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**Brooklyn Cookies.**—Three even cups of  
powdered sugar and one full cup of butter  
mixed to a cream; add four eggs well beaten,  
one level teaspoonful of soda dissolved in a  
third of a cup of milk, and flour enough for  
a stiff batter. Roll out thin, cut in rounds,  
sprinkle with granulated sugar and bake.  
Caraway seed can be added if liked.  
**Farmer's Fruit Cake.**—Two cups of dried  
apples, two cups of molasses, one cup of  
butter, two eggs, one tablespoonful each of  
cloves, cinnamon and nutmeg, three and a  
half cups of flour, one teaspoonful of soda.  
Soak the apples over night in cold water.  
Drain and chop them to size of raisins, put  
them in the molasses and simmer slowly two  
hours. Add the other ingredients, mix well  
and bake.  
**Potato Puffs.**—Two cups mashed potatoes,  
hot or cold, 2 eggs, 3 tablespoonfuls of cream,  
a tablespoonful of butter, salt and pepper to  
taste. Put the potatoes in a frying pan, add  
the yolks of the eggs, cream and seasoning.  
Stir over the fire until well mixed. If the  
potatoes were used cold, stir until hot. Take  
from the fire; add carefully the well-beaten  
whites of the eggs. Heap on a greased bak-  
ing dish or in gem pans. Bake in quick oven  
until a nice brown.

**Sunshine Cake.**—Whites of 11 eggs, yolks  
of 7, 1 1/2 cups of fine granulated sugar, sifted;  
a teaspoonful of flour and a level teaspoonful of  
cream of tartar sifted together three times.  
Beat the whites to the stiffest froth; add the  
yolks well beaten; whip in the sugar quickly  
and lightly, using a wire spoon; add any  
flavoring preferred; sift in the flour and mix  
it in as lightly as possible: do not beat, but  
turn it at once into an angels' food pan (un-  
greased). Bake in a moderately hot oven for  
from 40 to 45 minutes; remove from the  
oven; turn upside down and allow the cake to  
remain in the pan until perfectly cold.  
**Almond Cream Cake.**—For this is required  
two cupfuls of sugar, one-half cupful of butter,  
three cupfuls of flour, one cupful of sweet  
milk, three, teaspoonfuls of baking powder  
(level full), the whites of six eggs, one  
teaspoonful of vanilla. Sift the flour and  
baking powder together; beat the whites of  
the eggs to a stiff froth. Rub the  
butter and sugar to a cream, add the vanilla;  
then, alternating and beating between each  
addition, the flour and milk; lastly the  
whites of the eggs, stirring in, but not beat-  
ing. This will make one very large cake, or  
two small ones. Bake in layer, and, when  
cold, spread with almond cream made as  
follows:


**Almond Cream.**—Three eggs, beaten separ-  
ately; to the yolks add one cupful of powder-  
ed sugar, one-half pound of blanched almonds,  
chopped fine, one cupful of thick, sour cream,  
whipped to stiffen the whites of the egg, well  
beaten. Vanilla to taste.

**For Chocolate Cream Cake.**—One fourth  
cake (two squares) of good chocolate, one  
half cupful of sweet milk and white sugar, the  
yolk of one egg. Beat the yolk, add the  
milk and sugar, then the chocolate scraped  
fine; let it come slowly to the boiling point,  
stirring constantly. When it thickens, set it  
aside to cool. For the remainder of the cake,  
take one and one-half cupfuls of sugar, one-  
half cupful each of sweet milk and butter, two  
eggs, two cupfuls of flour (good measure), one  
level teaspoonful of soda, one teaspoonful of  
vanilla. Beat the whites and yolks of the  
eggs separately; dissolve the soda in the  
milk; sift the flour. Rub the butter and  
sugar together, add the yolks of the eggs, the  
vanilla, then the chocolate mixture. Then,  
alternately, the flour and the milk, a little at  
each time, beating well between each addi-  
tion. Stir in thoroughly, yet gently, the  
beaten whites of the eggs. Bake in three or  
four layers. Remove carefully from the oven,  
as this cake is very light and delicate, and a  
slight jar will cause it to fall. Do not take it  
from the tins until cool; then spread with  
this:

**Cream Filling.**—To two cupfuls of granu-  
lated sugar, add ten large tablespoonfuls of  
milk; boil until it "hairs" from the spoon.  
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stir until cool; flavor with vanilla to taste.  
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# THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, JANUARY 10th, 1894.

No. 2.

## Notes of the Week.

A parallel to what has happened amongst ourselves to two politicians of rather lax, so-called political morality, is to be found in the case of John T. MacKane and his associates of New York. Relying on past immunity, they set law and decency at defiance in their attempt to favor their own party by force and fraud. He and his aides were indicted, in the courts and their guilt proved, and a sentence of a fine and imprisonment was imposed upon them. Though prison doors close on this particular politician and his sympathetic associates, many who could justly claim the right to participate in similar seclusions from society will be left to walk their devious ways. Still it is well that an occasional example is made to show that reckless political sharp practice sometimes brings a man to prison.

M. Vandenspeereboom, the Belgian Minister of Railways, Posts and Telegraphs, is a warm advocate of Sunday rest for postmen. At present there is but one delivery on Sundays throughout Belgium, but this is too much for M. Vandenspeereboom. He has therefore caused a special stamp to be made, which is to be known as the "Dominica stamp," bearing in French and Flemish, the words, "Not to be delivered on Sunday." This will be issued on Saturday, and it is desired that those who are in favour of Sunday delivery will tear off the portion containing the words in question. The idea is to obtain a sort of "referendum" on the question of Sunday delivery, and also at the same time to call public attention to the matter, and by that means arrive at a solution of the question of a complete postal day of rest on Sundays.

The Chicago *Tribune* calls upon the saloon-keepers of that city to support at least a part of their patrons now out of work, from whom they have taken millions of dollars. It says very pertinently: "There are about 7,000 saloon-keepers here who, since the World's Fair boom began have received from men now out of work, or likely to be out of work by the time the snow flies, about \$12,000,000 of their wages. Two thirds of this amount represents clear profit. It has not cost them more than \$4,000,000 for the beer and whisky they have served to thirsty customers. The remaining \$8,000,000 has gone into their coffers, and they have lived upon the money and had a good time. Now, why should not these 7,000 saloonists undertake to support at least a part of their patrons who are unemployed until they can get a job?"

The semi-annual report of the Christian Endeavour Society records a progress which can be described as nothing less than phenomenal. For nearly three years, the enrolment has been increased at an average of 100 new societies every week; and since the Montreal Convention, in July, it has exceeded the past average, for we now have enrolled from the wide world 28,741 local societies, with a total membership of 1,724,460; these figures representing the actual net enrolment at this date. Every society that has been transformed into something else or disbanded for any known reason, has been stricken from the lists. Our growth in all denominations save the Methodist Episcopal, is encouraging. We Presbyterians still lead all evangelical denominations in the number of Christian Endeavour Societies, lacking but five of having 6,000 societies.

The opening of the ship-canal to Manchester, which took place with great *clat* on New Year's Day, threatens to inflict a serious blow on the great shipping and commercial interests of Liverpool. That great undertaking has cost an amount of money far beyond first and sanguine estimates, but it has been provided and the work successfully completed, and now ships can bring their cargoes of cotton from the Gulf of Mexico and lay them down at the doors of the mills of Manchester. In addition, the American line of steamers has made Southampton its

eastern terminus, and the people of that city, alive to their interests, are providing spacious dock facilities for the convenience and encouragement of the trans-Atlantic trade, of which hitherto Liverpool has had the monopoly. The efforts of the people are energetically seconded by railway companies who see profit in it, to aid in making Southampton a large and prosperous seaport.

The terrible and unprecedented suffering and destitution which abound at present in so many of the cities and towns in the States is calling out, as anyone knowing the people would expect, large-hearted and most energetic measures of relief. The following from the *Interior* of Chicago, may be taken as a specimen of what is being done in many other places: "A far-reaching sympathy has been aroused, and schemes of relief have been established to meet the emergency. The mayor has issued a proclamation calling for organized help, and a central relief committee representing all the charitable classes, has been established. At one place opened for the purpose, 15,000 were fed last week. The response to this unprecedented call for help has been so great as to create a drift towards Chicago of the poverty stricken, most of them common tramps, and precautions have to be taken to prevent an abuse of Chicago's generosity."

The report as given in the *Chicago Record* of Mrs. A. P. Stevens, one of the Illinois factory inspectors, contains a note of warning which should be heeded among ourselves. The report states that the employment of children in factories increases notwithstanding statutory regulations intended to check it. Every kind of machinery perfected by the efforts of genius increases the means for their employment, and as the number of employed children increases that of employed adults decreases. It is probable that at the present time not less than 2,000,000 children under 16 years of age are in workshops and factories. The child in workshop and factory is in fourfold danger, accidental death, mutilation, permanent ill health, vitiated morals wait upon its steps, and sometimes the most fortunate child is the one to which the first of these four evils comes, for that is at least a finality. No child under 16 should be allowed among steam-driven or electricity-propelled machinery.

If the voice of the press represents in any adequate degree the opinions of the people of Ontario, there is very general satisfaction with the result of the vote on Prohibition taken on New Year's Day. The cities of the Province with a single exception have all gone in favour of it, which is a very noteworthy fact, and some of them with large majorities. Over the whole Province the majority, it is supposed, will not fall much short of 100,000. The question now arises, how large should the majority be to warrant legislative action to carry into effect the expressed wishes of the people? It is interesting to see the diversity of opinion according to personal predilection on this point. In the minds of all reasonable people, however, it appears well agreed that, until the question of right to prohibit as between the Dominion and Provincial Governments to do this is settled, the latter will not only be warranted, but may consider itself called upon by the voice of the people, to curtail in every way within its power a traffic which has met at the hands of the public such an unmistakable condemnation.

