in 1895, are already at work, and have appointed Rulto V. Watts chairman of the committee of arrangements for that city. He was one of the delegates to the International Convention the past year at Montreal, where he was largely, if not chiefly, instrumental in securing the convention of '95 for San Francisco.

Political affairs in the Mother Country are at the present moment in a particularly mixed up state, so much so that it would be impossible for anyone to say what great changes may be brought about within a few days or hours, or may result from the movements of the next few days or hours. The man whose personality has been such a mighty factor in all political movements for such a lengthened period, according to all appearances and rumours is about to withdraw from the place he has so long filled with such commanding ability. The Liberals are not very united among themselves except in confidence in and devotion to their leader, who is about to lay down his sceptre, the Radicals are fractious, the Irish party cares only for Home Rule. The Lords and Commons are antagonized to a degree which they have not been for a long time, the very overthrow of the former being clamoured for by an indignant Radicalism. Among the Conservatives, Lord Salisbury's power is giving signs of weakening and that of the Duke of Devonshire is growing. All these things indicate the near approach of a very possible important modification of political parties. As it has again and again been demonstrated, however, in even the greatest national crises, that no one man is indispensable, so no doubt it will in this, and even when Mr. Gladstone steps down and out, the British Government and people, and the world's great affairs will go on, and in its mighty movements the blank made by the removal of the greatest man is soon filled up, and in a few short years or months even the place he occupied can hardly be known.

The Week, in its last issue, referring to the difference of opinion which has arisen in the ranks of the Patrons of Industry, and of the P. P. A., on the question of the "obligation of members of these organizations to vote in every case, and in spite of any personal opinions or convictions for the nominee of the Society," gives utterance to views so wise and sound, so important to be known and acted upon that we have pleasure in quoting them. "The solid vote of even a few thousands is a tremendous force in politics. But it is sure to become sooner or later a blind, unscrupulous force, wielded by wire-pullers, self-seekers, or fanatics. The worst of it is that the citizen who submits to such a condition of membership in any society, thereby surrenders his manhood and sells his birthright of free citizenship in a free state. We can think of no patriotic end which could justify the use of a means so objectionable and mischievous. The decay of manliness and true patriotism in any state may be dated from the time when any considerable number of its citizens can thus put aside their individuality and voluntarily become parts of a lifeless machine to be run by those who cannot be infallible at the best, and who may at any time become the tools of politicians, or the slaves of their own suspicions and prejudices. In fact, it would hardly be going too far to say that the man who pledges himself to vote as another or any number of others may direct, in the very act proves himself unworthy of the rights and responsibilities of a free citizen in a free state. We are not sure that the state, that is, his fellow-citizens, would not be fully justified in enacting that the man against whom such a selling of the franchise could be proved, should be deprived of it."

Our Contributors.

BENEFITS BELOW ZERO.

BY KNOXIAN

A few days ago this country had the benefit of a cold dip. The mercury went away down—well we cannot say how far it went down. The neighbors who had thermometers gave figures all the way from 12 to 24, so that a citizen who had nothing to measure the temperature by, but the most prominent feature on his face could not be certain as to how cold it really was. The general impression, however, was that the weather had become decidedly cold. The most contradictory citizen would not deny that assertion. The man who wants to argue every point, and he is without exception the least lovely member of the Adam family, had to be silent. Men who differ in religion and politics, and every other thing, were compelled to agree about the imprudence of going out without an overcoat. It is a relief to see such people agree about something.

The cold was not the Manitoba variety, the kind that is so still and dry and gentle that a man can freeze almost to death in it without feeling any inconvenience. The Manitoba article is modest, and if you keep away from it you may rest and be thankful. Like the people of that Province, the Manitoba cold is unobtrusive. Our Ontario cold of the other week was not modest and retiring. The wind drove it right in. One day in particular it followed you right-up, got under your coat collar, into your gloves, into your boots, took hold of your nose and ears, and behaved in a way that would make a quiet, unobtrusive Manitoba cold ashamed.

Of course there was the usual amount of grumbling and the usual threats to move to a warmer climate.

Now we propose to show that the late cold dip was a good thing, that it did a vast amount of good and might have done much more if we had utilized it as we should have done. Grumbling at a cold wave is just as useless as grumbling at anything else. It does not affect the wave to any appreciable extent, but it does make people feel bad. There are great benefits to be obtained a long way below zero. One of these is the destruction of

GERMS.

According to some modern theories of disease the air in summer abounds in germs. Not the air as the Creator made it but the air after men pollute it. There are cholera germs, and diphtheria germs, typhoid germs, and we know not who many other kinds of germs. Fortunately for us some of these germs cannot live in a cold climate. They cannot stand our Canadian winter. For two summers cholera has prevailed in parts of Europe and Asia. People who take their troubles in advance said it would be here in the spring. The doctors said if it did not get here before winter it would not come at all, for a cholera germ cannot live below a certain temperature. The doctors were right, as doctors very often are, notwithstanding the weak jokes that are made about their alleged tendency to disagree. By way of parenthesis we might ask if other men do not disagree quite as much and as often as doctors do. Don't judges disagree every day? Don't lawyers disagree every hour? We almost wrote, don't clergymen disagree, but the right way to put that point is, when did clergymen ever agree in opinion on almost anything.

Coming back to germs: if the cold weather kills them, then a genuine cold wave is a good thing, and instead of grumbling about cold waves we should be thankful they come occasionally.

Cold waves do much more to preserve the health of many of our towns and cities than is done by the municipal authorities. The only efficient board of health some places have is a real old-fashioned cold dip that lasts about three days. It does the sanitary work thoroughly and adds nothing to the taxes. A cold dip makes people

ACTIVE.

You never see a man loitering along the street when the mercury is away down. The laziest citizen has to put on a spurt. One of the reasons why Canadians are an active,

pushing, enterprising people is because we have a cold winter. Could men who lounge and loaf under a southern sky have cut this Province out of the forest in a few years? Could men who bask in perpetual summer sunshine have built the Canadian Pacific across the mountains? Our winter is one of the best things we have and it is one of the sources of strength that will always enable us to hold our own against our neighbors to the south. The northern nations of Europe have always been more than a match for the southern nations, and if we are true to our own interests as a young nation, we need not fear rivalry from the south.

There are several things we need much more than a warmer climate, and one of them is a heavy sitting upon the blatant demagogues who try to keep themselves before the public by kindling the fires of racial and sectarian hate among the people. To make a little money, to increase the circulation of a newspaper, or to have themselves gazed at and talked about, they are willing to scuttle the national ship. People of that kind do much more harm than the climate. A cold dip should make people

CHARITABLE.

The man who sits down at a comfortable fire-side on a cold winter night without thinking about his poor neighbors is neither much of a man nor of a neighbor. He has no heart. There is only one kind of a human biped more to be shunned than a man without a heart and that is a woman without one. Below zero we should learn to be

GRATEFUL.

A man or family that can sit in a comfortable home during a cold dip and listen to the storm howl without feeling grateful to the Almighty Giver of every good gift, may have a little religion, but it does not do much for them. They are not the kind of people that give much for missions or augmentation, especially augmentation. Ingratitude is the besetting sin of many Canadians. Other nations may drink more, or fight more, or cheat more, or swear more, but for genuine hard-hearted, hard-fisted ingratitude Canadian ingrates take the palm.

And this ingratitude is extended to many of the men who serve the Canadian public. Tories say that it is largely confined to Grits, and compare the way they treated Sir John Macdonald with the manner in which many Grits treated Alexander Mackenzie. They more than hint that the country will soon see another huge specimen of Grit ingratitude. Probably it may. A strong, and at the same time contemptibly mean disposition to magnify the mistakes and faults of its best friends has always been one of the distinguishing characteristics of Canadian Liberalism.

THE PROPOSED NEW PSALTER.*

BY THE REV. JOHN MCALPINE, CHATSWORTH.

I beg to move that this Presbytery express its entire disapproval of the proposal to make selections from the Psalms and its strong conviction that the psalter should remain intact. This motion, so far as I understand myself, is the expression of a very profound conviction which, with the leave of the Presbytery, I shall attempt shortly to justify.

1. In doing so, my first position is that the psalter is a medium of praise furnished by divine inspiration to the O.T. Church. In that proposition there are two parts, that the psalter is a medium of praise for the O.T. church; that it is divinely inspired. I do not think either of these positions is questioned amongst us. Let me just notice with regard to the inspiration that the testimony upon that point of the N.T. is very decisive and all the more that it is given very expressly to what are known as the cursing psalms, so that it is quite unallowable for any Christian to speak of any psalm as breathing the spirit of private revenge. It is a very different spirit they breathe, a spirit of which, if the church was more largely possessed, it would value the Psalms more highly.

* The following paper was prepared for the Presbytery of Owen Sound at its last meeting, in connection with the motion which it is preface. The writer being unavoidably absent from the meeting, we publish it in our columns as the subject is just now engaging so largely the attention of the church. E.P.

2. My second position is that this divinely inspired medium of praise was given to form a medium of praise not only for the O.T. church, but for the New T. church as well. This is a position which does not, I think, admit of question. That the Divine Being intended the psalter as a medium of N.T. praise will, I think, be at once admitted by all perhaps. I may be permitted to refer to two considerations in support of it. One is the very late date at which the psalter was completed. Material continued to be added to it up to the time of Malachi. Thus it was only in her closing period that the O.T. church possessed the completed psalter, which would seem to be at least a confirmation of the position that it was designed for the New as well as the Old. Nay, does it not seem to authorize the position that it was designed more for the New than the Old. The other consideration is the very surprising one, that penned amid the remarkable ritual of the old economy and repressive of the sentiments of those to whom every rite in that economy was specially dear, the Psalms should be so largely free from the colouring that fact could not but be expected to impart, and laying hold simply of the informing spirit should so express it as to provide a medium of praise suitable still when that ritual had sunk into oblivion, a phenomenon so remarkable as to be explainable in no other way than the now largely discredited one that holy men of God spoke as they were moved by the Holy Ghost.

3. Supposing my second proposition to be admitted, I ask also the admission of this that neither in the psalter nor anywhere in scripture is there to be found any satisfactory indication that it is only partially fitted to be a medium of praise for the N.T. church. I employ the word satisfactory because there are some who imagine that they have found indications. But it is manifest that these indications being the determination of private judgment cannot be deemed satisfactory to any whose judgment does not make the same pronouncement. Nor can I imagine any indication could or should be satisfactory but an indication from the same high source as that which furnished the medium of praise. Only He, who in His infinite wisdom has given it, is entitled to employ the pruning knife and to say what should and what should not be embraced in the psalmody of the N.T. church.

4. My fourth proposition, which is simply a corollary from the preceding, is that therefore the proposal to make selections from the psalter is a strangely unbecoming one. One might with entire propriety use much stronger language with regard to it. And all the more so when the genesis of the proposal is considered. I venture to say it is not long since when such a proposal could not have been made in the Presbyterian Church in Canada. I venture to say that not long ago there was not a man in the Presbyterian Church in Canada who would have dared in any court of the church to make such a proposal. The possibility of such a proposal is but of yesterday. And the wherefore of the possibility is not hard to indicate. There is not a question but it has risen out of the marvellous manner in which men bearing the Christian name have permitted themselves to handle the Word of God, and is indicative, painfully indicative, of how the church has permitted herself to be influenced by them. Such is unquestionably the genesis of the proposal before us, and such being its genesis I would have the less hesitation in characterizing it as we have done, as being to the last degree unbecoming. Its unbecomingness we shall further emphasize by two considerations which I ask leave to present and with which I shall conclude. One is the want of qualification upon the part of any and every human being to say what are the elements of praise proper to an inspired psalter. To have to write such a sentence is matter of pure amazement. Just think of a company of men sitting down to determine what part of an inspired psalter is fitted for praise. Of the incongruity of such a spectacle we shall be more convinced if we recall to ourselves the scripture estimate of men. We have one statement of that estimate in the words, "Cursed is man that trusteth in man and maketh flesh his arm." This is a statement

that finds ample confirmation in the spectacle that at this day and in all days is presented by society. Another statement of that estimate is in the words, "He that trusteth in his own heart is a fool," and brethren the more I become acquainted with myself the more extended is my observation and experience of my fellow creatures, the more do I feel compelled to bow to the humiliation of these representations. And such being a true representation of man, and man at his best estate, what are we to think of a company of such beings sitting down to eliminate from a divine book of praise what is displeasing to them? Words cannot express the utter and horrible incongruity of the spectacle. The second consideration in support of the unbecomingness of the proposal before us is the selections themselves. To one who has gone over the Psalms carefully noting the selections and exclusions, the result I have no doubt has been that of pure amazement and profound pain. There have been portions left out that without doubt have proved the rod and staff of God to comfort His own in their need, or the green pastures in which He has made them delightedly to lie down. Let us just notice some instances taken at random. There is the beautiful verse in the 42nd Psalm with its exquisite touch about songs in the night, "His loving-kindness yet the Lord command will in the day, His songs with me by night, to God by whom I live I'll pay." In the 40th Psalm we are not to sing "Thy tender mercies, Lord, from me O do thou not restrain, Thy loving-kindness and thy truth let them me still maintain," words whose preciousness are immensely enhanced by their connection with the striking confession of sin which follows—a confession that must have spoken hope to many a sin-burdened soul and especially when found in such a connection and all the more that the confession and all are put into his lips by God Himself. In the 48th Psalm are no longer to be sung the words of pure praise, "O Lord, according to thy name thro' all the earth's thy praise, and thy right hand, O Lord, is full of righteousness always. Because thy judgments are made known let Zion mount rejoice, of Judah let the daughters all send forth a cheerful voice;" and the 50th Psalm is left out, with its magnificent start reminding one of the blare of the trumpet at the great day, "The mighty God, the Lord, hath spoken and did call the earth from rising of the sun to where he hath his fall."

Our God shall surely come, keep silence shall not he, before him fire shall waste, great storms shall round about him be. Unto the heavens clear he from above shall call, and to the earth likewise that he may judge his people all." Who that has had to discourse upon the solemn theme of the judgment has not instinctively turned to that passage as affording appropriate praise and the more that there is in it so sweet a declaration of the very marrow of the gospel in the lines that describe God's saints as "Those who by sacrifice have made a covenant with me." Nor are we to sing from the 51st Psalm, "My closed lips, O Lord, by thee let them be opened, then shall thy praises by my mouth abroad be published." Nor "a broken spirit is to God a pleasing sacrifice, a broken and a contrite heart, Lord, thou will not despise." In the wisdom of the Hymnal Committee these thrice precious words are no longer to be sung. And just listen to the strains they have left out in the 85th Psalm, "That in thee may thy people joy, wilt thou not us revive, show us thy mercy, Lord. To us do thy salvation give. I'll hear what God the Lord will speak, to his folks he'll speak peace and to his saints. But let them not return to foolishness. To them that fear him surely near is his salvation that glory in our land may have her habitation. Truth met with mercy, righteousness and peace kissed mutually, truth springs from earth and righteousness looks down from heaven high." Just think of that last stanza containing so surprising an expression of the central mystery of the gospel, the reconciliation of righteousness and peace, think of that being left out of the praises of the church, and left out when divine wisdom and grace had put it in. But not to unduly expand, let me just notice, in this general way, two other instances. One is in the 27th Psalm in the words "Thou' me my parents both should leave

the Lord will me uptake," words which the great Father has put into His psalter to comfort those who in His providence have been deprived of their natural guardians, or what is worse have guardians that are unnatural, and that is but an instance of a whole class, a class in which reference is made to some form or other of human experience of a painful kind, a class so minutely divided that I believe there is scarcely a phase of human sorrow which has not its own special word of comfort but to which our Hymnal Committee has apparently been quite oblivious. My other reference is to the 94th Psalm with its irrefragable argument, "The Lord did plant the ear of man and hear then shall not he, He only formed the eye and then shall he not clearly see. He that the nations doth correct shall he not chastise you, He knowledge unto man doth teach and shall himself not know," an argument before which, to every sincere mind, all the systems of atheism, pantheism, agnosticism, and scepticism of every kind tumble into ruin like so many structures of cardboard, as they all are, but an argument which the church in the wisdom of our Hymnal Committee is no longer to sing, although it is worthy of her loudest notes of praise.

Closing these general allusions, I would call your attention in conclusion to this, that the committee in its selections seems to have acted on the principle of excluding as much as possible everything of a denunciatory nature. The instances that might be adduced are very many. As to the wisdom of the principle there is very manifest ground for question. It is questionable on the ground that it is a certain sign of church decadence when she says Peace, peace, and that in a high state of spiritual life the church will ever joyfully sound this note of warning. It is objectionable also in the face of the fact already referred to, that the N.T. has put its imprimatur upon the most denunciatory of all the psalms, and its objectionableness will further appear if we take a single instance of it. Let it be the opening line of the 36th Psalm, "The wicked man's transgression." Just see the concentrated wisdom of that collocation of words. See how any transgressor in a congregation singing that psalm is transfixed with the thrust that he is a wicked man. That is a conclusion that many a transgressor, and specially such as are found in congregations, is seeking eagerly to avoid. But here, before he is aware, it is thrust upon him and that by an authority which he dare not dispute and with special emphasis when part of the praise of the whole congregation. And still again is it thrust upon him when in the following verse he finds that the failure to see his transgression as a fruit of wickedness is the sign of a moral blindness which alone makes his self-flattery possible, but which will be completely dissipated by the manifest hatefulness of his sin. What a course of instruction for a man to be put through during the singing of the psalm. But that instruction and a good deal more is, in the wisdom of our Hymnal Committee no longer to be enjoyed, establishing the position that in the selections themselves we have a striking proof of the unbecomingness of the attempt to make selections from the inspired psalter—a proof which will remain in full force whoever may make the selections and however extensive they may be. Hence, on this and the various grounds stated, I ask the Presbytery to express its entire disapproval of any attempt to make selections from the psalter and its conviction that a profound propriety demands the retention of the whole psalter as a medium of the praise of the church.

