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When the new hay filled the mows,
Sweet the paths we trod together,
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What a purple kissed the pasture,
Kissed and blessed the alder boughs,
As we wandered slow at sundown,
Bringing home the cows!

How the far off hills were gilded
With the light that dream allows,
As we built our hopes beyond them,
Bringing home the cows!

How our eyes were thronged with visions,
What a meaning wreathed our brows,
As we watched the cranes and lingered,
Bringing home the cows!

Past the years and through the distance,
Throbs the memory of our vows,
Oh, that we again were children,
Bringing home the cows!

Charles G. D. Roberts, in January Lippincotts.

Some people habitually wear sadness, like a garment, and think it a becoming grace. God loves a cheerful worshipper.—Chaplin.

There is something solid and doughty in the man that can rise from defeat, the stuff of which victories are made in due time, when we are able to choose our position.

"See, Ryer, here's a German clock I bought for you in New York." "Good gracious, Hiram! how foolish. You know I can't understand a word of German."

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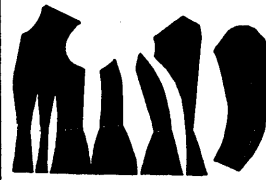
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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, JANUARY 25th, 1893.

No. 4.

Notes of the Week.

Ninety thousand copies of the Illustrated Bible, issued in weekly parts, have been sold among the Roman Catholics in Italy.

The shortness of human life is illustrated by the fact that only one couple in 11,500 live to celebrate their golden wedding.

The Rev. G. F. Pentecost, D. D., has accepted the invitation to become pastor of the Marylebone Presbyterian Church of London, Eng.

Colonel Lucy Booth has been appointed by General Booth, her father, Director of the Salvation Army in India, and has left England for the Orient.

The Chief Rabbi of Jerusalem is dead. By his efforts harmony was maintained between the Spanish section of Palestine Jews and the Germanic section. In 1882 the Prince of Wales' sons witnessed a celebration of the Passover service at his house.

All over Europe the cold is intense, traffic by railroad and navigation is stopped in many places, and there is great suffering among the poor. Many persons have been frozen to death. Fires are kindled in the streets of St. Petersburg to prevent persons from perishing in the cold.

The Spectator, commenting on the recent remarkable increase in the Roman Catholic hierarchy in the British Dominions, says that in proportion as the Roman church has become strong she has become harmless. Like some chemical forces she is formidable when compressed and innocuous when allowed free play.

The poverty among English clergymen is growing serious. The Duke of Fife, presiding at the festival dinner of the "Friend of the Clergy Corporation," said that there were 7,000 clergymen in England, whose incomes were hardly sufficient for themselves, and palpably insufficient to enable them to make any provision for their families.

In answer to the inquiries as to the biography of the late Rev. C. H. Spurgeon, Mrs. Spurgeon says that a biographer has not yet been selected, and that in the meantime "it ought to be known that no one has had access to the great wealth of material gathered by my beloved for his autobiography; and without that material no standard work upon his life and labours can be produced."

Dr. Hammond in the North American Review points out that insomnia is now one of the most prevalent of disorders, that it attacks people of all professions and branches of business, and that in its progress it plays havoc with the sufferers' mind. He mentions eight drugs used as specifics for relieving the malady, but pronounces them all to be dangerous. Purely hygienic methods are the only safe ones for dealing with the disease.

An Irish correspondent of the Central Presbyterian, writes: But what changes have taken place in the Free Church Assembly since 1843. Chalmers, Guthrie, Candlish, Robert Buchanan who wrote the ten years' conflict, and his eloquent brother, James, the professor who wrote "Comfort in Affliction," Banner man, and Cunningham, Gibson, Fairbairn, Dunkan—known to students as Rabbi Dunkan—Dr. George Smeaton, and Bonar, the sweet psalmist of their Israel, gone—all gone!

We reported that Mr. Moody is already at Chicago and at work on the preliminaries for his great summer campaign in the World's Fair city. In his evangelistic labors there next year it is said he will be assisted by Rev. John McNeil, Rev. F. be assisted by Rev. Dr. John McNeil, Rev. F. London; Rev. Dr. J. Pindar, of Poland, and Major Whittle, Rev. R. A. Torrey, Ferdinand Shivera, and Norton Smith, of this country, besides Sankey, George C. Stebbins, John Burke, D. B. Towner and wife and A. C. Love and wife.

The Presbyterian, of Philadelphia, mentions this wholesome case of discipline in that city: "The Seniors in one of the departments of the University of Pennsylvania 'tried conclusions' with the Faculty some time ago, and found themselves decidedly worsted. They decided to stay away, in a body, from recitations, just before Christmas. They were all expelled, and speedily. They have all, with two or three exceptions, acknowledged their error and expressed their sorrow that they committed an offence so prejudicial to the interests of the institution. Upon making these amends, they were reinstated. A good, stiff bit of discipline is sometimes very useful in our colleges."

The Rev. Professor Blaikie, Moderator of the Free Church of Scotland, was recently presented with congratulatory addresses from thirteen different bodies, on the occasion of his completing the fiftieth year of his ministry. Speaking in acknowledgment of the addresses, Dr. Blaikie, gave a retrospect of the conditions of national life during the last fifty years, and with regard to the religious condition of the country he said he considered that the outlook was hopeful. As to the Free Church, their most serious drawbacks had been their internal controversies, but in the long run he thought these would prove beneficial provided they maintained their evangelical and evangelistic spirit unimpaired.

The Interior: It is not worth while to ask such questions as these: Would you have the Church, for the sake of peace, permits violated, authority subverted, and permit faith with her to be broken, agreement annulled? No. That would not be Christian love, it would be pusillanimity. But the Lord discriminates between the man and the stubble the man uses in building. He burns the stubble, but saves the man. The stubble is just as thoroughly burned as if the man was burned with it. It is the stubble that we would clear out of our foundations. Of course, if the man pertinaciously defies authority, and insists whether or no, in putting stubble for stones, he must be cleared out, too.

Mr. Gladstone has addressed a letter to Douglas Campbell in regard to his recent work "The Puritan in Holland, England and America." In it he says: The English race—I am a pure Scotchman—are a great fact in the world, and I believe will so continue; but no race stand in greater need of discipline in every form, and among other forms, that which is administered by criticism vigorously directed to canvassing their character and claims. Under such discipline I believe they are capable of a great elevation and of higher performances, and I thank you, partly in anticipation, partly from the experience already had, for taking this work in hand, while I am aware that it is one collateral and incidental to your main purpose.

In the manufacture of matches the Eddy Company controls the trade of the Dominion. Their match factory, situated at Hull, in the Province of Quebec, employs 475 hands and turns out daily about 27,000,000 matches, 6,000 cords of wood and 100 tons of sulphur are annually turned into matches by the Eddy Company. This fact shows the enormous trade which can be developed by a manufacturer who keeps up his reputation for making a first-class article for universal use. In a fire proof room in the factory are four machines for making the little paper boxes which hold the matches. A strip of paper, about three inches wide, is fed into each machine from a spool. This machine prints, cuts, pastes and forms up the little box so that it drops down into the receiver complete, already for filling with matches. Each of these machines is made up of 3,700 pieces, and all were manufactured on the premises from designs made by the mechanical superintendent of the company. It takes three years to build one machine, hence the great precautions against fire by having them in fire proof quarters.

The Sarnia Canadian says: Dr. Chas. B. Morrell, editor of the Boys' Brigade Courier, Cincinnati, Ohio, H. C. Hall, Esq., of Detroit, and T. Frank Fernald, Esq., of Boston, eastern secretary of the Boys' Brigade in the United States, visited Sarnia on December 30th to discuss with T. W. Nisbet, for himself and as representing the Rev. T. F. Fotheringham, M. A., St. John, N. B., provisional president of the Boys' Brigade in Canada, the better organization of the brigade in both countries, and the publication of the Courier as the organ of the brigade in the United States and Canada. It was decided to issue a circular to all Canadian companies advising them that a meeting would be called as soon as possible to elect brigade officers for Canada, and asking them to recognize Mr. Fotheringham, as provisional president under his appointment from Scotland, and such Dominion or provincial secretaries as he may appoint to look after the work in the meantime. Also asking them to recognize the Courier as the organ for Canada. There will be a Canadian page in all future issues of the paper and T. W. Nisbet has been appointed Canadian editor. All who are interested in the brigade in Canada are requested to communicate with him, and to send in any items of interest in connection with the work. For information about the Boys' Brigade refer to Rev. T. F. Fotheringham, M. A., St. John, N. B., or to T. W. Nesbit, Sarnia. Both Mr. Fotheringham and Mr. Nisbet have taken a lively interest in this movement and are well qualified to give information about it. The gentleman who has been appointed Canadian editor will do the work well.

PULPIT, PRESS AND PLATFORM.

Canadian Evangelist: We deprecate strongly the position of those who appear to think that whether Canada shall remain as she is, form a commercial union with the United States, become annexed to the United States, or enter an Imperial Federation, is simply a matter of dollars and cents. Our people should be taught that it would be base to barter thoughtlessly for gold, and problematic gold at that—a political system which, with all its imperfections, has proven itself adequate for the preservation of liberty, and the enjoyments of rights in a degree unequalled even by the constitution of the United States.

Mid-Continent: Dr. Briggs has been acquitted by his presbytery. It should not be forgotten, however, that Professor Swing's acquittal by his presbytery was followed by his condemnation by Synod. There is some probability that history may repeat itself.

S. S. Times: There is uncommon power in the commonplace. Nothing is more commonplace than the infinite blue of the sky, yet one never tires of turning to its quiet and abiding majesty from the vain pomps and changing spectacles of men. Truth, virtue, faithfulness—these are the sky of the soul, and all brilliant wickedness and all worldly wisdom pass away as vain shadows before the everlasting glory of these simple goodnesses.

Cumberland Presbyterian: The brevity which is the soul of wit is not to be measured by the shortness of the speech or sermon or story, but by the concentrated and pregnant meaning of the words and sentences. You may limit your discourse to a half hour and yet lack brevity, while your neighbour, who holds his hearers an hour, may have it. Brevity is condensed thought. Five minutes of vague and insipid diffuseness grows tiresome. Dishwater can not be made a sparkling beverage by dealing it out in small quantities.

Dr. Lyman Abbott: Whether Calvinism is good or bad theology depends upon the spirit in which it is held. If Herod and Pontius Pilate had come together after the crucifixion, and congratulated themselves on their conduct, saying, "We have done what God foreordained to come to pass," their Calvinism would have been a very bad theology. But when the apostles came together, saying, "Our Master is not defeated; we are not defeated; God is not defeated; even Herod and Pontius Pilate have but accomplished God's designs," this was a very good theology.

Presbyterian Banner: Ordinarily we do not notice flings at missionaries and falsehoods circulated about them in the secular press, as they are for the most part so ridiculous that no one believes them, and so ridiculous that no one believes them, and they are soon forgotten. But the article in the Chicago Tribune, referred to by Dr. Harper in this number of the Banner, assumed such swollen proportions that we thought it ought to be punctured, as has been effectually done by our correspondent. Why is it that a part of the secular press is never so happy as when throwing the most noisome filth at the Church, its people, its ministers, and especially its missionaries?

Wilfred Laurier: "For my own part I re-echo every word which has been spoken by Sir Oliver Mowat, when he said that Canada should not always remain a colony. (A voice—Certainly not.) No. Canada cannot always remain a colony. I say that at some time or other Canada shall take her place among the nations of the earth. (Applause.) But, gentlemen, if that result could be brought about by me by a turn of the hand I would not do it if it meant a difference with the motherland. This severance will come at the proper time, as the ripened fruit falls from the parent stem; or, better still, as a young man grows up and leaves the home of his father to become the head of a household of his own, so gentlemen, will Canada become a nation. (Applause.) She will not part from England in war, but in amity, peace and harmony. (Renewed applause.) Nay, more, I conceive of a state of things in which it may be possible that the independence of Canada may not mean a severance from Britain."

Our Contributors.

A NATIONAL NEED.

BY KNOXONIAN.

There is a pretty story told about a painter who, when asked what he mixed with his colours replied, "brains sir."

Now don't spoil the little story and minify its moral by asking questions. We don't know where that painter lived, or when, or whether he lived at all. There may never have been any such painter. If there ever was any such painter he may never have been asked any such question. If asked that question he may never have given that reply. A good standing rule for social life is never to spoil a story or a joke by asking questions. A man that deliberately spoils a joke by asking unnecessary questions, when his first and only duty is to put his laugh in at the proper time and place, is an enemy of society and should be treated as such.

Whether the aforesaid reply was ever given by any painter or not it is just the kind of reply that a sensible painter might have given. The other day we heard of a worthy minister who expounded a portion of Scripture without closely examining the text. A friend called his attention to the fact that the Apostle did not say what our friend had eloquently expounded and enforced. The reply was conclusive and covered the whole ground. It was this: "The Apostle might have said it." Of course he might. Any ordinary scholar may explain what a sacred writer does say but that is plain every day work. To explain what a writer might have said is a perfect triumph of exegesis.

Judging from evidence that is accumulating in every direction the time has come in Canada when every man who wants to get three good meals a day and wear good clothes must put more brains into his work. Hitherto Canada, especially Ontario, has been a comparatively easy country to succeed in. In many lines there was little or no competition. One or two doctors every twenty or thirty miles didn't need either great knowledge or great brain power and sometimes they hadn't either. The settlers had to send for them or go to them and many a good settler did suffer excruciatingly because there was no doctor near. Two or three lawyers in a new country, fairly well settled, didn't need any brains to build up a large practice. The people had to go to them because there was nobody else to go to. If a man had the only store in a new township, he did not need to put any brains into his business. All he needed to do was mark his goods high enough, give his customers long credit, take a mortgage with high interest and finally take his customer's farm. Those were the palmy days for storekeepers. A cross roads storekeeper in those early days was as great a man as Sir John Thompson. Many a man made money selling goods in those early times that could not make his salt in these days of keen competition.

The only carpenter, or shoemaker, or tailor in a new township did not need brains. If he had any and used them so much the better for him and for the township, but if his upper story was empty he could rub along well enough so long as no competitor came near.

Sometimes the early schoolmaster had brains and sometimes he hadn't. The amount and quality and furnishing of his brain was often a matter of indifference provided he had good muscle, and his school house happened to be near some well timbered land from which the underbrush had not been cut.

The early Presbyterian preacher as a rule was quite as well equipped in the matter of brain power, scholarship and general culture as his successor of modern times. Some fairly good judges think he was a better all round man. If he came from Scotland he was pretty sure to be a good classical scholar. If from Ireland he was likely to be fond of good speeches, lively discussions and literary things in general. In either case he was generally

a strong, manly, independent man who didn't run after calls, or hanker for titles, or play second fiddle to anybody. His motto seemed to be, "Wherever McGregor sits is the head of the table." If more brains are needed in the Presbyterian pulpit now than were needed fifty years ago we fear the need is not being supplied.

The call for brains, however, is louder and more urgent in the farming line than in any other. Nature made our soil so rich that in the early days anybody could farm. Muscle and energy were needed to clear the land but when it was cleared you needed to do nothing more than tickle it a little with a drag to make it grow forty bushels an acre. In some sections wheat crops could be grown on the same soil many years in succession. Many an early settler just burnt the stubble and put in another crop. Some of the Manitoba farmers are said to harrow in a second crop now without even burning the stubble. That kind of farming is over in Ontario. In fact farming successfully has become a most difficult business. It is doubtful if ever the most skilfully managed farm can be made to pay at the present time. Farmers are having a hard time and it is to be hoped that before long their business will brighten up. One thing, however, is clear. The day when anybody can farm in Ontario is past, never again to return.

Should we complain because more brains are needed and are working in almost every line? Not by any means. The more brains each worker has the better for every person who has to use the work. Competition within reasonable limits is a good thing. None of us is in danger of doing our work too well. We can easily get absolution for being perfect if we ever become perfect in duty. As the country grows older better work is demanded in every line, and with the single exception of farming we believe better work meets with more liberal remuneration. What more could we want.

REVIVALS, THEIR IMPORTANCE AND ABUSES.

BY REV. JOHN J. CAMERON, M. A.

THE IMPORTANCE OF REVIVALS.

The great purpose for which Christ founded His Church was to save men from the penalty and power of sin, and just in proportion as she has accomplished this object has she fulfilled the end for which she exists. In the accomplishment of this object means are to be employed, and the more efficient the means the more satisfactory and fruitful the results. "And," writes the apostle, "He gave some apostles and some prophets and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." From this it follows, that whatever aids us in accomplishing this object must be regarded as vitally important. It is for this reason that revivals in the true sense of the word, have an importance proportioned to the extent to which they have been successful as a means of attaining this end. It will be found that those who doubt or deny the importance of revivals as factors for the upbuilding of Christ's Church and the extension of His kingdom, have been led to do so, from a narrow or faulty view as to what revivals are based upon, the objectionable features which sometimes accompany them. To establish their importance, therefore, it will be necessary to define. The term revival comes from a word signifying to live again, and means, therefore, the causing to live again. It implies previous life, but a life which has, from cause, become torpid and inactive, and a revival aims at the restoration of the enfeebled life to its former state of vigour and activity. In winter, for instance, all nature seems dead, every sign of life in stream or lake, in flower or tree, has departed; but when spring, with its warm sunlight and refreshing showers returns, our earth returns to life, the streams breaking loose from their icy fetters, bound along their ac-

customed channels, the flowers unfold the grass sprouts, and verdure and beauty clothe the plain,—there is a revival of nature. Or a person, we will suppose, falls into the water and is taken out in an unconscious state, life appears extinct, but by a process of friction to which he is subjected, he comes to, signs of life appear, the lungs begin to breathe, the eyes open, the limbs move—life is revived. So, in the spiritual sphere. A church may relapse into a state resembling our earth, as it lies congealed beneath the snows of winter, or a body which has lost consciousness, its spiritual life is cold, sluggish, apparently dead, faith is weak, love, cold; hope, dim; spiritual fruit is difficult to find. Now when a revival takes place in such a congregation, it is like the return of bright, balmy spring after a long and dreary winter, the languishing life of the church becomes active, faith becomes strong, hope bright, love warm, joy full; the fruits of the spirit are brought forth in abundance, there is hearty co-operation among its members in every good work and every department of the Church work throbs and thrills with a happier and healthier life. Against revivals as thus defined and illustrated, no person we think, can have any objection. They are in harmony with principles or laws which permeate and govern all other spheres of activity. We have revivals in trade, when business is brisk and unusual activity prevails in commercial circles, revivals in education when a thirst for knowledge is created, when the mental faculties are quickened, when books are read and studied with avidity and questions of public interest discussed, and so, we have revivals in religion when a relish for spiritual things has been induced, the services of the sanctuary more fully enjoyed, and the fruits of the spirit more abundantly brought forth. The importance of revivals in this sense of the word, will more fully appear from one or two considerations. First: That they are accompanied by the presence of the Holy Spirit in larger measure than on ordinary occasions. We live now, it will be admitted, under a spiritual dispensation, Christ is present in every Church, in every believer, by His Spirit. Every sinner, when he, by living faith accepts Christ as a Saviour, receives this Spirit. He is a "Holy Ghost Christian" from the very first. But, at first he possesses and enjoys the Spirit usually in a very imperfect measure, both as regards knowledge of the truth and attainments in grace. Now, in times of revival, an outpouring of the Spirit is experienced. The Spirit which was always present in them, is possessed and enjoyed in larger measure. His presence is more sensibly and powerfully felt. It was so in the early Church in that remarkable outpouring of the Spirit which took place on the day of Pentecost. On that occasion we read, the disciples were "all filled" with the Holy Spirit in perfect measure, but that they possessed and enjoyed His presence in a larger, more sensible measure than before, as evidenced by the effects which followed their minds being more fully enlightened, their hearts being fired with warmer love and their tongues loosed "to speak of the wonderful work of God," and as then, so now, every revival which has since blessed and refreshed the Church, has been accompanied by a deeper, more pervasive sense of the presence of that Spirit whose office it is to enlighten, to commence to comfort and to sanctify.