Happy Canada, we may well exclaim when we compare the circumstances of our people with those of our neighbours across the border in respect of work and want. While work of many kinds is scarce, as it always is at this season of the year, and there are consequently want and suffering, and more this year than there has been for some years, yet destitution and suffering are not yet so general and great as to be beyond our power to meet fairly well. In the cities and larger towns, on the other hand, in the States, the want and suffering are something appalling, and such as they have never before known.

An enquiry extending over a large number of their principal towns and cities shows almost a million of people out of work, and nearly twice that number in actual poverty and suffering. In a vast number of cases these are not the people with whom poverty is their normal condition, but those who have been accustomed to moderate comfort in food, clothing and shelter. As the true state of affairs is becoming fully known, heroic and generous help is coming forward to meet the demands, but even then many must still suffer. Now is the time for those who have made their millions out of the people's hard work to come forward, and by generous aid to melt away that bitterness of class against class which, unless something adequate, in this time of great need, is done, will only be intensified.

Every repetition of the banquet of the Board of Trade, of this city, illustrates the propriety and excellent effects of making this, as it is now becoming, an annual function. Political party feeling prevails, for the most part, to such an extent amongst us that one great annual occasion, such as the banquet of Thursday evening last, when the most prominent public men from all parts of the Dominion meet on the broad platform of good fellowship, of public interest, and of Canadian citizenship, exercises a most happy influence upon business, politics, and national life. The perfectly national, unpartisan, and happy social character of the festive occasion was one of its best features, and one which it may be hoped this annual banquet will always exhibit. The apologies read for the absence of many public men who had been invited to be present, but whom the pressing demands of public business of various kinds prevented attending, read as if they all understood that Canada expects every man to do his duty, and he was determined to do it. No feature of the banquet was more marked than this, and it cannot but have a powerful effect upon the country, the sincere and ardent loyalty expressed toward the Mother Country, and patriotism towards our own Canada. We rejoice in every manifestation of the growth of this sentiment, and we believe that in the line of these sentiments lies the path of honor, and safety, and happiest development of all that is best in and for our country. May it continue to grow from more to more.

The election of municipal officers over Ontario for another year naturally calls attention to the increasingly difficult subject, because of the increasing complexity of modern civilization, of municipal government. It would not be easy to overstate the importance to the wellbeing of the country of its municipal institutions. Especially is this the case with cities which are now so largely amongst ourselves absorbing all great manufacturing industries and attracting to them so great a proportion of the rural population. This overshadowing influence of the cities more and more determines the state of the whole country and makes their good or evil government to a greater degree a matter of national concern. A writer in the *Montreal Witness* has been drawing attention in a very instructive way to this subject which is one that may well engage the thoughtful consideration of citizens possessing the best minds and most upright character. Nothing is more common in municipal government than charges of inefficiency or even of corruption. History abundantly shows that in a free country government reflects the moral status and ideals of the people. If these are low, no system will produce good results, but the most careful investigation and amplest inquiry should surely be made in laying the foundations as we are doing of a new country, to discover or devise that system which will most facilitate and uphold efficiency and honesty. Let every wise and patriotic citizen watch the working of the system we enjoy, and, where it fails to secure efficiency and promote honesty, stand ready to seek and fearlessly to apply a remedy, and let the best citizens have such an idea of what they owe to their city and country as to be ready at the call of their fellow-citizens to come to their aid with willing, intelligent and honest service.

## Our Contributors.

### CONCERNING POST-GRADUATE STUDY.

BY KNOXIAN.

It is assumed that undergraduates study systematically and severely. The assumption is a fairly generous one, but as this is New Year's Day we should be generous. This is not a day for narrow, uncharitable views of men and things. Let us take for granted that all the young men and women in our colleges and universities are good students. Whether they are or not most of them have good opportunities—opportunities that their fathers and mothers never enjoyed. No doubt the majority of them do their best.

As a rule it is not specially difficult to study in college. Hard reading is the business of the institution, and each student falls into line and moves on in a natural sort of way. The environment favors study. The atmosphere is a mental tonic.

The tug of war in the matter of study comes after graduation. The most that the best of professors can do is to give a student the tools and show him how to use them. The real battle begins when the tools have to be used in post-graduate life. The temptation to use them in a perfunctory sort of way, or throw them aside altogether, is strong in any profession and particularly strong in the clerical.

Lawyers of the higher class are usually well read men in their professions. They have to be or die—die professionally. The counsel on the other side may have the law at his finger ends and "our learned friend" must hold up his end of the stick, or take the risk of being cursed by an angry client. Perhaps the bad language would not worry the learned gentleman much, but he knows by experience that when a client begins using bad words he usually stops paying big fees. The law is a magnificent profession for making its members study if they expect to amount to anything.

It has always been a mystery to us how doctors keep up their reading as many of them do. They have no regular hours for anything; their night is often their hardest working day. During day-light many of them work just as hard as men do who enjoy their regular rest. When or how they read is a mystery, but as a matter of fact many medical men are among the best read and most accomplished men in the community.

At first blush it would seem easy for a minister to keep up his reading. As a matter of fact it is very difficult for most pastors to pursue a generous systematic course of study. The fact that it has been done shows of course that it can be done, but a great many things can be done by some men that cannot be done by others, and in some positions that cannot be done in others. A large majority of the professors in our colleges were once pastors and they would not be where and what they now are if they had not been systematic students.

Some of the difficulties that encounter a post-graduate student in the pastorate are a part of human nature, some are peculiar to the clerical profession, and some spring from environment.

The principal natural difficulty is *inertia*. *Inertia* in other men goes by the common term, laziness, but of course it would never do to say that a clergyman is lazy. Laziness is part of our original sin, and sometimes shows itself in actual transgression even in the minister's study and in the pulpit. All men are more or less lazy, and the only remedy is to work until work becomes a pleasure instead of a task.

One of the most dangerous difficulties peculiar to the profession is that ministers are, to a certain extent, masters of their own time. One of the Yale lecturers, Dr. Dale, if we rightly remember, works out this point well. The writer on the press must produce his copy at a certain hour or lose his place. The judge must be on the bench promptly or read about his want of punctuality in all the papers next morning. The lawyer must be in his place when court opens or meet an enraged client. But the clergyman can go into his

study at eight o'clock, or nine, or ten, and nobody can say anything about it. When he does go in he may spend a precious hour over the morning paper, or look through the latest magazine, or write one or two letters, or do nothing in particular. To be master of our mornings is no doubt pleasant, but if every minister were compelled to be in his study at half-past eight o'clock in the forenoon, perhaps post-graduate study would not be so difficult.

Out of all sight the worst enemy of post-graduate study is the ability to talk and say nothing. Horace Greeley once said that the worst hour a young man ever sees is the hour he finds out how a dollar can be obtained without honestly earning it. The worst half hour a young minister ever sees on this side of downright immorality is the half hour in which he finds out he can talk in the pulpit without previous preparation.

The difficulties that come from our modern environment are legion. They are so very much legion that a bare recital of them would more than fill up this corner. There is first of all the innumerable meetings that modern civilization and society seem to think necessary. Nearly all the people that "run" to these meetings are not trying to study anything, and as a rule have no sympathy with the few who are trying.

Then there is the utter inability for hard work that comes to all but the strongest the morning after a late meeting.

Insane, we shall not say immorality, competition among churches increase the difficulties. If the studious pastor does not find time to give people the amount of "personal attention" demanded, somebody else will.

Pastoral visitation of the come-over-and-spend-the-day variety is a deadly foe to ministerial study. But why go on with the list? every pastor that is a student knows how difficult it is for him to study. The post-graduate courses in Queen's and Knox should be a great help.

Happy New Year, brother. Do the best you can. Hope you gave a solid vote for prohibition this morning. This contributor voted early and if circumstances permitted he would gladly vote all afternoon.

### POINTS OF VALUE IN DOING EFFECTIVE CHURCH WORK.

BY J. A. PATERSON, M. A., TORONTO.

I have thus far ventured, so to speak, to take down from their shelves a very few of the problems in polity that demand investigation and have not done much more than show their labels. This discussion would demand more time than you have to-night as well as far more learning and experience than the speaker possesses. There is one question, however, which I venture to do more than enunciate. I propose to advance some reasons in favor of its adoption that appear to me to be sufficient, although I know that many men whose opinions I respect hold an opposite view, and therefore, if at the end of my problem I adopt Euclid's phraseology and write "Quod erat demonstrandum," there may be,—nay, there will be, murmurs of dissent. "Is it proper in the annual congregational report to publish the names of the subscribers and the amounts of their subscriptions for ordinary church purposes and for missionary objects?" My answer to this is:—"It is proper"—and first I put it on scriptural grounds and if I get it there I want none higher. "Ye are the light of the world," said the Saviour to His disciples. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Giving is an act of worship just as much as praise or prayer is—and in church praise and prayer are public. We all hear them and so glorify our Father which is in heaven, and we can also judge of the quality of either and are stimulated by that quality, if it is better than our own, to bring ours up to a higher standard. Giving in church and for church purposes, like other acts of church worship, should also be public, and so we may glorify our Father which is in heaven and so we may be stimulated to bring our own up to a higher level. I do not mean shamed or forced, up to a higher level than we can properly afford, for that is a sordid and mean motive, but I mean aroused by conscience to do better, if we are not doing well, by the example of our neighbor