WHERE THE DIFFICULTY LIES.

In a letter in your paper of January 24th, I read this sentence, "Have we" (referring to the members of our own Presbyterian church) "been giving as we have received?" There is but one answer can be given to that question. There may be a few individuals who fulfil their duty along this line, but taking the church as a whole, we certainly are not giving as we receive. If each individual member gave according "as God hath prospered" him, and in proportion to the Bible standard, and did this regularly, systematically and perseveringly, there would be no such deficits as we hear of. Instead of retrenchment we

would be planning new work, entering upon new fields, where as yet the sound of the gospel message has never been heard. The work at home would be prospering, our own hearts would be less burdened, more filled with joy and peace. We might have some such experiences as the people of Israel in David's time, when we are told, "the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord." Or the promise in Malachi iii. 10, might be fulfilled in us. As a church we have never proved that promise. Giving is a Christian grace. In 2nd Corinthians, the 8th chapter, Paul, after expressing commendation of the Macedonian church for their liberality, gives this counsel to the Corinthian church, "therefore as ye abound in everything, in faith, in utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Paul seems to infer that they need to be specially watchful lest they fail here. He does not want them to be satisfied with small things, but to "abound in this grace," to show their loyal devotion to the cause by generous gifts. This grace of giving is one of the distinguishing traits by which Christians are to show before the world their love for the Master and their belief and assurance that He, and He alone, can raise men from their sinful, fallen condition and save them eternally.

There is no doubt that the lack of this grace in many of the professed followers of Christ causes worldly men to sneer and to express doubts if, after all, Christianity is of such paramount importance as we claim it is. There is no other way of solving the money question and ending the difficulty but by the church waking up to its duty, and each individual doing his or her share. The poor must not depend on the rich. The rich must not shirk the added responsibility which wealth brings. "Every man shall give as he is able, according to the blessing of the Lord thy God which He has given thee." There is a story told of Daniel Webster. He was asked what was the most important thought that had ever passed through his mind. His answer was, "my personal responsibility before God." Would it not be well for each one of us to consider well what is our personal responsibility before God in this matter of giving for the honor of His cause and the spread of His name over the whole world.

J. R.

TERM ELDERS.

Sir,—The distinction commonly made between ministers and elders is not a proper one. We may as well speak of officers and soldiers. Ministers are themselves elders. They not only "labour in the word and doctrine," but also rule. Those commonly called elders, do only the latter. But, for the sake of convenience, I shall here follow the multitude, and use the word "elders" as meaning those who only rule.

Some advocate the appointment of elders for only a term, which, of course, can be renewed. Now, it is quite true that their appointment for life has difficulties connected with it. But so also has their appointment for only a term, as it appears to me.

Elders appointed for only a term would be in a different position in the church from that in which they now are. We believe that there is scriptural warrant for the office of the elder. We believe that he should be ordained to his office. We do not believe that the elders whom Paul left Titus in Crete to ordain, were only ministers. Nor I do not believe—as many do—that there is some mysterious virtue in ordination. I believe that it is simply a solemn manner of setting one apart to a sacred office. Still, there is something in it. One who has been ordained stands in a different position from that in which he did before. The principle on which is founded the popish maxim, "once a priest, always a priest," is an excellent one, though the papists carry it out too far. It is this—what is given to the Lord cannot be taken from Him. We act on it in our own dealings with our fellow-men. If I make one a present I cannot justly take it from him. It is often said that elders are laymen and therefore they represent the congregation. I deny that they are laymen. They have been ordained. The two parts of

the term "ordained laymen" contradict each other. One may as well speak of a lay minister. Of course, if one is appointed an elder only for a term, when that term expires, unless he is re appointed, he occupies no higher place in the church than he did before, as is the case with the Moderator of any of the three higher courts of our church in like circumstances. Now, would it not be out of place to go through the solemn, though simple ceremony of ordaining one to the eldership for only, say, five years? Well, if elders are not ordained, there will be, of course, only the minister in the session who is ordained. But is it not contrary to our views of scripture that the teaching elder should be ordained, but not the merely ruling one? Again, if there be deacons in a congregation they must be ordained. On that point scripture is perfectly clear. But the ruling elder has a higher place than the deacon in the church. Then, if the lower office bearer must be ordained, so also must the higher. The following is certainly not in harmony with scripture—the teaching and ruling elder ordained; the merely ruling elder unordained; the deacon ordained.

As I have already said there are difficulties connected with a life-service eldership. But it seems to me that there are very serious difficulties connected with a term-service one. These I have endeavored to point out. We must expect to find defects in everything with which man has to do.

I would most respectfully make this suggestion. Let a certain number of the elders in a congregation serve in turn for a certain period. There seems to have been an arrangement like this for the priests under the law. We are told that Zacharias, the father of John the Baptist, was executing the priest's office before God in the order of his course, when Gabriel appeared to him, and that as soon as the days of his ministrations were accomplished he departed to his own house. According to the plan which I have suggested, one "once an elder" would be "always an elder." Therefore, he could with all propriety be ordained. But he would not be always in power. For a time he would be, in effect, the very same as if he were in a new congregation of which he was not an elder. Changes might then be introduced which could not well be introduced if he were in power.

For the sake of those who have not fully considered the matter, I would, in a word or two, show the difference between a term eldership and a term pastorate. An elder is not called to and appointed to labour in a congregation as a minister is. When an elder ceases to be an elder in a congregation, he does not need to leave it. But when a minister ceases to be the pastor of a congregation he, as a rule, has to seek another field of labour, if he has not found one before.

T. FENWICK.

Woodbridge, Ont.

Mrs. C. H. Spurgeon publishes in *The Sword and Trowel* for February, an extract of a letter from a missionary in Japan: "You will be glad to know that I have commenced to translate the life of dear Mr. Spurgeon into Japanese. I am also desirous of carrying out my original intention of publishing one of the sermons each week. I think that all our native preachers in this country would be glad to subscribe for them, were they thus made available in their own language."

The new Year-Book (Church of Scotland) shows that there are still about 400 parish ministers (out of a total of some 1,700) who receive less than £200 a year, and that, on the other hand, there are about a dozen who receive from £800 to £1,000. The best paid are Dr. Donald Macleod, of *Good Words*, who receives £1,000; Dr. Macgregor, who receives £950, with a manse; Dr. Macgregor's colleague, Mr. A. W. Williamson, who receives £950; and Rev. J. R. Wilson, of Hawick, who receives £936.

An American contemporary computes that there are about seven hundred women doctors at the present time practising in Russia. Many of these occupy important positions in hospitals and workhouses. The remuneration for those different posts varies from about £200 downwards. So far as private practice is concerned, there is one woman doctor who makes an income of £1,800 per annum—a phenomenally good record. But the average income of the woman medical practitioner in private practice is something under £300 a year.

Christian Endeavor.

SYSTEMATIC BENEFFICENCE—WHY, AND HOW MUCH?

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

Mar. 11th. Mal. 3:7-12 (A missionary topic).

By systematic beneficence, we understand the giving of a stated and regular portion of our means for religious and benevolent purposes. The general idea is that we should give, not on impulse, but according to a well-defined and orderly plan. This is a subject to which the Bible devotes considerable attention, and yet it is one which many people fail to understand, or worse still—do not wish to understand. It is very unfortunate that this should be the case, because if all would give according to the scriptural method, then they themselves would be the better for it; there would be abundant means for carrying on all the work in which the church is engaged, and many collectors would be spared a most difficult and disagreeable task.

The Word of God enjoins men to give cheerfully. "God loveth a cheerful giver" (ii. Cor. ix. 7). When a cup of cold water is given to a disciple, it should not be allowed to drip from the end of an icicle. The Bible also enjoins men to give regularly. On the first day of the week they should present their offerings (i. Cor. xvi. 2). They should also give with a set purpose. "Every man as he purposeth in his heart, so let him give" (ii. Cor. ix. 7). It is as much a duty to purpose to give as it is to give what has been purposed. Giving should not be done grudgingly. If a man gives a little, and gives that little grudgingly, he just commits two sins—a sin of omission and a sin of commission. He omits to give as he ought, and he shows his temper as he ought not.

How much should be given? One-tenth. If a man's income is \$200 he should give \$20; if \$400 he should give \$40. Some people propose to give two cents per week to missions. No fault can be found with that proposal, provided the more wealthy give the balance of their due to other religious and benevolent purposes. Even before the law was given, Jacob promised to give one-tenth to God (Gen. xxviii. 22). Up till that period in Jacob's life there was little in his character to commend. He had manifested a greedy, grasping disposition. But if he, with all his meanness, promised to give one-tenth to God, the Christian to-day should surely be willing to give an equal proportion. When the law was given it was definitely stated that God required one-tenth. That rule was never abrogated. In the last message that came to the Jews we find these words, "Bring ye all the tithes in to the store-house."

Some people object to this rule now, because they say we are living, not under the law, but under the Gospel. Is that a reason why less should be given? We are certainly enjoying more light and greater privileges now than the Jew ever enjoyed, and if that argument proves anything, it proves that we should be willing to give not less, but more than was given by the Jews.

One reason why the tithe should be given is that God promised temporal blessings on that condition. "I will rebuke the devourer for your sake, and he shall no more destroy the fruit of your ground." One of the best cures for hard times is to honor God by our contributions. Mr. Thomas Kane, of Chicago, tried it and was more than satisfied with the experiment. He urged others to try it; they did so, and were equally well satisfied (Luke vi. 38; Prov. xi. 24).

Another reason why we should give at least a tenth, is that spiritual blessings are promised on that condition (Mal. iii. 10-12). The various Boards of our church are crippled because means are not forthcoming for carrying on the work. It is said that there is likely to be a serious deficit in some departments this year. Such would not be the case if Christians contributed according to the rule laid down. Indeed, then, these boards would be able to meet their present obligation, and even greatly extend their work, and in proportion as the work is extended will the church at home receive a blessing.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

IN MEMORIAM. A FRAGMENT.

Gone where no sorrow comes,
No tears bedim the eye
Where life immortal blooms
Through all eternity;
With kindred spirits now to raise
The heavenly song—the song of praise.
Awhile he trod this earth,
A sharer of its cares,
A plant of heavenly birth,
Nourished through prayers and tears,
That heavenly seed in weakness sown
Now blooms and shakes like Lebanon.
Beverly, Oct. 23rd. W. T.

ONE MINUTE PAPERS.

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

GOD'S WARNINGS TO YOU—WILL YOU LISTEN?

1st. The soul that sinneth, it shall die. Ezek. xviii, 4, 20.

2nd. The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. Rom. vi, 23.

3rd. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Eph. v, 14.

4th. Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. Gen. xix, 17.

5th. Seek ye the Lord while he may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon. Isai. liii, 6, 7.

6th. Turn you at my reproof; behold I will pour out my spirit unto you, I will make known my words unto you. Prov. i, 23.

7th. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved. Acts ii, 21.

SUNG IN THE SANCTUARY.

BY REV. DR. COCHRAN.

The spirit of praise was characteristic of the Jews. Lofty demonstrations of joy, with voice and trumpet and psaltery and cymbals marked the dedication of the Temple and their annual and occasional feasts. Their more common acts of worship also partook of the same character. The oriental feelings were more easily touched than ours—emotion prevailed over thought. All Christians recognize the propriety of serving God with gladness, but comparatively few enter into the spirit of the command and any form of service that is not voluntary and cheerful cannot be accepted. Religion in itself is a happy thing. It is folly and sin to be miserable, morose and gloomy, whether as regards ourselves or our fellow men.

What is praise? Praise is the legitimate exponent of gladness, implying a knowledge of God's character, and the overflowing of a grateful heart. It is not so much an act of the reason, as an overflow of the feeling. It is the utterance of the soul in rarer moments, when it is kindled in admiration of God's government in grace and providence. It is not only a Christian attribute, but a disposition of the mind and a continuous act. It springs from a soul that is more or less of God's goodness, and it always strengthens feelings of piety, to give them utterance, just as air gives blaze to fire. Many feelings of the devout soul languish or die because they are not vocalized with sacred song.

In certain churches praise occupies but a small part of the service. In the Roman Catholic and other churches that have liturgical forms of worship there is greater provision for this part of worship. In churches like our own a great deal is left to the judgment and feelings of the pastor. In many churches also the singing is confined to comparatively few, and in some cases entirely to the choir. There is nothing wrong in having a select number of trained voices lead in praise, just as the minister leads in prayer. But whether it is better to have a choir do all the singing or to have no singing at all is questionable,

for not unfrequently choirs are engaged simply for their artistic qualities or to attract congregations where the pulpit is weak, there is the spirit music, but not that of devotion. Nor can it be denied that the music set to many of our hymns is not selected nor adapted to praise. It is aimed to show the capabilities of the human voice more than to produce heart-feeling and is not fitted for the sanctuary. Tunes are hewn out of symphonies and oratorios and operas. They are good in the concert room, but out of place in the church, for in many cases "the better a tune is the worse it is in the service of the sanctuary." For these reasons our Psalmody is in many cases a mere form and a mockery and an insult to Almighty God, whereas it might be made profitable to our souls, and every note an act of sacrifice.

It is pleasing to hear well-rendered solos when the singer had a personal experience of the thought expressed in song, but there is no praise comparable to that of the entire congregation. For those who prefer surplined choirs and intoning, and artistic renderings of classical and ancient melodies, because through these they are brought into nearer communion with the Divine Being I have the highest respect, but the memories of other days when the hundreds and thousands who worshipped on the hillsides and in the moors and glens, ascended to heaven, has brought me more in touch and sympathy with those simpler melodies that can be sung by trained and untrained, rich and poor alike.

The Being whom we worship is worthy of the grandest notes that angels sing, but He is equally well pleased with the minor strains of humble and contrite and broken-hearted ones who seek in their own uncultured way to swell the song of the redeemed in earth and heaven. We cannot, however, be always in the temple, and engaged in worship, but in every vocation of life we can cultivate the spirit of praise.

SABBATH-KEEPING AND BUSINESS.

The *Japan Christian Chronicle and Missionary Tidings* contains the following concerning a citizen of Colorado, who with his wife was among the passengers whose lives were lost in a recent shipwreck in the China Sea:—

Nearly twenty-five years ago Mr. Chain was a student in Jacksonville, Illinois, with the gospel ministry in view. His health failing, especially his eye-sight, compelled him to turn his attention to business pursuits. He sought the bracing climate of Colorado, and after rustication a year or more, on the open plains at the base of the Rocky Mountains, he opened a small book store in Denver.

His first Sunday in the then wild western community of Denver revealed his staunch Christian character. On Saturday night he closed his place of business, and did not open again till Monday morning. At once a committee of business men waited upon him early that Monday and remonstrated with him. They said: "Out here in this newly settled country in the west we all do business on Sunday as on any other day, and you will not succeed if you lose the best day in the week for trade. Besides we cannot afford to have such a precedent established among us."

With that quiet but very firm Christian dignity the young Mr. Chain replied: "Gentlemen, what little money we have we made by keeping God's holy Sabbath back in Illinois, and God is the same here and there, therefore, if we fail in business in Colorado by observing His holy day, we shall be willing to lose our money." Instead of failure, however, he and his partner, S. B. Hardy, who also came from the same city in Illinois, were blessed with phenomenal success. Their noble example of Sunday closing was soon followed by others, and now the city of 150,000 population is as orderly on that day of the week as any city in America. It was simply God fulfilling His promise, in so blessing those two Christian young men, as stated in Isaiah lviii. 13, 14, and other places in His Word. "If thou turn away thy foot from the Sabbath from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; not doing thine own

ways nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it."

Their business was so richly blessed that their wholesale and retail house—known now as "The Chain & Hardy Book, Art and Stationery Company, of Denver," has become one of the largest and most influential in promoting literary and Christian culture, west of the Mississippi river. For two decades it has been the rendezvous for clergymen of all denominations, and literary people of that and adjacent States.

RESEMBLANCES.

Dr. Dunlop Moore, in the *Presbyterian*, calls attention to the very remarkable resemblances between Hinduism and Buddhism, on the one hand, and the ceremonies practised on the other hand by the Roman Catholic Church. Dr. Moore himself was a resident in India and he noted the following parallels:—

"Both systems foster asceticism, and agree in proclaiming the meritoriousness of voluntary poverty and of celibacy. Both have monks and hermits, devotees dwelling in monasteries and in deserts. Begging Brahmans may be compared to mendicant friars. Both concur in saying prayers in an unknown tongue, and use of beads, which they count in performing their invocations. To the common people of both religions the reading of their Scriptures is forbidden. Hindus have their purgatories, and their *shraddha*, or service for the repose and bappiness of the dead. Their temples are lighted up in day time like Roman churches; and as the Roman priest rings a bell during mass, so does the Brahman during worship in his temple. Works of supererogation are recognized alike in the Roman and Hindu systems. In both, a low standard of piety may suffice for persons engaged in business, while a higher is proposed to a select few taken from the common mass. Hindus know the use of pious frauds, and have their miracles wrought by holy men and by images. They too hold the doctrine of the *opus operatum*, or the merit of a religious act apart from the disposition of the worshipper. The alleged powers of the priest to make a CHRIST of a wafer by saying *hoc est corpus meum*, resembles the Brahman's claim by the use of *mantras* to endow a block of stone with an animating divinity. Pilgrims, who travel on their bare knees over rough stones, or who walk with peas or gravel in the inside of their shoes or brogues, as a penance, are imitators of self-torturing Hindus, who will perform painful journeys to distant shrines, by dragging their bodies flat along the ground. While professed thieves and thugs in India pay their devotions assiduously to the goddess Kali, and make her their tutelary deity, Italian banditti and pirates have been known to put themselves under the protection of the Virgin, and to have vowed to her a part of their plunder."