Another consideration which goes to show the importance of revivals, is the blessed effects which flow from them, as seen not only in the Church, and its members, but on society and the community at large. The fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." In times of revival just as the Spirit's presence is more sensibly felt, so the fruits of the Spirit are brought forth in unusual abundance. These fruits, no doubt, appear, in some measure, in every true believer's life, varying in degree, according to his diligence in the use of the means of grace he enjoys, but as there are seasons

when, beneath warm sunlight and copious showers, the grass and grain, and flower and fruit, exhibit unusual vigour and growth and a more abundant harvest rewards the husbandman's toil and rejoices his heart, so in the spiritual sphere, are there times, when by the more faithful use of the means enjoyed, the fruits of the Spirit are unusually abundant. Not only are sinners converted from the error of their way, but believers are built up in their most holy faith, their hearts become fitter habitations for the Spirit's indwelling and their lives more adorned with the manifold virtues and attractive graces which are the flower and fruit of a living faith, there is a warmer appreciation of the services of the sanctuary, a keener relish for the study of God's word and works, more comprehensive views of truth, a clearer sense of our duty to God, to our neighbour and ourselves, and a heartier performance of the same, a deeper interest in the missionary and benevolent operations of the Church, and in every movement which aims at the elevation and salvation of men. The prayer meeting and Sabbath school at such times are better attended and more warmly supported, the contributions to the various schemes of the Church are larger and more liberal and every member of the Church and every department of the Church-work, feels the reviving, refreshing influence. But not only does the Church feel the benefit of such revival, but directly or indirectly, to a greater or less extent, the whole community is blest. The careless often become serious, the doubting are confirmed, the backslider restored, the sceptical convinced, the vicious reformed, and the sinner converted. The effects will be seen, not merely in the profession, but in the practice, in the daily walk and work in making men better, manlier, more exemplary in all the relationships of life, so that the tradesman does more honest work, the merchant gives juster weight, the farmer sells a better article, the employer becomes a kinder, more sympathetic master, and the employee a more conscientious workman, the moral tone of our commercial and industrial life is elevated, and the difficulties which beset the labour problem of to-day, and which are assuming so threatening an aspect, find an easy solution. These are the effects which flow from a genuine revival, and did these effects always flow, the objections sometimes urged against them, would disappear, but unfortunately these effects do not always appear, or appear in such small measure, that some have been led to disparage all revivals as fraught with results calculated to injure rather than benefit the cause of Christ, and this leads us to the second part of our subject.

THE ABUSES OF REVIVALS.

The very best things have been abused, and revivals have proven no exception. These abuses proceed most often, from a false view as to the object of revivals. There are some who speak and act as if the aim of a revival was to excite the feelings, to arouse the emotions, and this, as an end in itself. Religion, according to this view, consists in excited feelings, rather than in obedient lives and when the feelings are worked up into a happy glow, the desired end is attained. There are some sections of the Church who have yearly, periodic revivals of this type, although, happily, the practise is being abandoned. The revival service is looked upon as having some merit in itself, in securing spiritual blessings, the penitent leans upon it as the Roman Catholic does upon his penance, the message is lost sight of in the man. Possibly there are some who may be reached by this type of revival, for what does not suit one, may suit another, but it is our firm conviction, that others are hardened, while others again are repelled by the extreme measures employed. There is a mode of catching fish sometimes practised, which fitly illustrates this truth. Dynamite is sunk in the waters which the fish frequent, and there explodes with deafening noise. The result is that some fish are killed and caught, but a serious objection to this mode of fishing is that many others are frightened

away by the exploding dynamite and never return. So it is in this type of revival, while some by its means may be roused, there is reason to fear that others are hardened, while others again are disgusted and driven away by the coarse illustrations or slang phrases so frequently employed to sustain the interest or rouse the emotions. In all such cases, where the feelings alone are appealed to, there is sure to be a reaction, sensuous excitement is mistaken for religious feeling, nervous prostration for spiritual power, conviction for conversion. There follows a constant craving for spiced food and a consequent disrelish for solid nourishment, the ordinary means of grace are depreciated and the congregation sinks into a state of lethargy from which it becomes more and more difficult to rouse it.

But how, it may be asked, may these abuses be prevented? We need, in the first place, we reply, to get rid of the idea that revivals can be "gotten up." We should watch for the leadings of Providence, for manifestations of the presence of God's Spirit and we observe such, at once seek to put ourselves in a line with them. A revival should begin from within, and not from without. It should not be "gotten up", but gotten down. Each congregation has the means for a revival within itself. It has the privilege of prayer—free access to the throne of heavenly grace, a throne ever open to the earnest suppliant, it has the quickening spirit ever present to energize the means employed, it has the ever-living Christ present "to save unto the uttermost all that come unto God through Him." There is no reason why every Sabbath service should not be a revival service and every means of grace a pipe through which life would constantly flow into the believer's heart. If each parent began with the revival of his own heart, the revival would soon extend to the members of his home, then, to the Church, and then, in ever widening circles to the community, and all would in some measure, share in the blessing received.

But another remedy for the abuses referred to, would be the employment, where deemed necessary, of well accredited evangelists or neighbouring pastors, who may have evangelistic gifts. We prefer the latter, because such pastors, from personal experience, will naturally be more in sympathy with a regular pastor's work, with his difficulties and trials, are more likely to be free from hobbies, and will be more apt in their addresses to preserve the balance of truth. Professional evangelists are very often hobbists, they emphasize certain aspects of the truth, to the depreciation of other aspects equally important, thus leading to distorted views and resulting in these wild extravagances which we associate with the sensuous type of revival. Very pertinent, on this subject, are the words of Dr. Arthur T. Pierson, who speaks from ripe experience and exclaims, "that if pastors need occasionally in their churches, the assistance of evangelists, in times of special religious interest, it might be well, if other pastors, having decidedly evangelistic qualifications, might come to the aid of their brethren at such times, and thus fill up the gap, leaving the professed evangelist free for the other and larger work among the neglectors of Christ and the Gospel. Such methods are largely followed in the Anglican Churches to-day. Such pastors might be known as "pastoral evangelists," coming to stand by the side of their brethren in the ministry, in full sympathy, with all the trials of a pastor's life, amenable to the same ecclesiastical jurisdiction and in assured sympathy as to doctrinal views and practical methods. In such cases, also, the reins would not be passed out of the pastor's hands. He would be still in the conduct of the affairs of his own Church, having another pastor at his side, as a temporary helper." Were these cautions observed, we believe, that the so-called abuses of revivals would seldom occur, the prejudice exhibited by some towards revivals, would disappear, with the objectionable features to which we have referred, revival services would fall

into their proper places along with the other means of grace, as helps for the conversion of sinners and the deepening and developing of the believer's life, when the circumstances of a congregation were such as to demand them, and our congregations would eventually reach such a healthy state, that less and less would such special efforts be needed to deepen their interest or quicken their life. This should be the ideal which we should ever keep before us. Our aim should be to keep our congregations in a constant state of revival, of vigorous, spiritual life, and to receive this, we need not so much new methods as the infusion of more life and energy into the methods we already have. We have lately read the statement made by an earnest and aged minister that he had taken particular notice of the fact that the Churches whose growth during fifty years was largest and most steady were those which never had an evangelist within their walls whose pastor was an Evangelist and educator at the same time. Of this we are convinced, that if the ordinary means were more diligently and faithfully employed, if pastors expected and taught their people to expect a perpetual blessing on the use of the means of grace, that a state of coldness and indifference would be exceptional, and our congregations would be kept in a constant state of revival so that few Sabbath services would be held, or sermons preached or Sabbath school lessons taught without being fruitful, if properly followed up, in the conversion of sinners and the revival of believers.

The Manse, Woodlands.

SYSTEMATIC BENEVOLENCE.

The following is the substance of the report on Systematic Benevolence presented to the Presbytery of Whitby, 17th January, by Rev. S. H. Eastman, B. A., Oshawa, Convener of Committee. It is now published by request of Presbytery.

The Assembly's Committee sent down to sessions five questions, the answers to which form the basis of the report.

1. The first question inquires by what system congregational funds are raised. Of the twenty separate congregations composing the thirteen charges of the Presbytery, six contribute by subscription, two by pew rents, and twelve by envelopes. One report mentions "socials" as a supplemental source of revenue, but adds that this method of raising funds is being discouraged, and the more excellent way of direct giving encouraged. This is in the right direction, while occasional social gatherings to promote Christian sociability are good, as a measure of raising money for the Lord's work, they ought not to be relied upon or resorted to by the church of Christ.

Another mentions — and mentions to condemn — "rent of horse sheds" as a source of revenue.

2. Payment of pastor's salary. Six pay half-yearly; nine, quarterly; and five monthly.

3. "Have any steps toward weekly giving been taken during the past year?" Twelve congregations say nothing new has been done. In two an effort has been made to introduce the system, and six report the weekly offering system as already in use.

There is progress in this respect. But it is to be regretted that a system simple, scriptural, and profitable — financially and spiritually — is not more generally adopted. The plain Bible rule is "On the first day of the week let every one of you lay by him a store as God has prospered him (I Cor. 16, 2.) In rural communities this would require a little forethought. But if giving from right motives is as truly an act of worship as praying is — and it is — God's people should be willing and anxious to exercise the forethought that they may engage in such worship "on the first day of the week" — of every week.

4. As to methods of contributing to the schemes of the church: In nine congregations collections are made annually in one, half-yearly; in three, quarterly; in two, seven times per year by envelopes; and in four monthly. One contributes by envelopes and subscriptions — frequency not mentioned.

This Presbytery has adopted and reaffirmed a recommendation, urging all the

congregations to contribute to the "schemes" monthly, either by envelope or collectors (with a canvass at the beginning of the year by elders or others, for promises of amounts to be given.) Only four congregations have as yet reached the standard recommended, while nine out of the twenty — or nearly half the whole — contribute only once annually to the vastly important work intended in the term "schemes of the church."

Some congregations may not yet see their way to monthly contributions to the "schemes," but surely all could give more than once a year; and if any interest awakened by missionary sermons, or addresses, or information is to bear fruit in increased offerings, the opportunity of contributing should be afforded as frequently as practicable.

5. Inquiries whether, and by what system, the Sabbath schools contribute to mission funds. Fourteen schools contribute — four by weekly offerings: three monthly: one quarterly: and five vote a sum annually from the funds raised during the year. Six schools contribute nothing to missions, but use their funds to provide help for teachers, and paper for pupils, etc. In pleasing contrast one report mentions that "the total offerings of the S. S. go to the schemes, the expenses of the school being met by a grant from the managers," an example that is heartily commended to other managers and congregations. It is of prime importance that the young should be imbued with the missionary spirit, and one of the means of developing a practical interest in missions is to encourage the S. S. children to give weekly — and as far as possible, out of their own earnings or savings — for the spread of the Gospel.

Let the congregation provide for the needs of the school, and this will be practicable.

The following recommendations were unanimously adopted:

1. That pastors continue to urge upon their people the importance and scripturalness of direct, frequent, systematic, and proportionate giving for the Lord's work — exchanging pulpits, if advisable, to further the object. Also to keep the people informed as to the work of the church, availing themselves, when practicable, of the services of missionaries, or other good "specialists."

2. That congregations which have not yet adopted the system of weekly offerings for the schemes of the church, be earnestly urged to take the steps in that direction.

3. That congregations be urged to provide for the needs of the Sabbath school and that earnest attention be given by sessions to the fostering of a missionary spirit in the young encouraging them to devote their weekly offerings in the S. S. to missions, organizing them into societies for the study and support of missions, and otherwise, as may be practicable.

4. Recommended again, "That the committee on Systematic Benevolence be authorized to arrange for the sending of a deputation to confer with congregations and office bearers in regard to the adoption of better methods than those now in use, wherever such visits may be desired.

5. That we again call the attention of the Assembly's committee on Systematic Benevolence to the desirability of using the press more largely to promote Systematic Benevolence, e. g., by occasional articles in the "Records" or church papers, by issuing leaflets occasionally on some phase of the subject, etc.

Meantime recommend our own sessions to take advantage of the generous offer of Mr. Thomas Kane, 310 Ashland Avenue, Chicago, to supply to applicants, free of charge, tracts on this subject.

Christian Endeavor.

TOPIC OF WEEK.

BY REV. W. S. M'AVISH, B.D., ST. GEORGE

JAN. 29.—(Christian Endeavor Day)—The day of small things. God's blessing upon it. Zech. iv, 10. Job viii, 5-7.

It was foretold by Daniel that the kingdom of Christ would be very small and insignificant in its beginning, but that it would ultimately become universal. The prophet saw that before the last of the four world powers, which were represented by the great image, had passed away, another kingdom would rise. So insignificant was this kingdom to be at first that it was represented by a stone cut without hands out of a mountain, but so widespread was it to be at last that the stone was represented as becoming a mountain, and filling the whole earth. Our Lord himself, in the parable of the Grain of Mustard-seed, indicated that though there would be nothing auspicious in the first establishment of His kingdom, its growth and development would be remarkable. And when we look at the history of the early Church, we can see how apt were the figures employed by the pro-

phet who foresaw the kingdom, and by the Saviour who came to establish it.

It was certainly the day of small things when Christ took leave of His disciples at Bethany and returned to His Father's home on high. Only 120 disciples waited in that upper room at Jerusalem, but in ten days 3,000 more were added. From that day forward, the numbers increased till, in A. D. 325, Christianity had mounted the throne of the Caesars and was duly recognized as the religion of the Roman empire.

In looking back over the history of those movements which have been signally honored of God in developing and extending the kingdom of Christ we can see abundant illustration of the fact that it is not prudent to despise the day of small things. It was the day of small things when Luther nailed up the ninety-five theses on the door of the church at Wittenberg. But that day there was inaugurated a movement which aroused the sleeping Church, which excited the moral sensibilities of a people dead in trespasses and sins, and which shook the continent of Europe from the centre almost to its utmost limits. May 2nd., 1792, was a day of small things in mission work under the auspices of the Baptist Church. But on that day William Carey preached his famous missionary sermon on Is. 54: 2, 3, before the Baptist Association at Nottingham. As a result of that sermon a missionary society was organized in six months at Kittering. The many missionary societies in the Baptist Church to-day are a standing proof that large oaks may grow from small acorns. It was the day of small things when Robert Raikes gathered a few boys and girls together on the Sabbath for the purpose of instructing them in the Bible and catechism. To-day there are about 15,000,000 children in Sabbath Schools. No man to-day would speak as contemptuously of Sabbath Schools as some men, even professing Christians, spoke of them one hundred years ago. It was a day of small things when Samuel J. Mills and four of his fellow-students assembled under the shadow of a hay-stack for the purpose of devising ways and means of sending the Gospel from America to the heathen. But the result of that day's proceedings was that the American Board of Commissioners on Foreign Missions was organized. "Five only assembled at its first meeting. Thousands are now assembled at its annual meetings. Its missionaries are in almost all parts of the globe. It has raised nations from the lowest form of heathenism to Christian civilization." May 7th., 1804, was the day of small things so far as the Bible Society was concerned, for it was on that day that Mr. Charles proposed to form a society to give Bibles to the people of Wales. Now we have a Bible Society for the world. Through the agency of that society the Word of God is given to almost every people and tongue in their own language. That was a day of small things in 1834, when Mr. George Williams and about a dozen others assembled in an "upper room" in the rear of Mr. Williams' warehouse and organized a Y. M. C. A. There are now about 3,000 of these societies in existence, and they are planted over almost the whole of the civilized world. That was a day of small things in woman's foreign mission work, when a few ladies met in Toronto for the purpose of organizing a W. F. M. S. One lady, in writing about it afterwards, said, "The society was like a little rill that trickled from the mountain side, but it has grown in volume till now it is a mighty river." Feb. 2nd., 1881, was a day of small things in Christian Endeavor work. On that day the first society was organized in Williston Church, Portland, Maine. Nearly nine months passed before the second society came into existence. It is not necessary to say anything about what has been accomplished in the United States, or Canada. It might be mentioned, however, that Christian Endeavor societies are now being introduced into France, and that there are 30 of them in the island of Madagascar. Dr. Clark, who is now taking a trip round the world, speaks in glowing terms of what is being accomplished in Australia through the instrumentality of this society.

This subject, then, is calculated to teach us our dependence upon God, and to encourage us to undertake greater things than we are able to do. However auspicious the circumstances under which a movement is launched for Him. However auspicious the circumstances, its work will be a failure unless God blesses it. On the other hand, no matter how insignificant an organization may be in the beginning it cannot fail if the blessing of God rests upon it. Let us, therefore, cheerfully, hopefully and resolutely prosecute our work and let us seek the blessing of God upon it. The society with which we are identified may be small in numbers and the obstacles in the way of its progress may be many, but there is no reason for discouragement, much less for giving up in despair. Our cause cannot be more disheartening than was the prospect before Zerubbabel, but as the mountain before him became a plain, so will the difficulties before us be removed. "The Lord of hosts is with us; the God of Jacob is our refuge."

Pastor and People.

KNOWING.

I know the crimson stain of sin,
Defiling all without, within;
But now rejoicingly I know
That He has washed me white as snow.
I praise Him for the cleansing tide,
Because I know that Jesus died.