who so far as can be judged is no better off or perhaps not so well off as we are. Private and closet devotion is recommended, but in the prayer meeting or church it is as reasonable to say I will sing privately or I will pray privately as to say I will give privately. The point is what is it done for? If the giving is for one's own glorification, then let it be private—if for God's glorification, let it be public. That is God's command, make of it what you will—that surely settles it. If a man says to me, "I will not give if my name and the amount of my gift is to be published," then I say to him, "You have either no light to shine or else you must revise the Sermon on the Mount and erase one of its grandest principles." But it will be said that in the same Gospel it is written, "Let not thy left hand know what thy right hand doeth." That is perfectly true. I assent to that and there is no contradiction. But that principle is stated in dealing with alms, because it says, "But when thou doest alms let not thy left hand know what thy right hand doeth." That is, do not publish abroad what you do for your poor neighbor; it may wound him and cause him pain, therefore publish it not. But giving to God's cause is no alms. He is no beggar at your gate. He knocks with His crucified hand at your door, it is true—with the hand that made the universe—with the hand upon whose palm the names of His children are written, but not for charity. "The silver and the gold are Mine." And then, too, it is often if not always found that the man who quotes you the principle about the left and the right hand has sometimes little or nothing in either hand. It is easy enough to leave the left hand in ignorance when the right hand does naught. The left hand, although argus-eyed and with a compound microscope of the very highest magnifying power cannot magnify nothing into something. It is only nothing enlarged and therefore more shameful. The givings at the Temple service were public. Jesus watched the gifts going into the treasury and proclaimed the amount of one of them as being the greatest from His view, though the least from man's view, and the giver, the widow, in her poor attire shrinking away, had the finger of God literally pointed at her and a crown of glory woven around her as she stood for one brief moment the centre of a wondering throng of wealthy sons of Abraham and grasping Rabbis. But that scene has been carved as if in adamant through the cycle of ages and that brief moment has been extended to all eternity. Let no man blush for his small gift when the God of the universe has advertised down through the centuries the least of all to be the greatest of all. The poor Jew brought his unblemished pigeon to the Temple for sacrifice and the rich Jew his spotless lamb. Every man saw the other's offering. No shame in poverty—no glory in riches before the Lord of hosts. The shame then was in bringing a blemished or a tainted sacrifice and the shame now is in bringing a subscription tainted and blemished with a false pride. The fact is that there is in the minds of men such an innate detestation of hypocrisy, such an intense horror of dissimulation that they will go to the other extreme and do a wrong thing for fear that the unwise and the ignoble will sneer at them if they do the right thing. The clash of gold flung into a church plate may awaken an echo in hell and cause angels in heaven to shudder, while the smallest coin dropped in may cause an archangel in heaven to tune his harp and fling terror into the abode of fallen spirits. God is served in many ways and through various channels. Men and women have their different gifts for church work and service as one star differeth from another in glory. Some are office-bearers, some are teachers, some missionary collectors, some tract distributors, some attend mothers meetings, some are officers in the C. E. Some have the gift of song and in church reports their names are all published in their different degrees of work and pre-eminence in that work, but that is all right and nobody seems hurt or hindered. A great many members of the church do no specific work and their names are not published and no complaint comes that it is invidious to publish the names of those who do work or that it arouses jealousies and creates bitter reflections—not a whisper of the kind is heard, but the moment you publish the names of those who worship God and

do Him service by their gifts of money, that moment there is in some uninstructed congregations a chorus of disapproval and the opponents look shocked and talk about the left hand and the right hand and the relative amount of knowledge possessed by the different sets of five fingers each. I almost think the objectors belong to the celebrated three-handed order. They have a right hand and a left hand and they are a little behind hand, not only as to their subscriptions but as to their application of Scripture to their theory. I have heard it also stated that the men who advocate publishing names and amounts do so from ignoble motives in order to have their own name and amount printed. But it is fair to add that these objectors are generally found on the back benches of a congregational meeting. I know many of our leading churches adopt this plan of publication and I have great satisfaction in knowing that my reasonings are strengthened by the known practice of so many others. Furthermore the Bible Society, the Tract Society, St. Andrew's Society, St. George's Society, and all the charitable societies publish names and the amount of subscriptions and is there any objection? Is not everyone satisfied? Does any one who puts down opposite his name \$2.00 on these lists, if that is all he can honestly afford, feel angry if his name is published beside that of his richer neighbour who puts down \$5.00? Never! Moreover, our Presbyterian Church from ocean to ocean reports congregational subscriptions, dividing them into all the details, and publishing them every month in the *Record*, and every year in the *Blue Book*, so that all the world may see them. Last year we found that Knox Church gave \$5,387 to the schemes of the church, and we in Erskine Church only gave \$1,551, but that fact being published did not hurt our feelings at all. We were glad that Knox Church could do so well, and we were sorry we couldn't do better, but we determined to try hard to do better and we got the best comfort we could from the story of the widow's mite, although none of us gave the widow's mite, because none of us gave all we had. But all that caused us no heart-burnings. If our church as a whole publishes these returns and the congregations can be compared, why should not congregations publish their returns and so individuals can be compared. But it will be said, independently of the Scriptural ground, that it is the Divine command,—what is the benefit or advantage practically? Well, it is this, that each one of that large partnership called the congregation, would know what his partners were doing, and if he saw many of his partners of similar circumstance in life doing better than he was, then it would set him thinking and he would become convinced he was not up to his responsibilities and would be moved to increase his offering and let his light shine more lustroously and so glorify his Father in Heaven to a greater degree, and thus another point of value would be added in doing effective church work.

I would here make some reference to what that able English publicist, Mr. W. T. Stead calls the "Civic Church"; that federative entity spoken of by him at the Parliament of Religions. This is what he says it is: "The fundamental idea of the Civic Church is that of the intelligent and fraternal co-operation of all those who are in earnest about making men and things somewhat better than they are to-day. Men and things, individually and collectively, are far short of what they ought to be, and all those who seeing this are exerting themselves in order to make them better ought to be enrolled in the Civic Church. From the pale of its communion no man or woman is excluded because of speculative differences of opinion upon questions which do not affect practical co-operation. The world is to be saved and the number of those who exert themselves in its salvation is not so great that we can afford to refuse the co-operation of any willing worker because he cannot pronounce our shibboleth. An atheist, say the type of Charles Bradlaugh, would not be excluded from the Civic Church because his inability to reconcile reason with revelation than you would turn a red-haired man of a life-boat crew. For the basis of the lowliness of the Civic Church is their willingness to serve their fellow-men, and he is the best Civic Churchman who devotes him

most loyally, most utterly, most lovingly to work out the salvation of the whole community." And then we have a programme of what is to be done for the child, the youth and the adult. And amongst the objects affecting the adult that the Civic Church is to prosecute are these :

The formation of volunteer corps (and I suppose that would include Sunday afternoon parades).

The establishment of fire and life brigades. Providing the aged with tobacco and snuff. A minimum of saloons and these well conducted.

- Good theatres and decent musical halls.
- Bands in parks.
- Honest and friendly Societies.
- Creation of Labour colonies.
- The direction of emigration.
- Free baths and wash-houses.
- Cheap transit by train and rail.
- Reformed funerals.
- Cremation.
- The poor man's lawyer.
- Cab shelters.
- Enforcement of law against smoke.
- Preventing the pollution of rivers.

These and many others of that kind form a magnificent programme for legislative assemblies, or municipal councils, or a joint charity commission to struggle with, and great results may be achieved ; but to bring all these within the circle of church work is surely aside from its main purpose and lofty object. A church which spends its power in looking after mere creature comforts is not the church of the Lord Jesus Christ. The church is not for building on the outside. It is for promoting growth from the inside—not for decorating the circumference of human life, but for expanding and vivifying from the centre. Not for manufacturing but for vitalizing. It is not for fashioning crystals, beautiful crystals, that we are as Christians concerned about, but it is the planting of living gems of Christ life. It is not a mere *salve* we are seeking, but it is *salvation* we aim for. This programme would be quite consistent with the condition of things at Ephesus, when Paul said unto certain of the disciples there, "Have you received the Holy Ghost since ye believed?" and they said unto him, "We have not so much as heard whether there be any Holy Ghost." And a church that does not recognize the Holy Spirit in all its operations and put Him in the forefront of all its work, and holds Him as its central principle, at once unchurches itself ; it may be a great improvement on the city council or house of parliament—it may be a great co-operation entity for good work, but it is no church. What shall we say of that feature of the programme that desires the church to establish and regulate saloons? Humor is the crackle produced by the friction of two utterly dissimilar ideas. That receives an apt illustration when we bring into conjuncture the church and the saloon—two ideas utterly dissimilar, and then do not our faces broaden and our cheeks wrinkle with the humor of the situation thus forced upon us? Where can we get the prayer meeting and the bottle to join hands? It is a spectacle for men and gods to laugh at. "Rescue the Perishing" and "Jesus, Lover of my Soul," cannot harmonize with the enemy that men put into their mouths "to steal away their brains," and damn their souls. There is here nothing to discuss. We have no time to talk to a man who avers that twice three makes 16. As to the rest of the clever journalist's programme, I see much to hope for, and wish success for, but I cannot presently see how it will help us to advance effectively church work—that is, within the church—but I see that many of its objects are most commendable to us all as Christian citizens.

(Concluded.)

The Templar. Keep your eye open for grand wriggle of politicians and their henchmen right after the vote. Plans are already laid to divide the temperance forces and lead a portion of them off into the woods. Do not be fooled. Prepare to march straight to the front in undivided ranks, demanding the one simple, vital thing, the outlawing of the drink. No more side-tracks! No more evasions! No more wait!!!

Written for the CANADA PRESBYTERIAN. BELIEF AND STABILITY.

BY O. H. WETHERBE.

However much religious liberalists may sneer at some for their "hide-bound orthodoxy," it is a fact of no small importance that they who are staunchly orthodox are far more stable, as a class, than are the liberals. For it is undeniably true that a fixed belief in anything necessarily contributes to stability. On the other hand, he who is prone to unbelief, not only in divine but human things, is necessarily unstable. Very significant are these words: "If ye will not believe, surely ye shall not be established." (Isa. vii. 9.) A marginal note renders the passage thus: "Do ye not believe? It is because ye are not stable." This plainly indicates that unbelief is practical instability. And the history of nations, of churches and of individuals abundantly confirms the truth. When Israel cut loose from steadfast belief in God, His truth and ordinances, that nation became as unstable as water. And so it has been with those churches which were once thoroughly true to the Bible and to every known requirement of God, but little by little drifted away, drifted into unbelief and hence into instability. So, too, it has been with individuals. Think of those preachers who at first held firmly to an undoubting acceptance of the Bible as the word of God indeed. But after a while there was a slight loosening of faith in some declarations of the Bible, certain biblical doctrines. Instability in thought, in purpose, in the logical position and public utterance soon began to manifest itself. We have only to glance at certain prominent cases, occupants of prominent pulpits and professors' chairs, to see how true it is that, as soon as those men began to question the plenary authority of the Bible and the authenticity of some of its utterances, they began a course of doctrinal, if not really and in the truest sense, moral instability. And the lesson is, if we would be thoroughly stable, intellectually, morally and spiritually, we must believe most thoroughly, steadily and obediently in God and His word.