THE LORD'S PEOPLE DESTROYING THE LORD'S DAY.

The sacredness of the Lord's Day appears to be less regarded every year. As the spring opens there is a fresh impulse on every hand to set aside its distinct features. Excursions invite. Summer houses are to be selected and Sunday offers opportunities for it. A long bicycle ride is especially attractive. The family are invited to visit relatives, and it takes the whole day. At least, the house piazza, the Sunday paper and the novel set up their attractions against public worship. The most painful fact about this gradual loss of the Lord's Day is that its sacredness is being destroyed by the Lord's followers. If every person lived up to his convictions on this subject the day would be protected. Its value is lost through Christians doing what they would not wish other Christians to do on that day. If Sunday should cease to be the Lord's Day it would be because Christians have resisted the pleadings of their own consciences concerning it. No legislature can

Christianize the weekly rest day. It can only free the day from the burdens of continuous toil. But if each Christian keeps it as in his best moments it might be kept, it can not be destroyed. We therefore appeal to the followers of Christ to set His seal on His day in our land. Keep it free from labor. Lay no unnecessary burdens of toil in it on others. Make it a day for the conscience. Worship God in it, both in private and in public. Do some kindly service to others every Sunday in honor of the day. Make it an ideal day in your own life. Then plead in its behalf. But your own life will be the strongest plea. A Christian's character is largely determined by his use of his Sabbaths. The Christian character of the nation is decided by the way its Christian citizens regard the Lord's Day. To every citizen it comes each week as a sacred trust. Whatever others do, will you make it in your life and experience the Lord's Day?—*The Congregationalist*.

SABBATH-KEEPING IN THE NEW HEBRIDES.

In the course of his address at Exeter Hall, the veteran missionary, Dr. Eaton, said, "You will never see them leaving the church or the centre where people are meeting for worship on the Lord's Day in one of our islands. You will never see anybody go away to visit friends and commit the devil's sin of keeping their friends away from the house of God on the Lord's Day. You will never see any man go away, on a bicycle, or otherwise, to spend the Sabbath in the country. And if we are able to reach our churches on the Lord's Day, every convert will be in his seat, and no loiterer is seen going in after the service is begun, to draw away the attention of those who have already met for worship. They are all in their seats to begin the first prayer, and to conclude the worship; and they are not wearied with long service as very many are at the present day. If the services are a little longer than usual, there are no watches taken out and replaced, and which are scarcely into the pocket again until they are taken out as before. No, friends. Every eye is placed on the missionary; every heart is interested as they drink in the great truths that are new to them, and that refresh and feast their souls as Jesus is set before them. In this way they set an example to us in very many things. Saturday had come to be called, as in Scripture, 'the preparation for the Sabbath,' and on that day all cooking is done."

THE BIBLE.

An American correspondent sends us the following note on the Bible: And thus it has come to pass that after the errors no less than after the assaults of so many hundred years, surviving the misrepresentations of its enemies and the most dangerous perversions of its friends, the Bible still maintains its unique power and grandeur; is still the sole Book for all the world; is still profitable beyond all other books for doctrine, for reproof, for correction, for instruction in righteousness; is still found worthy to be called a Book of God, written for our learning, that we, through endurance and through comfort of the Scriptures, might have our hope. Its lessons are interwoven with all that is noblest in the life of nations: "The sun never sets upon its gleaming page." "What a Book!" exclaimed the brilliant and sceptical Heine, after a day spent in the unwonted task of reading it. "Vast and wide as the world, rooted in the abyss of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, life and death, the whole drama of Humanity, are all in this Book!" "Its light is like the body of the heavens in its clearness; its vastness like the bosom of the sea; its variety like the scenes of nature."

Rev. Hopkins Rees, writing to the *Welsh newspaper, Y Tyst*, gives a glowing account of the reception accorded to him, his wife, and the other missionaries on their arrival in Chi Chow, China. A congregation of over 300 Chinese had gathered to give them welcome. On his arrival in China a few years ago, some thirty persons only welcomed him.

Missionary World.

LETTER FROM REV. JOHN WILKIE, M.A.

Mr. Editor,—I have not time for a full letter this week, but a few facts may help to keep us in mind.

1st. On Xmas morning we tried to get our Sabbath School children to come to the central hall of the college and succeeded in gathering in the unroofed room about 600 in all, there being representatives from all our 17 schools. To these we gave prizes according to the results of the examinations that we had been holding during the previous weeks. They were a motley crowd, representing all castes, from the very highest to the very lowest; but they had all been taught the truth about Jesus and some of them would put to shame many a more favored school at home. To over six hundred every Sabbath day the gospel is taught and as our Christian community grows we will be able to have a larger number of such schools—our only limit in this work being our ability to overtake it.

In the evening of the same day we had a gathering of all our Christians, when all had a *khane* or feast together. It was in many ways a striking gathering and our thoughts would go back to a year before when as yet so few of these new brothers had been gathered into the outward church of Christ. It was to all a very enjoyable time and I trust helped to bring us nearer together.

2nd. Throughout the week beginning New Year's day we had meetings, morning and evening, for our Christians, as a preparation for the Communion the following Sabbath, but especially that we might altogether seek for fresh power for the new year's work. Every morning we had about half of our people and in the evening the church was full. They were to all a real blessing and especially to some of our workers who seemed to have received a first baptism of the Spirit. Others will have written about the Mela at Mhow, so I pass on.

3rd. On Sabbath last, H. H. Lord Lansdowne sent privately for the college a donation of Rs. 250—a parting gift as he was about to leave India and on Tuesday last H. H. the Maharajah of Dhar sent Rs 400 for the same purpose, along with a very kind letter. Both gifts were much needed and came at a time when we were specially pleading for the college in connection with the opening of the Y.M.C.A.

4th. On Monday last, 22nd inst., our new room for the Y.M.C.A. was formally opened. In November last a strongly expressed wish for an association led to a visit of Mr. McCann, the energetic, warm-hearted General Secretary who has been sent out from home to look after this special work. An association was formed and already we have 65 names enrolled, the greater part being *Hindoos*. For the accommodation of the association I was led to offer the use of the hall above the present church as soon as it should be finished, but at that time, as I had no funds, it was a very indefinite promise. On Dec. 28th came Miss McKellar's kind letter saying she handed over for the college building a gift she had received of \$400. With it we were able to finish the room, which we have since called the McKellar Hall and on Monday last we dedicated it to the service of our Lord and Master. In this we were greatly helped by the presence of Mr. McCann who arranged to again spend three days with us. On Sabbath and Monday mornings we had prayer meetings and on Tuesday we had a conference with all the members to talk over methods of work, etc. On Sabbath evening Mr. McCann gave an address to educated natives after the Hindoo service, when we had a full congregation who listened attentively to his interesting address. On Monday evening was the formal opening. Major Hay, of Mhow, was to have taken the chair, but was at the last moment unavoidably detained; but Mr. McCann ably filled his place and gave a stirring address to the young men, which, with other speeches, singing and prayer, made up a very profitable evening. On Tuesday evening Mr. Mc-

Cann gave a lecture to another crowded audience on India and Norway, illustrated by the magic lantern.

This room will be, I hope, the special work-room of our Christian students, in which they will specially seek to bring their Hindoo fellow students to a knowledge of the truth as it is in Jesus. It will be divided by screens into three divisions. The first will be the reading room, in which are already papers secular and sacred; the second will be a room for conversation and social gathering of a small kind—a room to which the Christian students can take their companions for a talk, etc., and if possible a room to which the *Hindoos* and others will gather when they have leisure; whilst the third will be a more private room for the secretary and Christians only, for more direct Christian dealing with those seeking spiritual help. When necessary the whole can be thrown into one, as for example on the Tuesday evening when the evangelistic prayer meeting of the young men is held, just at the close of the college. At this meeting a choir of young men up stairs will engage in singing hymns when others down stairs invite the students to their meetings up stairs. On Friday there will be a Literary meeting and on Sabbath evening after the Hindoo service an address to educated natives will be given. This room will be, I hope, the most important room in the College work proper. May there often be much joy in heaven over repenting souls there. One of the young men has been led to look forward to more directly engaging in this special work here, and as he is one of the first of our own trained students to thus engage in the Master's work in the Mission, his efforts will be specially pleasing. Over one-fourth of our students are Christian, and if they are faithful cannot but be a very powerful influence in the college life. This we hope the association will greatly help. The Christians in helping others cannot but help themselves.

In addition, at Indore are hundreds of young men, educated in a measure to understand English, dissatisfied with their home surroundings and religion, but without any recognized means of recreation or amusement, with no chance for either moral or intellectual improvement, excepting the school debating club. No wonder so many of them fall into vicious evil habits, when we consider their circumstances. These we hope to reach, as we have not been able to thus far, by means of the association. They are not reached by the ordinary evangelistic work and unless they are students in our college they never hear of the gospel, except it may be with contempt. As these represent the highest classes in the community the effect will be all the greater if we can lead them to know Him who is the Truth. The experiment is at least worth trying and I know there are hearts that will plead for us that we may be able to use all the opportunities granted to the full for the glory of Jesus.

Last night we were cheered by the baptism of two *Chamars*—the first break in that caste at Indore. Often before they seemed about to come out, yet something seemed to stop them. We hope they are but the first of a rich ingathering. Still more cheering is the fact that these were led to look to Jesus by some of those who a year ago were called *Mangs*. Two other castes seem also to be deeply moved; but of this we cannot yet say anything, save that we are hopeful. The new Christians are now feeling the need of a church building in the city and are taking steps to get the land for this; but let no one at home rise in alarm at this prospect, as they will themselves, with the help obtainable here undertake the work—building one large enough to accommodate at least 200 if it is done at all. Our present church is too far for the women and children to come even when willing, and has not any attraction for those not Christian, living at the other end of the city. The new building would be thus an evangelistic hall for them or their special work room in the city.

Ten were baptized the Sabbath before last, making 61 baptized in the last nine months here. Our hearts rejoice at the great things the Lord hath done for us.

INDORE, Jan. 25th, 1894.

PULPIT, PRESS AND PLATFORM.

Hon. W. E. Blackstone: More people attend Christian worship in the Fiji Islands in proportion to the population than in the United States.

Vancouver World: To make this dear Canada of ours powerful and prosperous ought to be the aim of all its sons, and this is an impossibility if considerations of race or creed are to divide us and waste our energies.

Christian Guardian: There is no good reason why all true temperance men, without renouncing their political opinions on other questions, cannot unite in support of any practicable measure for the restriction and suppression of this demoralizing traffic. A measure so carried would have a stronger support than one enacted by a party majority, with an organized political party opposing it.

Geo. Macdonald: Few are needed to do the out-of-the-way tasks which startle the world, and one may be most useful doing commonplace duties and leaving the issue with God. And when it is all over and our feet will run no more, and our hands are helpless, and we have scarce strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye were it not for the softening shadow of the cross.

Catholic Record: Brethren, you and I in future will be particularly careful to honor the sacred name of Jesus. Are you tempted? That name is a resistless charm against assaults of flesh, world, or devil. Are you tired out? The name of Jesus is a restful and soothing influence. Are you sick? That holy name will strengthen you with supernatural vigor. I hope that when you come to die your last breath may utter that name of Jesus with deep confidence, and that our Lord will answer your dying sigh with an affectionate welcome into His heavenly court.

Dr. Parker: As a young man, I was asked to go to church one Sunday afternoon. Said my friend who invited me, "There is a very fine young man in this town, and I go to hear him preach whenever I can. He's preaching this afternoon." I said, "No, I shall not go." It was the last sermon ever preached by Robertson, of Brighton! Can I ever repair the omission? I say to you, be in the church every service, because the time you are not there may be the time of special revelation. God will not disappoint you. The prepared hearer is essential to the prepared speaker.

Rev. T. T. Munger, D.D.: I say to every young person, man or woman, get all the education that you possibly can. Strain every nerve, endure all poverty, and even suffer, if it be the condition of education. Take time, work, save, and spend your savings in schooling. Go through the high school if you can; to college, if you can, in order to fit you, not for a special calling, but for any calling. Count no hour or year wasted that is spent in helping you to get possession of yourself and your faculties. What you need, in order to win any sort of success in any kind of work, is a trained mind—the ability to think quickly, steadily, accurately and broadly.

Marcus Dods, D.D.: Far back in the hazy dawn Abraham stood while the morning mists hid the horizon from every other eye, and he alone discerns what is to be. One clear voice, and one only, rings out in unfaltering tones, and, from amidst the babel of voices that utter either amazing follies or misdirected yearnings, gives the one true forecast and direction, the one living word which has separated itself from and survived all the prognostications of Chalcean soothsayers and priests of Ur, because it has never ceased to give life to men. It has created for itself a channel, and you can trace it through the centuries by the living green of its banks and the life it gives as it goes. For this hope of Abraham has been fulfilled; the creed and its accompanying blessing, which that day lived in the heart of one man only, has brought blessing to all the families of the earth.

Teacher and Scholar.

Mar. 18th, 1894. } WINE A MOCKER. { Prov. xx. 1-7.

GOLDEN TEXT—Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.

As is usual throughout Proverbs, the separate verses here have little if any connection with one another. The first alone relates directly to intemperance, though some of the things warned against or suggested by contrast in the others are often found associated with it.

V. 1.—Wine or strong drink is here personified and specially viewed in the aspect of deceptiveness. It works its victims by the insidiousness with which it does its work. This is seen in the unwillingness of drinkers to acknowledge even to themselves that it is a self-indulgence. They try to believe it has qualities of food or medicine which may seem to make it a helpful thing to the system. It is a mocker again in blinding the indulger to the change which its use produces, somewhat slowly, yet surely, on the physical being. It sets in motion deteriorating agencies. At first they may be all unnoticed, but ere long they leave their mark in an eye that has lost somewhat of its lustre, and a countenance that has become more animal like, less spiritual. The mockery is all the more bitter in that the changed features are really a reflection of mental and moral degeneration. An over-indulgence at once dethrones the reason, producing either unconsciousness or the painful foolishness that shows itself in all sorts of incoherent and senseless utterances. But this only exhibits in intensified form, the weakened intellectual power, which continuous use of liquor brings about. So also insensibly it weakens the moral nature. Excess so blunts the moral sense and defiles the imagination that the drunkard readily gives way to the lower lusts of his nature. But even apart from over indulgence alcohol little by little, destroys the clear sensitiveness of the moral nature. The moral tone of the life is lowered. Wine is further a mocker in concealing the point at which its use passes over into its abuse. Whenever it becomes attractive danger is at hand. To a greater extent than with most pleasures does moderate indulgence here tend to produce an appetite for excess. It is not to be forgotten, however, that temperance in drink is part of the larger law of restraint from self-indulgence. Temperance will best be attained by keeping ever in mind that true life is in love not of pleasure, but of God. It is a fruit of the Spirit (Gal. v. 22, 23). It comes to maturity, when the other fruits appear with it, springing out of a heart renewed by the Spirit and become His dwelling place.

V. 2.—Prudence should restrain a man from needlessly provoking a King, whose supreme power makes His anger full of terror like the roaring of a lion. If such provocation be sinning against one's life, how much more must that be the case where the wrath is provoked of Him whose voice shakes heaven and earth, and who is righteous in His wrath.

V. 3.—Prudence, and a sense of true honor dictate the avoidance of needless strife. The man who can make peace out of what threatens to be a personal quarrel shares in the blessedness of the peacemakers. At the other extreme is the fool ready to take up every one's quarrel.

V. 4.—Slothfulness is another form of self-indulgence. Rest, welcome and wholesome when following arduous labor, becomes idleness when continued. The idler snatches at any excuse to shirk work. But this brings its retribution. If one season's work is neglected, the neglecter will in vain beg the ground to give him harvest in the coming one. Even if circumstances keep the idler from poverty, idleness works his ruin, dwarfing the energies, enervating the manhood.

V. 5.—This illustrates the practical advantage of sagacity. Thoughts and purposes lying nearest the heart seem inaccessible like water at the bottom of a deep well. But the shrewd, understanding man knowing human nature interprets from what he sees and hears.

V. 6.—R. V. (margin) makes the contrast, while there are many gracious, kindly people, it is hard to find one who is thoroughly true to his kindly purpose and promises.

V. 7.—The just man has faith in God and the testimony of his conscience. He walks in his integrity, following after perfection. He is not only blessed in himself, but sheds a blessing on his children. The god of their fathers is a precious heritage to the children of the godly.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MARCH 7TH, 1894.

WE have read and heard a good deal about revivals and special services of one kind and another during the past year, in different parts of the church. One good way to show that these revivals were genuine works of grace would be to send an additional fifty or hundred dollars to Dr. Reid for missionary purposes. A revival that does not go down into a man's pocket fails to touch him in one of the most vital parts.

THE Hamilton lady who asked last week whether the part of Toronto and Hamilton that was "stirred to its depths" by the eloquence of Dr. Gordon, Dr. Pierson, and others would do anything practical, put a timely and important question. There is a growing feeling in the church that the "stirring" part of missionary work is getting out of proportion with the giving part. On the 30th day of next April when Dr. Reid closes his books, it will not be hard to tell how much the convention was worth from a financial point of view.