I know the helpless, hopeless plant,
"The whole head sick, the whole heart faint;"
But now I trust His touch of grace,
That meets so perfectly my case,
So tenderly, so truly deals;
Because I know that Jesus heals.

I know the pang of forfeit breath,
When life in sin was life in death;
But now I know His life is mine,
And nothing shall that cord untwine,
Rejoicing in the life He gives,
Because I know that Jesus lives.

I know how anxious thought can press,
I know the weight of carefulness;
But now I know the sweet reward
Of casting all upon my Lord,
No longer bearing what He bears,
Because I know that Jesus cares.

I know the sorrow that is known
To the tear-burdened heart alone;
But now I know its full relief
Through Him who was acquaint with grief,
And peace through every trial flows,
Because I know that Jesus knows.

I know the gloom amid the mirth,
The longing for the love of earth;
But now I know the love that fills,
That gladdens, blesses, crowns and stills,
That nothing mars and nothing moves.
I know, I know that Jesus loves.

I know the shrinking and the fear,
When all seems wrong, and nothing clear,
But now I gaze upon His throne,
And faith sees all His foes o'erthrown,
And I can wait till He explains,
Because I know that Jesus reigns.

—Frances Ridley Havergal.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

THE BRAVE PELIGNIAN.

(Continued.)

When the Council broke up for a time, there was a hurrying to and fro of the mountain men. Beacon fires were lit on the tops of the higher hills; cow horns were blown all along the valleys; and soon toward Nersae flocked thousands of armed men, who had left their cattle herding and other tasks to the old men, the boys and the women. Quickly the old warrior formed them into companies of sub-tribes and families, of which that of the Vibii was one, manly fellows, tall, strong, and brave, ready for any enemy. Herennius sent one company armed with axes to hew down trees and erect great barriers at the entrance to the valleys. Another collected the great horned cattle into the meadows near the lake, to be used for a charging force against the Numidian cavalry; and a third, with strong leavers of oak, dislodged great stones and placed them on the brink of heights and precipices, ready to launch the foeman into eternity. Then watchers were posted on every height near which the Carthaginians might attempt to enter the country, with bon-fires ready piled, and waiting only the tinder and the spark from flint and steel, to blaze warning to Pelignia, and defiance to the foe.

Two days they waited, but no foe came. A Roman came, however, to tell of Rome's dire distress, and right glad he was to see the mountains and valleys bristling with hostility to Rome's dread enemy. The Roman was a soldier, as most Romans were then, Titus Pedanius, the first centurion of the third legion. He had been in the valleys before as a hunter, and Accaeus, who had been his guide and companion, loved him well, as did all the Pelignians he had known. He said to Herennius, as the head of the Council: "You have done well, and Rome shall know it. Will you not do better, and send the young men you can spare to join the army of the Consuls before Capua, whither I myself am going?" Herennius and the Council agreed; whereupon they called for volunteers, and soon a thousand hardy Pelignian youths, armed with darts and pikes and short swords, stood forth in battle array. "Who shall command?" was the question, a question many a councillor or petty king would fain have answered saying "I." But all turned to Herennius. "I am too old for outside work," he said: "but if there is fighting among the

mountains, these stiff old joints will relax for a while, if God will. Who then shall command the men? Why, he that can command himself. Vibius Accaeus, I name you my lieu tenant at the wars. You will not disgrace your old chief, if once he did disgrace you." Now every body knew the story, and had been indignant both with Herennius and with Accaeus, as their sympathies were yet warm and the thousand and shouted "Accaeus commands our Pelignian cohort!"

Accaeus knew not what to say. This honour was more difficult to bear than the insult of the old king and the reproaches of his friends and neighbours. He had no proverb that would fit this case at all. For a moment he leant upon his pike looking downwards, thinking of the long Samnite sword at home that should take the humble pike's place, and of ancient military finery beside it which testified that the Vibii had once been more than common soldiers. Then he advanced towards Herennius and the Council, and, bowing lowly, thanked them for deeming him worthy, and promised to behave as a Pelignian and the lieutenant of the King of Nersae should. The thousand applauded with a voice like thunder, and Pedanius, advancing, shook him by the hand, as we would say were we talking of English speaking men, but he did more, putting the other hand on his shoulder, and saluting him on the cheek as a brother. Then, amid the plaudits of the people, and the blessings of Herennius and the augurs, the regiment fell into line of march, mere files of two, all the mountain paths would admit abreast, Pedanius and Accaeus leading. The maidens joined them as they sang, while marching, their eresiak, telling of former glories and bidding farewell for a while to their valleys. But when they had left the girls behind them, there arose from throats the blood curdling *irrinzi* or battle cry, that roused the wild echoes over northern Saurnum and Apulia, making the Carthaginian outposts aware of a new enemy in the field.

So they made their way to the Roman camp before Capua. The two Consuls, Appius and old Fulvius, were there. The latter rejoiced to see Pedanius and the stalwart fellows under command of the prefect Vibius Accaeus. As they saluted the aged warrior, he answered, "Thrice welcome, my loyal Pelignian cohort, thrice welcome Vibius Accaeus! Your ancestors were great men in battle; may you be the same." Then turning to Pedanius, he said, "You are just in time, for we have bad news and good. Hannibal has taken Tarentum and put our brave fellows to the sword. He has sent Hanno with great store of arms and provisions of all kinds, for relieving Capua, and he has these in a fortified camp near Beneventum in Samnium. I am going to loyal Beneventum to night, and you and your Pelignian friends shall come also." Accaeus and his Pelignians rested well after their march. Orders were sent to all the Roman legions and to the cohorts of the Allies, to be ready to march when night fell, and on the march to proceed silently. So Fulvius the Consul sounded no trumpet, but quietly, with the third and other legions and with the Pelignian and other cohorts, made his way to Beneventum. Gladly, the loyal Samnites of that city welcomed the Romans and their brethren within their walls, whence keen-eyed Fulvius watched the Carthaginian camp.

I need not tell of foraging parties sent out through the day, and how they fell upon detachments of the enemy, dispersing them, and capturing their supplies. Accaeus was not idle. In the afternoon, Fulvius called the Pelignian cohort to arms, and put into the hands of its prefect, the Vexillium or standard, saying "Where it goes, you go; where it falls, you fall." Accaeus received it, put it to his lips, and handed it to his standard bearer, a brave young Pelignian chief. Once more, the army goes forth by night and arrives at the fortified camp; but moon and stars are shining and the Carthaginians, though at first terrified, rally, and man the dike set with high palisades, between which and the attacking army is the broad trench, on which lances and javelins prepare to shower down. The Roman troops surround the camp and make gallant efforts to force their way out of the ditch and through the palisade. But the Carthaginians are many, and fight bravely under cover, so that no breach is made, while numbers of Roman dead and wounded are carried out of the deadly trench. The troops are getting discontented with fighting at such a disadvantage. The officers tell Fulvius who orders the trumpets to sound the recall. And soon he is in consultation with the chief of his staff as to whether it would not be better to return to Beneventum and make the assault some other day. Only two bodies of troops are in the trench; on one side Pedanius and his men of the third legion, on the other, Accaeus and the Pelignian cohort. They are so busy in the work of death that they do not hear the trumpet sounding the recall.

Before the strong gate of the Carthaginian camp fights the Pelignian cohort. Javelins, arrows and the thrusts of long spears staggered the brave mountaineers, so that they, too, were about to take part in the general retreat. Then Accaeus snatches the standard, given only that day, with the words: "Where it goes, you go; where it falls, you fall." With his strong right hand, that had flung many a dart and stone, he throws the standard over fosse and scarp and palisade, fair into the enemy's midst, crying: "Cursed be the Pelignian who let's this fall into a foeman's hand." Foremost he rushes, heedless of the foe. Into the gate go his javelins, one after another, making so many steps whereby he ascends. With the terrible *irrinzi*, or battle cry, he leaps upon the rampart, recovers the standard, and with his long sword,

deals death to those that close about him. After him came his brethren, the Vibii, followed by all the Pelignian cohort, fighting a first battle, like veterans of a hundred combats.

Titus Pedanius, with his men of the third legion, witness the gallant deed. "Well done, my brave Accaeus!" he said in his heart. Then from his own standard-bearer he took the ensign. "Shall the Allies beat the Romans, and bear alone the glory of taking the camp?" he cried. "In a moment this ensign and this centurion will be in the enemy's camp. Let those follow whose duty it is to hinder it falling into the hand of the foe." So he struggled through the ditch and up the scarp, and made his way into the camp, he hardly knew how. His own company followed him to a man, and then the whole third legion poured in through the breach. Grim old Fulvius was looking on, half angry at the disobedience of orders; but when he saw Pedanius and Accaeus fighting toward the centre, he ordered the rally to sound and then the charge. The courage of the discouraged Romans and Allies revived; they swarmed into the open camp, and fought till 6,000 of the Carthaginians lay dead within its trenches, and 7,000 surrendered prisoners of war. Then was rich booty got, of silver and gold, of corn and wine and oil, of wheeled vehicles and beasts of burden. Old Fulvius rejoiced, and sent for his brother Consul, Appius, to tell him the good news. Hanno, the Carthaginian, heard of it, too, and sadly took his way to the camp of Hannibal.

The fortifications of the hostile camp were levelled to the ground; the horses and mules were harnessed to the waggons, piled high with the spoil of every kind; the dead were buried; the wounded placed on litters; the prisoners assembled under guard, and then, with the Pelignian cohort leading, and the third legion bringing up the rear, the army returned to Beneventum. In a few days, the gentle Consul, Appius Claudius, arrived to share the army's joys. The spoils were sold, and the money they brought ordered by the Consuls to be divided among the victors. The trumpets sounded the assembly, and the stormers paraded before the Consuls, who stood by long tables groaning under their weight of money piled up in shares, a prize for every one. Then, mid the ringing cheers of the soldiers, the rattling of pikes on shields, and the *irrinzi* of the Pelignians and other allies, old Fulvius called out the name of Vibius Accaeus. Modestly but firmly, the Praefect of the Pelignian cohort stepped in front of the grim old warrior, who pointed to a heavy load of coin, saying, "Vibius Accaeus, you are a brave warrior and a strong man, but this first share for you, the foremost of the army, would break even your strong back, nor would I have you carry it on a slave." "Ho! a strong waggon for the Praefect!" The waggon rattled up, the slaves filled it with the precious load, which was made fast under a covering of wood and canvas, and sealed with the old Vibian seal. The next summons was for Titus Pedanius, the leader of the third Legion, who received his word of praise, and similarly bore away his spoil. Thus, through the long day, soldiers came and went, laden with the fruits of victory, making a day in their lives never to be forgotten.

The wounded Pelignians went home under escort, and with them went the prize money of Accaeus in the waggon that creaked under its heavy load, with that of the other soldiers who were wise enough not to spend it in wine and other follies. The chief of the escort told Herennius the good news, and the old King's heart was glad, as he left his citadel and visited every wounded mountaineer to minister to his wants and hear from every lip the praises of his lieutenant. "Said I not well," he answered "that he would not disgrace his old chief?" The waggon went to the house of Father Vibius, whose aged face glowed with delight, as he listened to his brave son's message of love. But he would not take the money. "To the victor belongs the spoil" he said. So they cut the shafts and the axle-trees off the cart, and, with much labor, slid it on rollers into the room Accaeus used to occupy when at home; then closed the door and had it sealed with no less a seal than that of King Herennius.

Ten years passed away before the power of the Carthaginians was broken in Italy, in Spain, and in Africa itself. In all these ten years, Accaeus and his brave Pelignians saw much service, fought Rome's battles with courage and fidelity, and gained more rewards of victory. Many fell on the field of honor, and were buried by loving hands, far from home. Others came to the valleys by lake Celamo, or as the Romans called it, Fucinus, maimed and wounded veterans, to tell, with shouldered crutch, how fields were won. From the mountains, those who had been boys when the Pelignian cohort went away under Accaeus and Pedanius, were now grown to be young men, marched forth in companies under chosen leaders, to take the places of the fallen and the disabled, so that the cohort should be immortal, its quota of a thousand always full. Ten years have flown, ten years of hard service; and peace, blessed peace, has come. There are great preparations in the valleys. The mourners, for the time, forget their dead, for every family expects one or more loved ones home. They have no bells to ring, no band to play the coming of the conquering hero; but they have fires to light on every mountain top, and horns to blow, and double flutes to mingle their soft notes with the shrill sound of the *tuba*, a kind of bagpipe. A great feast is prepared, with a chair of honour for old Herennius, the President of the Council. The maidens and boys have gathered wild flowers and green boughs in profusion, and go forth on the highway to meet the home-coming band.

(To be continued.)

Our Young Folks.

A STORY OF AN APPLE.

Little Tommy and Peter and Archy and Rob
Were walking one day, when they found
An apple; 'twas mellow and rosy and red
And lying alone on the ground.

Said Tommy: "I'll have it." Said Peter:
"This mine."

Said Archy: "I've got it; so there!"
Said Robby: "Now let us divide in four
parts
And each of us boys have a share."

"No, no!" shouted Tommy; "I'll have it
myself."

Said Peter: "I want it, I say."
Said Archy: "I've got it, and I'll have
it all;
I won't give a morsel away."

Then Tommy he snatched it, and Peter
he fought,
(Tis sad and distressing to tell)
And Archy held on with his might and
his main,
Till out of his fingers it fell.

Away from the quarrelsome urchins it
flew,
And then down a green little hill
That apple it rolled, and it rolled, and
it rolled,
As if it would never be still.

A lazy old brindle was nipping the grass
And switching her tail at the flies,
When all of a sudden the apple rolled down
And stopped just in front of her eyes.

She gave but a bite and a swallow or
two—
That apple was seen never more!
"I wish," whimpered Archy and Peter
and Tom,
"We'd kept it and cut it in four."

—The Independent.

MANNERS.

Emerson is credited with the following.
There is always a best way of doing
everything, if it be but to boil an egg.
Manners are the happy ways of doing
things; each one the stroke of genius or of
love—now repeated and hardened into
usage. Your manners are always under ex-
amination, and by committees little sus-
pected—a police in citizen's clothes—but
are awarding or denying you very high
prizes when you least think of it. Look
on this woman. There is not beauty, not
brilliant sayings, nor distinguished power
to serve you; but all see her gladly; her
whole air and impression are healthful.
Manners require time, as nothing is more
vulgar than haste.

VOYAGES OF ANCIENT WAR SHIPS.

The voyages of the ancient ships were
often long,—for example, that of the Goths
from Sicily in the Mediterranean around
to the coast of Holland; and, if the writers
of the middle ages considered the state-
ments of such deeds to be fabulous, they
must have formed their judgement more
from lack of similar ability in their own
vessels than anything else. Compare the
length and speedy lines of one of the old
galleys, and their beautiful proportions,
with the tower-like, Chinese-pagoda style
of naval architecture of the middle ages.
A mere glance at the picture of the "Great
Harry," or of some of the famous ships of
the Spanish Armada, will show the dif-
ference; but when a comparison is made
of the seas for which the two styles of
ships were constructed, we may not smile
at the builders of those towering, melon-
sided old warriors any more than at the
seemingly improbable voyages of the an-
cients. The blue Mediterranean was not the
rough Bay of Biscay, or the turbulent
North Sea, or the Channel at Dover; and
while the "Great Harry" or "Santissima
Trinidad," built for the high choppy seas
of the North, might easily have been out-
stripped in a voyage on the inland sea by
Ptolemy's ship with its thousand oarsmen
yet we can hardly doubt that the galley,
with its great length and small width,
would soon have been racked or twisted

to pieces in the rougher Northern waters.
Both styles of craft were designed for the
waters they were to know, and the an-
cients, with their many seaports, where
they could shelter at night or in stormy
weather, might work their way along
coasts and amid shoals and currents where
even a modern steam-frigate would be at
a disadvantage. The Duke of Northumber-
land made a voyage to India by way of
the Cape of Good Hope, in 1594, in a
"galuzabra," which was but a modernized
form of galley.—J. O. Davidson, in January
St. Nicholas.

NOBLE CHOICE.

We find this interesting incident in the
Boy's Brigade Courier. A young man in
a London omnibus noticed the blue ribbon
total abstinence badge on a fellow pas-
senger's coat and asked him in a bantering
tone "how much he got" for wearing it.
"That I can't exactly say," replied the
other, "but it costs me about twenty thou-
sand pounds a year."

The wearer of the badge was Frederick
Charrington, son of a rich brewer, and the
intended successor of his father's business.
He had been convinced of the evil of the
ale and beer trade and refused to continue
in it, though it would have brought him
an income of twenty thousand pounds a
year. He preferred a life of Christian
philanthropy to a career of money-making;
and his activity soon made him known
through the kingdom as a most success-
ful temperance evangelist. His work, or-
ganized in the tent meeting on Mile End
Road, has grown steadily for twenty
years, and now fills "the largest mis-
sion hall in the world."

EYES OR NO EYES?

Tom, a match, and a pan of powder came
very close together, and the result was
that Thomas Bird, aged thirteen, was
tucked up in bed in a darkened room, one
arm from wrist to shoulder swathed in
bandages, and his face covered with plas-
ters and soft linen rags.

His eyes were not to be searched for by
any one but the doctor, and the good man
feared at first that, with all his care and
skill, the bright blue orbs would never a-
gain dance with fun.

It was dull work lying there; everybody
was kind of course, and nobody said: "I
told you so," but Tom felt it the more be-
cause no one said it.

The accident happened very early in the
morning, consequently by the time the
aunts and cousins arrived to discuss the
fat turkey, his wounds were dressed, and
the worst apprehensions over; and they
found that there was special cause for
thankfulness, inasmuch as he wasn't killed
outright, as grandma had always pre-
dicted.

No turkey or mince pie came up on his
tray, the peals of laughter from below
were all he heard of the frolic; but the
worst part was the darkness.

"I might as well be blind," Tom murmur-
ed, and at the words an awful shudder
crept down his backbone.

Never had he thought of his eyes before,
he had taken them as he took the air he
breathed or the water he drank, now it
seemed that blindness might come to him
as well as another; he might be the one in
a thousand—why not?

Mamma cheered him a bit when at last
she came. "I don't mind the sting a bit,
if I only get my eyes back," said he.

"Well, my dear, we'll hope you will," an-
swered mother, as she kissed the half-inch
of forehead between the bandage and the
curly hair; "and then as long as you live
you'll know you have one thing at least to
be thankful for."

Uncle Jim looked in the next day. "Well,
my boy!" he said, "I know all about it,
for I did exactly the same thing." Tom
rose a peg in his own estimation, it was

an honour to do the thing the Hon. James
Van de Voort had done as a boy.

"And you found your eyes again, Uncle
Jim?" "Ay, my boy, and thankful I've been
for them all my life."