Written for the CANADA PRESBYTERIAN. THE INTERCOLLEGIATE MISSIONARY ALLIANCE.

BY MR. R. C. MURISON.

The aim of this Alliance is to encourage amongst students an active interest in, and as far as possible a consecration to, mission work, both home and foreign.

The Alliance met a short time ago in Victoria College, Toronto. There was a large attendance from all Ontario and Montreal colleges. The first meeting was of a social nature—addresses of welcome, with music, followed by friendly intercourse and refreshments furnished by the Methodist ladies.

On Friday, during the day papers were read by Mr. Milliken, of Wesley College, on "Christ and other Masters," being a comparison of religions; and by Mr. Wm. Cooper, B.A., of Knox College, on "Educational work in India." This paper evoked animated discussion, bringing out considerable diversity of opinion on the subject among the members of the conference.

Miss Lund, a returned missionary from Japan, gave a very interesting account of the present state of Christian work in that country and its prospects in the future.

In the evening representatives of the different churches gave brief accounts of the work of their respective churches. Principal Sheraton spoke for the Episcopal church, Mr. McDiarmid spoke for the Baptists and the Rev. R. P. MacKay, secretary of the Foreign Mission Committee of the Presbyterian Church, represented Presbyterianism. The Rev. Dr. Sims, pastor of the Bond St. Congregational church, spoke for Congregationalists, and the Rev. Dr. Sutherland, being unable to attend, the Methodist Church was unrepresented, in the evening meeting. Mr. Mahaffy, B.A., of Montreal, read a paper on "Advantages and disadvantages of missionaries adopting native customs."

Mr. Kelso, provincial secretary for neglected children, gave a very interesting account of his work and the regulations lately passed into law with respect to the care of neglected children. Mr. Kelso entered upon the duties

of his office a few months ago and anyone acquainted with cases of abuse or neglect of children should communicate with him.

Among other papers read was one of "Mission work among the Jews," giving a historical sketch of what has been done and is now doing among God's ancient people.

Mr. N. McPherson, M.A., of Queen's College, Kingston, read a paper on "Methods of finance abroad." These were referred to, the independent method of which the China Inland Mission was cited as an example; the dependent method in which aid comes directly from the home church; the self-supporting mission, like that of Mr. Duncan among the Indians at Alaska; the method adopted by educational missions illustrated by our own Trinidad Mission.

Mr. Eshoo, of Knox College, a native of Persia, who has had some personal experience among Mohammedans, discussed missions to that people.

The Rev. G. L. MacKay, D.D., our missionary to Formosa, preached a sermon in connection with the meeting of the Alliance in Bloor St. Presbyterian church on the Sabbath evening and gave some account of his work among the Chinese in Formosa. At the close of this service a farewell meeting was held in the school-room of the church and the Alliance broke up to meet again next year in Albert College, Belleville. On the whole the meetings were very profitable, the colleges of the different churches were brought into closer contact with one another, much was learned of the mission field, of the work, and many were stirred up to more earnest consecration in the service of the Master.

AN ELDERS' ASSOCIATION.

Sir:—Doubtless some consider that within recent times, church organizations enough and to spare have been established and that one more would be superfluous. It may or may not be so. At any rate, a suggestion and inviting an expression of opinion thereon should not be out of place.

Why not have "An Elders' Association" for every city and group of 5 or more country charges, each society having its officers and meeting quarterly to consider matters affecting the churches within the bounds of the respective organizations? There seems a need for just such a council, and it certainly would be beneficial for the elders to meet in friendly conference. The consultations had would be particularly helpful to the recently ordained, whereby they might profit by the advice of those who, through long service, are rich in experience. Besides consideration could be given as to the best means to adopt for assisting the ministers and carrying on the work of the church. Then there would be the encouragement if in difficulty, the zeal intensified, above all the inspiration of joint communion with Him who is King and Head, the seeking His guidance and supplicating His blessing. Brethren what think ye?

AN ELDER.

Ottawa, 5th Dec., 1893.

REV. ABRAHAM BEN-OLIEL.

Sir:—Allow me to call attention to the fact that the above named brother, a missionary from Jerusalem, with his wife and daughter, are in America, and visiting American churches just now.

He preached twice for us on Sabbath last. The subject of his morning sermon—"Prophecy as now being fulfilled in the Holy City"—was good; will fitted to strengthen the faith of all Christians. Few men are as well qualified to speak on the Jewish question, now manifestly coming to the front, as he is. He was studying with a view to becoming a Rabbi, when the Lord, at the age of twenty, laid His hand upon him and said, "Follow Me." For forty-five years he has been preaching the Gospel. He can speak as fluently in Hebrew as in English, and more so. He deals some hard blows to the higher critics. Mrs. and Miss Ben-Oliel both speak in public and do it well. They addressed our Mission Bands and Sabbath School with good effect. They will all likely be in Toronto this winter. Mr. Ben-Oliel's address is Germantown, Pa., care of Rev. D. M. Stearns.

J. B. EDMONDSON.

Belvidere, N.J., 6th Dec., 1893.

Christian Endeavor.

OUR TEMPTATIONS AND HOW TO AVOID THEM.

REV. W. S. MCTAVISH, D.D., ST. GEORGE.

JAN. 14—MATTHEW 4: 1-11.

There is a trinity of temptations referred to in the text. The first is the temptation to gratify a bodily appetite; the second, to gain noble ends in wrong ways; the third, to win success by sinful practices. Perhaps no two men are ever tempted in precisely the same manner; nevertheless almost all temptations, no matter what their form, may be classed under one or other of these three heads, Dr. J. G. Holland refers to this trinity of temptations when he says:—

"Ambition, appetite and pride— These throng and thrall the hearts of men; These plait the thorns and pierce the side Of Him, who in our souls again, Is spit upon and crucified.

The greed for gain, the thirst for power, The lust that blackens while it burns— Ah! these the whitest souls deflower! And one, or all of these, by turns Robs man of his divinest dower."

The classification of the Apostle John is very similar to this:—"The lust of the flesh, the lust of the eyes and the pride of life" (I John 2. 16). When we analyze the temptation which came to Eve, and before which she fell, we see that it can be summed up in this three-fold way. First, she saw that the forbidden fruit was good for food. That was an appeal to the lust of the flesh. Second, she saw that it was pleasant to the eyes. That was an appeal to the lust of the eyes. Third, she thought it would make one wise. That was an appeal to the pride of life. The truth is that there is scarcely any sin which we commit that does not bear some resemblance to one or other of these by which Satan tempted Eve. Fleshly appetites may assume many and varied forms; the hope of gaining renown may come in a score of ways, which are wrong; success may be promised by many methods, all of which are sinful, but if any degrading appetite be yielded to, if any questionable method of winning fame be adopted, if any measure of success be achieved by unholy means, sin is committed.

How can we avoid these temptations? Some temptations cannot be avoided; others can. If we have formed the appetite for strong drink, we can in some measure avoid the temptation to gratify the appetite by keeping away from the place where such liquor is sold, and by forsaking the company of those who indulge the appetite.

But there are temptations which cannot be avoided. They come to us when we are alone; they come without warning; they come unexpectedly. It is our business then, not to avoid, but to conquer. As Luther said, "We cannot prevent the swallows from flying over our heads but we can prevent them from building their nests into our hair." How can we conquer?

I. By having our minds imbued with the principles of God's Word. It was in this way that the Psalmist expected to conquer. "Thy Word have I hid in my heart that I might not sin against Thee." It was in this way that Christ met and foiled the tempter. But with the knowledge of the Word there must also be a willingness to obey it. Eve knew what God had said to her, but she trusted in the devil's word rather than in God's.

II. By realizing that God's eye is upon us, and that He is near to help and uphold. Others had been doing wrong, but Nehemiah said, "So did not I because of the fear of God." It was this sense of God's presence that enabled Joseph and Daniel to overcome their temptations.

When we look to Jesus we can reverently say:—

"Temptations lose their power, When Thou art nigh."

J. J. Richter: Jesus is the purest among the mighty, the mightiest among the pure; who with His pierced hand has raised up empires from their foundations, turned the stream of history from its old channel, and still continues to rule and guide the ages.

## Pastor and People.

### PRAY FOR ME.

I beg of you—I beg of you, my brothers,  
For my need is very sore ;  
Not for gold and not for silver do I ask you,  
But for something even more,  
From the depths of your heart's pity let it be—  
Pray for me.

I beg of you whose robes of radiant whiteness  
Have been kept without a stain—  
Of you, who, stung to death by serpent  
Pleasure,  
Found the healing angel, Pain ;  
Whether holy or forgiven you may be—  
Pray for me.

I beg of you, calm souls, whose wandering  
pity  
Looks at paths you never trod ;  
I beg of you who suffer—for all sorrow  
Must be very near to God ;  
And my need is greater even than you see—  
Pray for me.

I beg of you, O children—for He loves you,  
And He loves your prayers the best ;  
Fold your little hands together and ask Jesus  
That the weary may have rest ;  
That a bird caught in a net may be set free—  
Pray for me.

I beg of you—I beg of you, my brothers,  
For an alms this very day ;  
I am standing on your door-step as a beggar  
Who will not be turned away ;  
And the charity you give my soul shall be—  
Pray for me.

—ARCHBISHOP TRENCH.

Some years ago, while making farewell calls on friends and neighbours before setting out on a long voyage, I pulled up to speak to a boy in Albany Street, Dunedin, who was cantering on his father's staff. Looking me in the face, he said, "I pray for you every day." In my wanderings, far and near, I often recalled his words with a note of praise. The same day a well-known Catholic dignitary laid his hand on my shoulder, saying, you are about to take a long voyage, "count on my prayers in life and in death." Many times their words rose up before me, and never without a note of thankfulness.