IF the Presbyterian Church must have a heresy trial next June it is to be hoped that the Supreme Court will not have to struggle against alleged heresy and deficits at the same time. Men of the world will be sure to say that a church that does not pay its missionaries is not in a good position to defend the Bible. The good book calls for self-denial, self-sacrifice; it commands us to send the gospel to every creature and explicitly declares that its Divine Author loves a cheerful giver. A serious deficit in our mission funds will go a long way towards lessening the effect of any deliverance the Assembly may give on a question of doctrine. People not by any means infidels will say the man on trial may be heterodox in doctrine, but whole congregations are heterodox in practice.

THE extreme Radicals, Home Rulers, and various other kinds of people who have been worrying and threatening Gladstone for months because he would not undertake to pass half a dozen reforms—some of them almost amounting to revolutions, at one session will now have an opportunity to try what they can accomplish without him. The chances are that very soon after the grand old man retires his following will go to pieces. A general election will in all human probability put Lord Salisbury in power for years and the Parnellites and Radicals will not have their troubles to seek. Serves them right most people will say. They worried most cruelly the only man that could do anything for them and it is nothing more than justice that they should have time and opportunity for reflection and repentance. Some modern politicians seem to mistake worrying their own leader for independence.

THE *British Weekly* seems to take a considerable amount of interest in Dr. Pierson and his movements. In a recent issue the *Weekly* says:—

An American in London who says he is a friend of Dr. Pierson, writes that Dr. Pierson has been preaching regularly in the Oxford Presbyterian Church, Philadelphia, which is at present without a minister, and that he is not abusing confidence when he says that it is hoped that he will become pastor. Our correspondent further affirms that Dr. Pierson has not been immersed, and will not be. Amongst Dr. Pierson's friends at the Metropolitan Tabernacle a different impression prevails, and if it is wrong it is a pity Dr. Pierson should not set them right.

We have pretty good authority for saying that Dr. Pierson has not been immersed. Whether it is his duty to make a formal announcement to that effect is a matter which, we presume, must be left to the judgment of Dr. Pierson himself.

THE retirement of the Hon. C. F. Fraser from public life is a distinct loss to Ontario. For about twenty years he managed the great spending department of the Ontario Government without a single stain on his record. He took the high ground that a minister of state should not only be personally honest but should keep other hands out of the public chest as well. During the time he has been minister of Public Works millions have been expended by his department but his administration of affairs has been absolutely free from scandal. That is a good deal to be able to say in a country in which so many scandals real and imaginary arise in and around the chief spending department of governments. It is said that the hon. gentleman differs from his colleagues on certain public questions and it is assumed that the giving of the ballot to separate schools is one of them. It is not unlikely that prohibition and the franchise for women have as much to do with the matter as the ballot. Whatever the issues may be let the retiring minister get credit for the good he has done. The people of this country are quite willing enough to blame a public servant when he goes wrong, or even when they only think he has gone wrong, but they are not all so willing to give public men credit for long and valuable services. Mr. Meredith did honour to himself and his party when he expressed the hope that the splendid abilities of the retiring minister would still be utilized in some way for the good of the country.

THE Presbyterian Church in Canada cannot afford to recall a single Foreign missionary, nor give up a Home Mission station that is needed to meet the wants of our people. To do either of these things would involve a loss of prestige that could not fail to injure the church. We made a good deal of noise about the union of '75. At all events there was a good deal made whether Presbyterians made it or not. We are always talking more or less about our "Fathers," our orthodoxy, our "time-honored symbols," our "system of church government," our "martyred ancestors," our "educated ministry" and various other persons and things. The Pan-Presbyterian meeting was a great demonstration. The recent Foreign Mission Convention bulked largely in the newspapers and was pleasant enough to attend. Are we in the face of all this publicity to have such a deficit in our Mission Funds that our foreign work will be crippled and our Home missionaries pinched for want of the necessaries of life. Are we to appear before the world as people who do a great deal of talking and advertising, but fail when money is wanted. We cannot afford to appear in any such light. Hitherto Presbyterians have been noted the world over for working—yes, when duty called—for suffering. Are we in Canada to show that our chief characteristic is *blowing* while our mission work lags and some of our missionaries are pinched for food and clothing. No, a thousand times no. The Presbyterians of Canada will not disgrace their church in any such way. There are always people ready to help their church and they will get the reward.

THE Foreigners' Home Mission and Sabbath School, under the care of R. Reynolds, and Rev. W. D. Stark, which meets every Sunday in the Forum Hall, is doing a good work among people apt in a great city to be forgotten. It needs money to help it in its work and to obtain it the committee of direction proposes holding a concert on Tuesday of next week, the 13th inst., in Forum Hall, for which, for the sake of its object, we bespeak a large attendance.

OUR SYSTEM OF EDUCATION.

THE *Week* is doing a great public service in calling attention, as it is now doing, to our boasted system of education. Wherever one makes inquiries, at parents, teachers, school inspectors, one finds chiefly complaints of one kind or another, but chiefly of the altogether too heavy burdens which it lays upon the young, its endless tasks, examinations and promotions, and the inadequate returns which, so far as can be seen, are obtained from this lauded, incomparable system. In the *Week*, of February ninth, is an article by Mr. A. H. Morrison, a teacher of long experience in our different grades of schools, lower and higher, which, though over-pessimistic as a whole, we should say, yet contains so much wholesome truth and warning that we lay some extracts from it before our readers. Quoting from an article by Professor Mahaffy, of Trinity College, Dublin, on "Sham Education," he applies some of its statements to ourselves with how much truthfulness we leave every one to judge for himself. We regret only that the picture is so life-like:—

"The results point with certainty to this conclusion: that the progress of the race, though real, has not kept pace with the outlay of the treasure and toil in public instruction and competition. Our youth is not more vigorous or perfect, though it may be taught many more things. The quantity of teaching, both in hours and subjects, is damaging the quality; instruction is impeding education. In fact, the main feature of the modern system is hurry, and hurry is fatal to all good training.

"So far, then, the theory, as put into practice, is not verifying the loud promises of the theorists, and there is even a possibility, which some would call a hope, that human nature will some day rebel against this terribly increasing burden of our youth, and abolish it, as our Government has abolished the fetes of Juggernaut in India.

"The second point established is this, that if we make haste with our instruction, we are sure, not only to spoil it, but to destroy the education which it ought to convey; moreover, we create a new crop of physical and mental evils to take the place of those we are striving to remove. Take the clearest case. Is it a good bargain to have a boy or girl highly instructed and eminently successful in the competition of life, but shattered in health, and resulting in a splendid failure? Let it be remembered that there may be innumerable cases not so signal, and yet of the same kind—young people damaged in sight, still more damaged in insight, entering the world weary and dull of mind, with all their vigour and elasticity gone. They may get their school scholarships at fourteen, their college scholarships at nineteen, a brilliant degree at twenty-two; and then they sink into the rank of some profession, having gained no useful habit but to drudge at books.

"Is this the way to build up the great English (Canadian) race, called to direct the fortunes of a world-empire? Is this the way to preserve that splendid type which foreigners criticise and ridicule, only because they envy it?"

"What is the lesson to be learned from these fragmentary remarks of the distinguished professor?" asks Mr. Morrison. "Simply this, that, with our forebears across the sea, compulsory education at high pressure is not turning out to be the fine thing it appeared in the dawn-light of a first venture, and that, already, earnest and thoughtful minds are beginning to detect and expatiate upon its errors and consequent evils.

Education is a means not an end, for, practically, there is no end to the educative principle. Its direct outcome then is not its book lore but refinement.

Where is refinement to-day among the so-called educated masses of the Canadian young; reverence for age, worth and ability; true altruistic love for beauty of converse and elevation of soul; just appraisal of scholastic, literary, or artistic excellence; the culture which makes the true gentleman, not gent—the true gentlewoman, not lady; the inner morality which sublimates the grossness of the flesh and raises the spirit, irrespective of bible-class bankrupts and professing hypocrites, a step nearer the Divine?

Ask in the churches, at the shop-counter, the factory, the streets on any Saturday night, the political rostrum, the law-courts, the schools themselves for an answer.

Personally, looking back upon the last twenty-five years of my life, which years have been spent almost unintermittently in the class-room, in travel

and at literary pursuits, three very good educators when judiciously applied, I am forced to the conclusion, when contrasting the past with the present, that the world to-day is coarser, more irreligious, more usuriously grasping, more disloyal, and more aggressively presumptuous, vulgar, and illiterate than it was twenty-five years ago. It is moreover less reverential and less honest.

Thirty years ago, many were prigs with the excuse of ignorance; to-day many more are prigs *plus* a little *jography*, *arithmetic* and *grammar*, both the last spelled with an *e*.

Thirty years ago, many were in humble circumstances and knew their place; to-day, many more are in humble circumstances, *plus* pretentious conceit, disgusting egotism, and aggressive effrontery.

Thirty years ago, many were poor and contented; to-day, thanks to education, many more are poor *plus* wants, aspirations and longings which their fathers never knew, and which their descendants have no means of gratifying, save by illicit channels and dishonest and therefore immoral practices.

Education of itself will make men neither happy nor good; least of all, misdirected education. I use the term education here in its popular sense, and in that alone, the sense in which it is construed by the masses to-day, not with that inner, deeper meaning, which is its true interpretation and soul, but which appears to be understood, or at any rate appreciated, by a few only.

Education engenders wants, desires, aspirations, ambitions. How are they to be satisfied?

How many educators think it worth their while when instilling the elements of Euclid or Latin or French or Anglo-Saxon or drawing or book-keeping or chemistry, to supplement their instructions with the corollary that these things are worthy of themselves, and because worthy, desirable? How many of the educated leave their class-rooms daily, hourly, filled, saturated, with this consciousness? How many suppose these high-sounding themes mean mere money and advancement? How many deem them lovely of themselves, as vestures of a potent yet portionless nobility? How many receive them, with wry faces and distaste at their hearts, as drastic tonics, disagreeable in themselves, but necessary to the advancement of professional health and wealth and strength? How many suffer the dew of instruction to fall gently on their willing spirits, because, being not strained, "it droppeth as the gentle rain from heaven," being twice blessed, blessing him that gives and him that takes? How many at the end are satisfied? How many disappointed?

Would it not indeed be better instead of putting so much faith in books and book-lore, educational expediency, state-aid, *ies, onomics* and *ologies*, which often only confound without enlightening, and multiply the supply without increasing the demand, to devote half the week to the directing of the young intelligences into altogether alien and divergent channels; to convince the neophyte that a man may be a book-man and yet a charlatan, an educated man and yet a cad, a pretentious, over-dressed female and yet a vulgar woman, to teach many lessons and point many morals that might prove of incalculable use in the pupils after life, and among them the following: "that high position, fat salary and fine clothing should not be the *Ultima Thule* of the true spirit of man, the portion that lives not by bread alone, that nature is an abler educator than all the schoolmen *plus* the schoolwomen, put together, and her students, humble, lowly, diligent workers, are happier than kings upon their thrones, more contented than even legal luminaries in mortgaged mansions, or merchant princes behind bankrupt stocks; that books and dogmas and methods are fallible—alas! how fallible!—but that honest labor is always true, strong, self-respecting and respected, that gentleman and gentlewoman are born so by divine right, and may be seen now on the throne and now in the tenement, but they cannot be made from coarse material, any more than a blush-rose can be forced from a potato tuber, or the song of the thrush proceed from the throat of the raven; that 'the sunshine is a glorious birth,' and shines on all alike; that clouds shadow even the portals of the great, indeed, most frequently do so; that contentment is a sovereign balm for every earthly ill; that discontent sits, ghoul-like, a very Caliban of dread and deformity at many a fireside which warms the plied hands and hearts of the envied earth, that ranks, classes and conditions of life must be as they have always been; that education, so-called, can never level them, nor manufacture equality in the long run; above all, that labor is the universal lot, and being omnipotent, it should therefore be honest; and final-

ly, that it is no disgrace to be humble and poor, as it is no dishonor to consider another better than one's self."

With not a little that is, as we have said, too pessimistic in Mr. Morrison's article, there is, in addition to what we have quoted at such length, much wholesome truth which all educators, and especially parents, would do well to reflect upon. From present appearances things are likely to grow worse before a serious and general protest will be made against a system producing such evils as are here depicted, without adequate compensating advantages. Enough has been said for the present, but the subject will bear, and it is so important as to deserve returning to, as we hope to do before long.

THE McALL MISSION.

The eighth annual meeting of the Toronto McAll Auxiliary held in the Y. M. C. A. library last Thursday afternoon, though comparatively small, was of much interest. The Rev. L. H. Jordan, B.D., presided, and gave the meeting a good tone at the outset which was well sustained by the various speakers. All of them had visited France and Paris and were able to speak of the work done with more or less of personal knowledge, and all spoke of it in the most appreciative and hopeful terms. Reference was made to the great necessity for evangelical Christian work in France, the readiness of the people indeed their longing for it, the progress already made, making it, it was affirmed the most hopeful and successful of any work being done among Roman Catholics in any part of the world. The simplicity and scripturalness of its methods were also dwelt upon, the possibilities of good for France which are in this work and through France for the whole of R. C. Europe. Contributions both in Canada and England have, on account of temporary causes, rather fallen off and in order to meet temporary reverses the parent society proposes to raise a sum of \$25,000, of which about one-half has already been subscribed, the poor people who have been benefitted by the mission themselves contributing most liberally.

We can now add only a few words about the work in Canada in connection with this mission and we quote from the report of the secretary of the Toronto Auxiliary, Miss Martha Carty. There are in all seven auxiliaries, Toronto, Hamilton, London, St. Catharines, Parkdale, Winnipeg, Woodstock. These auxiliaries have been able to send to France annually for some time for the work of the mission \$1,500. This year contributions have somewhat fallen off, but upwards of \$1,380 have been raised and it is hoped that they may yet be able to send their usual amount. "The reports of the seven auxiliaries," says the secretary, "are encouraging, though some of them, we are sorry to be obliged to state, have not contributed their usual sum which is no doubt due to the seeming great need in their own communities. Six new life-members have been added during the year, making twenty three in all. We were greatly cheered a few weeks ago by the visit of the Rev. C. G. Greig, managing director of the mission, who addressed meetings in Hamilton and Toronto, and, had his time permitted, would have visited the other auxiliaries. In closing this report, we feel there is much we might have done, and trust that in the year we are just entering on we may be permitted to do something to hold up the hands of those on whose shoulders the burden of the responsibility of carrying on the McAll Mission now rests."

DR. REID has pleasure in acknowledging the receipt of the following bequests, made by the late Mrs. John McBean, of Jarvis St., Toronto.

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| For the Aged and Infirm Ministers' Fund..... | \$500.00 |
| " the training of native teachers in Formosa.... | 500.00 |
| " Home Missions..... | 200.00 |

WE would ask the attention of the whole church to the notice which appears in this issue of the meeting of the Home Mission Committee on the 27th inst. The 20th is the latest date at which claims to come before the committee should be in the hands of Revs. Dr. Warden or Cochrane. Let it be especially noted that the committee can only apportion moneys in their hands at the time of meeting, so that all who propose to aid the church and the committee in order that obligations may be met, and our work vigorously carried forward without retrenchment or any retrograde movement, should send forward their contributions at once.

Books and Magazines.

"The Truth of the Christian Religion by Kaftan," is a valuable work by Julius Kaftan, D.D., Professor of Theology in the University of Berlin, in two volumes. It has been translated by George Ferris, B.A., under the author's supervision. It is accompanied by a prefatory note by Dr. Flint, of Edinburgh, and we can hardly do more, or better, by way of commending the work to all interested in the subject of it, and who are ready for some good, solid, profitable reading, than to quote from Dr. Flint: "The author of the work now submitted to the British public, enjoys a very high reputation in Germany, alike as a theological writer and a theological teacher. His works on the 'Nature of the Christian Religion' and 'Truth of the Christian Religion' are extremely great and ingenious in thought, while remarkably free from those literary peculiarities which so often make German theological treatises difficult and unpleasant reading." It may be added that Dr. Flint himself suggested the translation and publication of this work. The book is arranged under two divisions, one volume being devoted to each. The first treats under five chapters of Ecclesiastical Dogma, and the second under four chapters of The Proof of Christianity. The work is rendered more useful and serviceable by being well indexed. T & T. Clark, Edinburgh; Fleming H. Revell Company, Toronto.

Neely's History of the Parliament of Religions and Religious Congresses at the Columbian Exposition, is both a weighty and bulky volume of nearly one thousand closely printed pages, containing many interesting illustrations. It has been compiled from original manuscripts and stenographic reports, under the editorship of Prof. Walter R. Houghton, assisted by a corps of able writers. It is arranged in four parts the first consisting of two chapters under the general heading of "Mission of the World's Congress Auxiliary of the World's Columbian Exposition." Part second gives in detail the proceedings of the Parliament of Religions in eighteen chapters, one being devoted to each day. Part third is devoted to Denominational and other congresses, and part fourth to biographies, articles and opinions. It is unnecessary to say that such a book contains a vast amount of authentic information and suggestions on all subjects coming within its scope, such as the opportunity to collect never before existed, and may not again for a very long time to come. The value of the work is greatly enhanced by what in such a work is indispensable, a copious index. Cooper & Co., 11 Front St. West, Toronto.