"If I never see again," said Tom, "I'll
give every penny in my box to some place
where they teach blind people. I'll never
say again I've nothing to be thankful for,
even if I don't have jam on my bread every
day."

"Then my boy," said Uncle Jim, "you'll
get very good interest from these
blind days."

Teacher and Scholar.

Feb. 5, 1893. } DEDICATING THE TEMPLE. { Ezra vi. 14-22.

GOLDEN TEXT.—I was glad when they said unto me, Let
us go into the house of the Lord.—Ps. 22; 1.

Stirred up by Haggai.—The Jews had
recommenced building, and the further pro-
phesies of Haggai and Zechariah encour-
aged them to go on. They were for a
time, however, in suspense, concerning the
attitude King Darius would take, until an
answer was received to the letter of in-
quiry sent by Tattenai, the governor of
Syria and Palestine, and others, who had
challenged the action of the Jews. In this
letter they stated that the Jews claimed
the authority of a decree made by Cyrus,
for which the writers asked a search to be
made, and referred the whole matter to
the king's pleasure. Darius instituted a
search and a copy of Cyrus' decree was
found in the palace at Ecbatana. This not
only sanctioned the building of the temple
but gave instructions concerning its size,
and made provision for meeting the cost to
be incurred. Darius at once confirmed this,
not only forbidding the governor and his
companions to interfere with the work, but
ordering them to defray the expenses for
the house out of the royal revenue, and to
provide the necessary material for sacrifi-
cial offerings. All this was enjoined under
severe penalties, and in consequence those
who had previously been disposed to hin-
der now furthered the work with all dili-
gence.

I. Completion of the Temple.—Various
classes co-operated in bringing the temple
to a completion. Mention is made first
of the elders of the Jews, the chief men and
heads of families, under whose direction
the people did the work. Long though
they had been inactive, and disheartened
though they were in commencing the work
they now prospered in building. With them
continued the two prophets, still encour-
aging them, causing them to prosper
through the word of God which they deliv-
ered. Underlying all was the divine
command, which carried with it assurance
of divine aid. This aid had been mani-
fested in turning favourably to this work
the hearts of kings, which are in God's
hands (Prov. xxi 1). Cyrus first, and then
Darius by their decrees had furthered the
work. The Artaxerxes, who is mentioned
with these seems to be the king in whose
reign Ezra returned, about sixty years
later. He also contributed to the equip-
ment of the temple (Ch. vii, 20), and pro-
moted the same by a decree (Ch. vii, 13).
His name is given here, probably to com-
plete the list of the kings, who specially
favoured the re-building of Jerusalem.
Thus resting on the divine command, in-
spired by the prophets, favoured by the
king, working with a will, prospered in
their labour, they completed the temple,
on the third day of the twelfth month (Feb-
March), four years after they had been in-
vited by Haggai to recommence.

II. Dedication of the Temple.—The
work to which they had dedicated their
energies and possessions, being finished, is
now itself to be dedicated. All classes
participate therein with joy. Every work
completed for God affords an occasion of
pure and spiritual joy. The dedication is
naturally a divine service, commencing
with sacrificial offerings. The offering
(V. 17) appears small in comparison with
the 22,000 oxen and 120,000 sheep, which
formed the peace offering alone at the ded-
ication of Solomon's temple (1 Kings, viii,
63), but might be as great in proportion
to the limited means. It would be large-
ly a peace offering, an expression of thank-
fulness to God. Only the choicest portions
of such were burnt upon the altar. The
people partook of the rest of the flesh,
given back to them as it were by Jehovah
as their host. It thus expressed their
fellowship with Him. This was preceded
by a sin offering of 12 he-goats. The sin
offering recognised that the people were
sinful, and could come into true covenant
relation to God, only by an expiation. The
blood was carried into the holy place and
sprinkled before the veil, some also being
placed upon the horns of the altar, thus
most impressively keeping them in mind,
that without shedding of blood was no re-
mission. By presenting a sin-offering for
each tribe, the returned exiles expressed
the desire that this renewed religious na-
tional life should be shared in by all Israel.
They kept in kindly remembrance as breth-

ren, those from whom they had been so
long separated. Also they thus grace-
fully recognized any individuals from other
tribes who were amongst them. Provi-
sion is then made for carrying on all the
duties and services of the temple. In the
law of Moses the tabernacle service was
assigned to priests, with the Levites as
their servants (Num. iii, 6-10; viii, 9).
David had still further arranged for 24
divisions of priests, and courses of Levites
(I Chr. xxiii, 28). Their arrangements
were naturally resumed now.

III. Celebration of the Passover.—The
recent deliverance of the people, and the
completed temple gave to the passover
observance, which fell on the following
month, a special significance, on this as
on other memorable occasions mentioned,
(Num. ix, 5; Josh. v, 10; II Chr., xxx, 15;
xxxv, 1). It fitly suggested the festal joy,
connected with the renewal of the people's
true relationship to God. It had both
an agricultural and historical reference
(Ex. xii; Lev. xxiii, 5-14; Num. xxviii, 16-
25). The barley sheaf waved before God,
dedicated the commencing harvest. The
passover lamb eaten commemorated deliv-
erance from Egypt. The unleavened
bread, alone partaken of during the seven
days of the feast, indicated the putting
away of all corruption, and historically
called to mind the haste with which Egypt
had been left (Ex. xii, 39). With special
care the priests and Levites prepared for
this observance. They purified themselves
as one man. Careful purifications were
needed to attain that freedom from all
ceremonial defilement which qualified for
killing the passover. Neglect of this on
a former occasion had prevented the ob-
servance altogether at the proper season
(II Chr. xxx, 3). Originally each head of
a family killed the passover. In Heze-
kiah's time the Levites acted for those
not purified (II Chr. xxx, 17); whilst in
Josiah's time they had full charge, even
for the priests (II Chr. xxxv, 6, 14). Other
than Israelites might partake of this ob-
servance (Ex. xii, 48), a liberty of which
some availed themselves, after becoming
purified from the defilement of the heathen
in the land. The joy of the dedication was
repeated in the passover; especially did
they rejoice in God's goodness in turning
the heart of their ruler unto them, and so
enabling them to bring their work to a
successful issue.

Lessons:
You can enlist all agencies in further-
ing work done according to His command-
ment.

All service of God should be a source
of joy.

God is to be worshipped in purity and
according to His own appointment.

A TRAVELER REJOICING:—Summerside, P.E.I.,
Oct. 1888: "Having used St. Jacob's Oil for a
badly sprained knee, I can testify to its peculiarly
curative properties, as less than one bottle com-
pletely cured the sprain.—GEORGE GREGG, Trav-
eler for J. C. Ayer & Co.

There was a curious Moslem religious
ceremony at the opening of the Jaffa and
Jerusalem Railway for traffic. The
Jerusalem terminus of the road was deco-
rated with palms, and when the Moham-
medan priest had offered prayer, three
sheep with snow-white fleece and gilded
horns were dragged upon the rails and
slaughtered. They were left there until
the blood had run from their veins and
reddened the ties, and then the locomo-
tive, freed by this sacrifice from the mach-
inations of evil genii, went puffing out of
the Holy City.—Harper's Weekly.

GENTLEMEN.—I can truly recommend Hagyard's
Pectoral Balm for all coughs and colds. Less
than one bottle cured my brother of a severe cold.
MISS MAGGIE THOMPSON, Vasey, Ont.

At a meeting of the Paris Academy of
Sciences, M. Stanislas Meunier read a
paper on a meteorite which fell near El
Golea, in Algeria, at a place called the
Wells of Hassa Jekna, on the open desert.
A band of Chambas was encamped there,
and, while the men were hunting, the wo-
men heard a great noise and saw the
stone fall about 400 metres away. The
men unearthed it from a depth of 80 centi-
metres, and found it still burning hot. Ac-
cording to M. Meunier, it is a pyr-
form mass of metal weighing 1,250
grammes, and consists of iron, 91.52;
nickel, 5.88; cobalt, 0.81 per cent., with
traces of copper, sulphur, and insoluble
matters. This kind of meteorite, which
is very rare, has been called Schwetzelite.—
English Mechanic.

CULLED FROM THE OLD YEAR.

Lewis S. Butler, Burin, Nfld., Rheumatism.
Thomas Wasson, Sheffield, N.B., Lockjaw.
By McMullin, Chatham, Ont., Goitre.
Mrs. W. W. Johnson, Walsh, Ont., In-
flammation.

James H. Bailey, Parkdale, Ont., Neural-
gia.

C. I. Lague, Sydney, C. B., La Grippe.
In every case unsolicited and authenti-
cated. They attest to the merits of MINARD'S
LINIMENT.

THE CANADA PRESBYTERIAN

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN ST., TORONTO.

Terms, \$2.00 per annum in advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian

WEDNESDAY, JANUARY 25TH, 1893.

Some of our neighbours across the line occasionally grapple with the problem, can any man make a million of dollars honestly. Perhaps the millionaire's motto is make millions honestly—if you can—but make them.

The deliverance of the Presbytery of New York gives the minority in the Briggs case a broad hint not to appeal. That alone is a sufficient reason why an appeal should be made at once. If the majority felt reasonably certain they are right they would be only too glad to have their finding confirmed by the General Assembly.

Mr. Justice MacLennan declared at the congregational meeting in St. Andrews West the other evening that an endowment is an injury to a congregation and that he hoped St. Andrews would never have one. The best endowment, the learned judge thought, is a living membership. All honour to the learned judge for his courage and candour. If the good people of St. Andrew's hold these sentiments and follow leaders like Mr. Justice MacLennan they will soon be in their new church.

A careful reading of the reports of the annual congregational meetings that are being held does not show that many of our people think that the country is in a highly prosperous condition. We should be delighted to see that a large number of Presbyterians grew as eloquent on that topic as the members of the Dominion Government did the other evening and followed up their eloquent speeches with motions to increase the salaries of their pastors and to double their contributions to the schemes of the Church. Why should elaborate statistics and glowing periods on our prosperity be confined to political meetings?

Among the delegates that appeared before the committee and contended vigorously for opening the Exposition on Sabbath were four women, one of them the wife of the Mayor of Chicago. They were not a whit behind the ward politicians, and Seventh Day Baptists, and Unitarian preachers, Socialists and other peculiar citizens in their zeal to open the Exposition on the Lord's Day. Their visit to Washington on such an errand is a grim commentary on the amiable theory that if women had the franchise they would vote on the right side of every question. These women would have been much better employed at home taking care of their children—if they had any.

The stimulus that the meetings of the Pan-Presbyterian Council was expected to give to the Presbyterian congregations of the City of Toronto does not seem to materialize in the congregational reports to any great extent. In fact some of our very best congregations have had, so far as statistics can throw light on such matters, a rather poor year. The meeting of the Council was in some respects a good thing—call it a grand thing, a great thing, if you will, but let nobody labour under the delusion that such meetings do anything marked in the way of building up Presbyterian congregations. Congregations are made by steady, persevering, prayerful and wisely directed labour from day to day.

The immense sums dispensed by the promoters of the Panama Canal in France must make the "boodlers" of this Western world turn green with envy. One enterprising patriot got over six millions of dollars and others received correspondingly large amounts to keep or put where the money would do most good. Just fancy industrious Canadian or Yankee boodlers having to wait years for a few thousand dollars while their brother boodlers in France get millions in lump sums. If our boodlers are as enterprising and ambitious as people on this side of the Atlantic are supposed to be they will start for France without a moment's delay. May the police of that country be ready to give them a warm reception!

The most grateful ministers in the United States must be the members of the Presbyteries of New York and Cincinnati. What a sigh of relief these brethren must have heaved when they got back to preaching and pastoral visiting after the long, irksome and irritating heresy trials. Most ministers who really like their pastoral and pulpit work feel glad when any kind of a Church court meeting is over but how must a good pastor and preacher feel when he gets through with a long heresy trial. If any member of these Presbyteries really enjoyed the trials he is a greater heretic than Briggs' or Smith. He should be suspended from the ministry on general principles. Of course the work had to be done but many duties have to be done that no good man can enjoy.

A committee of the House of Representatives sat for four days lately at Washington hearing delegates for and against the opening of the Columbian Exposition on Sabbath. The friends of the Sabbath from many parts of the Union made a splendid fight against the proposed Sabbath desecration but the other side was equally vigorous and determined. A representative from the good old Presbyterian State of Pennsylvania made a flank movement on the advocates of Sabbath desecration which took them by surprise. While the committee were hearing the delegates he moved that the Attorney-General be instructed to sue the directors for the full value of the souvenir coins already issued to them on the understanding that the Exposition is to be closed on Sabbath. What the result may be no one can tell. We hope Congress will stand firm and refuse to repeal Sabbath closing law.

Mgr. Satolli is to remain in the United States as the permanent representative of Rome. He came as an ablegate, that is, if we rightly understand the term, as a temporary representative with undefined power, but remains as the Pope's viceroy with power to settle all questions arising in the Roman Catholic Church in the United States. The new arrangement raises the Church from the position of a missionary church and places it, the Christian at Work says, "on a footing with the Church in the states of Europe." Our contemporary thinks the change will be a great improvement, as the new official will manage his Church business more in accordance with the trend of American ideas. Perhaps! Does Canada come under the new arrangement? It would seem not, for Mr. Mercier has just been at Rome on some mission. It would be a good thing if Mgr. Satolli would instruct his friends over here not to interfere with the decision of the Privy Council in the Manitoba School matter.

The death of Dr. Andrew A. Bonar removes the last ministerial member of a family that has long been a spiritual force in Scotland. There is no hill or vale in the dear old land that has not felt the influence of the Bonars. Many of our readers made the acquaintance of Andrew Bonar many years ago in the pages of the Memoirs of Robert Murray McCheyne, a book that not only lives but still retains much of its original power. Dr. Bonar long outlived most of his early companions in the Gospel and was permitted to work to the wonderful age of eighty-three. Like

Dr. Donald Fraser he literally fell at his post. On Wednesday evening he conducted his prayer meeting in his usual health and spirits, took a chill next morning and on Friday the Master he had served faithfully and well for fifty-eight years took him home to be forever with Himself. Licensed to preach in 1835 and ordained in 1837 he gave eight years over half a century to the Gospel ministry. During these fifty-eight years he was only two Sabbaths out of his pulpit on account of ill health. His eldest brother Dr. John Bonar of Greenock, died about eighteen months ago, and Dr. Horatio Bonar, the sweetest of hymn writers, about five years ago. The three brothers have gone to their reward and it is not too much to say that the Free Church is made distinctly poorer by their removal. The Presbyterian who can compare Chalmers, Cunningham, Candlish, Guthrie, Buchanan and the Bonars with some of the present leaders of the Free Church and feel perfectly satisfied is not to be envied.

CHRISTIAN ENDEAVOUR.

In 1881, the Rev. F. E. Clarke, pastor of the Congregational Church in Portland, Maine, originated this movement which has spread with such phenomenal rapidity on this continent and is spreading over all the Christian world. It has passed its stage of trial, it has proved itself worthy of living, and it will live.

It is based on undenominational lines and the efforts hitherto made to give it a denominational tinge have not met with much success, and, perhaps do not deserve more; for it is safe to say that its great acceptability has been largely due to its broad catholicity, and we hope that it gendared in the hearts of many that it bore the promise of a closer relationship in the future in Christian work among the various divisions of the church.

In no church has it received a warmer welcome than in the Presbyterian, and in none has it flourished more abundantly; for at the present time we head the list by over 1,800 societies. In all our branches we have 6,255 societies, the Congregational coming next on the list with 4,368. There need be no surprise that it has grown so rapidly with us. We are called cold, and we may be so, but we are not cold to friends, nor backward in supporting them, and we have taken this society to our hearts, and it has increased beyond measure with us, and we are the gainers thereby.

It did so because it supplied a want and filled a place already prepared for it by the labors of our pastors and Bible-class teachers. Many of them had something very near akin to it already in existence. Literary and other societies had been tried, but while they were useful in their way, they did not minister to the spiritual needs of our young people. Bible-classes there were, and good ones, but in these the young were receptive, and they needed some outlet for their pent up energies and this society afforded them the outlet. It was in the right direction, it was under the right auspices, and its motto represented the wish of every earnest young heart; that they might serve Christ and His church.

Has it fulfilled its promise of usefulness? It may be safely answered in the affirmative that it has. There is no doubt that the more enthusiastic expected too much, as they always do, but enough remains to satisfy the sober-minded that it has fully justified its existence, if the testimony of many of our most zealous ministers count for anything. They say that it has given a strong impetus to Bible study from the fact that our young people are preparing to use the word themselves in active work. It has brought the workers into closer contact with each other and made a wise division of labor to secure its more efficient performance. It has developed in a surprising degree the talented gifts of many of our young people and largely tended to their consecration to the service of God. It has also contributed to eliminate, or to greatly minimize the most objectionable elements from the

amusements of our young people, and side tracked some of them altogether. In not a few of our churches, it has largely aided the contributions, and in some cases the Home and Foreign Mission collections have been doubled through its active assistance. In one of the Presbyteries of the American church, a Presbyterian Y. P. S. C. E. has been formed, and although only in existence two years, it already supports a missionary in Chili.

And yet while it has done all these things and more, there are limitless possibilities before it without at all intruding itself unnecessarily. Judiciously guided by the pastors and elders, it may largely assist in reclaiming the lapsed, gathering in the careless, and seeking after the outcast, for there is a brightness and freshness in youth which makes it very attractive when enlisted in the service of Christ. Instead of ignoring the services of our young people, or dampening their enthusiasm by cold and suspicious criticism, let our church seize the instrumentality God has put so largely into our hands, and foster it by every means in our power, so that we may continue to hold the foremost place in this, one of the most hopeful movements of the age for securing the service of the young for Christ.

WESTERN WANTS.

TO GRADUATING STUDENTS.

Next spring at least 20 missions and congregations, in Western Canada require ordained men, and Presbyteries are anxious that the wants should be met. Owing to the summer session in Manitoba college, and loyalty of its students in manning mission fields this winter, no graduate from that institution will be available till next autumn; and hence our reliance must be on graduates of other colleges of the Church. These congregations and missions must be provided for without delay, or loss will follow.

The work in this new country belongs to young not old men. Men advanced in life have neither the physical strength nor the adaptability, generally speaking, that the work requires. Nor could they yet find such facilities for educating their children as many of them require. And if they could the duty of doing pioneer work devolves on the young men of our Church. No country demands arduous, physical toil of aged soldiers, nor does any government or railway company send aged engineers to do difficult exploratory work. Should a different rule obtain in the Church? Why should youth and strength seek soft seats and fat livings while age and feebleness are driven to hard work and lean fare? Unless the young men of the Church are willing to undertake this more arduous work it must remain undone and the stigma of being effeminate and mercenary will attach to the ministry. You know a number of young men who settled in small villages in the east during the last few years, rather than face the frontier, whose surroundings must have dwarfed their energies and impaired their usefulness for the best service—you can have no wish to follow their example? Had our young men thrust themselves into this work in Western Canada and Northern Ontario during the past decade as they should have done, do you think that the showing of the census of 1891 would have been so disappointing to our Church? Let us try and make the record of 1901 better.