### THE METHODS OF MR. MOODY.

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

Mr. Moody has earned a title to respect as a religious worker. He has done more in many important aggressive and revolutionary spiritual movements than any man of his time. He has been successful in rallying ministers of every denomination to united efforts for the salvation of souls. He has been able to arouse large and busy communities to an anxious concern for their eternal welfare. He has carried into effect many noble purposes for the rescue of young men ; and the education of Christian workers ; and the erection of schools and colleges, and the holding of conferences, in which some of the best talent of our time has lent a helping hand—for the cultivation of pious and godly intelligence. And, as an old and tried Christian general, he has conducted a grand campaign during the World's Fair, in Chicago, through the space of six months, holding as many as a hundred meetings a day.

Having had the happiness of attending a number of those meetings, and studying them with deep interest, and I trust profit, I wish to put on record my observations and impressions. There are important suggestions for all religious workers in Mr. Moody's methods. We may not adopt them entire, but with slight modification they will improve many a religious service that just now is as stiff and lifeless as it can well be, and create an interest in the work of the church that seems at present to be entirely wanting. We want live services ; saving services ; services that the people will hunger for, and come to with expectation of a manifold blessing. And therefore we should not be afraid to change a little the routine. We can do that without sacrificing solemnity and losing the sacred savour of the sanctuary. We can do that without anything unbecoming entering in. We can do that without any loss of the good we have, and with a large access of good we have not. Much, if not everything, will depend on the minister himself. He leads, gives, determines the course things will take.

Mr. Moody is a man thoroughly imbued with the spirit of the truth. He is living in the joy and in the power of it. He is full of the faith of the Gospel, and is obedient to the faith. He knows his Bible like a book : and that has created an atmosphere, clear and bracing, about him. The Bible is his first and final authority. It is God speaking to him. Its Word settles everything for him, and he wants it to settle everything for all others. He has no doubts about it. This underlies and penetrates everything he does—an invincible faith in the living God. He is consequently a happy man, and so he loves singing. He believes that the joy of the Lord should be expressed. If the godly are to reach, and affect favourably, the world, they must do so by the telling out of their gladness. The minister of song not only gives vent to Christian feeling, but it strongly appeals to unchristian hearts. It has a mighty rousing effect on the religiously irresolute. Hence Mr. Moody believes in singing—the best, most cultured he can procure. "One of the best ways to make up a church, and start a revival, is to hold a praise service meeting." It was no unusual thing in Chicago, to hear Mr. Moody cry out, "That chorus again, t'wasn't half sung ; next verse a little softer, please." He would urge the people to get the hymn book for themselves, in this fashion, "Get books for ten cents and have the words. They carried off twenty-five dollars worth of books in one day. Get 'em and do what you've a mind to with 'em." Before the quartette sang he rose and cried to the ushers, "Let every window be closed, there's too much noise."

The singing is not in Mr. Moody's mind a formal part of the service. It is the grand preparation for preaching. It stirs and wakens and melts and unites the hearts of the hearers. It must be an intelligent expression and a hearty expression on their part, and hence the interest he takes in having it well done.

The preaching Mr. Moody likes is exposition. Bible, Bible, Bible, is his motto. Let us hear what God says. He uses anecdotes largely, but they are run in to lighten up, confirm or enforce the truth with which he deals. And they are told in a homely, business-like fashion. There is no attempt at grandiloquence. The entire honesty of the man shines out in everything he says and does. It is his business, his hearty work, that he is at, and he knows how to handle men—he knows that only sterling honesty will commend itself to them. Speaking one day of the work of the Spirit, and describing His dwelling places, he stopped short and said : "I'm going to say something you won't like ; hold on, now ! Sit still and don't get angry—God never intended you to make a smoke stalk of yourself. One of the memorable things George Muller, of Bristol, said to me was, 'I can't keep my soul, God does that. But my body is the temple of the Holy Ghost and I can take care of that.' We are to keep our bodies clean. And we don't when we poison it with tobacco. You don't like this kind of talk, you'll go away angry. I have had men offer their services to me, off whom I had to keep away forty rods. How could I introduce them to speak to ladies?" A little farther on in the same sermon he told us of his preaching in a church whose spire was built by whiskey, and he couldn't keep his hands off it. After, he got a letter from the man who built it, asking him to give a single passage against the business and he would give it up. Mr. Moody sent him the text, "Whatsoever ye do, do all to the glory of God," I Cor. x, 31. "Think of 1,000 barrels going to Africa and the man on his knees praying, 'Lord make them a blessing.' It isn't likely."

One is greatly taken with his straightforward talk. Before collection being taken he said, "I want to thank the people for their generous help. I like to see you smile when I ask for a contribution. It does me good. You can have a hand in this work if you like. We have two theatres going every night, and yesterday we had six. If you can't give a five or a ten dollar bill, give what you can ; a nickel is better than nothing. We use about all we get. We don't put it in the bank to run the risk of being lost." The means he adopts for discovering talents was set forth in an an-

nouncement at one service in terms like these : "If there are any young men who want to do religious work at nights—who can give their nights—here, they can have a room free at the Institute for their service. We're going to carry on this work all winter. The Institute was set up to teach workers to work better. We do not want to spoil a good clerk in making a bad preacher. We give lectures and help those who work to understand the use of the Bible better. Come and find out your gift, and if you have a gift, go in and use it for good. Of course we want good credentials."

Mr. Moody believes in the use of tracts and books. He gave away tracts and books at nearly every meeting. These were such as he had read and could speak well of. He would be the last man to think of an indiscriminate use of tracts or books called religious. He offered a book at the close of the service to any one not yet a Christian. He did not want Christians to come for them. I listened closely to his treatment of the unchristian characters that presented themselves for the book. His talk was like shooting Partisan arrows. It would not be approved by many, but—To one, "Are you a Christian? 'No!' Why not? 'Do you want me to tell you?' You will not." To another the same question, when the answer came, "I hope so." "You hope so," and Mr. Moody began to show that "hope" was only used of the hereafter, and the second coming of Christ. To another, "Are you converted? 'Oh there may be differences of opinion about that.' No," said Mr. Moody, "Except ye be converted, etc. That's God's Word, listen to that." To another, "Are you a Christian? 'I am a member of the church.'" Mr. Moody shrugged his shoulders and puckered his lip as much as to say, "You may be that and not a Christian after all."

This was at the end of a heavy service, and he was tired, and talked-out. He was only firing arrows. Who can tell which might take effect. He does not believe in a great deal of talk with men undecided. A single word often tells more than a long address. None knows that better than Mr. Moody.

The service of the ushers is excellently well conducted. And it is all under the eye of Mr. Moody. These are ready to do anything at any point in a moment. The advertising of the meetings, too, is a matter well attended to. "Come and bring your friend with you," is the constant invitation from the platform ; and the admission tickets are strewn on the crowds, "thick as autumn leaves that strow the brooks in Vallombrosa," on the street corners.

The urgency there is to get the people might move deeply those who think this unnecessary. If the most attractive and popular men use this means most, what should others do? Mr. Moody's work was that of a man terribly in earnest, just as all men of God and ministers of the Gospel ought to be, always.

### FIRST ELDERS OF THE FREE CHURCH IN INDIA.

The Presbyterian missionaries under Dr. Duff cast in their lot with the Free Church at the Disruption, but it was not till June, 1844, that the congregation proceeded to elect lay elders. The delay, we are told, "intervened not from neglect, but of purpose ; it seemed necessary that the members of the congregation should, by process of fellowship, become better acquainted with each other before any election of office-bearers from amongst themselves could satisfactorily take place." Very earnestly did Dr. Duff and the missionaries exhort the electors. "The importance of a good and faithful eldership," they said, "it is impossible to over-estimate. Such a body strengthens the ministry of the Gospel, surrounding it as by a phalanx or body-guard. It presents a standard of good conduct or godly character, maintained amid the varied business of secular life, from which this body is usually drawn. It furnishes virtually, in the governing body of the church, a representation of the general body of the governed. It is in itself a superintendency, by means of which the fruits of the Word preached may be carefully ascertained, and the character and conduct of the members of the church, without inquisition, by general intercourse, be understood. Let the

communicants look out amongst themselves godly men ; for godliness is the first and essential requisite, without which all other qualities are vain and useless. And, in addition to this, let them seek the accompaniment of a sound judgment, tried character, meek spirit, consistent life and careful attendance on the public ordinances of grace. Let them select such men as in their consciences they deem most qualified for the spiritual oversight of the congregation, without respect of persons or regard to worldly distinctions." One of the elders elected was Judge Macleod Wylie and at the very first meeting of session after his election he suggested "that for rendering the eldership more generally useful among the congregation, the session take into consideration the propriety of exercising hospitality on convenient evenings during the week, so as to bring together from time to time the different members of the congregation for the express purpose of holding religious intercourse with them." This worthy elder practised personally what he counselled, and among those coming out from home whom he befriended, was a young man from the West of Scotland, whose business capacity and moral firmness soon attracted his interest. This young man rose step by step, and advanced, and prospered, till he became one of Calcutta's great merchant princes. It was William Mackinnon, the news of whose death the other day brought down the flags of half the steamers in the Hooghly to half-mast, and whose munificent bequest intended for the Free Church was cancelled for reasons given.