The "Boy Jesus," and other sermons is a new volume of sermons by the Rev. W. M. Taylor, D.D., LL.D., now laid aside from preaching and active pastoral work, but still Pastor Emeritus of the Broadway Tabernacle, New York. To commend any volume of sermons by Dr. Taylor, is a work of supererogation, so well known and so much admired is he. This volume receives its name from the title of the first sermon, and one only needs to dip into the book here and there, to find all the well-known characteristics of Dr. Taylor. The sermons are fresh, instructive, suggestive, written in a style marked by directness, thought, vigor and clearness. The volume consists of twenty-three sermons, and the titles of a few of them will awaken interest: "The Gospel According to John the Baptist"; "Early Piety"; "The Silence of Jesus"; "Satan's Estimate of Human Nature"; "The Province of Feeling in Religious Experience"; "The Interpretive Influence of Time"; "Characteristics and Trials of Revival." The work is published in the excellent style of A. C. Armstrong & Son, N. Y., and may be obtained of Fleming H. Revell Company, Toronto.

"Principles of Economics, the Satisfaction of Human Wants," by Grover Pease Osborne. This is a book on Economic Science, striking both in style of writing and in its treatment of the subject, and how he states the questions he discusses. The basis on which the writer proceeds, is the "Satisfaction of Human Wants, so far as this depends on material resources, or the labor of human beings." We cannot do better than quote the opinion respecting it of the *Herald and Presbyter*, in which we entirely agree: "This volume is the work, not of a doctrinaire, but of a practical busy, thinking man. It deals with an abstruse science in an everyday, common-sense way. We really know no book on political economy which is so easy to read. The method is original. This appears even on the title page. A careful reader may find some things from which he may dissent. We certainly have done so, but, taken as a whole, the work will prove remarkably practical and useful." Robert Clark & Co., Cincinnati, Ohio, U.S.

"What and How to Preach," consists of a series of lectures delivered by the writer, Rev. Alexander Oliver, B.A., D.D., Edinburgh, to the students of the United Presbyterian College, in 1891. Such subjects are discussed, as "The Christian Ministry, its Duties and Difficulties"; "The Matter and Form of Preaching; the Manner of Preaching"; "Variety in the Pulpit"; "Speculative Difficulties in the Pulpit." The book is written in a clear and vigorous style, convenient in size, and in paper and type pleasing to the eye. There may be applied to this work what the author himself says, but in another connection. "I am sure that if I had begun my ministry with such knowledge as I have gained from my own experience, and from what others have written, I would have been saved from many blunders, and been a better preacher, and a more efficient pastor." Oliphant, Anderson & Ferrier, 30 St. Mary St., Edinburgh.

"The Revival Helper," is a collection of songs for Christian work and worship, by Chas. Walker Ray. It has an index of subjects, of titles and first lines which will prove a help to those who may adopt it for use. The S. Brainard's Sons Co., Chicago, Ill.

CORRECTION—In the report of the Toronto Presbyterial W. F. M. S. there appeared more than once the name of Mrs. Serago; it should be Mrs. Sorabje, and the scene of her labours and those of her husband and daughters which was given as Porea, should be Poona.

The Family Circle.

A CURLING SONG.

(TUNE—"Castles in the Air")

When Johnnie Frost rules o'er the land,
And dons his robe o' snow,
There's naething like the channel stane
To drive dull care awa';
To "draw, to guard, to chap an' lie,"
And whiles to "clear the ring,"
There's a' rousin' fun upon the ice
When Johnnie Frost is king!

See him wha's sittin' i' the dumps,
Sae surly, sour and sad,
Transfigur'd by a bit o' broom
To shout and sweep like mad!
That o'er the hog or to the tee
Some loiterer may bring!
There's life into the dullest stane
When Johnnie Frost is king.

The parson's skippin' on ae side,
The blacksmith on the ither,
The "soutar" "soles" against a lord,
An' "uppers" wi' a brither,
Some stanes are braw and polish'd rare,
Some rough frae mony "a ring";
But we're a John Tamson's bairns ye ken,
Whae Johnnie Frost is king!

Lang may his kindly influence bide,
When Johnnie thaws awa',
Till "man to man the world o'er"
Shall brithers be an' a',
O' self and silly pride ina' "hogs,"
Keep crampits out the ring—
Up wi' your coves and swear "patlid,"
To Johnnie Frost the king!

—H. A. C.

A VISIT TO THE WEST INDIES.

BERMUDA.

The masses are poorly clad, men or women never wear anything on their feet. The women are the beasts of burden in Jamaica (next comes the donkey). They perform all kinds of menial work, the men are lazy and hang around lounging all day. One of the sights to be seen is women coaling a vessel. They start work at 7 a.m. and continue without intermission till dinner hour and from that till 6 p.m. Each is supplied with a large wicker basket, which is filled in the yard, hoisted on their heads and by them carried along the wharf, up the gangway until they deposit their load into the hold of the steamer; thus one follows the other in quick succession, numbering over 50. They never use either hands in steadying the load on their heads, once there it is as safe as if laid on a rock. The hands they use as paddles to help themselves along, and the whole body, from the shoulders down, keep time with the swinging of the arms, the neck or head never moves. In this manner they carry heavy burdens of vegetables to market, as far as twenty miles, some of whom have been pointed out to us in the market.

Alongside the steamer that is being coaled lies a ship, discharging stone, which was used as ballast. The work is performed by women, by the same means, and we notice as many as three huge stones, one on top of the other, on a woman's head. The thermometer registers 90 to 95°, and that during the last dying days in December. The heat is intense by day and night and to walk the streets without the protection of an umbrella is dangerous. In order to get rid somewhat of the heat, and see the country, we arrange at the "livery" for hire. It is necessary to make a bargain for anything wanted otherwise the black man will "do" the white every time. Kingston on the whole is a very expensive place and requires a good long purse for a lengthy stay, while the accommodation is only very limited.

Our first drive was to Constant Springs, five miles distant, through a perfect paradise of tropical trees and plants. On either side can be seen the orange, cocoanut, pine apple, date palm, palmetto trees and the coffee, lime, arrowroot, nutmeg, cotton and chocolate plants, while hedges of various species of cactus are seen. We stop at one or two places for a supply of oranges, which cost us 1½ or 3c. a dozen. After a most delightful drive we reach the springs, at which there is a large hotel, erected on an old sugar plantation. On our way we met scores of women with great loads bound for the market in King's, some leading a donkey also heavily laden on both sides, we met these same people coming from the market striding along at a great pace with

arms swinging and perfectly contented and happy with the few pence realized. The roads are delightfully smooth and even for driving.

Far away up in the mountains, 6,000 feet above the level of the sea, is Newcastle, the rendezvous of the white soldier. The Government had to protect the men by building barracks at this high altitude, as they could not stand the heat in the low grounds.

A drive, therefore, to Newcastle is one of the novelties presented to you. We determined to take it in, and having arranged matters, we started at nine o'clock next morning. As soon as we left the streets of Kingston, we entered magnificent scenery all along the way. To say we were completely enraptured, would faintly describe our feelings. After a five miles ride through scenery beyond description, we reached Hope Gardens, through which our cabby drove us, and finally asked us to alight at the head-gardener's house. Here we registered our names, when we were kindly shown trees of rare growth. Cinnamon, coffee, chocolate, etc., and tropical plants from all parts of the West Indies. These are Government gardens and are well kept.

We continued our drive for five miles farther, but not on level ground as before. We now begin to ascend. We follow the bend of the Hope River, one continual panorama of wooded heights, clad with tropic verdure and rocky gorges. The luxuriance of vegetation everywhere visible makes a picture full of charm and infinite variety. We reach Gordon town, and here we are required to dispense with our cab, and resort to mountain ponies for the balance of our journey. This small village is the centre of extensive coffee plantations, and also "kolo" and cocoa. All around the mountain slopes are covered with the plants in cultivation.

Mounted on a pony, with Alford on a donkey, and two guides, we started on our way. All went well for the first two miles or so, as we wedged our way in and out among the clefts and precipices, now along a narrow pass, overhanging a great abyss, now ascending almost perpendicular, on and up, every foot of which was exciting. Before lies a narrow gorge with a beautiful waterfall, over which spans a narrow bridge. Up to this point Alford's donkey was very obedient, but he concluded that patience was a virtue, and he determined to go no further, and planting his forefeet at an angle of 42 degrees, he struck. We petted him; we blindfolded him; we threatened him; we whipped him—no use—he would not budge, but replied by throwing up his hind legs. Finally the darkeys suggested carrying him across, but how were we to get him back? So at last we decided to send him back, and get another pony which had not such a determined will. After an hour longer, our new pony came and we proceeded to our journey's end without any further trouble. The grand view from Newcastle can more easily be imagined than expressed. Cool, refreshing and only sixty degrees, with the clouds resting all around us, but it was getting late and we must hurry, so we mounted and began to descend, which was a far more difficult matter than ascending. By this time I discerned my new pony was short-tempered, and if touched below the saddle, or in anyway interfered with in the matter of guidance, he threw up his heels much to the discomfort of the rider, whose heart was several times in his mouth.

There are numerous other coves worth mentioning if time permitted, such as the "Devil's Hole," or "Neptune's Grotto," between which and the ocean there is a subterranean passage. In this "Hole" are many varieties of fish, and for many years this has been one of the lions of Bermuda. Here are seen the "angel" fish—well named indeed—disporting itself with graceful motion, ascending and descending in the clear waters, as if proud of its splendid livery of blue, green, and gold. Then we pay a visit to the causeway at St. George's and Mullet Bay, and finally we come to the *Sand Hills*. Here can be seen the mode adopted by nature to form Bermuda. Here we see the drifting sand gradually increasing its deposits and elevating the land, thereby overcoming cedar-groves and cultivated ground, and in one place even the dwelling of man, the chimney of the cottage alone rising above the sand to show

the position of the house. We now pass "Gibbs' Light-house," one of the most powerful lights in the world. The light stands 362 feet above the level of the sea. It is a revolving light and appears every 54 seconds. From an elevation of only 10 feet above water it can be seen at a distance of 21 miles. A splendid view can be seen from the gallery of this light. Small, indeed, is the spot occupied by Bermuda in the waste of waters, and far removed from the nearest land; nor is our feeling of security the more confirmed, when standing on the summit of this light-house to witness the effect of some heavy gale, when the rolling seas, which have been unimpeded in their course for hundreds of miles, thunder against the shore, and the force of the tempest makes the whole fabric vibrate to its very foundation.

The most important position in Bermuda is "Ireland Island," which, although not more than a mile in length, and a quarter in breadth, contains the dock-yards and other establishments connected with the navy. The "Royal Naval Hospital" stands on a hill immediately above the dock-yard, while beneath, prettily ornamented by cedar-groves, and smooth grassy glades, is the naval cemetery. Here are several melancholy memorials, some to officers and crews of men-of-war, which sailed from Bermuda, and were lost at sea; and others, two young officers of the navy, or army, whose lives were cut short ere they began their worldly career. There are three admirals buried here, one "Sir Charles Paget," who left Jamaica in 1839, in H.M. steamer *Tartarus*, for Bermuda, for the benefit of his health, he being ill of scarlet fever at the time. It is related that for five weeks the steamer could not find the Islands; at last it finally arrived safely, but the voyage was too much for the "Admiral," and only his mortal remains reached here. There is a memorial stone to the memory of the officers and crews of H.M. ships *Acorn* and *Tempest*, which acted as mail packets between Halifax and Bermuda, and which, singular to relate, left their respective ports at the same time and were never heard of afterwards.

(To be continued.)

SIR SAMUEL BAKER:

In Sir Samuel Baker we have lost the last of a generation of giant explorers. He is to be classed with Livingstone, Burton, Speke and Grant, the men who made the first serious invasion of the great blank which filled the map of Central Africa 40 years ago. During the period that has elapsed since Livingstone discovered Lake Nyami, the map of Africa has become so rapidly crowded with its somewhat monotonous features, the continent has been so completely swept into the whirl of European politics, that it is difficult for the present generation to realize that scarcely half a century ago it was regarded as little more than an unsolved geographical problem. In the solution of this problem Sir Samuel Baker played a substantial part, though as a pioneer he must be placed somewhat behind Livingstone and Burton, and perhaps even Speke. When Baker entered Africa in 1861 to take his share in the world-old quest for the sources of the Nile, Livingstone had completed his immortal journey across the southern section of the continent, and was engaged in carrying out that expedition in the Lake Nyasa region which led ultimately to the foundation of British Central Africa. Two years before, Burton had pushed his way into the heart of the continent and located one of its most characteristic features, Lake Tanganyika, while Speke had caught a glimpse of the greatest of the Nile reservoirs, Victoria Nyanza. In the year before Speke and Grant had set out under the auspices of the Royal Geographical Society to further explore this great lake, and to make certain that it actually gave birth to the Nile. But, notwithstanding all this activity, Central Africa for ten degrees on each side of the equator was a blank relieved only by uncertain patches of lakes, and mere indications of rivers. The Congo was still a fragment and the White Nile had no beginning.

When Baker began his great work in Africa he was 40 years of age, and for many years had been leading a life of activity and usefulness. The eldest son of Samuel Baker, of Lypiatt, Gloucestershire, Samuel White Baker was born in London on June 8th, 1821. He was educated in a somewhat desultory way at a private school and in Germany, taking up the profession of engineer. In 1843 he was married to Henrietta, daughter of the Rev. Chas. Martin. From the first he was a keen sportsman, and in 1845 he went to Ceylon,

partly for the purpose of elephant hunting. But even then he was much more than a sportsman, and had the true geographer's interest in country and people, as may be seen in his interesting work, "The Rifle and the Hound in Ceylon" (1854), a new edition of which was published in 1874, and also in his "Eight Year's Wanderings in Ceylon" (1855). In 1847 he established an agricultural settlement and sanatorium on the plateau of Novera Elm, 6,200 feet above sea level. With great cost to himself, he, in conjunction with his brother, brought emigrants from England and the best breeds of cattle and sheep to found a mountain colony. Novera Elm is now a favorite mountain resort, covered with hotels and villas. In 1854 Baker finally retired from his Ceylon enterprise, and in 1855 he lost his wife. In the same year he proceeded to the Crimea, and afterwards superintended the construction of the railway which connects the Danube across the Dobrudja with the Black Sea. In 1860 he married again, his second wife being a Hungarian lady, Florence, a daughter of M. Finnan von Sass. She has been henceforth a sharer in all her husband's arduous and dangerous enterprises.

In 1865 the Royal Geographical Society awarded Baker one of its gold medals "for his relief of Captain Speke and Grant, and his endeavor to complete the discovery of those travellers." In 1866 he was created M.A. of Cambridge University, and received the honour of knighthood; he was also decorated by the Khedive of Egypt, and was awarded a great gold medal by the Paris Geographical Society. Other honours poured in upon him, and, like other African explorers before and since, Baker was the lion of the day. He told the story of his work in two publications which will never be obsolete, "The Albert Nyanza Great Basin of the Nile" (1866) and "The Nile Tributaries of Abyssinia" (1867).

("Ismalia" was published in 1874.) Sir Samuel and Lady Baker settled down at Sandford Orleigh at Newton Abbot, Devonshire, but the wandering and sporting instinct was as strong as ever, and seldom a year passed that the two did not take flight to some distant part of the globe. In 1879, shortly after the British occupation of Cyprus, they visited every portion of the island, travelling in a caravan, the results being published in a volume entitled "Cyprus as I Saw It in 1879." In subsequent years lengthened visits were made to Syria, India, Japan, and America. In 1883 Baker published "True Tales for My Grandsons," and in 1890 "Wild Beasts and their Ways"—remembrances of sport and observation in Europe, Asia, Africa and America. In 1869 he published a story of adventure under the title of "Cast Up by the Sea."

Baker took a keen interest in everything that concerned the public welfare and the integrity of the Empire, and as the columns of the *Times* will testify, that interest was frequently expressed in communications marked by a sound sense and wide and accurate knowledge. It is only within the last two weeks that he addressed to us a letter with regard to the strengthening of the Navy. He was an admirable public speaker, clear, fluent, and apt in expression, though in later years, at least, he did not often appear on the platform. Though not much above the medium height, he was a man of commanding presence and frank bearing; he was excellent company and most loyal as a friend. He was a deputy Lieutenant of Gloucestershire and a J.P. of Devonshire. He was a staunch Conservative, and for many years President of the Mid Devon Conservative Club. He was a fellow of the Royal Geographical and other societies at home and abroad.—*The Times*.

France has the largest debt in the world. It amounts to about 31,611,000,000 francs, equal to about \$6,120,000,000. The public debt of the United States amounts to about one-fifth that of France, \$585,039,310, not including about \$2,000,000 of matured debt and the greenbacks, Treasury notes, etc. The formal debt of the United States amounts to \$1,567,923,341.13.

Rev. Dr. MacMillan, in his second Cunningham lecture, stated that in Pithon, one of the store cities of the great builder of Egypt, Rameses II., the lowest tiers of bricks in the walls are the best, being made with straw, while the highest are the worst, being in a crumbling state for want of straw or other binding—a confirmation of the Bible narrative. Further on, one of the few monuments preserving the memory of Menaphtah, and enabling us to identify him with the Pharaoh that was compelled to free the Israelites, it is recorded that in the later years of his reign he was troubled by a pretender to his throne, showing that he had no legitimate heir; while another monument states that he lost his only son by a very sudden and melancholy death, the nature of which is not explained—a reference, doubtless, to the death of the first-born of men and cattle in Egypt.

Our Young Folks.

THE SNOW-BIRD.

BY DWIGHT WILLIAMS.