The reasons for the intelligent and vigorous prosecution of this work are many and strong. Population in Eastern Canada is stationary, or increasing very slowly, and the outlook for the future is not bright. At a number of points congregations have been united, so that we have only one congregation where formerly there were two or three. And the process is not ended yet. How shall such losses be made up but by occupying new districts and gathering new congregations? Young men of intelligence and push have found their way to the West, why not follow them? The Church that cares for the new settler will find herself strong in his affections, and will find him ready to

help her in all laudable enterprises. The history of our Church in Nova Scotia and New Brunswick, and in Eastern, Central, and Southern Ontario should teach us a lesson for all time. Redeem our reputation by a different record in the West. Other churches see the opportunity and are embracing it, let us not be behind. Now is the accepted time, not 10 or 15 years hence. As patriots you are called on to engage in this work. The Gospel is the power of God to save the state as well as the individual. The present position of the West affords ample proof of that fact. Law and order prevail to the Rockies and beyond. The Sabbath is observed, life and property are safe and marriage is held sacred because the religion of Christ is believed and cultivated. Should not all of us be willing to make sacrifices to maintain and extend so beneficent a power? Will not love of our country's future impel you to offer your help to lay foundations broad and deep? The West is wide and shall yet contain a large population. It has vast resources in farming and grazing lands, in minerals and forests and fisheries. The climate may be severe but where you can grow the best of beef and wheat you can grow men. People are coming in steadily and settling up the lands. Between Calgary and Edmonton 1201 homestead entries were made last season and we should have 9 missionaries in 1893 where we had 4 in 1892. Must not we care for these people as they come? Many of them are Presbyterians, attached to their church and anxious to enjoy its ministry. When at Edmonton, recently, I heard of a woman taking her child to that town, a distance of over 60 miles to get it baptized. At another point I was told of an aged woman and her granddaughter, who had no conveyance to get to the service, and rigged up an old tray, put a bundle of hay on it for a seat, hitched a horse to it, and drove over the snow. We could scarcely hold up our head as a Church, if we suffered these children of ours to be cared for by others, or to lapse.

And if cared for all church work will feel the stimulus. The resources of the country when developed will create wealth, and of this wealth the Presbyterians will have their share, else they will belie their past record—and of their wealth they will give to every good work, when imbued with the spirit of Christianity. If it pays the state to spend large sums in opening up the country it will pay the Church to follow the new settler and his family.

The work is encouraging. The people are intelligent and progressive, settlements are growing and congregations increasing in size, instead of standing still or retrograding as in many places in the East. The gain in membership is large and steady, and contributions are more than keeping pace with numbers. The average contribution per communicant last year throughout the Church was \$12.19, while in the West it was \$18.22. Of the total revenue of the Church last year, 1-10 was raised west of Lake Superior. The importance of the work is realized in an increasing degree by east and west. Congregations and individuals are undertaking the support of missions, more interest is shown in all intelligence from the field, and the General Assembly devotes much of its time to the consideration of Western questions. Men—good men—and more of them is the urgent need.

Do I hear some one say—I would like to ask some questions? Well? What about the cold? It is not half so bad as the uninitiated think; and it lasts only two and a half months. For 19 years I have been here and never yet got frost-bitten. When Roman Catholic priests and nuns go down to the Arctic circle to civilize and Christianize pagan Indians, let no candidate for the Presbyterian ministry talk of cold, when asked to labour among his own people, on parallels 50 and 51. What about arrears of salary? Look at the returns to the General Assembly and you will notice that the record is good for a new country. An efficient mis-

sionary need have no fear on account of salary. And what if a man had to be content with \$700 or \$750 for a year or two? Where is the lawyer or doctor that would not consider himself fortunate with such a start? And this great anxiety about salary, I fear, is doing the ministry harm. People are calling us mercenary, selfish, worldly, shall we not disprove the accusation, and raise our calling in the eyes of even the worldling?

But I want to get—and I wish to be free from anxiety. Just wait for a couple of years and go into the mission field. I have done a good deal of mission work already. Just as you would have taught school or done any other honest work to gain means to go through college—that is scarcely mission work in the true sense of the word. The great end of studying for the ministry is not to get—but to get your place in the vineyard of Christ and to do his work. Indecorous haste along the other line will provoke unkindly criticism. One sometimes sighs for the Romish system, but no, we must appeal to higher motives, and surely it shall not be in vain—not of constraint but willingly—not conscripts but volunteers, we want.

J. ROBERTSON.

Winnipeg, Man., Jan. 2, 1893.

CONGREGATIONAL REPORTS.

The sixth annual meeting of Augustine church, Winnipeg, was held on the 17th inst. The Rev. R. G. MacBeth, the pastor, reported that at the beginning of the year there were seventy-four names on the communion roll. Since then there have been added two on profession of faith and twenty by certificate; six have moved away—a net gain of sixteen—leaving a total of 90 at the beginning of the year. There have been seven baptisms and two deaths, both of children. The Sabbath school has 90 pupils and an average attendance of 65. Chief Justice Taylor read the report of the board of managers. The income has been larger than in any previous year. Although there was a large increase in the expenditure, it was not found necessary to make a call upon those who agreed to make up any deficiency in the pastor's salary. In fact, the pastor has been handed a cheque for \$125 over and above the amount originally promised him. The total amount raised during the year was, for congregational purposes, \$2,768.28; schemes of the Church, \$275.05; by Sabbath school, \$82.65; Women's Foreign Missionary Society, \$51.30; Women's Home Mission Society, \$46.40; Young People's Home Mission Society, \$17.10; collected for furnishing fund, \$73. There was also contributed by members, to Dr. Robertson's special appeal for Home Missions, \$125; and to Manitoba College Building Fund \$500, making in all \$3,938.78. During the year the Church was enlarged and a class room and vestry added in the rear. On this work \$1,650.47 has been paid and there is still due \$753.75, to meet which a loan has been arranged for on favourable terms. The following members were elected as managers, Chief Justice Taylor, Hugh Ross, W. M. Urquhart, W. Johnstone, William Jackson. The following motion was carried: That the congregation desires to place on record its appreciation of the Christian spirit shown by the Venerable Archdeacon Fortin, in placing, when Augustine Church was closed for repairs and alterations, the school house of Holy Trinity Church in Fort Rouge, at the disposal of the congregation for holding in it any services for which it might be suitable, and to thank Mr. Fortin for his kindness in making such an offer.

The annual congregational meeting of Knox Church, Portage, la Prairie, was held on Wednesday evening last, 11th inst., the pastor, Mr. Wright, occupying the chair. The reports were all of a highly encouraging character and exhibited great prosperity in all the departments of the church work. The session's report entered fully into the entire life of the congregation. It stated that three members had died during the year, nineteen had removed, forty-eight had been received, and that the roll now stood at 461. The Sabbath school report stated that the average attendance for the year was 325, with a roll of fully 450. The missionary spirit of the school was exhibited by the donation of \$300 to Home and Foreign Missions during the

year. The entire income of the school for the year was \$757 of which \$591 was from Sabbath collections, or an average of \$11.37 per Sabbath. The school is in an exceedingly healthy and prosperous condition. The W. F. M. S., the Ladies' Aid and the Y. P. S. C. E. also presented very encouraging reports. The Treasurer's statement and report of managing board showed the revenue accruing from the three ordinary sources to be \$3,680.95, or about \$520 over 1891. This was supplemented up to \$3,776 by other sources, including \$50 donated by the Ladies' Aid. The total revenue of the church from all sources and for all purposes is \$5,595, which however, does not include payments made to the Manitoba and Northwest Church and Manse building fund, and to the Manitoba College building fund, of \$625 during the year. The retiring managers, Messrs. Paterson, Brown and McKay, were re-elected. Messrs. Stables and MacIntyre were elected to fill other vacancies on the managing board. Other officers were elected, viz., Messrs. W. W. Miller, Treasurer; R. S. Thompson, Secretary; John McLeod, Trustee; James Stables, James Brydon, W. W. Miller, Alex. McClarty and Robt. Hill, Ushers; Geo. J. Hall and J. D. Morton, Auditors, and Mrs. W. W. Miller, Organist.

The Sacrament of the Lord's Supper was dispensed in St. Andrews, Peterboro, on Jan. 15th, when 24 new members united.

The congregation of St. Andrew's church, North Bay, have united in an unanimous call to the Rev. M. N. Bethune of Gravenhurst.

Erskine Church, Hamilton, held its annual meeting on the evening of the 18th, Rev. J. G. Shearer, B. A. in the chair, and Mr. J. R. Moodie acting as secretary. The report of the session showed a membership of 325 a year ago, with additions of 90 and removals of 24, leaving a net increase of 66 and present membership 391. The ordinary revenue amounted to \$3,090, showing a cash balance of \$187. The debt has been reduced by \$1,200, which includes a bequest of \$500. To missionary and benevolent purposes altogether some \$670 has been given. Other givings of the congregation bring the total givings for all purposes up to \$5,190. A very gratifying growth characterized every department of the work. The managers find it necessary to open the gallery for the first time in the history of the congregation. Messrs. James Gill, B. A., and John Smellie were appointed auditors, and Messrs. John Keith, W. Murray, G. H. Richardson, A. Hay, G. Harper and J. McBean, managers. Mr. Gill was elected President of the Missionary Association, Mr. D. A. Souter, Secretary and Mr. W. Brown, Treasurer. It was decided to put a copy of the Record in the hands of every family. The congregation's local paper, the "Echoes," is to be issued quarterly, instead of monthly, this year. Before the close of the meeting, Mr. Shearer was asked to leave the chair and withdraw, Alderman Hall being called to the chair. It was then unanimously decided to increase the pastor's salary to \$1,500.

The new Presbyterian church of North Luther was opened for divine service on Sabbath, 8th inst. The Rev. Alex. Gilray, pastor of College street church, Toronto, preached morning and evening, and the Rev. D. M. Ramsay, B. D., of Mount Forest, in the afternoon. The church was crowded at all the services, especially in the afternoon and evening. The discourses were excellent and very appropriate to the occasion. The Woodland Presbyterian choir led the service of praise with fine effect, the whole congregation heartily joining. The tea-meeting on Monday evening was very successful. The quality of the speaking and singing was of a very high order. The pastor, Rev. H. McKellar, presided, who in his opening remarks stated that the congregation owed a deep debt of gratitude to the gentlemen composing the building committee to whom was committed the conduct of the whole matter—a trust which they have faithfully and energetically carried out. Admirable addresses were delivered by Revs. Messrs. Morrison of Cedarville, Millar of Holstein, Straith of Innerkip, Ramsay of Mount Forest, Thom of Arthur, Burton of Conn, and Gilray of Toronto; also by Messrs. Thomas Martin, J. A. Halsted, J. Hampton and Jas. McMullen, M. P., all of Mount Forest. The Presbyterian choir of Mount Forest furnished excellent music for the occasion. Solos were rendered by Miss Jessie Scott, Miss Nettie Hughes and Mr. J. J. Cook; also a duet by Misses Bertha and Lena McCullough—all of Mount Forest. The church is built of white brick (vener), and is 36 feet wide by 50 long. The ceiling of basement is 9 feet high, and height of auditorium, 20 feet. The building is heated by a first class furnace. The Secretary-treasurer of the building committee, Mr. J. J. McCullough, to whose personal effort and energy much of the success of the undertaking is due, read the following statement: Total cost of building, \$2,200.00; amount paid or provided for, \$2,150.00; balance yet to be raised \$50.00

Books and Magazines

THE TEACHING OF JESUS. By Hans Hinrich Wendt, D.D. Vol. ii. Price 10s. 6d. Edinburgh: T. & T. Clark.

We have here the second and concluding volume of Dr. Wendt's great work, or rather of the practical part of it—the part which deals with what the author calls the contents (Inhalt) of the teaching of Jesus. We share the feeling expressed by many reviewers that the volume devoted to the examination of the historical documents which are the sources of the teaching should be added. The universal judgment of the learned testifies to the good value of this work, and the second volume is in no way inferior to the first. Of peculiar value is that portion which is given to an examination of the idea of the Kingdom of God. In the present instalment, which brings that division to a conclusion, we have the relation of Jesus' idea of the Kingdom of God to the revelation of the Old Testament faith; and this is followed by a very admirable chapter on the conditions of membership of the Kingdom of God.

The fourth section, on the testimony of Jesus to His Messiahship, has much that is excellent in the vocation work of the Messiah and other topics; but we must warn the reader that Dr. Wendt cannot be reckoned among the believers in the incarnation. With him Christ's sonship to the Eternal Father is of the same kind as ours, although it differs in degree. This is an opinion which cannot be entertained by believers in a historical Christianity. Nor can we accept without qualification his remarks on the regeneration of the Lord, which are not merely hazy, but which, in our judgment, are inaccurate, although embodying many beautiful and suggestive thoughts. In regard to the Gospel, he holds that it proceeds not from St. John himself, but from his disciples who used apostolic material.

THE GENESIS AND GROWTH OF RELIGION. By the Rev. S. H. Kellogg, D.D. Price \$1.50. New York and London: Macmillan & Co. 1892.

Dr. Kellogg is already well known to us as an able thinker and writer on the history and philosophy of religion. His "The Light of Asia and the Light of the World" has been recognized as a trustworthy exposition of the speculative doctrines and the practical teaching of Buddhism; and his present contribution to the philosophy of religion is well-timed and valuable. The contents of the book were first given to the world in the form of lectures delivered on the Stone foundation of the Princeton Theological Seminary, New Jersey.

It would hardly be fair to say of these lectures that they contain nothing new; for, although Dr. Kellogg's conclusions are, in substance, those which have been arrived at by the more learned and thoughtful of modern Christian teachers, yet the form in which they are presented is the writer's own, as well as the manner in which the whole subject is presented, and the arguments by which the conclusions are reached. If there are any who doubt the reality, the influence, and the permanence of the religious principle, we do not know of any book which will be found more useful for the establishment of true opinions on those subjects.

Beginning with the question: What is Religion? Dr. Kellogg criticises the definitions given by various philosophers, notably that of Schleierwacker, which contains only a part of the truth, and gives his own as follows: "Religion essentially consists in man's apprehension of his relations to an invisible Power or powers, able to influence his destiny, to which he is necessarily subject, together with the feelings, desires and actions, which this apprehension calls forth." In other words, Dr. Kellogg holds, as most thoughtful men hold, that religion has not merely an emotional element, but also a cognitive or intellectual, and a voluntary.

In the second chapter he treats of religion as natural descent, and refuses to admit that the beginnings of human religion are to be found in Fetichism and Animism. In chapter iii. he disposes of Mr. Herbert Spencer's Ghost Theory, and in chap. iv. he refuses to accept the account of the subject given by Mr. Max Muller. The true genesis of religion, according to our author, is to be found in two factors, one subjective, the religious nature of man, and the other objective, the revelation of God. The facts adduced under these heads are well stated, and the reasoning is illuminating and convincing.

The last three chapters are devoted partially to the establishment of the importance of sin as a factor in human religion, but still more to a demonstration of the erroneousness of the evolutionary doctrine of religion. It is not true, as a fact, Dr. Kellogg says, that men began with polytheistic and other erroneous beliefs, and then found their way by slow degrees to a monotheistic faith. As far as we know, all the great religions began with a belief in one God and deteriorated. He gives special attention in the last lecture to the alleged Semetic monotheism, and points out, as has been often done before, but he does it very well, that the Jews were constantly lapsing into polytheism. The book is, from its point of view, very complete and satisfactory.

Choice Literature.

GRANDFATHER'S FAITH.

BY JULIA A. MATTHEWS.

But the doctor did not object, as Mr. Braisted supposed he would do, to Charlie's presence in the room; and when Harry promised that if his friend were allowed to come back after his arm had been set, they would not talk for a while, and he would try to sleep, Dr. Maynard told him that Charlie might return.

So when the doctor had gone, the boy was called. He crept quietly into the room, and sitting down by Harry's bed, took the well hand in his, and holding it, gazed at him with eyes which kept filling and re-filling with great tears that would not be held back. For Harry was so tender with him; he had smiled so brightly at him as he came into the room again; and he felt so guilty and so wretched.

By and by, as he sat there, with no sound in the room, except the chirp of a bird that was hopping about on the window-ledge, picking up some crumbs which had been scattered upon the stone, he noticed that Harry's eyes were growing heavy; little by little the lids fell softly down, and he dropped into a quiet sleep. Charlie watched him for a while; then he left his seat, and stepped gently across the floor to his own bed.

"Him that overcometh"—he said softly. "Oh, Grandpa! if Harry was only your boy, instead of me, you wouldn't need to despair."

The last words were spoken with a slight sob, and he hid his face in his pillow lest he should waken Harry by his grief. But Clifford wore out with pain, slept on for the next hour; and when he woke, he opened his eyes to see Charlie sitting quiet and calm at his side. He lay looking at him for a minute; then he said, as if to draw his thoughts from himself,—

"Charlie, what sort of a looking person is your Aunt Harriet?"

"Oh, she's a little bit of a thing," said Charlie, indifferently. "Snappy as anything she looks, and sharp. Always wears a black silk dress, and a plain bonnet, not a bit like what other ladies wear. She's trim-looking though. Oh, she's nice-looking enough, I suppose. But don't let's talk about her. What's the use?"

Harry smiled but said no more until Mrs. Braisted, who had been sitting in the next room, and had come in to see if he needed anything, finding him very comfortable, had left them again to attend to some household duties.

"Well old man," he said, when she had gone, "what were you doing with yourself all the time I was asleep?"

"I was writing to my grandfather," said Charlie, very gravely.

"Were you?" said Harry, his face lighting up with a smile. "What did you say to him?"

"There's all I said," replied Charlie, taking a folded slip of paper from his pocket, and putting it in Harry's hand. "I didn't know how to write, nor what to say; but I felt as if I must tell him, and tell him right off too. I don't know what in the world he'll do when he reads it though;" and Charlie's face dropped down upon the pillow.

"Did you mean to have me read this," asked Harry.

"Yes, if you choose. It's only to tell him what a mean scamp I've been."

The burst of repentant grief which had overcome Charlie after Harry had fallen asleep, had been followed by a fit of depression, and he looked as wretched and unhappy as a naturally round, rosy face could well look, as he sat watching his friend while he read the little note which he had written hastily in pencil while Harry slept.