### SCOTTISH MARTYRS.

Some two hundred years ago, there was a dark period of suffering in this land, when deeds of bloody cruelty were committed on God's people, not outdone by Indian butcheries. One day the tide is flowing in the Solway Frith, rushing, like a race-horse, with snowy mane to the shore. It is occupied by groups of weeping spectators. They keep their eyes fixed on two objects out upon the wet sands. There, two women, each tied fast by their arms and limbs to a stake, stand within the sea-mark ; and many an earnest prayer is going up to heaven that Christ, who bends from His throne to the sight, would help them now in their dreadful hour of need. The elder of the two is staked farther out. Margaret, the young martyr, stands bound, a fair sacrifice, near by the shore. Well, on the big billows come, hissing to their naked feet ; on and further on they come, death riding on the top of the waves, and eyed by these tender women with unflinching courage. The waters rise and rise, till, amid a scream and cry of horror from the shore, the lessening form of her that had death first to face, is lost in the foam of the surging wave. It recedes, but only to return ; and now, the sufferer gasping for breath, her death struggle is begun : and now, for Margaret's trial and her noble answer. "What see you yonder?" said their murderers, as, while the water rose cold on her own limbs, they pointed her attention to her fellow-confessor in the suffocating agonies of a protracted death. Response full of the boldest faith, and brightest hope, and divine consolation, she firmly answered : "I see Christ suffering in one of His own members." Brave and glorious words ! leading us to the apostle's most comforting and sublime conclusion : "We have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."—*Dr. Guthrie.*

Mrs. Annie Clark, mother of Dr. Daniel Clark, superintendent of the Toronto Asylum for the Insane, died recently at the ripe old age of 90 years. She was 11 years of age when the battle of Waterloo was fought, and remembered having seen the wounded Highlanders returning to Scotland after the battle. She was 63 years in Canada and leaves two brothers in Ontario, one 94 and the other 82 years of age.

The gifts of nature and accomplishments of art are valuable but as they are exerted in the interests of virtue or governed by the rules of honor.—*Steele.*

## Missionary World.

### THE GOSPEL IN CHINA.

The *Svatow Church News* tells a bright story of the "casual" manner in which the Gospel finds its way from point to point in China. A Chinaman went on business to Shanghai from his native place in South China. In Shanghai he bought a copy of St. Luke's Gospel. On his way home he looked into it, liked it, and read it again. When he reached home his neighbours wished to hear his news from Shanghai. So he told them all he had met with and all he had seen, and finally he mentioned the book he had bought, and read a little of it to them. The next evening there were a number again wishing to hear his news, and he read a few more verses in Luke's book. This occurred several times, till there were a good many interested, and wishing to read the book for themselves. No other copies could be procured there, so they took the one volume which they had, and taking it to pieces leaf by leaf, made a good many copies of it, and gave each man a copy, and then every evening they met and read it. "Afterwards a preacher came to the town and preached the doctrine of the Lord Jesus in the streets and lanes, when to his surprise his hearers said to him, 'What ye are preaching we already know; we have long worshipped Jesus and have ceased to worship the idols which we once worshipped.' May not this volume of a book be compared to a seed which fell in good soil and brought forth fruit?"

A sale of work in Windsor Lecture Hall, Belfast, Ireland, in aid of the fund for training medical missionaries and the Zenana mission, was opened by Dr. J. G. Paton.

In his address he spoke as follows: "He was very much pleased to see so many assembled here in connection with such an undertaking as the one upon which they had now entered. Things had changed now, when not only in the churches they could get up great meetings, but when so many ladies and gentlemen came together to advance mission interests by the sale of work such as they had prepared and placed before them here. If the missionaries for whom they were preparing this work could look in and see so many people assembled together to assist them, how it would thrill their hearts with joy to think that they had the sympathy and prayers of so many friends so far away. Often when a tomahawk was raised above his head, he had felt that he could not pray as he should have liked. But he felt there that his safety did not depend on his prayers alone. How many of God's people were everywhere praying for missionaries; and these prayers were heard by Jesus, and the dear Lord knew how to answer. Well, if the missionaries could look and see them there assembled, they would get encouragement. But he hoped some of those present would write and tell them of this work and of this meeting. They had no idea of the encouragement a missionary derived from a letter sent by some kind-hearted Christian friend assuring him that he had their prayers and sympathy while labouring with difficulties and dangers; and very often God ordered it that such letters arrived at a time of trouble and trial. Now, he was not one of those who were easily upset with difficulties, for he thought everything ought to show that he was in the hands of Jesus and feel that he is safe. He was away from his family for nine months last year, and during all that time he only saw them once, and he became very much disheartened, (an unusual thing for him to do) when he was about to sail in the prospect of taking a wider tour through the country that he thought would be more beneficial, in a money point of view, to his mission than any he had made. He got word while waiting for the coach to start at twelve o'clock at night that the country was flooded, and that unless he would risk going by the bush he must remain where he was. When he rose next morning everything showed that they would be detained for a long time. Just then he received a letter from a Quaker lady in a far-off land, sending him £1,000 to help in his work. A letter such as that coming at such a time cheered one a great deal. He understood this bazaar was

in aid of female medical missionaries. He could assure them that such missionaries were doing a great work in India and China. He had not been there himself, but he knew how the missionaries' wives helped them in the New Hebrides. Ladies could do a great deal in the way of medical assistance, where medical men would not be received in India and China. He hoped their bazaar would be a great success, and that the results would encourage all the female missionaries connected with their church, and greatly aid the object for which they had opened this bazaar. (Applause.) He hoped all their churches would be able to throw their hearts more into God's work in the future than they had ever done. He believed they were in a new era, and just in proportion as any congregation or church threw its heart into the work of carrying the Gospel to the heathen in proportion was God's work fulfilled, and its own home work prospered. In conclusion, he wished them all success, and hoped every person present would become more and more a burning and a shining light for Jesus."

The Rev. D. C. Scott, in his report of the Blantyre Mission of the Established church of Scotland, in British Central Africa, says:—"The daily services every morning at 8 o'clock (on Sundays at 7 o'clock) have been found most helpful. The change produced by coming together to worship, and the strength derived from it, have to be felt to be believed. We are beginning to reap what we have laboured so long for—the complete religious appeal in all departments of the industrial work. The head workers come to this early morning service as well as the Mission boys proper, and the work is better done. There is no shock now felt in coming out of the service and going down to the printing office or round the garden. Worship seems to make life wholly religious in hard work. If I were to tell you the hard work that is done by every one of the Mission children you would think that we were bound to be wholly secular, and yet I can vouch for this, that it is wholly religious. Night after night the printing boys worked all night till day-break dawned on their candles burning (stuck all over the printing shop), certainly not for pay and not for fame, but only for the sake of getting through extra work. We are actually seeing with our eyes the ideal of an industrial Mission."

In a recent publication, Mr. Harold Frederick, speaking of the progress of Christianity among the Russian Jews, says:—"The formal desertions from Judaism have been almost wholly confined to the educated classes and to residents in cities like St. Petersburg and Moscow. In this latter place, of which I saw much more than of any other Russian city, the proportion of converts has always been exceptionally large. The story is told there of the Lutheran church, of which all the officials—beadles, ushers and the like—were named Blumenthal, Rosenberg, Morgenstern, and so on, and into which, one Sunday when special services had drawn a large attendance, a Russian wag strolled in, hat on head. The 'baptized' dignitaries, scandalized, hurried towards him with indignant gestures. 'O, I beg pardon,' he said, looking blandly from one Semitic face to another, 'I thought I was in a synagogue.' Very often, in the two great cities mentioned, one will find Hebrew families in which the parents hold by the old path, but have had their children baptized as communicants of the English Church."

Rev. Dr. Steel, of Sydney, who has just passed away, estimated that the amount of money expended in missions among the islands of the Pacific during this century is about £2,000,000. The number of islands evangelized is large—probably not less than 350, and converts number half a million. Cost per convert, £4. It is a curious calculation, and Dr. Steel would not have made it, only for the habit some people have of counting the cost of every convert.

The native ordained pastors in India are increasing in number at the rate of 90 per cent. in nine years.

### PULPIT, PRESS AND PLATFORM.

Ram's Horn: Nobody can tell much about how much a preacher is doing for God by the size of his salary.

Lady Henry Somerset: Christianity is an infinite tenderness to individual weakness and error—the patience of a mother for the fretful, wayward child.

Westminster Teacher: It is a sweet thought that God lets Himself be reminded of His promises, that He remembers His covenant when He sees its seal or token.

United Presbyterian: Forces move in right lines. Sin always moves in the direction of penalty and misery. Righteousness and truth, with unvarying certainty, tend to life, blessing and reward.

F. W. Robertson: Eternity is crying out to you louder and louder as you near its brink. Rise, be going. Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.

Westminster Teacher: God gives us our years one by one, and He wants us to make them beautiful years, filling them with deeds and words and influences which shall make them radiant and blessed. Another New Year is coming to us. What are we going to do with it?

Rev. A. H. Byles: It is a grand thing that men are beginning to read the political utterances of Amos and Isaiah, to read Christ into modern life, and to regard His teachings in the Sermon on the Mount as the one and only solution for the pressing social and political problems of to-day.

Bishop Ryle: I have not much faith in temporary compromises of strikes which are often mere stop-gap expedients. The constant recurrence of trade disputes was becoming one of the most serious social problems of the day and they bade fair to blight the national prosperity and drive capital out of the country.

Peninsula Methodist: Life is one grand continuous opportunity, from childhood to our latest day. The conscientious, the resolute, the industrious and thrifty turn each hour into golden treasures; while the listless, the stolid and the lazy allow the teeming hours to lie idle at their feet, with countless treasures unknown, unappreciated and undeveloped.

Dr. Pentecost: "It no doubt would shock Presbyterian proprieties, but it would wake up Presbyterian congregations, if, when the preachers said a good and true thing and it went to the heart or conscience of some one or many in the congregation, it was emphasised and passed on to the whole congregation with a cheer or a hearty 'Hear, hear.' All I have to say is that I would not rebuke such an outbreak."

Home Journal: "Throughout Germany 'domesticity' in a wife is still considered the highest of virtues. The emperor said in public not long ago: 'I could wish no better to the young men of my nation than that the girls of Germany should follow the example of their empress, and devote their lives, as she does, to the cultivation of the three great K's: *Kirche, Kinder und Knechte*'—the church, the children, the culinary art."

Mrs. Jane Welsh Carlyle: "So many talents are wasted, so many enthusiasms turned to smoke, so many lives blighted, for want of a little patience and endurance, for want of understanding and laying to heart that which you have so well expressed in these verses—the meaning of *the Present*—for want of recognising that it is not the greatness or littleness of the 'duty nearest hand,' but the spirit in which one does it, that makes one's doing noble or mean. I can't think how people, who have any natural ambition, and any sense of power in them, escape going mad in a world like this, without the recognition of that."