Come to see us, have you dear,
You are very welcome here.
Little snow-bird, with black cap,
And a neatly fitting wrap
Of light gray—O just the thing
As you seek the storm on wing:
Out and in among the trees,
Busy as the summer bees.
Much I wonder where you stay
When the sun is gone away;
I could never go to sleep
Where the winds at midnight sweep.
With no blanket, not a spread
For the feet or for my head.
Yes, I saw you when you came
Under our piazza frame,
While the storm was whirling by.
There a robin's nest built high
You espied, and where a brood
Grew last year to robinhood;
And you took possession of it;
Nestling down, you seemed to love it.
What a cozy place, I thought,
For a little bird storm-caught;
But you only stayed a minute,
Ah, the storm, and you were in it!
Just as if you seemed to say:
"This old house of sticks and hay
Is no place for me, I know;
I will find a roof of snow
In the clustered evergreens,
With their deep and shady screens."

Soon again I saw you dodging
Round the trees; you found a lodging
Where the winds would rock you, sweet,
I've no doubt in your retreat,
Happy as a bird could be
In a dear old cedar-tree.

LORD HADDO'S BIRTHDAY.

THE GOVERNOR-GENERAL'S HEIR IS FIFTEEN.

Fifteen years ago, the 20th day of January, George, Lord Haddo, eldest son and heir of the Earl of Aberdeen, was born.

His Lordship is in heart and by nature a true son of old Scotia and it is with this distinct feeling he is growing to manhood; all education and influences being directed to this end and his education will probably include a year or two in a Scotch University before he goes to Oxford.

His first school days were spent in the preparatory school of Cargilfield at Edinburgh.

A little story is told which, I think, illustrates admirably the patriotism of our hero. It was the first day for Lord Haddo in the school and the boys were all seated at dinner. At the end of each long table one of the masters sat. Suddenly there was a little skirmish at one of the tables; the master called for order and asked what was the matter. Instantly Lord Haddo was on his feet. "Master, I have been insulted," he said, and pointing to one of the boys he continued, "he said I wasn't a Scotchman."

Last spring he went to one of the great public schools—Harrow—near London where his great-grandfather, the premier, had been before him and where still may be seen his name carved on one of the old desks by the knife of the school-boy. Although still at this English school, his Lordship always has a Scotch tutor during his holidays and such profitable and happy holidays they are. When at home in Scotland he takes a great interest along with his sister, Lady Marjorie, and younger brothers in Holiday cottage. There he is seen as a workman, ever busy making shelves, brackets, indeed whatever his hands find to do, with a will. He is especially fond of carpentering and in the workshops at Harrow is constantly at work. The large buildings set apart for manual work are worthy of special mention. The truth that the hand should be a fit instrument for the mind is undoubtedly exemplified there and a certain part of each day is devoted to manual training, the different trades being fully represented according to individual taste. Lord Haddo is always one of the leaders at this work. All the Christmas presents brought by him to Canada this year for his parents, sister and brothers were made by himself. They consisted of letter boxes and other such ornamental and useful articles; his present to Lady Marjorie being a case for her collection of butterflies.

Like his father, Lord Haddo has a marked taste for engineering and anything pertaining

to an engine is of particular interest to him. It is his father's earnest desire that he should be educated to be a good landlord. In view of this he has already begun the necessary training. He goes to the state office where the agent gives him practical instruction and he is always much interested and keen in receiving this instruction.

His Lordship enjoys the Canadian winter very much and is very fond of skating. He is precluded, however, from taking any active part in sports owing to an attack some time ago of rheumatic fever.

In manner Lord Haddo is supposed to be like his father. He is tall for his age, slight, and in general appearance resembles his great-grandfather. He has a great attachment for his home, Haddo House, and all things pertaining to Scotland are very dear to him.

On his birthday, Lord Haddo bade his parents and Ottawa good-bye and left for Harrow to resume his studies.—LILLIAN, in *Ottawa Evening Journal*.

WHAT THE FARMER SAID.

"A conscience," said an old clergyman lately, "may be healthy or diseased, like any other part of a human being. Early in my Christian life I was so tortured by the consideration of my own unworthiness, and dread of speaking foolishly or of acting sinfully, that I gave most of my time to reading and to analyzing my motives and frame of mind.

"My father was a farmer. One day he said to me, 'Jack, suppose I hired two field-hands, and one of them spent the whole morning in weighing himself to see if he were strong enough to plow or dig; or in testing his muscles, to see if they were in a healthy condition; while the other hand set at work zealously to dig, plow and sow without thinking of his own muscles or sinews, which would be the more faithful servant? Which would better earn his wages?'"

"The truth at once flashed upon me. One hour's hearty work for Christ among our brother men is worth days of self-contemplation and brooding over sin."

A young girl given to continual meditations upon her religious state, married and became the mother of a large family, whom she brought up with conscientious religious care and faithfulness. An old friend met her and inquired as to the condition of her soul.

"I hardly know," she replied, cheerfully. "God has taken care of it thus far, and will, I am sure, take care of it in the future. For His sake I am led to do so much work for others that I have no time to think of myself."

True religion is the same in all ages; it is love to God and love to our neighbor. But the expression of it varies with the times. With our forefathers the chief duty urged upon man was the salvation of his own soul. With us it seems to be almost wholly the salvation of our brother.

A century ago, Christian works meant prayer, fasting, rigid self-denial, the renunciation of luxurious dress, and of all amusements.

Now, Christian works mean asylums, hospitals, schools, the infinite range of charity and brotherly help; kindly words and liberal ideas.

Does not the truth, my friend, lie between these two extremes?—*Youth's Companion*.

THE STORY OF A LITTLE POCKET-BOOK.

A few years ago, there died in Philadelphia, a little girl six and a half years old. Among her possessions was found an old red pocket-book containing fifty-seven cents, also a scrap of paper on which she had printed the story of what led her to save the money. Only a little while before her illness, she had applied for admission to a large Sunday school in the city, and was told that all the classes were full, and the building was too small to organize new ones. Much disappointed, but with the simple faith of childhood, she began saving her pennies with the purpose of enlarging the church, in order that she and the other poor children might be accommodated. After her death, the story became known, and benevolent people added to the humble fund until,

in six years, it has grown to \$250,000. With this there have been built, a church capable of seating 8,000, a large Sunday school room, a hospital for children, and a college building at which 1,400 students attend. In the hall of the latter stands a full length portrait of the little girl, Hatty May Wiatt, whose fifty-seven cents seemed to increase almost miraculously as the loaves and fishes which the little lad once brought to Jesus.—*Srl*.

A GRATEFUL STORK.

A story of a stork is told by a German paper. About the end of March, 1891, a pair of storks took up their abode on the roof of the school-house in the village of Poppenhofen. One of the birds appeared to be exhausted by its long journey and the bad weather it had passed through. On the morning after its arrival the bird was found by the school-master lying on the ground before the school-house door. The man, who, like all Germans, considered it a piece of good luck to have the stork's nest on his house, picked up the bird and took it indoors. He nursed it carefully, and when it was convalescent used every morning to carry it to the fields a short distance from the house, where its mate appeared regularly at the same hour to supply it with food. The stork is now cured; and every evening it flies down from the roof and gravely walks by the side of its friend from the school-house to the meadows, accompanied by a wondering crowd of children.—*Our Dumb Animals*.

DRINK HAS DONE IT.

The body of a young man was found in one of our cities. In his pocket was a paper on which was written the words—"This is the end of a wasted life. Do not ask my name. It is drink that has done it." After the inquest the Coroner received no less than two hundred letters from fathers and mothers asking if there were any signs by which the body could be identified.—*Cumberland Presbyterian*.

A FARMER'S SON TORTURED.

CONFINED TO THE HOUSE FOR MONTHS AND UNABLE TO WALK.

A Sensational Story From the Neighborhood of Cooksville—The Father Tells How His Son Obtained Release: What a Prominent Toronto Druggist Says.

From the Toronto News.

Four miles from the village of Cooksville, which is 15 miles west of Toronto on the Credit Valley division of the C.P.R., on what is known as the "Centre Road," is the farm of Thomas O'Neil. In the village and for miles around he is known as a man always ready to do a kindness to anyone who stands in need of it. Because of this trait in his character, whatever affects himself or his household is a matter of concern to the neighbors generally. So it happened that when his eldest son, William O'Neil, was stricken down last spring, and for months did not go out of the door, those living in the vicinity were all aware of the fact and frequent inquiries were made regarding the young man. When after suffering severely for some three months, young O'Neil reappeared sound and well his case was the talk of the township. Nor was it confined to the immediate vicinity of Cooksville, as an outer ripple of the tale reached the News, but in such an indefinite shape that it was thought advisable to send a reporter to get the particulars of the case, which proved to be well worth publishing in the public interest. On reaching Cooksville the reporter found no difficulty in locating the O'Neil farm, and after a drive of four or five miles the place was reached. Mr. O'Neil was found at the barn attending to his cattle, and on being made aware of the reporter's mission told the story in a straightforward manner. He said: "Yes it is true my boy has had a remarkable experience. I was afraid he wasn't going to get better at all, for the doctor did him no good. At the time he was taken ill he was working for a farmer a couple of miles from here, and for a time last spring he did a lot of work on the road, and while he was working at this there was a spell of cold wet weather, when it rained for nearly a week.

He kept working right through the wet and he came home with his shoulders and wrists so sore that he couldn't work. He got gradually worse, the pains spreading from his shoulders and wrists to his hands and then to his legs, finally settling in his knees and ankles and feet, so that he couldn't stir at all some days. I sent for a doctor from Streetsville. He said the trouble was an attack of rheumatism, and although he kept visiting him every few days and giving medicine, it did not seem to do any good. The pains did not quit and the boy was suffering dreadfully. Why, when he would wake in the morning he couldn't stir a limb, but gradually during the day he would get a little easier so that he could sit up for awhile. His feet were swollen so much that he could not get on either boots or stockings. After he had been doctoring for nearly two months without getting a bit better, I concluded to try something else, so the next time I went to Toronto I got three boxes of Dr. Williams' Pink Pills at Hugh Miller's drug store. We followed the directions with the Pink Pills, but the first did not seem to do him any good, but he had scarcely begun the second box when he began to improve greatly, and by the time the third box was gone he was as well and sound as ever, and has not had a pain since. He is now working on a farm about six miles from Cooksville, and is as sound and hearty as any young man can be."

On his return to Toronto, the reporter called at the store of Messrs. Hugh Miller & Co., 167 King street east, to hear what that veteran druggist had to say about Dr. Williams' Pink Pills. He remembered Mr. O'Neil getting the Pink Pills, and on a second visit Mr. O'Neil had told him that Pink Pills had cured his son. Mr. Miller, in answer to a question as to how this preparation sold, said that of all the remedies known as proprietary medicines Pink Pills was the most popular. He said he sold more of these than he did of any other remedy he ever handled. This is a valuable testimony, coming from a man like Hugh Miller, who is probably the oldest and most widely known druggist in Toronto. The Dr. Williams Medicine Co. are to be congratulated on having produced a remedy which will give such results, and which can be vouched for by the best dealers in the province.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a health glow to pale and sallow complexion and are a specific for the troubles peculiar to the female system, and in all cases arising from mental worry, overwork, or excesses of any nature.

Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Tell me no more of your unbeliefs. I have enough of my own. But if you know anything, if you have discovered any truth, let me share it with you.—*Goethe*.

I WAS CURED OF Acute Bronchitis by MINARD'S LINIMENT.

Ray of Islands. J. M. CAMPBELL.

I WAS CURED OF Facial Neuralgia by MINARD'S LINIMENT.

Springhill, N.S. Wm. DANIELS.

I WAS CURED OF Chronic Rheumatism by MINARD'S LINIMENT.

Albert Co., N.B. GEORGE TINGLEY.

PIERCE Guar-
antees a **CURE**
OR MONEY RETURNED.

For over a quarter of a century, Dr. Pierce's Golden Medical Discovery has been effecting cures of Bronchial, Throat and Lung affections. The makers have such confidence in the "Discovery" for curing Asthma, Bronchitis, and incipient Consumption, that they can afford to guarantee it.

Mrs. ISAAC LATMAN, of Thurlow, Delaware Co., Pa., writes as follows:



H. C. TROUP.

Dr. R. V. PIERCE, Buffalo, N. Y.: "Dear Sir—I wish to write you of my brother, Harry C. Troup, who has been sick for ten years with asthma. He has been treated by ten different physicians, who have said he could not be cured. He had to sit up at night, he got so short of breath; he suffered with fearful headaches and had a bad cough. After taking Doctor Pierce's Golden Medical Discovery and Pleasant Pellets, he did not get short of breath, and can sleep all night."



REV. J. CLARKE, Cobourg, Ont. From my actual knowledge I have pleasure in testifying that K. D. C. is the best remedy for Dyspepsia that has come to my notice.

Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

BAD BLOOD
CAUSES

Boils, Pimples, Blisters,
Ulcers, Sores,
Scrofula and Skin Diseases.

B. B. B.

CURES
BAD BLOOD



MR. FRED. CARTER.

DEAR SIR—I was covered with pimples and small boils and after obtaining no relief from a doctor tried different remedies without success until one Sunday I was given 3 of a bottle of Burdock Blood Bitters, by the use of which the sores were sent flying in about one week's time. I made up my mind never to be without B. B. B. in the house, and I can highly recommend it to all.

FRED. CARTER, Haney, H. C.

I can answer for the truth of the above.

T. C. CHRISTIAN, Haney, H. C.

Easter Music Free

Address Echo Music Co., LaFayette, Ind., or 315 Manhattan Bldg., Chicago.



Minard's Liniment Cures Distemper.

A meeting of the Presbytery of Victoria was held lately in the Presbyterian Church at Wellington for the induction of the new pastor, Rev. T. H. Rogers. Rev. A. Young, who presided, put the usual question and addressed the people. Rev. Dr. Campbell preached and addressed the minister. After the induction an enjoyable tea was given under the management of the Young People's Society of Christian Endeavor. During the two years of Mr. Young's ministry, a beautiful church, almost clear of debt, a comfortable manse and a large, well-organized congregation testify to his success and the efforts of his people during the past two years.

Ministers and Churches.

Glencoe Presbyterian Y. P. S. C. E. has voted \$120 to the support of a missionary in the Northwest.

The members of the Presbyterian church, Kirkton, have decided to purchase a new organ for the use of the church.

The pulpit of the First Presbyterian church, Brantford, was occupied on Sunday the 11th inst., by Rev. Mr. Aylward, of London.

A short time ago Mrs. Mackechnie was presented by the Klock's Mills portion of the Mattawa congregation with a handsome parlor carpet.

The Rev. D. G. S. Connery, M.A., of Winchester, on the 13th ult., began a course of lectures on "Elocution" in Queen's University, Kingston.

Rev. S. Lyle, of Hamilton, attended the third annual conference of the Association of the Theological Alumni at Queen's University, Kingston.

Rev. A. E. Vert, Presbyterian minister at Delaware, is unable to preach owing to the condition of his eyes. It is feared he may lose the sight of the right eye.

The scholars of the Presbyterian Sunday School, Barrie were treated to a sleigh drive, tea and a magic lantern entertainment last Tuesday evening, the 27th ult.

Rev. K. D. Fraser lectured in the schoolroom of St. Paul's church, Bowmanville, on Monday, 19th ult., on the subject "For what does our denomination stand."

The question of union between the Presbyterian congregations of Belgrave and Calvin church, East Wawanosh, has been thrown into the hands of the Maitland Presbytery.

If any of the Presbyterian Sunday Schools of the city have any books in their libraries they can part with, they will confer a kindness if they will communicate with W. G. Smith, Knox College.

Rev. M. McKinnon preached earnest and eloquent sermons in St. Paul's Church, Parkhill, on Sabbath, Feb. 11th. The pulpit was occupied by Rev. Mr. Smith on the following Sabbath.

Rev. A. Hamilton, of Stonewall, Man., arrived at Motherwell, on Saturday Feb. 17th, for a short visit. He assisted at the communion services held in the Motherwell church on the following Sabbath.

Monday evening, February 21st, the Fingal annual missionary meeting was held at the Presbyterian Church, and addressed by the Rev. Messrs. Cutrie, Grant, Little and McAllister. Two hundred dollars were realized.

A Woman's Foreign Missionary Society Auxiliary was organized by Mrs. Gray, Brampton, in South Side Presbyterian Church, Toronto, on Tuesday, 20th ult., with 18 members. Mrs. J. G. Potter, president; Mrs. A. Park, secretary.

A meeting of the Presbytery of London was held in Knox Church, Dutton, on Monday, Feb. 19, to receive and dispose of a call from the congregation of Duff's and Chalmers churches in favor of Rev. Joh McNeil, of Uptegrove, Presbytery of Barrie.

The Y.M.C.A., at London, will erect a \$25,000 building in that city, which will be equipped with a complete gymnasium. A large amount of the necessary sum has been already contributed. Hamilton, Kingston, and Ottawa have invested \$25,000, \$22,500 and \$24,000 respectively in their young men.

The many friends of the Rev. James Ross, B.A. the esteemed Presbyterian pastor of Bethesda, will be glad to learn of his recovery from a very severe and prolonged attack of pneumonia. The reverend gentlemen attended service on Sabbath a week ago, and hopes to be able to resume ministerial duties at an early date.

The ladies of the Blakeney Presbyterian Church gave a social in the manse on Thursday evening, 22nd ult., when the capacity of the building was pretty well tested, 125 people being present. The popular pastor and his "better half" were ubiquitous in looking after the comfort and enjoyment of their guests. About \$27 was netted.

The London Ministerial Association made arrangements for a series of meetings on Monday and Tuesday, Feb. 26 and 27, to be addressed by Rev. A. T. Pierson, D.D., who occupied Mr. Spurgeon's pulpit for over a year and is now editor of the *Missionary Review of the World*, and also Rev. Dr. Gordon, the noted Boston divine.