"Dear Grandpa,—I've told another lie. I wasn't surprised into it either, but told it right out and out, on purpose. And I've been mean and low too. I can't tell you how, because it would be letting out on

some other fellows; but I've been awfully mean. I suppose it isn't a bit of use to say I'm sorry, for you can't believe it now. But, oh, Grandpa! if you could only know how disappointed I am, you would be a little sorry for me. I'm going to begin again right off, by telling Mr. Braisted to-night what I have done; but I'm afraid it isn't any good to try. I can't seem to help it. Please tell Hattie. I promised to let her know everything, but I can't write any more about it. Don't give me up, Grandpa, if you can help it, for I will try.

"CHARLIE."

Harry lay for a moment with the paper in his hand after he had read it; then he said,—

"What do you mean, Charlie? Do you mean that you are going to tell Mr. Braisted the whole truth?"

"Yes," said Charlie, "I didn't tell Grandpa so, because I did not dare to promise him any thing; but you didn't fight it out with Will for nothing this morning, Harry. I'm older, and larger, and stronger than you, and yet you held out while I gave in. But I tell you, you did something for me, Cliff. I'll tell Mr. Braisted every thing to-night, if Will kills me for it."

"What if Will gets hold of you, and persuades, and threatens, and coaxes you, Charlie?"

"I'll keep saying to myself,—'fight it out, fight it out! Remember what your cowardly lie cost your best friend,'" replied Charlie, excitedly. "For you are my best friend, Cliff."

"Thank you," said Clifford. "But I'm afraid you won't hold out."

"Are you?" said Charlie, anxiously; for he was too thoroughly humbled to resent Harry's want of confidence in his firmness. "I do honestly mean it, Cliff."

"I know you do, old man; but so you did honestly mean it last night, and see how you slipped. Will can twist you round his little finger, Charlie; and you know it."

"Then you think it isn't a bit of use for me to try to have it out with him, and tell him that I'm going to Mr. Braisted to-night. I can't go without telling him, for I've given him my word to stand by him, and I can't go right to work at another piece of meanness. I don't know what you want me to do, Cliff. Don't you think that I can stand my ground?"

"No, old man, I don't; not alone. But don't look so wretched, Charlie; there's some one who'll stand by you."

"Not you," said Charlie, as Clifford laid his hand on him affectionately.

"No, not I; but some one who knows how to help you enough better than I do. Did you ever think to ask God to help you, Charlie?"

"No," said Charlie, candidly. "He seems so far off, Harry," he added, after a moment's hesitation.

"So He used to to me," said Clifford. "But He don't now. Do you want to know what I was thinking while Will was hurting me so, and I felt myself getting weaker and weaker every moment? I kept saying to myself,—'Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.' Can't you take a good grip of that, and hold on to it? Just the same One said it, old man, as said, 'Him that overcometh—I will write upon him my new name.' He wants us to overcome, and He'll help us. I've tried Him, and I know."

Charlie did not answer. Harry moved his face on the pillow so as to bring it closer to his friend's, and looked at him steadily for a moment. Then he whispered a few low words; not to Charlie. But Charlie heard them, as Clifford meant that he should. As he listened, the contracted brow grew more smooth, the uncertain, timid mouth took upon it a firm, determined expression, and when the low voice ceased speaking, the troubled, brown eyes were lifted with a quick, entreating glance toward the window. No words were spoken for a while; then Charlie asked, breaking the silence suddenly,—

"Cliff, you're a Christian, I suppose?"

"Yes," said Clifford, with a bright smile, "I am; and I wish you were too."

"I wish so," said Charlie. "I'm going away now;" and he rose from his seat as he spoke.

"To find Will?"

"Yes. I had better do it right off."

"That's good, old man. Keep hold of my verse;" and Charlie left him.

Mrs. Braisted met him as he went down the stairs.

"How is Harry?" she asked, stopping him as he would have passed her.

"He seems to feel pretty jolly, ma'am," replied Charlie. "I think he must be doing first-rate."

"You are not going down to the school-room, are you? It is four o'clock."

"No, ma'am, I knew school was out, but I wanted to speak to Perkins."

"I would stay out of doors for a while; you look very pale. I am going to sit with Harry, and it will be better for you both that you should leave him for a short time. Run off and have a good play at ball. The boys are down on the ground now."

Play was the last thing Charlie thought of as he went down the stairs. He paused a moment in the school-room to place his little note in an envelope, and direct it to his grandfather; then he went out, dropping it into the post-box as he passed; but it was many a long day before he stood upon the ball-ground to take his share in the game.

X.

"HIM THAT OVERCOMETH."

"Will Perkins had entered the school-room very soon after Mr. Braisted had returned to it after carrying Harry to his room; and had at once approached the master's desk to make his apology.

"I am very sorry, Mr. Braisted," said he, "that I am so late; but as I went out of the house at recess, John handed me a telegram which needed an immediate answer. You had gone up to the tower to put the telescope in position, and Mrs. Braisted was out; so I ran off, hoping to be back in time, and leaving word with little Stockton that I should return directly. I was unavoidably detained at the office. All Melville seemed to be sending off messages just at that hour. I am very sorry that I am behind time."

His candid, but troubled manner might have deceived any one; and Mr. Braisted, having no reason to suspect him, was easily satisfied. The boys were free to go and come as they pleased to and from the village in their leisure hours, for it was a quiet little country place, where there were no unusual temptations to evil, and Will's only fault had been his tardiness. This seemed to be explained, and Mr. Braisted readily excused him.

"Your message brought no bad news, I suppose?" he asked with interest; for Will's father was a close friend of his own, and he loved the boy for the parent's sake.

"Oh, no, sir. It was simply to tell me of an excellent business opening which had been offered to my father for me. The house commences operations very soon, and father had to give an immediate answer; so he told me to reply at once."

"Then you have fully determined not to go through college, but to prepare for the life of a merchant?"

"Yes, sir. You know I don't love study;" and the boy laughed in his careless way.

"Well, I am sorry; but perhaps it will be your best path, if your tastes lie that way," said Mr. Braisted, and dismissed him to his seat, never suspecting for a moment, that the boy, spite of his easy, happy manner, was devoured with anxiety, and an uncertain dread that, notwithstanding his master's words of congratulation, he might know that which, were it discovered, would lose him all his bright hopes.

Will Perkins' father was a stern, unbending man, and his son feared more than he loved him. The noble points in his character which had, in their early years at college, won him the friendship of Mr. Braisted, were but little appreciated by the unprincipled boy who had inherited so few of his good qualities, and who

had grown into the habit of carefully concealing from him all his misdemeanors. Will felt himself concerned far more deeply in his father's stern discipline and severe ideas of right and wrong, than in the justice, honor, and integrity of his life. For the latter he cared nothing; but of the former he stood in utter dread; for like every boy or man who tyrannizes over those who are weaker than himself, he was at heart a coward. At any time he would have feared the discovery of the events of the past twenty-four hours; but just now their revelation would have been a terrible blow to him.

For a year, he had been very anxious to leave school and enter a mercantile house, and certainly no young clerk desiring to follow the life of a business man, could have had a more attractive opportunity than that offered to him in the telegram from his father received that morning. The business, the house, the terms, all suited him exactly, and only such an anxiety as had clouded his enjoyment when it was put into his hands, could have drawn his mind from it, even for a time. But now, all these splendid anticipations were in great jeopardy; for Will knew well that if Mr. Perkins were made aware of the occurrences of the past night and morning, his hopes were all lost. His father would never recommend him to a post of trust and honor, knowing him to be false and dishonorable.

To his intense relief, he found that no one suspected his share in the accident which had befallen Harry Clifford; and also, to his great joy, he heard that he was doing as well as could possibly be expected. Now, if he could only see Charlie and keep him from Harry's influence, he might escape detection; for he knew, in his own coward heart, that Clifford was too brave to betray him in revenge.

He was standing on the ball-ground, idly watching the game which he was too restless to join, and most earnestly wishing that Charlie would come down from Harry's room, when one of the boys who had gone up to the house for another bat, said, passing him on his return to his post,—

"Hallo there, Perkins! Charlie Stockton is looking for you. He has gone over to the copse to see if you are there."

"All right. I'll go after him," said Will, carelessly. And in another moment, he was following closely on Charlie's footsteps.

Charlie had gone to the copse, hoping to find Will in that spot, for he felt as if he could fight the hard battle which lay before him with a braver spirit there than elsewhere. Finding it deserted and lonely, he was turning from it disappointed, when Will, with a quick, eager step, came up the pathway toward him.

"There you are, eh, Brownie," he said, as they approached each other. "Tom Meredith told me you were looking for me here, so I came over. Nonsense, man," he went on, in an irritated, impatient tone, "how white you are! Is any thing to pay? You'll ruin us all with that pale face, Charlie."

"I should think there had been enough done to make us all look pale," replied Charlie, gravely. "I only wonder, Will, that you can hold up your head."

"Why, I'm as sorry as I can be for what happened this morning," said Perkins; "but they say that Clifford is doing nicely, and what's the use of blazing it all abroad when no good can come of it. Clifford has been right plucky too, not to tell any thing. You tell him, the next time you see him, that I think he's a regular brick. Nobody will suspect any thing now, if you will only try to look like yourself, Charlie. Why, what's the matter?"

Every vestige of color had left the boy's face. Will had thought him pale before; but cheek and lips were ashen now, as, moving a step forward, he laid his hand on his companion's arm, and looking him straight in the face, with eyes which never flinched nor wavered, said,—

"Will, I have made up my mind to tell Mr. Braisted that I was in that affair last night."

(To be continued.)

Missionary World.

A BRAHMIN'S TESTIMONY.

A striking testimony, recently borne by a learned Brahmin, in the presence of two hundred Brahmins, official students, and others, has just been published.

"I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends and country, to come to this, to them, unhealthy clime? Is it for gain or profit that they come? Some of us, country clerks, in government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary: He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances. He was not discouraged; he opened a dispensary, and we said: 'Let the pariahs (lowest caste people) take his medicine, we won't; but in the time of our sickness and our fears, we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but, ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health: Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now, what is it that makes him do all this for us? It is the Bible: I have looked into it a good deal in different languages. I chance to know. It is the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness and purity and holiness and love, and for motives of action. Where did the English people get their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And they now bring it to us, and say: That is what raised us: take it, and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran; but they bring it in love, and say: 'Look at it, read it, examine it, and see if it is not good.'"

There are 330 Bible women taking the Scriptures into the zenanas of India.

Africa has probably 200,000,000 of people who never saw a Bible or heard a whisper of the Gospel tidings.

At the beginning of this century the Bible was accessible to but one-fifth of the population of the world. Now it has been translated into so many languages that it may be read by nine-tenths of the people of the globe.

One of the most remarkable events of modern times is that vast Hindu Conference recently held at Benares, India, to take steps toward saving Hinduism from the encroachments of Christianity.

One-fourth of the people of Africa are Mohammedans, and nearly three-fourths are pagans.

Next to the Moravian comes the United Presbyterian Church of Scotland in the army of missionary workers. They have 570 churches and 185,000 members, and last year they contributed \$400,000 to the cause of missions, and gained 600 converts.

Here, according to a writer in the Argonaut, is Thackeray's version of his first meeting with Charlotte Bronte. The tiny, intense creature had idealized Thackeray, personally unknown to her, with a passion of idealization. "Behold a lion cometh out of the North!" she quoted under her breath, as Thackeray entered the drawing room. Some one repeated it to him. "O Lord!" said Thackeray, and I am nothing but a poor devil of an Englishman, ravenous for my dinner!" At dinner, Miss Bronte was placed opposite Thackeray by her own request. "And I had," said he, "the miserable humiliation of seeing her ideal of me disappearing down my own throat, as everything went into my mouth and nothing came out of it; until at last, as I took my fifth potato, she leaned across, with clasped hands and tears in her eyes, and breathed imploringly: 'Oh, Mr. Thackeray! Don't!'"

AN AUBURN MIRACLE.

AN ACT OF HEROISM FOLLOWED BY DIRE RESULTS.

Edward Donnelly Saves a life Almost at the Cost of His Own—After years of suffering he is Restored to Health

—A story of interest to Canadians.

Auburn, N. Y., Bulletin.

It is on record that upon a chilly April day, a few years ago, an eight year old boy fell into the East river at the foot of East Eighth street, New York, and when all efforts to rescue him had failed, Edward Donnelly at risk of his own life, plunged into the water and, when himself nearly exhausted, saved the boy from drowning. It was a humane and self-sacrificing deed and received deserving commendation in all the many newspapers that made mention of it. Edward Donnelly was then a resident of New York City, but his wife was Amanda Grantman, of Auburn, and sister, Mrs. Samuel D. Corry, of No. 71 Moravia street, which gave a local interest to the incident. All this was some time ago, and both it and Mr. Donnelly had passed out of the mind of the writer until a few days ago, while in Saratoga he was shown a letter to a friend from which he was permitted to make the following extract:

Auburn, N. Y., Oct. 26, 1892.

I am taking Dr. Williams' Pink Pills. They have cured me of that terrible disease, Locomotor Ataxia. When I commenced taking them, I was wholly unable to work and nearly helpless. I am now improved so much that I have been picking apples and wheeling them to the barn on a wheelbarrow.

Yours truly,

EDWARD DONNELLY,

71 Moravia street, Auburn, N.Y.

Immediately on returning to Auburn our reporter called at the above address and found Mr. Donnelly out in a barn where he was grinding apples and making cider with a hand press and he seemed well and cheerful and happy.

Moravia street is one of the pleasantest suburban streets of Auburn, and No. 71 is about the last house on it before reaching the open country, and nearly two miles from the business centre of the city.

"Why, yes," said Mr. Donnelly, "come into the house, I will tell you all about my case and how Pink Pills cured me, and will be glad to do it and to have it printed for the benefit of others, for I am sure I owe my restoration to health and happiness wholly to those simple but wonderful Pills." And then in the presence of his wife and Mrs. Corry and Mrs. Taylor, who all confirmed his statement, he told your correspondent the story of his sickness and of his restoration to health by the use of Dr. Williams' Pink Pills for Pale People.

"I was born in Albany, N.Y., and am 42 years old. The greatest portion of my life, I have lived in New York City. I was general foreman there of the F.A. Mulgrew Saw Mills, foot of Eighth street, on the East River. It was on the 29th of April, 1889, that the boy fell into the river and I rescued him from drowning, but in saving his life I contracted a disease, which nearly cost me my own. Why, sir, I am sure I should have died long ago if Pink Pills had not saved my life, and I wouldn't have cared then for my sufferings were so great that death would have been a blessed relief; but now, thank God, I am a well man again and free from pain and able to be happy.

"You see when I saved the boy I was in the water so long that I was taken with a deathly chill and soon became so stiffened up and weak that I could neither work nor walk. For some time I was under treatment of Dr. George McDonald. He finally said he could do nothing more for me and that I had better go into the country. On the first of last June, 1892, my wife and I came up to Auburn. I was then in great pain, almost helpless, the disease was growing upon me and I felt that I had come to the home of my wife and of her sister to die.

"When the disease first came upon the numbness began in my heels and pretty soon the whole of both my feet became affected. There was a cold feeling across the small of my back and downwards and a sense of soreness and a tight pressure on the chest. The numbness gradually extended up both legs and into the lower part of my body. I felt that death was creeping up into my vitals and I must say that I longed for the hour when it should relieve me of my pain and misery. I was still taking the medicine ("It was Iodide of Potassium," said his wife) and was being rubbed and having plasters put all over my body, but with no benefit.

"The latter part of last June I read of a case similar to mine cured by the use of Dr. Williams' Pink Pills for Pale People. I had never heard of those blessed Pills before, but I thought if they could cure another case of the same disease with which I was afflicted, perhaps they would also cure me. So I sent and got three boxes of the Pink Pills and began taking them at once, following all the directions closely. In a few weeks time I was so improved that from being helpless, I was able to help myself and to get up and walk every day from No. 74 Walnut St., where I then lived, to Osborne's New Twine Factory, Seymour and Cottage Sts.—(more than a mile) where I was then employed, but all the while I was taking Pink Pills.

"Then Dr. Potchin, of Wisconsin, uncle of my wife, who was here on a visit, began to poo-poo at me for taking Pink Pills and finally persuaded me to stop taking them and to let him treat me. When he returned to the West, he left a prescription with Dr. Hyde, of Auburn, who also treated me. But their treatment did me no good, and after a while the old trouble returned and I was getting bad again. Then I began again to take Pink Pills; have taken in all nearly 20 boxes, at an entire cost of less than \$10.00. (My other treatment cost me a pile of money) and again I am well and able to work.

"In New York Dr. McDonald said my disease was Locomotor Ataxia. He treated me by striking me on the knees without giving me pain; by having me try to walk with my eyes closed; by trying to stand first on one foot and then on the other, but I couldn't do it, and so after a while he said I had Locomotor Ataxia and was incurable, and that I had better go into the country among my friends who would make the few remaining days of my life as comfortable as possible and give me kind attendance. Well, I came, or rather was brought from New York into the country, but instead of dying, I am a well man, nearly as well as ever before in my life. Pink Pills did it. If I was able I would, at my own expense, publish the virtues of Dr. Williams' Pink Pills to the whole world and especially in New York City, where I am much better known than I am here."

"Another thing," said Mr. Donnelly, "I am sure that the Pink Pills for Pale People (and they are well named) are the best remedy for impure blood and the best blood maker in the world. Why when I was sick and before I took them, if I cut myself the very little blood that came from the wound was thin and pale and watery. A few days ago I accidentally cut my hand slightly and I bled like a pig and the blood was a bright red. Just look at the blood in the veins of my hands." So indeed they were, and his cheeks also wore the ruddy flush of health with which only good blood and plenty of it can paint the human face.

Our reporter then called upon Chas. H. Sager Co., druggists, at their request. They were much interested in the case and cure by the use of Dr. Williams' Pink Pills and told of several other instances, which had come to their knowledge, where the use of Dr. Williams' Pink Pills had proved efficacious in making most wonderful cures. These pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood, and restore shattered nerves; they are an unfailing specific for such diseases as loco-

motor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexion, and the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as irregularities, suppressions, and all forms of weakness. They build up the blood and restore the glow of health to the pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for \$2.50. 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. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers wish to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. 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 from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

THE REGENERATION OF GERMANY.