## Teacher and Scholar.

Jan. 21 1894 } GAIN AND ABEL. { Gen. iv. 3-13

GOLDEN TEXT.—By faith Abel offered unto God a more excellent sacrifice than Cain. Heb. xi. 4.

If Seth were born shortly after Abel's death, then (ch. v. 3) the events of the present lesson would take place nearly one hundred and thirty years after our first parents were created. In that time the world might have come to have considerable population as seems to be implied v. 14. The lesson narrates the beginning of history out of paradise, which includes now not merely the first pair but the family.

I. The offerings.—The offerings brought as worship to Jehovah by the brothers are not said to be due to any command. They indicate the naturalness of worship as a proper expression of man's feeling towards God. The material of the offering in each case corresponds and would be appropriate to the calling of the offerer. They are both among the offerings afterwards provided for in the Mosaic economy. Abel's offering, however, was the fat, the choice pieces of the firstlings of the flock, but no indication is given that Cain similarly deprived himself of his best to honor Jehovah. In some way, possibly by fire, Jehovah indicated His acceptance of Abel's offering but not of Cain's. The reason of the difference lay in the offerers. Designedly the narrative tells that God's respect was in the first place to the offerer and only secondarily to the offering. The same thing comes out in God's question to Cain. This implies that Cain's failure to do well was the reason of his non-acceptance.

II. Anger leading to murder.—His own rejection, together with Abel's acceptance, made Cain burn with anger. The inward heat showed itself outwardly in his countenance. The anger was directed against both God and Abel. It calls forth a divine warning, an indication of God's desire that the sinful should not perish, but come to a true state of mind with respect to his sin, and the danger in which it places him. By the question Cain's attention is directed to his own heart. If he does well he will find acceptance with God, his countenance will be lifted up. But when he does not well, as now in being angry with his brother, though this secret evil-doing is known only to God, there is great danger that it will hurry him on to an open outburst of sin. Sin is like a wild beast couching at the door of his heart (R. V.) desiring to seize upon him, but he ought to rule over it (R. V. margin). What Cain said (v. 8) to Abel his brother, is not told, but perhaps is to be inferred from what follows. The door of Cain's heart is thrown open to the crouching sin, so eager to possess him, and he becomes a murderer. The bitter fruit of the first sin is seen in the malice, hatred and envy which united to accomplish the cruel, barbarous deed.

III. The punishment.—At once, it would seem, Cain is called to account for his crime. God shows that he takes notice of all wrong-suffered and done. The brotherly relationship, prominently brought out by repetition, heightens yet more the terrible character of the crime. God's question makes Cain answerable for his brother. Cain's answer shows how sin seeks to defend itself by further sin. He utters a bold falsehood and in unloving defiance disclaims all responsibility. Men have been too ready to forget that this repudiation of responsibility for others, came first from a murderer endeavoring to cloak his deed. But Cain is taught that murder will out. His brother's blood is as a voice crying from the ground. By an inward necessity it rises to heaven demanding that it be avenged. The sentence is now passed. A curse falls on Cain. The ground which has been compelled to receive the innocent blood of his brother, becomes the instrument to execute the curse, by being smitten with barrenness and yielding not increase to his labor. Restless and unsettled he is to be a wanderer from place to place. Cain despairingly sees in this a punishment greater than can be borne. In this, and in the fear of being slain, the expression of which lies beyond the lesson, the first murderer bears testimony to the law of retribution written on human nature.



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## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 10TH, 1894.

THE Chicago *Interior* is after Stead with a sharp stick. Judging from the style in which our contemporary punches the London editor, Chicago has out-grown the civic age at which it is the correct thing to say to every bumpkins notoriety-seeking visitor:—What do you think of us? We do really hope you like our city.

READERS of the Toronto dailies who "dipped" into the reports of the speeches delivered at the Board of Trade banquet last week, do not need to be told that stories are not confined to tea-meetings. And, truth to say, we have heard as good stories at a country tea-meeting as any told by the distinguished orators in Toronto.

FOUR months ago when the Plebiscite campaign was beginning, the CANADA PRESBYTERIAN ventured to say that a large majority of the electors of Ontario are anxious to get rid of the liquor traffic, or at least to reduce its bad effects to a minimum. The polling last week shows we were distinctly right. There is a difference of opinion in regard to methods, but an overwhelming majority of the people say the business must be wiped out by some method.

IT is an open secret that the funds for some of the schemes of the church are not in anything like as healthy a condition as they should be at this season of the year. There is one good way to make the balance come right when Dr. Reid closes his books. Let every Presbyterian deny himself something until next spring and send the proceeds of his self-denial to the treasurer of his congregation. An effort in that direction on the part of all, would produce a surplus.

THE hardened professional politician tries to look upon the Plebiscite as a mere political dodge, from which no practical result will come. Politicians of this variety believe in nothing except the utter depravity of human nature, and, of course, they expect the Legislature to humbug the people in some way or another. The hardened professional politician thinks that the members of the Legislature are as abandoned as he is himself. We have no such opinion of the Legislature of this Province. Men like Sir Oliver Mowat, G. W. Ross, and J. M. Gibson on the one side, and Mr. Meredith, Mr. Martner, Mr. Wood on the other, will do their duty. There are others on both sides just as conscientious as their leaders. If it is shown that the power to prohibit is in the Legislature, we believe that body will fearlessly do what the electors last Monday gave them a mandate to do.

THE Association of the Theological Alumni of Queen's College will hold a Post Graduate Session and Conference from the thirteenth to the twenty-third of February. Prof. Watson will give a course of lectures on "Dante and the Middle Ages" and will discuss such topics as Dante's view of Nature, his Ethics, Politics and Theology. The members of the association will meet each evening and discuss Bruce's Apologetics and Fairbairn's Christ in Modern Theology. Each member must write a paper on some subject suggested by one or other of these books. The Alumni of other colleges are cordially invited to be present and take part in the exercises. It is impossible to over-estimate the value of these post-graduate sessions. If the age is exacting in its demands upon the pulpit the common-sense way is for the pulpit to equip itself so well that it need not fear the age. Denouncing the age will do no good.

THE Plebiscite vote last week furnished a fine illustration of the ability of the people of this Province to attend to their own affairs. The imported orator was not a factor in the campaign. He may have appeared at a few points, but he found his occupation as badly gone as Othello's. The professional moral reformers who try to make an honest penny out of the "cause" were kept judiciously on a back seat. So far as we know the Sunday platform meeting—against which we have always protested—was a very exceptional thing. Abuse of men who did not see their way to support prohibition was reduced to a minimum. The old business of taking men's money for the legal right to sell liquor and abusing them with their money in your pocket is pretty well over. Thoughtful citizens are beginning to see that where license prevails every man in the community is in the business. There were no brass band performances, no entertainment, no hysterical shouting. The solid men of Ontario went in thousands to the polls and said quietly what they want done about the liquor business. It was a grand sight. And perhaps the grandest feature of all was the voting of thousands for prohibition who are not what are usually styled temperance men. These sank their personal feelings and voted in the interest of their country and their children. All honor to them for their self-denial.

THE vote on Prohibition last week did one good thing anyway—it stripped the question of a lot of rubbish that has been heaped upon it for years. Several barrels were knocked off the Prohibition ship by the counting of the ballots. It has always been assumed that the cities and large towns would give majorities against Prohibition. Every city in the Province except Windsor, gave large majorities in its favour, and such fine towns as Peterboro, Galt, Woodstock, and others, rolled up great majorities. It has been assumed that the French vote would go solid for whiskey. Ottawa City has a large French vote, but Ottawa gave a large majority for Prohibition. It has been asserted many a time that towns in which the Scott Act was a partial failure, would vote against Prohibition. As a matter of fact, most of them increased their majorities, and some towns that gave a majority against the Scott Act, gave large majorities in favour of Prohibition last week. And last, but by no means least, it has been assumed that women were almost agonizing over all the country to get a chance to vote against the liquor traffic. Five thousand women, in Toronto, had a right to vote, but out of 5,000 only 866 went to the polls, and of these 28 per cent. voted against Prohibition! Cabs had to be provided for many of those who did go, or they would not have voted against the business that brings ruin into thousands of families. We have always contended that it was a groundless assumption to say that the women of Ontario wanted the franchise, and an equally groundless one to say that they would all vote for Prohibition if they had the privilege.

AN INTERESTING NEW DEPARTURE  
IN KNOX COLLEGE.