The Rev. Dr. Finlay, from England, preached two powerful discourses at Oro to large congregations on Sabbath, February 4th. The Doctor, who has seen much of men and things, still clings firmly to the "old paths" of the Reformation theology. The congregations intend holding a joint meeting on the 12th inst., to take steps regarding a moderation.

At a meeting held in Guthrie Church, Oro, Barrie Presbytery, on the 12th February, a hearty unanimous call was extended to the Rev. N. Campbell, B.A., of North Elmley. This is now one of the largest and most influential congregations within the bounds of the Barrie Presbytery owing to a union that has taken place between the Guthrie and Central Churches.

The anniversary services in connection with the Bridgen Church were conducted on a recent Sabbath by Rev. J. C. McKee, the pastor of the church; large congregations assembling. On the following evening the annual tea-meeting was held, supper being served by the ladies in the basement of the church. An excellent programme of speaking and music was rendered, addresses being delivered by Messrs. Cuthbertson, of Wyoming, Whiting, Bradely, of Guthrie, and others. The receipts of the evening were \$125.

The anniversary of Guthrie Church, Harrison, as usual, was a monster success in every respect. On Sunday, February 4th, the Rev. R. J. M. Glassford, of Guelph, preached two powerful sermons to large congregations, the evening service being attended by over one thousand of our citizens and were well repaid for turning out on so cold a night.

The congregation of Chalmers Church, Guelph, was treated to two excellent sermons on Sunday, the 4th ult., by Rev. Mr. Munro, pastor of Guthrie Church, Harrison. Mr. Munro is a pleasing and forcible speaker, and held the attention of his hearers throughout. Especially fine was his discourse in the evening on the promise between Jonathan and David.

The annual congregational meeting of the Waterloo Presbyterian church was held on Monday evening, the 12th ult. The reports submitted showed that the church is in a very prosperous condition. After the meeting a lunch was served in the basement by the ladies and a very pleasant social time was spent. The attendance despite the inclement weather was quite large.

There was a pleasant gathering at Erskine Church, Hamilton, on the occasion of the third anniversary of Rev. J. G. Shearer's induction. Refreshments were served in the lecture room, and afterward speeches were given in the church by Rev. John McGillivray, Montreal; Hon. R. Moreton, Rev. Dr. Clark and the pastor, Rev. Mr. Shearer. James Gill was in the chair.

The Presbyterian congregation in Forest is still prospering. There has been a large increase in the membership during the past year and the congregation is in a good financial position, having raised during the year the large sum of \$2,124. About \$120 of this was given to missions, nearly \$1,000 towards the debt on the church and the balance towards the running expenses of the congregation.

The Y. P. S. C. E. of the Presbyterian Church, Norwood, presented their pastor, Rev. Mr. Carmichael, who has received three months' leave of absence from his session on account of continued ill health, with an address and a well-filled purse. Mr. Carmichael purposes a sojourn to the Sanitarium at Clifton Springs, N. Y. We regret to learn that Mr. Carmichael's stay at Clifton has benefited his health but little if any.

The annual meeting of the Sabbath School in connection with St. Stephen Presbyterian Church, N. B., was held recently. The report showed the largest attendance and contributions in the history of the school. A feature of the evening was the presentation of a purse and a handsome study lamp to the pastor, the Rev. John Anderson, B.D., with expressions of high appreciation of his labors as preacher, pastor and friend.

Rev. Principal Caven, D.D., of Toronto, recently preached the anniversary services of Erskine Presbyterian Church, Meaford, large congregations being present on both occasions. The large congregation were highly pleased with Principal Caven's excellent discourses, and all felt that they had been greatly instructed and benefited by his visit to Meaford. The collections, morning and evening, amounted to \$54, which will be applied to the Building Fund.

Mr. John Inglis and Mrs. Inglis, of Parkdale, presented the Regina Industrial School with a portable organ as a New Year's gift. The Y. P. S. C. E. of St. James Square Church presented the Rev. J. Jamieson, of Neemuch, Central India, with a portable organ for use in evangelistic work. These gifts are appreciated by the Foreign Missionary Committee, and are very acceptable to the missionaries, to whom they will be of great service, as they were much needed.

On Jan. 1st a successful tea meeting was held in the Eau Claire Church, which is in connection with Mattawa, and under the pastoral care of Rev. D. L. Mackechnie. The chair was occupied by Mr. J. B. Klock. Addresses were delivered by Mr. R. A. Klock, John Loughrin, Esq., M.P.P., Dr. James, and by Rev. Messrs. Jordan and Mackechnie. A plate collection of 75 dollars was taken up, which nearly cleared off the debt which remained on the church.

On Sabbath, February 23th, the Rev. John Hay, B.D., of Cobourg, preached anniversary services in the Norwood Church both morning and evening to appreciative audiences. The amount taken up by collections, which have taken the place of the usual tea meeting, amounted to the very creditable sum of \$216, which, it is expected, will yet be added to, is to be applied to the reduction of debt on the church. The Rev. John A. Macdonald, formerly of Albemarle, who is supplying the pulpit during the illness of Rev. Mr. Carmichael, the pastor, occupied the place of Mr. Hay in Cobourg on the same day.

Melville Church, Brussels, was filled to the doors with a very attentive audience on Monday evening, 26th ult., to listen to the lecture on "John Calvin," by Rev. John Ross, B.A., the able pastor. Rev. Samuel Jones occupied the chair. The lecture was an able effort and the close attention given throughout the delivery proved that it was full of interest to the congregation. Mr. Ross, while conscientious in his belief in Calvin and Calvinism displayed his brotherly feelings toward those who held opposite views on the question of creed, and all were fully persuaded that the world was much better because Calvin lived.

The Wentworth Presbyterian Church's fine new Sunday School building was opened recently by a lecture delivered by Rev. Wm. Patterson, of Toronto, postponed from Tuesday of the previous week owing to the big storm. The spacious building was again crowded. Hon. R. Moreton made a very satisfactory chairman. Rev. Mr. Patterson lectured on "What we can do." His address was illumined with bright scintillations of wit and humorous allusions, yet it was pregnant with deep

Personal

Mr. W. L. Wilkinson, who for the last 14 years has occupied the foremost position with the late firm "Kent Bros." of this city, has just made an engagement with us, and will after March 1st be pleased to join us in serving the many friends and patrons of the retired firm.

Ryrie Bros.,

Fine Jewelers,

Cor. Yonge & Adelaide Sts.

thought and sound advice for both old and young. Speeches were then made by Mr. McLaren, Mr. McLagan, Dr. Fraser and Rev. Mr. Murray.

The local union of the Glenarm Christian Endeavor Society met in the Presbyterian Church on Friday evening, the 2nd of February. Mr. Alex. Gilchrist, president of the Glenarm Society, acted as chairman of the meeting. Mr. Gilchrist gave a brief sketch of the society and its origin, and said that it was thirteen years ago to-night, the 2nd of February, the first society was started in Portland, Maine, by the Rev. F. E. Clark, a Canadian by birth.

On Sunday morning, February 25th, Rev. Mr. Findlay, missionary to Algoma, occupied the pulpit of Knox Church, Galt, and gave a most interesting outline of the work in the Presbyteries of Algoma and Barrie. He described the marked advancement of the work in those districts, but stated that the great drawback at the present time was the lack of manse for the accommodation of resident pastors. In many cases stations had just completed the erection of churches and it would be neither just nor practicable to ask them to erect manse buildings without outside help and it was for this reason that he now addressed the congregation of Knox Church.

The Rev. D. Perrie, of Chesley, was inducted into the pastorate of the Wingham Presbyterian Church, on the afternoon of Thursday, February 15th inst. In addition to the ministers and elders of the Presbytery of Maitland, all the clergymen of the town were present to witness the solemn services. The congregation was large, enthusiastic, but most attentive. Rev. Mr. Millar, of Brussels, presided. This is a very happy union of pastor and people. The congregation may well be congratulated on the choice they have made, as Mr. Perrie is a man of singular ability, great earnestness and activity in the discharge of his several duties. A children's social was given on the following evening, which was well attended.

On the evening of Tuesday, February 6th, the people of Claude gathered at the manse, taking its occupants completely by surprise. In due time, Mr. D. McDougall, in the name of the congregation, read an address, warmly expressing appreciation of the services of their pastor and his devoted partner. Here the young ladies appeared, laden with a fine Astrakhan coat for Mr. Farquharson and a pair of Persian lamb gauntlets and two beautiful hanging lamps for Mrs. Farquharson. Mr. Farquharson made a suitable reply, warmly thanking the congregation for this, which he said was only one of a series of kindnesses which during all the period of his pastorate had cheered and encouraged him in his work. After supper, served by the ladies, the happy party broke up, everybody evidently delighted in being the means of making their pastor and his wife so happy.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

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

Descriptive pamphlet free.

Ramsford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

ANNUAL CONGREGATIONAL MEETINGS.

The annual congregational meeting of St. Andrew's Presbyterian Church, Vancouver, was held recently in the lecture room of the church, the Rev. E. D. MacLaren, the pastor, presiding.

The annual meeting of St. Andrew's Church, Richmond, was held January 31st. The reports were very favorable for the past year. Fourteen new members were received into the church, five died and three left the neighborhood.

The annual meeting of St. Stephen congregation, St. Stephen, N.B., Rev. John Anderson, B.A., pastor, was held on the 16th January. The various reports showed the work of the church to be in a prosperous condition.

The annual meeting of the Gravenhurst Church was held recently. The financial statement showed the congregation to be in a satisfactory condition. A considerable reduction in the liabilities had been made during the year, while \$114.35, which is not included in the amounts mentioned below, had been contributed to the Mission Fund.

The annual congregational meeting of the Presbyterian church, Norwood, was held on Monday evening, 22nd at which there was a very large attendance. Mr. Carmichael presided, and most interesting and valuable reports were presented from the various organizations in connection with the congregation.

The annual meeting of the Paris Church was held in the Dumfries Street Church on Wednesday evening, 17th ult., Mayor J. H. Fisher presiding. The attendance was unusually large. Very full reports were brought in by the various committees and societies of the church, which were very satisfactory to all the members and adherents.

ports were brought in by the various committees and societies of the church, which were very satisfactory to all the members and adherents. The building committee made an excellent report, showing the total receipts toward the new church amounted to \$23,667.83, which includes \$15,000 borrowed on notes. The expenditure totals up to \$23,961.07. To complete the building about \$8,000 will be required. It is expected that the new church will be ready for services in June.

OBITUARY.

Another of the waymarks along the line of Presbyterian history has been removed by the death of Benjamin B. S. Jenkins, of Central Presbyterian Church, Unionville. He was the third son of the Rev. William Jenkins, who came originally from Scotland, but removed to this country from the United States in 1816, when there were only nine Presbyterian ministers in all Upper Canada.

Mr. John Graham, Sr., an elder of the Presbyterian Church, recently passed away. He came to Ontario from Glasgow in his boyhood, with his parents, who settled in Claude, Peel County. Some sixteen years ago he was called to the office of the eldership, the duties of which, as well as those of superintendent of the Sabbath School, he always discharged with faithfulness, zeal and ability.

HIGHER RELIGIOUS INSTRUCTION. EXAMINATION AWARDS.

Table listing examination awards for Junior Essays and Intermediate Essays. Includes names like Mary Black, Welland, and Percy Luttrell with their respective church affiliations and awards.

BIRTHS, MARRIAGES AND DEATHS. NOT EXCEEDING FOUR LINES 25 CENTS.

DEATHS. At the manse, Thamesford, on Monday, Feb. 26th, Rev. Iachlan Cameron. Funeral to take place on Thursday at 2 p.m.

Table listing deaths and prizes for various churches. Includes names like Louie Sharpe, Jessie Winfield Watt, Louise McCullough, and others, along with their church affiliations and the prizes they received.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death.

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By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

Hood's Sarsaparilla Sold by all druggists. \$1.50 per bottle. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

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To investigate the merits of a scientific remedy like

RADAM'S MICROBE KILLER

The object is to show you unquestionable proof that it has cured a number of diseases that doctors have pronounced incurable, and to explain to you that these diseases are caused by germs.

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Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, &c. CALENDAR of 132 pages, giving particulars of all departments mailed free. EDWARD FISHER - Musical Director.

Toilet Requisites In Great Variety. Includes a list of items like Manicure Sets, Puff Boxes, Pocket Combs, Mirrors, Brushes, Nail Files, Collar Studs, Boxes, Button Hooks, Whisks and Vinaigrettes. John Wanless & Co., ESTABLISHED 1840. 172 YONGE ST., - TORONTO.

The Puritan Pins Are Perfect. Do not bend. Have needle points. Are beautifully tapered. Are the best in the world. Any lady unable to obtain Puritan Pins in her town will oblige by sending postal card to Gordon, Mackay, & Co. TORONTO. The Great Church LIGHT.

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What is it?



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Every household should be supplied
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STAMINAL

It makes delicious Beef Tea in one minute by merely adding hot water.

It contains the virtues of Beef and Wheat and the tonic qualities of Hypophosphites.

Sold by all Grocers and Druggists. Prepared by The Johnston Fluid Beef Co., Montreal.

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TORONTO.

BEST QUALITY OF BREAD.
Brown Bread, White Bread.
Full weight, Moderate Price.
DELIVERED DAILY. TRY IT.

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THE CANADA PRESBYTERIAN.

"Chivalry, Ancient and Modern." was the subject of a lecture delivered by Rev. R. J. Lynd, D.D., in the Second Presbyterian Church, Cookstown. The pastor, Rev. A. M. Cameron, presided, and there was a large attendance. The lecture was attentively listened to and frequently interrupted by outbursts of applause. At the conclusion a vote of thanks was passed to the lecturer.

HEALTHY CHILDREN

come from healthy mothers. And mothers will certainly be healthy if they'll take Dr. Pierce's Favorite Prescription. Nothing can equal it in building up a woman's strength, in regulating and assisting all her natural functions. It lessens the pains and burdens of child-bearing, supports and strengthens weak, nursing mothers, and promotes an abundant secretion of nourishment.

It's an invigorating, restorative tonic, a soothing and bracing nervine, and a guaranteed remedy for woman's ills and ailments. In every chronic "female complaint" or weakness, if it ever fails to benefit or cure, you have your money back.

Delicate Diseases, affecting male or female, however induced, speedily and permanently cured. Illustrated book sent sealed for 10 cents in stamps. World's Dispensary Medical Association, 663 Main Street, Buffalo, N.Y.

A rose ball was recently given at Government House, Bombay. Lady Harris asked all her lady guests to wear powdered hair, and to adorn their dresses with roses of various hues.

British and Foreign.

The Pan-Presbyterian churches comprise more than four million communicants.

Over a thousand persons lose their lives in the coal mines of Great Britain every year.

The Church Missionary Society has doubled its staff of Europeans and natives since 1873.

Eight London dailies had in one week an average of 250 inches of racing news amongst them.

Post-cards, originally an Austrian invention, celebrated their twenty-fifth birthday last week.

The Self-Denial Week for Foreign Missions—English Presbyterian Church—realized £1,000.

The celebrated Egyptologist, Prof. Dümichen of Strasburg University, died lately, at the age of 61.

Rev. Dr. A. K. H. Boyd, lately preached to students in St. Giles's Cathedral on Sabbath afternoon.

Mr. Alexander Ireland, friend of Carlyle and Emerson, receives a pension of £200 from the civil list for his services to literature.

Mr. George H. Babcock, of Plainfield, New Jersey, whose estate is valued at £400,000, has bequeathed £40,000 to the Seventh Day Baptist Church Association.

Rev. E. Payson Hammond, the evangelist, has been labouring for some time, with great success, in the south. The converts in Georgia and Florida, mostly young people, number about 1,500.

Rev. Dr. Marshall Lang, in his fifth lecture on pastoral theology, said that it was much easier to address people in the crowd than to deal with them individually. A cure of souls, however, did not mean a congregation, but souls singly.

The accounts submitted to the annual meeting of the Ladies' Presbyterial Committee (north) of the Zenana Mission held in Glasgow under the chairmanship of Rev. James Rennie show an income of £717—an increase of £73.

Mrs. Gladstone, says the *Woman's Signal*, owes none of her energy to alcohol. Toast-and-water and weak tea are her favorite beverages, and she never takes anything stronger unless specially ordered to do so by her physician. Lady Harcourt is a strict total abstainer.

The Protestant Alliance are taking steps to call the attention of all the Protestant Churches to the Roman Catholic mission now in progress in London, with the view of opposing the teaching of error by a more earnest and faithful setting forth of the truth as it is in Jesus.

A striking departure in Chinese education was inaugurated at Tientsin, on the opening in December of the Imperial Medical College by his Excellency the Viceroy of Pechihli. The college has cost 30,000 taels, and would be under the administration of an English doctor.

Mr. George Childs, of the Philadelphia *Ledger*, who recently died, erected memorials to various poets in England—a fountain to Shakespeare, a monument over Leigh Hunt, windows to Herbert, Cowper, Milton and Moore, besides a memorial to Bishops Launcelot, Andrews and Ken.

Thanks to the waking up of the Archbishop of Canterbury and of the Bishop of London, the clause protecting Parish Councils from meeting in taprooms was preserved amid the wreckage of the Bill in the Lords; but allotment and candidates' meetings may be held at the public-house.

A demonstration in support of total abstinence was held in Queen Street Methodist Church, Lurgan, lately. The building was thronged to its utmost capacity, and the chair was occupied by the Rev. John H. Moran, *pastor loci*. The principal speaker was the Rev. Dr. Crook, Dundalk, chairman of the Portadown district.