Herr von Bismarck was endowed with a great mind, with extraordinary foresight, and a daring courage. He had an iron will to carry through his ambitious views, and was never checked in their execution by principles or scruples of any kind. He was the first Prussian Minister who had the courage to use the military power which had been in constant preparation since the peace of 1815. He was aided in this policy by the confidence and support of the King (William I. in 1866) and the military counsels of Field-Marshal Moltke, the first strategist in Europe. His iron will contrasted also favourably for his views with the remarkable lack in Europe of great statesmen equally gifted with himself, and with the general apathy and weakness of foreign Governments, so aptly described by Prince Gortschakoff on the occasion of the Danish War, when he used the memorable phrase, "Il n'y a plus d'Europe." But, however daring, Bismarck was ever cautious, and had the patience to await the favourable moment for the development of his long-projected plans. In private life he was genial, brilliant in conversation, and well versed in historical facts and anecdotes. He was difficult of approach; but when with him it was as difficult to get away. His misfortune was to have an ungovernable temper, which greatly marred the other fine qualities of his character. His fiery temperament prevented him from enduring any opposition to his will, and oftentimes destroyed the exercise of his judgment. Had he possessed the calm and equable temperament of Count Moltke, his other qualities would have shone with greater lustre. In transacting business I found him extremely clear-sighted, seizing every point with remarkable lucidity, and always selecting the proper word when expressing himself in English. He was a good friend, but a bitter enemy. He was haughty and arrogant in his manner, and unforgiving and vindictive towards those who opposed him; but with all these defects, he has proved himself to be the most remarkable man of the age, and in future history will be regarded as the regenerator of Germany. I always considered him to be hostile to England, however he may occasionally have indulged in admiration of her. He was jealous of her naval supremacy, of her commercial wealth, and of the moral power she exercised in the world.—From Reminiscences of Lord Loftus Cassell & Co.

THE GETTING IT DOWN is bad enough, with the ordinary pill. But the having it down is worse. And, after all the disturbance, there's only a little temporary good. From beginning to end, Dr. Pierce's Pleasant Pellets are better. They're the smallest and easiest to take—tiny, sugar-coated granules that any child is ready for. Then they do their work so easily and so naturally that it lasts. They absolutely and permanently cure Constipation, Indigestion, Bilious Attacks, Sick and Bilious Headaches, and all derangements of the liver, stomach and bowels. They're guaranteed to give satisfaction, or your money is returned.

THE MAKERS of Dr. Sage's Catarrh Remedy say: "If we can't cure your Catarrh no matter what your case is, we'll pay you \$500 in cash." Now you can see what is said of other remedies, and decide which is most likely to cure you. Costs only 50 cents.

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LECTERNS, Etc.,

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Chairs, Seating and other Furnishings in Large Variety.

Special Designs furnished by our own draughtsman when desired. Our system of Sunday School seating is unsurpassed. Full information furnished on application.

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also **Coughs - Colds - Sore Throat - Diphtheria - Rheumatism, and Neuralgia**

"ask for the New" **BIG 25¢ BOTTLE**

Ministers and Churches.

An adjourned meeting was held at Maxwell on Nov. 22, when Rev. A. Hudson was inducted into the pastorate of the Osprey charge.

The new pastoral charge of Hepworth and Cruickshank, in the Presbytery of Owen Sound, has given a unanimous call to Rev. David Jameison.

Rev. James Gilchrist, missionary at Lyleton, Man., has been called to Blytheswood, Goldsmith and Strangfield, Chatham Presbytery.

The Rev. J. H. Simpson, pastor of Union Church, Brucefield, has been confined to his bed for two weeks, but is slowly recovering from nervous prostration, caused by overwork.

Dr. Cochrane has received \$200 from St. Andrew's Mission Band, Perth, and St. Andrew's Brookside Band, \$150, their annual contribution towards the support of the missionary, and \$50 for some other needy field.

Rev. R. Hamilton, of Motherwell, conducted the anniversary services of Union Church, Brucefield; his sermon on the Sabbath and his lecture, "My Trip to the Holy Land" were excellent, and very highly appreciated.

The annual congregational meeting of Union Church, Brucefield, held last week, was well attended. The income was beyond that of the previous year; the finances in good condition, and, spite of removals by death and otherwise, there is steady growth. This is encouraging to pastor and people.

The Presbytery of Glengarry held a special meeting at Maxville on the 17th. Jan. inst. to consider the resignation of the Rev. J. A. G. Calder. After parties representing the congregation had been heard, Mr. Calder spoke at some length, finally leaving the whole matter in the hands of the Presbytery. After due consideration it was resolved, on motion of D. B. MacLennan, Q. C., that the Presbytery, not being satisfied that severing the tie between Mr. Calder and his people will conduce to the spiritual interests of the congregation, declines to accept the resignation. The next regular meeting of this Presbytery is appointed to take place at Cornwall, and within Knox Church there, on Monday, the 13th of March next, at 8 p. m.—M. MacLennan, Presbytery Clerk.

A Good Reputation.—Brown's Bronchial Troches have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

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

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

The new church of the Presbyterian congregation of North Easthope, in the Presbytery of Stratford, was dedicated on Sabbath, 8th inst. The building is beautiful and commodious. The Rev. Dr. McTavish of the Central Presbyterian Church, Toronto, preached able and impressive sermons, both morning and evening; and the Rev. M. L. Leitch, of Knox Church, Stratford, delivered an excellent practical discourse at 3 p. m. At all the services the building was densely filled with eager-listening hearers. The choir, under the able leadership of Mr. Maitland of Stratford, sang Psalms and Hymns and Spiritual Songs with pleasing effect. The voluntary giving, in aid of the Building Fund, at the three services, amounted to nearly \$200.00. A meeting was held on Monday evening, the 9th inst.—not a tea-meeting—at which the following gentlemen delivered very interesting speeches, viz., Rev. Dr. McTavish, Rev. Mr. Pyke, Mr. James Fisher, M. P. P., Winnipeg, Rev. M. L. Leitch, Mr. Jas. Sutherland, M. P., Woodstock, and Rev. W. A. MacKay, B. A., Woodstock. At this meeting the sum of \$47.00 was realized from plate collections. The music was all vocal and excellent. Mr. D. Forbes, the treasurer, gave a brief statement of the condition of the Building Fund, when the pleasing intelligence was announced that a church opened free of debt, and a small balance remained in the treasury.

The anniversary services of Carmel church, Hensall, were held on Sabbath, Jan. 15th. The Rev. D. Currie, B. D., Glencoe, occupied the pulpit morning and evening, and preached thoughtful and practical sermons to large and appreciative audiences. On the Monday evening following, the annual meeting of the congregation was held. The ladies of the congregation provided a free social in the basement of the church at 6 p. m., and a most enjoyable hour and a half was spent sociably by the members and adherents. The social ended, the audience went to the body of the church, when the annual business meeting was held. The pastor, Rev. J. S. Henderson, occupied the chair. The

different reports showed the congregation to be in a most prosperous condition. The reports of the Sabbath school, Y. P. S., C. E. and W. F. M. S. gave evidence of earnest, faithful work on the part of officers and members and of encouraging progress made during the year. The total revenue of the congregation from all sources was \$3,780.50, which, after meeting all expenses, left a handsome balance in the treasury. Of the above amount \$627.00 was contributed to the schemes of the Church, the largest amount in the history of the congregation. The most interesting report of the evening was that of the treasurer of the building fund. In the year 1884 the congregation built a manse and in 1886 erected one of the finest churches in the west. The total cost of these building operations was between 13 and 14 thousand dollars. The last installment of their debt fell due in December last. The treasurer's statement showed that \$1,714.00 had been received during the year, which amount completely removed the debt and left a balance in the treasury of \$50.00. This is a creditable record, alike to pastor and people. It shows the possibilities of an united people who have a mind to work.

Rev. Sylvanus Lane

Of the Cincinnati M. E. Conference, makes a good point when he says: "We have for years used Hood's Sarsaparilla in our family of five, and find it fully equal to all that is claimed for it. Some people are greatly prejudiced against patent medicines, but how the patent can hurt a medicine and not a machine is a mystery of mysteries to me."

Hood's PILLS cure Liver Ills.

The Presbytery of Stratford met in Knox Church, Mitchell, on 17th inst., Rev. A. Stewart, of N. E. Hope, was appointed Moderator for the current six months. A call from Burns Church and Brookdale was presented in favor of Rev. J. D. Ferguson which was sustained by the Presbytery, and Mr. Ferguson having by letter intimated his acceptance of the same, it was agreed to hold an adjourned meeting in Burns Church on 31st inst at 1 p. m. for his induction, Mr. Pyke to preside, Mr. McLachlan to preach, Mr. Tully to address the minister, and Mr. Campbell the people. Rev. A. Henderson presented a call from Listowel in favor of Rev. J. A. Morrison, B. A., which was sustained by the Presbytery and Mr. Morrison having by letter intimated his acceptance of the same, it was agreed that the Presbytery meet in Listowel on 3rd Feb. at 1 p. m. to hear his trial discourses and if these are sustained at 3 p. m. for his ordination and induction, Mr. Henderson to preside, Mr. Ferguson to preach, Mr. Morrison to address the minister with Mr. Cameron alternate and Dr. McVicar the people. The report of the Presbyterian W. F. M. Society was presented and read by Mrs. R. Hamilton which showed a gratifying progress both in membership and work done. Mrs. Hislop read the financial report showing that \$1,444.89 had been raised this year. Misses Henderson and Grant were appointed to convey the greeting of the Presbytery to the Society. Knox Church, Mitchell, asked and obtained leave to sell their present church site and purchase another on which to erect a new building. The report in re Evangelistic services was presented by Mr. Campbell and it was agreed that each congregation should make their own arrangements. The committee appointed to visit Granton and Lucan reported. The presbytery then adjourned to meet again as above and at the regular time at half past seven p. m. on 13th March in Knox Church, Tavitock, when Mr. Leitch will read a paper. A public meeting of the W. F. M. S. was held in the evening when the large congregation present was addressed by Messrs. Henderson, Grant, Leitch and Cameron. The reports of the Society were read by Mr. Tully. Excellent music was furnished by the choir and altogether, the meeting was one of the most successful ever held by the society.—A. F. Tully, Presbytery Clerk.

The Presbytery of Barrie met at Collingwood on Tuesday, Jan. 17th, at two o'clock in the afternoon, for the induction of Rev. D. D. McCrae, M. A., Ph. D. to the pastoral charge of the congregation there. The members of Presbytery appointed to take part in the services were present, with the exception of Rev. D. D. McLeod, who was detained by a funeral. The Rev. A. McGillivray, of Toronto, was present and kindly undertook the duty which had been allotted to Mr. McLeod. When the preliminary business was finished the Presbytery repaired to the church where a large congregation was assembled. The Rev. J. A. Ross preached an appropriate discourse on Rom. 1:16. The Rev. R. Moodie put the questions appointed for occasion of Dr. McCrae's ordination and inducted him to the charge of the congregation. Addresses were then delivered to the pastor and to the congregation, respectively, by the Rev. Messrs. A. Macdonald and A. McGillivray. As a singular coincidence, it may be remarked that Mr. McGillivray performed the same duty on the occasion of Dr. McCrae's ordination and

induction to his first charge in 1879. The brethren present gave Dr. McCrae the right hand of fellowship, and after the benediction the pastor received a cordial welcome at the door of the church as the congregation retired. In the evening a social meeting was held. The church was filled, after a plentiful repast had been partaken of in the lecture room. The principal address was that of Rev. D. D. McLeod, full of truth and good sense, lighted with humour. Addresses of welcome were given by Rev. A. Macdonald of Dunroon, Rev. Messrs. Barker, of the Methodist Church, Luckens of the Baptist Church, Sinclair of the Disciples, and Mr. W. S. Nixon, student in Divinity. An address from the Sabbath School teachers was presented by Mr. Henry Foreman to the newly inducted pastor, to which and to previous addresses he briefly replied. The choir assisted with hymns and anthems. Mr. Johnston, choir leader, sang two solos with good effect, and a beautiful duet was given by Miss McQuade and Mr. Nixon. The whole proceedings of the day passed pleasantly and profitably, and the Collingwood people are gratified to have a pastor in charge of them again.

The Orangeville Presbytery met at Orangeville on the 10th inst., thirteen ministers and four elders being present. Mr. Emes was appointed Moderator for the ensuing six months. Rev. S. H. McKittrick, of the Presbytery of Owen Sound, being present, was asked to correspond. The Clerk reported that he had equalized among the ministers of the Presbytery the expenses connected with Mr. Johnston's pupil supply and funeral, and that each was required to pay \$2.69. As all Presbytery dues were not paid for last year, Mr. Steele requested that the financial report be deferred till next meeting. The Treasurer was instructed to pay Rev. Mr. Emes and Mr. James Aberdeen, Elder, one half their railway fare to the Assembly. Parties were appointed to visit supplemented congregations, as follows: Mr. Fowle to Grand Valley, etc.; Mr. Wells to Maxwell, etc.; Mr. McLeod to Proton; Dr. McRobbie to Dundalk, etc.; Mr. Farquharson to Caledon East, etc.; Mr. Ballantyne to Laurel, etc.; Mr. Elliott to Vanalter, etc.; Mr. Wilson to Corbetton, etc. The supply of St. Andrew's, Proton and Proton Station, during their vacancy, was left in the hands of Mr. McLeod, Mrs. Fowle and Mrs. Steele, delegates from the Woman's Foreign Mission Presbyterial Society, then in session, were received, and reported that the work of said society had progressed favourably during the past year, that they had collected the sum of \$672.32, being an increase over the previous year of \$171.00. Moved by Mr. Fowle, seconded by Dr. McRobbie, and agreed,—That the Presbytery express their gratification at the continued success of the Society, and appoint Messrs. Campbell and Wilson to convey to the Society the congratulations of the Presbytery. The next meeting was appointed to be held at Orangeville on March 14th, at 10:30, a. m.

Mr. Wells submitted to the Presbytery the following minute: Whereas it has pleased God to remove from our midst by death, after a long and painful illness, borne with Christian patience and resignation, the Rev. T. T. Johnston, late minister of Maple Valley and Singhampton,—Resolved that this Presbytery place on record their sincere regret at the loss which they feel they have sustained by the death of their late brother and fellow-worker in

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It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach and making the process of digestion natural and easy.

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FOR THE TEETH & BREATH.

TEABERRY.

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Christ; their high appreciation of his genial, lovable character, and his valuable services to the Church during his short pastorate within the bounds of this Presbytery. As a member of Presbytery, he was most regular in his attendance at its meetings, and faithful in the discharge of duties entrusted to him. As a preacher, his sermons were always characterized by sincerity, pathos, and intimate acquaintance with the teaching of Scripture. As a pastor he strove faithfully to discharge his duty to the best of his ability. Now that his labours in the vineyard here are ended, we cherish the blessed hope that he has gone home to receive the reward, "Well done, good and faithful servant!" To the surviving widow and family of the deceased we desire to extend our warmest sympathy in this their season of bereavement, and whilst commending them to the care of that God Who has promised to be the widow's stay and the orphan's shield, we pray that the sympathy of Jesus Christ and the consolation of the Comforter may enable them to say, "The Lord gave and now the Lord hath taken away; blessed now the name of the Lord!" The above minute was received and adopted and ordered to be engrossed in the minutes of Presbytery, and the Clerk was instructed to send a copy to the bereaved wife and children.

—H. Crozier, Presbytery Clerk.

The sixth annual meeting of the Barrie Presbyterial society was held in the Presbyterian church, Gravenhurst, on Tuesday and Wednesday, Jan 10th and 11th, 1893, the President, Mrs. Robertson of Collingwood, presiding. The following delegates were present,—Orillia; Mrs. R. N. Grant, Mrs. Main, Mrs. Geo. Grant, Mrs. Needham, Mrs. Harvie, Miss World, Miss McGinnis,—Collingwood; Mrs. Robertson, Mrs. Foote, Miss Currie, Miss F. Robertson,—Barrie; Mrs. Stevenson, Mrs. Cameron, Mrs. Ault, Mrs. Haye,—Stayner; Mrs. Moodie, Mrs. Bell, Miss Sutherland,—Bradford; Miss Smith, Miss B. Thompson,—Bracebridge; Mrs. Clark, Miss Huber,—Kilworthy; Mrs. Ross, Miss Franklin,—Bond Head; Mrs. Ferguson,—Churchill; Mrs. Ross,—Dunroon; Miss Campbell. The president's address, which was delivered at the first session, was a review of the year's work done by the Barrie Presbyterial society, concluding with a strong appeal to mission workers to be up and doing. The secretary, Mrs. Foote, Collingwood, reported the following increases,—five new branches added during the year, making a total of 30 branches; 18 Auxiliaries and 12 Mission Bands; total contributions sent to General Treasurer \$1,235.94, an increase of \$212.59 over last year; while 373 letter leaflets were distributed in the Presbytery. Total membership is 610, an increase of 78 since last year. The Secretary of supplies, Mrs. Harvie of Orillia, reported value of bales sent to the Northwest to be \$249.85; weight 500 lbs. Mrs. Bayley, delegate from the Woman's Missionary Society of the Gravenhurst Methodist church, delivered the greetings of that society to the Barrie Presbyterial. At the close of the afternoon session Mrs. Grant of Orillia, on behalf of the members of the Barrie Presbyterial, presented the retiring President and Secretary, Mrs. Robertson and Mrs. Foote, with life membership certificates. The public meeting held in the evening was well attended notwithstanding the severe weather. Addresses were given by Mrs. Shortreed of Toronto, Rev. M. N. Bethune of Gravenhurst, and

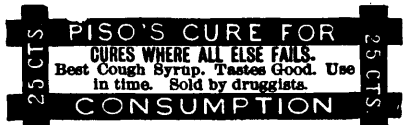
Rev. Dr. Clark of Bracebridge. The Gravenhurst choir kindly furnished several selections of music. A collection in aid of the Presbyterial Fund was taken up. At the morning session on Wednesday an invitation from the ladies of the Barrie Auxiliary to hold the next annual meeting there was accepted. Time of meeting was changed from the second Tuesday and Wednesday of Jan. to last Tuesday and Wednesday of October. The following officers were then elected; Pres. Mrs. Grant, Orillia; 1st Vice, Mrs. Moodie, Stayner; 2nd Vice, Mrs. Clark, Bracebridge; 3rd Vice, Mrs. Ross, Churchill; Treas. Mrs. Stevenson, Barrie; Secretary, Mrs. Needham, Orillia; Asst. Sec., Miss K. Robertson, Collingwood; Sec. of supplies, Mrs. Harvie, Orillia. Mrs. Clark, Bracebridge, Mrs. Cameron, Barrie, Mrs. Needham, Orillia, Mrs. Grant, Orillia, Mrs. Shortreed, Toronto and Mrs. McDonald, Gravenhurst, took part in the devotions during the meetings. Votes of thanks to the ladies of Gravenhurst for their kindly hospitality; to the choir for their assistance; to the gentlemen who assisted at the public meeting, and to Mrs. Shortreed for her beautiful address, closed a most pleasant and profitable meeting.

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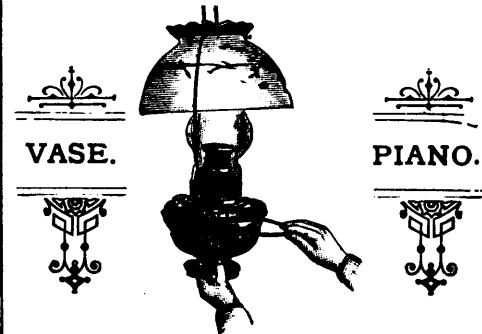
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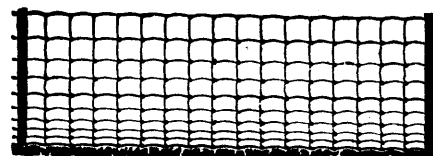
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To buy the best watch for the money made in the world, send for the

DUEBER - HAMPDEN \$7.00 Watch.

The movement is the celebrated Deuber-Hampden "Gfadiator," stem-winding, with patent regulator, compensation balance, full plate, with dust band, and patent pinion; guarant'ed for ten years; and is fitted in the new Deuber Silverine Watch-Case, 3 1/2-oz. open-face, stem-wind. No watch on the market equals it at twice the price.

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Cures HEADACHE.
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DEAR SIRS,—I was very bad with headache and pain in my back; my hands and feet swelled so I could do no work. My sister-in-law advised me to try B. B. B. With one bottle I felt so much better that I got one more. I am now well and can work as well as ever.

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MINARD'S LINIMENT for sale everywhere.

British and Foreign.

Mrs. Pennefather, the head of the Mildmay mission, is seriously ill.

A. Howland Smith, Edinburgh, charged with the Burns MSS. forgeries, has been liberated on £100 bail.

The Church Missionary society intend to continue the Soudan and Upper Niger mission notwithstanding the death of Messrs. Brooke and Robinson.

There are this year 4990 names on the register of the Scotland, Glasgow, University General Council, as against 5094 last year.

Two new Presbyterian churches have recently been established in London, one in the south at Tulsehill, and the other in the north at Finchley.

The annual collection on Sunday in Renfield Free church, Glasgow, for the congregational mission in Cowcaddens amounted to £221.

During last year there were 149 divorce and separation cases before the Court of Session, Glasgow, Scotland, as against 143 in 1891, 110 in 1890, 129 in 1889 and 136 in 1888.

Rev. W. B. Melville, of Bushby, has obtained three months' leave of absence on account of ill-health. His congregation have presented him with £40, and will defray the expenses of pulpit supply.

A stained glass window has been erected in Moffat church to the memory of Rev. Dr. David Welsh of Disruption fame who was born at Ericstane, near that village, in 1793.

The daily service in St. Giles's, Edinburgh, is now in its ninth year. The attendance last year amounted to nearly 10,000 persons, many of whom, no doubt, are regular worshippers.

Prof. George Adam Smith was last week presented in Aberdenn with a silver tea and coffee service and a cheque for one hundred guineas in recognition of his many public services whilst residing in the granite city. Lord Provost Stewart made the presentation.

Rev. Dr. Gibson of the West church, Perth, has been presented with a study desk and chair, the Century Dictionary, and a silver salver for himself and Mrs. Gibson on his retirement from active duties of the ministry. A silver kettle was also given to Mrs. Gibson.

Inverness Presbytery after a heated discussion have by 8 to 5 (9 of the voters being elders) disapproved of the proposed changes in the formula. Rev. Dr. Mac-tavish dissented on the ground that the changes having already been made by the assembly the presbytery had no power to meddle.

Mr. Neil Cameron, assistant in Duke-street church, Glasgow, has been presented with a purse of sovereigns by the congregation in appreciation of his services. So heartily was the matter taken up that the testimonial amounted to double the sum at first intended. Rev. Evan Gordon, pastor, made the presentation.

The death occurred in Edinburgh on 1st inst., at the age of 92, of Dr. William Miller Buchanan, who during the debates over the innovations in worship in Old Greyfriars church was a hearty supporter of Rev. Dr. Robert Lee. He was deeply interested in philanthropic movements, especially those of Dr. Robertson in the Grassmarket.

Rev. Dr. MacGregor of St. Cuthbert's thinks there is a tendency to exaggerate the profligacy, prostitution, and drunkenness that prevail. The world is not getting worse day by day, society being fifty times better to-day than it was fifty years ago.

Rev. John Robertson of Gorbals has been invited by Mr. D. L. Moody to take part in evangelistic services during the World's Fair. He intends to accept if Glasgow presbytery will let him free for four months.

The late Dr. Andrew Bonar was himself a strict Sabbatarian. But he used to tell with much kindly humour the story of a farmer in the Carse of Gowrie who was still more strict. This farmer arrived home late on Saturday night with muddy boots. Requiring the same pair on Sabbath, he set his housekeeper to clean them at once. Twelve o'clock striking, he loudly called upon her to stop. "But," she said, "there's only one of them cleaned." "Never mind," said her master, "it's Sabbath morning." And to the kirk he went next day with one shining and one muddy boot! Dr. Bonar used to add with a twinkle in his eye, that the best of it was the farm-clock was half an hour fast.

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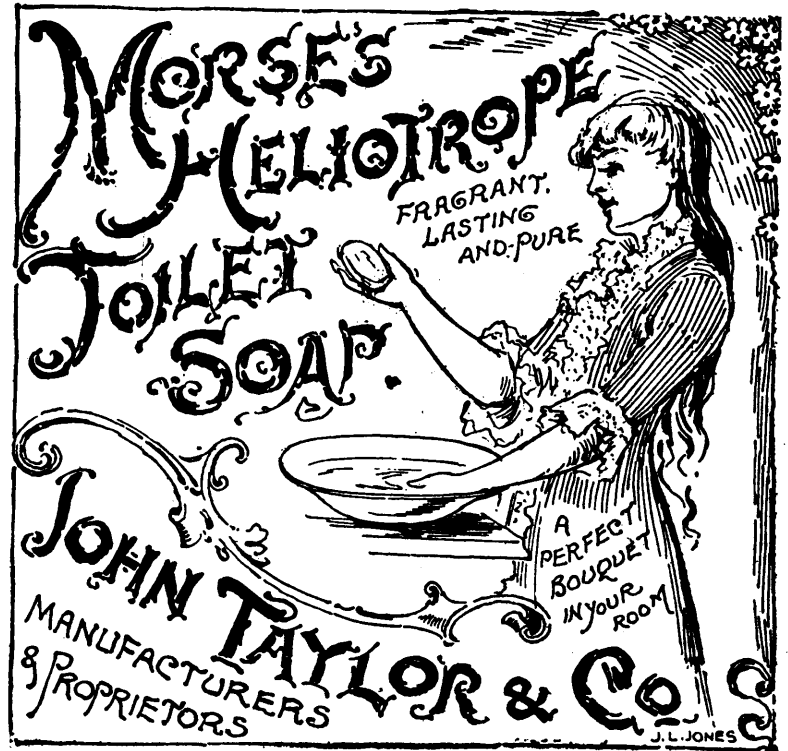
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FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at THOS. HOLLOWAY'S Establishment, 78 New Oxford St, London And sold by all Medicine Vendors throughout the World. N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

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WILL retain the most difficult forms of HERNIA or RUPTURE with comfort and safety, thereby completing a radical cure of all curable cases. Impervious to moisture, may be used in bathing; and fitting perfectly to the form of body, are worn without inconvenience by the youngest child, most delicate lady, or the laboring man, avoiding all sweat, sweaty, padded appliances, being Light, Cool, Cleanly, and always reliable. The correct and skillful mechanical treatment of Hernia or RUPTURE a SPECIALTY. EITHER IN PERSON OR BY MAIL. 25 YEARS REFERENCES:—Prof. S. D. Gross, D. Hayes Agnew, Willard Parker, W. H. Pencoast, Dr. Thomas G. Morton, and Surgeon-Generals of the U. S. Army and Navy. Our "Mechanical Treatment of Hernia or RUPTURE and Price List," with illustrations and directions for self-measurement, mailed on application. I. B. SEELEY & CO., 25 South 11th Street, PHILADELPHIA, PA.

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TO WOMEN ONLY

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“IS IT SAFE?” “WILL IT PAY?”

Our business is firmly and safely established. Our paper, “THE HOUSEKEEPER,” in its subscription list, advertising patronage, and influence, stands in the front rank amongst the “Home” periodicals of the world. We have a large, miscellaneous publishing and printing equipment and business.

Present earnings warrant 10% yearly dividends.

A semi-annual dividend of 5% will be declared January 1, 1893.

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No other enterprise can be found, in which women have opportunity to become personally and actively interested, that offers such absolute safety and will pay such large dividends. This is unquestionably assured by the record of the business for the past sixteen years.

The co-operative plan of our business, details of which are given in our circulars, is an element of great strength in our Company. Through this co-operation earnings can be so increased as to give investors larger dividends or “interest” than it is possible to obtain from any other safe, well-secured investment.

PAYMENT BY INSTALMENTS.

If you want to buy on the instalment plan, let us know how many shares you wish, send \$1.00 per share to apply on the purchase price, and state what arrangements you desire to make for the payment of the remainder.

This being a Woman's Company, managed by women, for and in the interest of women, owning a great, Woman's Journal, the stock is meeting with great favor with women and is selling rapidly.

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are women of pronounced ability and energy; all of them taking prominent parts in various fields of woman's activities.

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Mrs. Alice Houghton, Spokane, Wash. Member of the Board of Lady Managers of the World's Columbian Exposition. Also Superintendent of the Woman's Departments of the State of Washington.

Corinne S. Brown, Chicago, Vice-President. Of the World's Congress Auxiliary of the World's Columbian Exposition.

Miss Mattie Twitchell, Director of the Minneapolis Froebel Institute for the training of teachers in Kindergarten and Schulgarten systems.

Louise Jewell Manning, Secretary. President and Director of the Manning School of Oratory, Minneapolis.

Sarah B. Vrooman, Kansas City, Kansas. Distinguished in Temperance and all Philanthropic movements.

Mary B. James, Minneapolis, Treasurer. A prominent and active member of the W. C. T. U.

SENT FREE! OUR PROSPECTUS, giving more complete information, and containing Portraits of Directors and Officers and Illustrations of the various departments of our business, will be sent free to any one; but if you wish to share in the semi-annual dividend of January 1st, 1893, you should send your order at once, for those only who have paid for stock prior to that date can participate in that dividend.

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WOMAN'S PUBLISHING COMPANY,

16, 18, and 20, 4th St. N., - - MINNEAPOLIS, MINN.

MISCELLANEOUS.

In the death of Robert Franz, at the age of seventy-seven, the world has lost one of its greatest song writers. Two hundred and fifty-seven songs, with piano-forte accompaniment, bear evidence alike to his talent and industry.

The joints and muscles are so lubricated by Hood's Sarsaparilla that all rheumatism and stiffness soon disappears. Try it.

Women overrate the influence of fine dress and the latest fashions upon gentlemen; and certain it is that the very expensiveness of such attire frightens the beholder from all idea of matrimony.—Abba Gould Woolson.

OUR TOWN DRUGGISTS say the Pain Killer sells the best of any medicine they keep. During the hard times of the past year or two there were none too poor to pay their “quarter” for a bottle of this indispensable family medicine. Be sure and get the genuine.

It has been stated that not an infidel book is published in the Welsh language. One thing is certain, the Bible is read and preached and loved there; and while in five counties in the North of Ireland it has required twelve policemen to every ten thousand people, mainly to keep order among those who do read the Bible, and in the South of Ireland where the Bible has not been so much read, it has required forty-six policemen to every ten thousand people to keep them in order; at the same time it has been stated that in one county in Wales no policeman was required.—New York Evangelist.

PRISONERS LIBERATED.—Many who have been confined to their beds for years by rheumatism, lame back and like complaints, have been liberated from their sad prisons by the wonderful regulating and purifying action of Burdock Blood Bitters, which drives out the acrid poison from the blood and restores health to the afflicted.

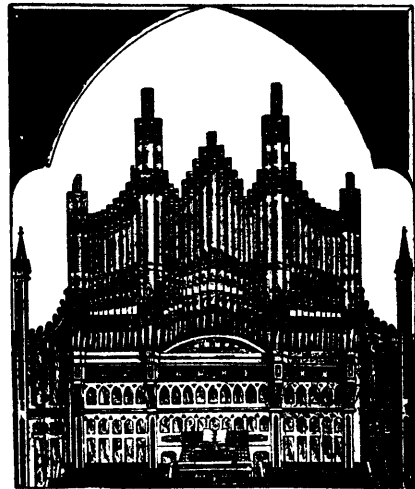
In an account of the parish of Little Stanmore, close to Edgware, published by the Rev. B. J. Armitage in 1849, it is stated that many of the prayer books given by the Duke of Chandos, who rebuilt the church, “still remain chained to the pews for the use of the poorer parishioners.” The present rector, the Rev. J. B. Norman, it is interesting to note, informed a correspondent of the current number of The Liberator that although the books have disappeared long ago, there are still some traces of the old state of things, “the staples remaining in many of the pews, and in one or two cases a portion of the chain is attached.”—Pall Mall Gazette.

BORDERING ON CONSUMPTION.—When a cold is neglected it frequently develops a condition bordering on consumption. No other remedy will so quickly relieve cases of this dangerous kind as Dr. Wood's Norway Pine Syrup, because no other remedy possesses such perfect curative powers as does this prince of pectoral remedies.

How long is the natural life of a ship? From a table cited by Mr. Robert Thompson, the new president of the North-East Coast Engineers and Shipbuilders, it appears that this is to some extent a question of where the ship is built. Vessels constructed in the United States last on an average eighteen years only. French ships average twenty, Dutch twenty-two, German twenty-five, British twenty-six, Italian twenty-seven, and Norwegian thirty. The average death-rate of the world's shipping is about 4 per cent., and the birth-rate 5 per cent. A preference at the present time is shown for certain parts of the vessel being of steel instead of iron, such as tank tops and decks exposed to the weather, but in Mr. Thompson's opinion it would be much better to keep the material the same throughout as far as possible, and he would prefer the steel being of the same thickness as the iron.

“How delicious is the winning
Of a kiss, at love's beginning,”
sings the poet, and his sentiment is true with one possible exception. If either party has the catarrh, even love's kiss loses its sweetness. Dr. Sage's Catarrh Remedy is a sure cure for this repulsive and distressing affliction. By its mild, soothing, anti-septic, cleansing and healing properties, it cures the worst cases. \$500 reward offered for an incurable case.

The Shoshone Falls of the Snake River of Idaho are said to be hardly less important than those of Niagara. A body of water nine hundred feet wide has a fall of two hundred and ten feet. It is stated that a company under the title of the Shoshone Falls Electric Power and Irrigation Company has obtained the water rights on both sides of the Falls, and will very soon begin operations. The first work of this company will be an attempt to reclaim the land in the Snake River Valley, which is at present unproductive from lack of water, but the soil of which would otherwise be unsurpassed. To this end wires will be run up and down the river, and pumping stations operated by electric motors of large capacity will be established at suitable points and by this means the water will be elevated to canals through which it will be distributed to the adjacent lands.



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Out of one hundred and twenty-four Organs we have built we will mention some familiar specimens. Cooke's, Queen Street, Toronto. Central Presbyterian, Presbyterian Church, Parkdale. “ “ Ottawa. “ “ BeHeville. “ “ Georgetown. St. Andrew's “ Peterborough. Holy Trinity, Episcopal, Toronto. St. Luke's, Bathurst Street Methodist, “ Methodist Church, Barrie.

And many others. Specifications and prices had on application.

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CURES AND PREVENTS

Colds, Coughs, Sore Throats, Inflammation, Rheumatism, Neuralgia, Toothache, Asthma, Difficult Breathing, Influenza.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

INTERNALLY, from 30 to 60 drops in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency, and all Internal Pains.

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Chills & Fever, Fever & Ague Conquered.

There is not a remedial agent in the World that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. 25 cts. per bottle—sold by druggists.

A SICK LIVER

is the cause of most of the depressing, painful and unpleasant sensations and sufferings with which we are afflicted; and these sufferings will continue so long as the Liver is allowed to remain in this sick or sluggish condition.

To stimulate the Liver and other digestive organs to a normal condition and healthy activity, there is no better medicine than

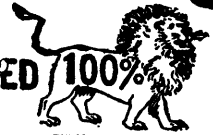
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Miscellaneous.

MEETINGS OF PRESBYTERY.

BRANDON.—In Portage la Prairie, Tuesday, March 14, at 3 p.m.
 BROCKVILLE.—Second Tuesday in a month, at Iroquois, 1.30 p.m.
 CHATHAM.—In First Church, on Tuesday, 14th March, at 10 a.m.
 GUELPH.—In Knox Church, Guelph, Tuesday, January 17, at 10.30 a.m.
 HAMILTON.—In Knox Church, on the third Tuesday of January (17th), at 9.30 a.m. Presbyterial conference in the afternoon.
 HURON.—At Godeich, on the 17th January, at 11 a.m.
 LINDSAY.—At Lindsay, Tuesday, February 22, at 11 a.m.
 LONDON.—In Knox Church, Dutton, Monday, January 9, at 4 p.m.
 MAITLAND.—In Knox Church, Kincardine, March 14, at 2 p.m.
 MONTREAL.—In the Presbyterian College, on Tuesday, January 10, at 10 a.m.
 ORANGEVILLE.—At Orangeville, on the 10th January, at 10.30 a.m.
 PARIS.—In Brantford, Zion Church Thursday, February 9th, at 10 a.m.
 PORT HOPE.—At Port Hope, in Mill St. Church, on March 14th, at 9 o'clock a.m.
 PETERBOROUGH.—In St. Pauls Church, Peterborough, on second Tuesday in January, at 9.30 a.m.
 QUEBEC.—In Morrin College, Quebec, on the 28th February, at 4 p.m.
 SAUGREEN.—In Knox Church, Palmerston, on 14th March, at 10 a.m.
 STRATFORD.—In Knox Church, Mitchell, on January 17, at 2 p.m.
 WHITBY.—At Oshawa, on the 3rd Tuesday in January, at 10.30 a.m. The Presbyterian Woman's Foreign Mission Society meets in the same place on the same day
 WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 7, at 3.30 p.m.

The Returns Anent Congregational Statistics

Within the Presbytery of Toronto should be sent in due time to REV. R. C. TIBB, Assistant Clerk of the Presbytery, Parkdale avenue, Toronto.

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 ENRICH THE BLOOD,
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