The Marylebone congregation is flourishing under the ministry of Rev. Dr. Pentecost. The finances of the congregation have greatly improved, and this is said to be due to a scheme of weekly free-will offerings introduced by the pastor. The entire income has been £5,171, over £1,500 in advance of the previous year's revenue.

The American Congregational Church Building Society, of which Dr. William M. Taylor is president, reports more churches and parsonages built by the society in 1893, than in any previous twelve months. The treasurer's report showed an increase of £2,750 on any previous year, the total being £36,450. "This is the first time," says the *Outlook*, "that many of his friends had seen Dr. Taylor in a position of responsibility since his severe illness a year ago. A stranger seeing him would not have imagined that he had ever seen a sick day. His sturdy frame seemed as strong as ever."

Haddington Presbytery, by ten votes to four, have rejected the report on public worship, and recommended the Assembly to discharge the committee. The debate was marked by some lively passages between Rev. Dr. Sprott on the one hand and Rev. Messrs. McLaren and Hunter on the other.

Some German scientists have recently furnished information in regard to the ages of trees. They assign to the pine tree 500 to 700 years as the maximum, 423 to the silver fir, 275 years to the larch, 245 to the red beech, 210 to the aspen, 200 to the birch, 170 to the ash, 145 to the alder, and 130 to the elm.

The students at the Glasgow F. C. College were entertained at a social meeting recently, by the directors of the Scottish Temperance League. Principal Douglas presided, and among those present were Rev. Dr. Joseph Brown, Rev. Prof. George Adam Smith, Rev. Messrs. Ross and Brailsford, and Sir William Collins.

Mr. W. Vance Packman states that he has met at least 100 priests who were formerly Anglican clergymen, and he is assured that two-thirds of the priests in England, Wales and Scotland are either ex-Anglican ministers or the sons of converts. The Oxford movement, corresponding to the present remarkable one in the Established Kirk of Scotland, had resulted in the secession to Catholicism of nearly 1,000 ministers many of whom being married could not become priests.

Japanese coal, says an Indian newspaper, is beginning to attract considerable attention. A recent large shipment of it in Bombay has been tried there, and is well spoken of, and it is announced telegraphic instructions have been received for its shipment to England. Japanese coal is nearly 50 per cent. cheaper than Welsh coal landed at Bombay, and its consumption is only 8½ per cent. higher, so that if it keeps up its quality it should have a future before it in these days of strikes.

The Russian newspapers report that in Kieff, the celebrated holy city of Russia, visited by many thousands of pilgrims, the depot of the British and Foreign Bible Society has been closed for six months by order of the Governor-General, Count Ignatieff. No reason has been given for this summary action on the part of the authorities, on which a London paper remarks: "Our astonishment is all the greater when we recollect how law-abiding has been the whole course of the Bible Society in the Russian Empire."

The Philadelphia *Independent* says: We are informed by the Philadelphia Secretary of the Association for the Promotion of the Unity of Christendom that in more than thirty Episcopal churches "Mass was said with intention on the feast of the nativity of the Blessed Virgin." Of these churches six were in New York, including Trinity, five were in Philadelphia and four were in Newark. The very expression "Mass was said with intention" is not known to the Prayer Book, and has to be interpreted by the usages of a Church whose practices are contradicted by the very name of the Protestant Episcopal Church.

Rev. Dr. Hugh MacMillan, of Greenock, in his first Cunningham lecture, delivered to a large audience in the Assembly Hall, justified his choice of the *Archæology of the Bible* in the light of recent researches as the subject of his series, by the fact that the truth of doctrines is often involved in facts. He is to confine himself to Egypt, Assyria, and Palestine. He shares the belief that the Egyptian and Chaldean civilizations were directly connected, the latter being the older. The art of Egypt, the farther back it was traced, was found the higher. So also with its faith, proofs that the dynastic race of Egypt had a civilized ancestry such as the Bible asserted.

Rev. Dr. Marshall Lang, dealing in his pastoral lectures with the church courts, said he had little patience with the man that stood aloof from the Presbytery, church business—even what savoured of routine—being an important point in the economy of both the church and the world. He had compared the Barony session records of forty years ago with those of to-day, and the difference was striking. Formerly all were of scandals, confessions and absolutions, whereas now there were elaborate accounts of parish work, with interesting glimpses, personal, ecclesiastical and social. But that did not mean that there was less immorality now than formerly. Dr. Lang thinks the church has yet to discover the full benefit of organizations, and he sees need of a great sustentation or pastoral aid fund.

One of the best known philanthropists of France has recently died, Sister Marie Augustine, the founder of the Little Sisters of the poor. She was born at Saint Servan in 1820, and even from early life was noted for her care of the poor. This order was founded by herself in connection with Virginie Tredamel and Jeanne Jongan in 1840, at first in her own native town and six years later in the city of Rennes. There are now 266 of these homes all over the world, sheltering more than 40,000 old men and women; and it is said that 120,000 aged and indigent people have died in the care of the Little Sisters, who would with-



A Bright Lad,

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

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

AYER'S Sarsaparilla

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

Cures others, will cure you

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THE CANADA PRESBYTERIAN.

out that care have been with no shelter in their declining years. These "Sisters" are now operating at Quebec and Montreal, where however, there did not seem to be need for them, there being so many other "orders" in the field.

The Pope has forbidden ecclesiastics to attend bull fights, or administer the rites of the church to any individuals taking part therein. It is said that the ban, directed chiefly against Spain, has given great offence to the Grandees, amongst whom, not long ago, it was said that Leo XIII. was going to reside. Whether it please the toradors or not, however, the injunction is one which will meet with the universal approval of the humane.

THE SUPERIORITY

Of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority. It purifies the blood which, the source of health, cures dyspepsia, overcomes sick headaches and biliousness. It is just the medicine for you.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients.

Lady Henry Somerset's mission in the West of England has been a remarkable success. She told an interviewer that she regarded temperance work as most valuable for women. It broadens them by making them consider the world outside their own four walls. Lady Somerset addressed a meeting in Manchester lately, on the compulsory detention of habitual drunkards. The Mayor presided, and it was decided to memorialize the Home Secretary on the subject.

REV. A. HILL, 36 St. Patrick street, Toronto, with an experience of fourteen years, can recommend Acetocura for la grippe, fevers, etc.

Rev. John Parker, of St. James's, Glasgow, writing anent the Sabbath tramcar question, says that in Roman Catholic Cologne, he found this year the Lord's Day better kept than in Presbyterian Glasgow, the shops being closed and the churches filled. He sees no signs yet that the church in any branch of it fully realizes the magnitude of the evil arising from the profanation of the holy day, or the difficulties that will have to be overcome in order to remedy it.

Messrs. Lawson & Wilson, the well-known manufacturing stationers, Toronto, Ont., write, under date of Sept. 25th, 1893: "We highly recommend St. Jacobs Oil, having used it in our factory, and personally, with highly gratifying success in every case. We always take pleasure in recommending it to anybody requiring a first-class article."

A lock-keeper on the St. Denis Canal a few days back saw a packet in the water, upon opening which he discovered it contained 178 railway shares of a total value of 110,000 francs.

Dyspeptics lack strength. K. D. C. restores the stomach to healthy action, and gives the Dyspeptic strength. K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

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Mention this Paper.

REV. ALEX. GILRAY,
College Street Presbyterian Church, writes:
Dear Sirs,—

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

ALEX. GILRAY, 91 Bellerue Avenue,
Toronto, 28th Nov., 1893.

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TORONTO.



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

MISCELLANEOUS.

The Philadelphia Board of Health has refused to declare consumption to be a contagious disease.

The number of medical women in Great Britain is now 186, and of these 20 have become members of the British Medical Association.

Scotch manufacturers of carbon disulphide supply most of the French demand for this article which is extensively used in the destruction of phylloxera on grape vines. French manufacturers do not like it.

According to the latest reports there are in the world 140,344 nautical miles of sub-marine telegraph cable. Of this total the various governments own 14,480 miles of cable and 21,560 of wire; the balance is owned by private companies.

It has been found by Saville-Kent that the pearl oyster reaches maturity in a shorter time than formerly supposed. He thinks that under favorable conditions a period not exceeding three years suffices for the shell to attain to the marketable size of eight or nine inches in diameter, and that heavy shells of five-pound or six-pound weight per pair may be the product of five years' growth.

The Massachusetts State Board of Health concludes, from investigations of artificial ice, that artificial processes of freezing concentrate the impurities of the water in the inner core or the portion last frozen, that the impurities are least, if distilled water is used, that the number of bacteria in artificial ice is insignificant, under the prevailing methods of manufacture, and that the amount of zinc found in ice is insufficient to cause injury from its use. — *Scientific American.*

The marvelous success of Hood's Sarsaparilla is based upon the corner stone of absolute merit. Take Hood's through the spring months.

Farmers along the Cornish coast are using sea sand as bedding for cattle in place of straw, which the late drought has rendered so expensive.

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

The unemployed in New South Wales are being sent to the out-of-the-way districts of the colony to "fossick" for gold.

Are you troubled with gnawing sensations, "goneness," load at stomach? Take K. D. C., and be convinced of its great merits.

Printers may lament the loss of a historical relic of their craft. Gutenberg's house at Mayence has just been burnt down.

MR. WM. CALDER, 91 Spadina Avenue, Toronto, cured by Acetocura of spinal disease nearly 40 years ago, endorses all we say about our remedy.

It is estimated that England pays the United States and Canada £1,000,000 a year for apples.

As Old as Antiquity.

Either by acquired talent or heredity, those old foes Scrofula and Consumption, must be faced generation after generation; but you may meet them with the odds in your favor by the help of Scott's Emulsion.

Quaint old customs still survive in many parts of London. In Ely Place, Holborn, a watchman cries the hours nightly with the same formula in use for centuries past: "Past one o'clock and a cold, wet morning."

THE BEST OF ALL.

Milburn's Cod Liver Oil Emulsion is superior to all other preparations of Cod Liver Oil in digestibility, curative power, and strengthening properties. 50c. and \$1.00 per bottle.

The Rhine is exceptionally low for the time of year. Sandbanks in the bed of the river are being left bare by the waters, much to the inconvenience of traffic, which is further impeded by the huge blocks of ice floating down the stream from the mountains.

BURDOCK BLOOD BITTERS.

Burdock Blood Bitters cures dyspepsia, constipation, bad blood, headache, biliousness, scrofula, and all diseases of the stomach, liver and bowels.

A successful winter Alpine ascent has been made by a young Englishman. Accompanied by two guides, Mr. S. Spencer scaled the Dom, near Zermatt, for the first time in midwinter. The peak is 14,940 feet in height and commands one of the grandest views in the Alps.

An Extended Popularity.—Brown's BRONCHIAL TROCHES have been before the public many years. They are pronounced universally superior to all other articles used for similar purposes. For relieving Coughs, Colds, and Throat Diseases they have been proved reliable. Sold only in boxes. Price, 25 cents.



Saved Her Life.

Mrs. C. J. WOODRIDGE, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it struggling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Prompt to act, sure to cure

Minard's Liniment Cures Diphtheria.

A pet orang-outang is being bitterly lamented at the Paris Jardin des Plantes. Two fine specimens, Max and Maurice, recently came over from Borneo, and proved great attractions. Last week's Arctic cold gave Maurice inflammation of the lungs with fatal results, and it is feared that Max will follow his companion.

KEEPS IT IN THE HOUSE.

DEAR SIRS,—I have used Hagar's Yellow Oil with every satisfaction, and always keep it in the house. It is splendid for burns, bruises, cuts, etc.

MRS. JOSEPH DELAPLANT,
6 Regent St., Toronto.

The famous revolutionary song of the French Reign of Terror—"La Carmagnole"—has been adapted by the Anarchists to present use. It is renamed "La Ravachole," and runs thus: "Dansons la Ravachole, Vive le son d'Explosion. Ah, ca ira, ca ira, ca ira, Tous les Bourgeois gout'ront d' la bombe," and so on.

FOR BOILS AND SKIN DISEASES.

DEAR SIRS,—I have been using B.B.B. for boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled.

MRS. SARAH HAMILTON, Montreal, Que.

A novel advertisement has been hit upon by a French tea merchant. A real live prince has been engaged at a good salary to attend the counter and dispense packages of pure tea at a high price to people who worship anyone who has a title. The thrifty tea dealer has built up a lucrative trade by this great stroke of enterprise.

AN EXCELLENT REMEDY.

GENTLEMEN.—We have used Hagar's Pectoral Balsam in our house for over three years, and find it an excellent remedy for all forms of coughs and colds. In throat and lung troubles it affords instant relief.

JOHN BRODIE, Columbus, Ont.

In the course of a character sketch of the late Professor Tyndall in a monthly magazine Mr. Grant Allan makes the astounding declaration that the eminent scientist had "the misfortune to be born an Irish Protestant." This disgraceful imputation on Irish Protestantism will not be allowed to pass unchallenged. *Belfast Telegraph.*

The Chinese Amban, who is visiting India to discuss the Sikkim-Thibet frontier, is a very gorgeous personage, indeed. He entered Darjeeling riding on a cream-colored mule and wearing an artistic costume of pearl-gray silk, with a silver chataleine dangling at the side. His suite were nearly as festive in red garments, inscribed with Chinese characters cut out in black velvet. The Amban's visiting cards are long strips of scarlet paper inscribed with huge black characters.

A SERIOUS COMPLAINT.

People make light of coughs, colds and la grippe, and often neglect them. This should not be done. Dr. Wood's Norway Pine Syrup is a sure cure for all these diseases. It soothes and heals the throat and lungs.

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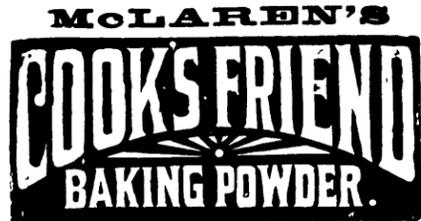
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Miscellaneous.



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Campbell's Skrei Cod Liver Oil. It is invaluable in consumption, chronic colds, obstinate coughs, whooping cough, pulmonary and scrofulous complaints, wasting diseases generally.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury on March 13th, at 11 a.m.
BARRIE (Regular).—At Barrie, on March 20th, at 10.30 a.m.
BRANDON.—At Virden, on March 13th.
BRUCE.—At Walkerton, on March 13th, at 1 p.m.
CHATHAM.—In First Church, Chatham, on March 12th, at 10 a.m.
GLENGARRY.—In St. John's Church, Cornwall, on March 13th.
GUELPH.—At Hespeler, on March 19th, at 7.30 for conference; and 20th, at 10.30 a.m.
GUELPH.—In Hespeler, for conference on reports, on March 19th, at 7.30 p.m. and on the 20th, at 9 a.m. for general business.
HAMILTON.—At Hamilton, on March 19th, at 2.30 p.m.
HURON.—At Seaforth, in First Church, on March 13th, at 10.30 a.m.
KAMLOOPS.—At Kamloops, on March 14th, at 10.30 a.m.
HAMILTON.—In Knox Church, Hamilton, for conference on reports, on March 19th at 2.30 p.m., on March 20th at 9.30 a.m. for general business.
LONDON.—At London, in Park Ave. Church, on March 13th, at 1 p.m.
MINNESOTA.—At Gladstone, on March 12th, 1894.
MINNESOTA.—At Gladstone, March 12th, at 2 p.m.
MONTREAL.—In Presbyterian College, March 17th, at 10 a.m.
MAITLAND.—At Wingham, on March 20th, at 11.30 a.m.
ORANGEVILLE.—At Shelburne, on March 13th at 10.30 a.m.
OTTAWA.—At Ottawa, in St. Andrew's Church, March 13th, at 2 p.m.
OWEN SOUND.—In Division St. Church, Owen Sound for conference on March 19th, at 2 p.m., for ordinary business; on March 20th, at 10 a.m.
PETERBOROUGH.—In Mill St. Church, Port Hope, on March, 20th 1894.
REGINA.—At Indian Head, on second Wednesday of March, 1894.
ROCK LAKE.—At Manitoba, in St. Andrew's Church, on March 13th, at 2 p.m.
SAUGEEN.—At Palmerston, March 13th, at 10 a.m.
SARNIA.—At Sarnia, in St. Andrew's Church, on March 13th.
STRATFORD.—At Stratford, in Knox Church, on March 13th, at 10.30 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
WESTMINSTER.—At New Westminster, on March 20th, at 2.30 p.m.
WINNIPEG.—At Winnipeg, in Manitoba College, on March 13th, at 3 p.m.

Miscellaneous.

Home Mission Committee.

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

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WHY? An exchange tells of a woman who bought a new-fangled coffee pot from a pedlar. In the evening she showed it to her husband, a hardware dealer, who told her he kept the same thing in his store for half the price she paid. "Well," she said, "Why don't you advertise?" Nobody ever knows what you have for sale.

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Miscellaneous.

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THEN AND NOW!! In olden times, newspapers were considered valuable to readers only for their news, and advertisements were mere incidental surplusage, inserted by merchants as a sort of charity to help fill up the paper, and rarely attracted attention. Today the newspaper is indispensable, not only to the merchant, but to the shoppers of the family, as the universally accepted medium of attracting business. Advertisements are no longer the regulation musty affairs they used to be. They are among the most artistic and attractive features of the popular newspaper, and the frugal housewife scans the business announcements as carefully as the dealer or speculator scans the produce or money markets. These business houses that patronize the newspapers are the ones that secure the bulk of trade. The carefully edited, compact, fresh, complete, cheap, and neatly printed newspaper is the popular favorite, and the only channel through which the public can be reached either for business or sentiment.—McKeesport (Pa.) Times.

Miscellaneous.

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If you are losing flesh your system is drawing on your latent strength. Something is wrong. Take

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