ON a recent Sabbath one of our city ministers preached an interesting discourse from the words, "And Jesus went unto the Mount of Olives," in which he showed the desirableness, the spiritual profit and strength that might be obtained by men retiring for a time from the turmoil and worry, and drive of business or of professional occupations for quiet meditation, for study or devotion. But yet only for a time, as work and the daily earnest mingling in the world's business must ever dominate life and be its prevailing feature. A desire for such a season of retirement must often, we should think, have been felt by all brain-toilers especially. Knox College Alumni, at their meeting held in October last, took steps to provide for the ministers of our church, and for any others who may desire to avail themselves of it, such a season of retirement from their usual busy round of toil by means of a course of lectures with free discussion, and seasons for special devotional services, which last we venture to say, will be found to be not the least, perhaps the most helpful part of the programme. This is a movement certainly of a very wise kind, and we should think that a large number of our own ministers, with not a few others, both in the city and surrounding country, will be eager to avail themselves of the opportunity it will afford of turning for a few quiet days to congenial studies as an intellectual tonic, and to a season of special

private and social devotion and communion with God, from which they may return to their congregations and their common round of work greatly refreshed and strengthened. The course of studies we should think has been wisely arranged, not altogether ignoring the leading questions of the day, and yet affording rest by not going into the very thick of them, while by way of variety provision has been made to gratify and promote literary taste and culture. Introduction will be given to the "Life and Epistles of Paul," by the Rev. Principal Caven in four lectures, and Weiss, Kerr and Dodds on Introduction are mentioned as books for consultation. Two lectures will be given by Rev. Professor Gregg on the "History of the Presbyterian Church in Canada." A book and its subject, to which attention has been largely directed of late, De Witt's "What is inspiration?" will be examined in four lectures by Rev. Professor McLaren. Rev. Professor Thomson will in three lectures discuss "The historical preparation for Christianity," and "Jeremiah and his prophecies," will be dealt with in four more by the same professor. The University of Toronto, which has made its mark on so large a number of Knox College students, will be represented by Principal Loudon, who will give one lecture. Other professors of the university will take part in the following order and treat their respective subjects. Professor McCurdy, one lecture on "Ancient Israel among the nations." "The function of poetry," illustrated in the "In Memoriam," and the function of poetry illustrated in certain poems of Browning, by Professor Alexander, in three lectures. Professor Hume will give one lecture on "The contribution of Ethics to the settlement of the relation between science and religion." "The origin and mutual relations of the synoptic Gospels," will be treated by Rev. D. M. Ramsay, in two lectures. And, lastly, Rev. Wm. Farquharson will devote one lecture to that subject of perennial interest, "The development of the earthly life of Jesus." A course of studies of this kind gone into heartily, as it doubtless will be by all who feel sufficient interest in it to attend, it must furnish a most delightful and helpful variety and change in the usual routine of a minister's work and send him back to it and to his people brightened, stimulated and at the same time refreshed. The social feature of this gathering, which begins on January 30th, cannot but prove of the greatest interest and profit in many ways, and is to be specially ministered to by the students of the college holding their annual "At Home" on the evening of the closing day, February 9th. Those who desire further information, or homes provided for them, will communicate at once with Rev. W. A. J. Martin, 624 Euclid Avenue, or Rev. W. P. Wallace, B.D., 15 Madison Avenue, Toronto.

## CONGREGATIONAL MEETINGS.

THE season of the year for holding annual congregational meetings is again drawing on. These meetings hold an important place in the working of our congregations. As the merchant looks forward anxiously to his annual stock-taking and balancing accounts, so do all church members really interested in the welfare of the congregations to which they belong look forward with anxious interest to the annual congregational meeting. Unfortunately they have become almost proverbial for being poorly attended, although perhaps of late years, owing in many cases to special means taken, attendance at them has improved. Those who are able to attend these meetings but do not, may at once be set down as either indifferent or disaffected. Disaffection is usually either with the minister, something he has said or done or omitted to do which has not met with the approval of the disaffected member, or it is with the action of the office-bearers of the congregation. If the disaffection is with the minister, then the honest and manly way is to go frankly to him and let him know the reason of it and give him a chance to explain, and not go about growling and whispering, becoming a dead-weight or an active obstructionist in the work of the congregation or of the pastor. In nine cases out of ten the minister, if he gets a fair chance, will be able and glad to put matters right. If the disaffection is with the conduct of the office-bearers, then the congregational meeting is the very place to go to and state what we regard as a grievance that we may be set right ourselves or set those right who have, as we suppose, been doing wrong. Unfortunately the disaffected usually take the opposite course; they hold aloof, give no explanations,

give no help, then go round when the business is done and industriously show how it might and ought to have been done differently and better. We ask those who act thus if it is fair or manly?

That indifference which takes no interest in the affairs of the congregation, which talks of fellow-members and office-bearers who do the work as "they" or "them," as if the complainant had neither act nor part with them, is a gross unfaithfulness to duty and the cause of Christ and neglect of privilege as respects the individual congregation of which he is nominally a member. It is shirking by laying upon our fellow-member work and interest of which we are in duty bound to take our fair share. It is taking a most effective way to discourage the pastor and all who are concerned in the work and well-being of the congregation. If things are languishing and going back the disaffected and indifferent are chiefly to blame for it. The congregation is made up of individuals, and suppose all were to follow the course of the indifferent and disaffected, must it not inevitably soon die? The Presbytery is made up, the whole body is made up of individual congregations, and if one is feeble and languishing, the whole body is affected. So serious is the responsibility which lies at the door of those who for any reason hold back.

We might say that this year, owing to very general business depression and consequent shortcoming of funds in many cases, there is special need for the united, hearty interest of all connected with our congregations. It is at this meeting that the financial standing and general interests of the congregation are fully examined into and allocation of the funds made to the various schemes of the church. Every member being really a partner in the concern ought to be anxious to know the church's standing, and what is done with money entrusted to its care. It is not only unchristian, it shows a want of good common judgment to take no interest in the annual investigation into the affairs of the congregation both sacred and secular, if such a distinction can be made in this case. It has already been stated in these columns that this year there is danger of a considerable shortcoming of funds in some branches of our church work, a shortcoming which involves very serious trial to many of our most devoted missionaries and their families. However indifference and disaffection may affect the church in prosperous years, in this one particularly demanding the interest and effort of all, the weakening of the church's hands by their means in doing its work this year makes them specially chargeable with unfaithfulness and guilt.

#### THE SEMINARIES.

THE following article from the *Chicago Interior* upon a subject which is just now under the consideration of the Presbyteries of our church, namely, the relation of our Theological Colleges to the General Assembly, will be of interest and use to all our readers, especially to those who are members of Presbytery.—ED.

"All the older theological seminaries, so far as heard from, are willing to turn over the control of their franchises to the General Assembly. We suppose that not one of them would object to such a transfer if they believed it would be good for the institutions and for the church, but they do not think so. On the contrary, they are fearful of consequences that might result which would be injurious to both. The theory of Assembly control has much in its favor. A good illustration of one advantage is seen in Andover Seminary. There is an institution that was anchored, so far as it was possible to anchor it, to an immovable past, to a type of theology which the churches, which the institution serves, have long since abandoned. Then the seminary, ostensibly complying with its bonds, suddenly came out with a theology that was far in advance of its churches, and a conflict arose which was finally determined by the surrender of the conservatives in the American Board. Now if the Congregational Churches were organized with a representative body, and the seminary had been under the control of that body, it would have moved forward *pari passu*, with even steps, along with the theological progress of the churches. So if our seminaries were controlled by a body correctly representing the churches they would move forward with it, or stand still with it—at all times be in harmony with it. The seminaries ought to be willing for this, and doubtless would be if they were sure the theory would work as well in practice as it appears upon paper. Unfortunately the wise heads among them do not implicitly trust the action of the Assembly. They would trust it if it were

always a deliberative body, if its members could always fully consider all the facts, the surroundings and circumstances, and take time to render mature judgment. But everybody knows that this is impossible. The result is that the seminaries would not always know what to expect. They fear that the Assembly would become a body similar to the Methodist General Conference, under which every one who holds a position or wants one, has to begin his fine work three years ahead of its quadrennial meeting. It is certain that the seminaries will never consent to absolute Assembly control. Our own McCormick Seminary had an experience which ought to last it a lifetime. The Assembly undertook to take possession of and use property in a way that would reverse and defeat the purpose of its donor. He was a loyal Presbyterian, if ever one lived, but he said, "Non possumus." He established his position in right and reason, held it firmly, and won. A less able and determined man would have lost.

"Now what is the real object which the church desires to attain? It is very simple. It is that the seminaries shall teach sound doctrine and that they shall not be able to carry off the property and deposit it outside of the church. That is all that is desired and nobody will say that it is an unfair or unreasonable desire. The only question is what is the wisest method of securing this object. There are additional guards which are available under the existing control of the seminaries. The controlling body, be it called trustees or directors or commissioners, can be required to subscribe an agreement or contract, an inaugural condition, that while the property is in their charge it never shall be perverted to the teaching of doctrine contrary to the system of doctrine of the church, and that it shall never be alienated to other uses, purposes or control. This can be so drawn as to give the Assembly a right of action at law for the recovery of alienated property. But the seminaries must have guaranties. No one knows what the future may bring forth—excepting that it is certain to show progress in thought. No one knows that a future Assembly may not take such actions as were taken in 1837, 1845 and 1866—and we should not omit 1878. The church now would be overwhelmingly against any of those several acts and decisions and deliverances. They did not at the time represent the even and steady and stable sentiment and character of the church. All representative government needs a balance wheel. Power everywhere must be put upon limitations, not limitations upon the matured will and judgment of the people, but such limitations as will secure maturity of judgment. The mature judgment of the church is that the seminaries shall not be able to assail the system of doctrine nor alienate property. As this is the judgment of the seminaries as well as of the Assembly, it can be secured by measures which will secure all rights and guard all interests."

#### PARLIAMENTARY BLUE BOOK AND THE NEW HEBRIDES.

THE following article on this subject by Dr. J. G. Paton in *Word and Work*, will be read with great interest by our readers who bless God for the noble work our missionaries have done in the New Hebrides. [It refutes a vile slander, which shows how ready a certain sort of government officials is to take up and spread anything against missions and missionaries, and it also shows their profound and wilful ignorance of what is being done for degraded heathen peoples by means of Protestant missions.—ED.] Dr. Paton says: "I am exceedingly sorry to hear that in a Blue Book lately published in Britain, under sanction of the Colonial Secretary, there is an attack upon our devoted self-sacrificing missionaries in the South Sea Islands for 'selling rum, beer, and firearms,' and for being so much 'away from their stations' on holiday pleasure-seeking, while the Romanist 'fathers' are praised. In reply I say, there is not a shadow of foundation in truth for such charges. The father of lies could not have invented anything more false. Not a missionary of the New Hebrides has ever been engaged in trade of any kind on the islands, or in any mercantile pursuit whatever. It is against the laws of our mission for any of our missionaries to engage in any trade with the natives, and if any one did so he would certainly be expelled from our mission. Each missionary by solemn engagement is bound to spend his whole time and energies in the spiritual work of the mission.

And now as to the second count, that our mis-

sionaries are much away from their stations on holiday pleasure-seeking. This is equally false. From the unhealthy, debilitating nature of the tropical, damp climate of the New Hebrides, and the ague and fever to which we and our children are all there exposed, every missionary is allowed three months leave of absence every five years, and twelve months at the end of every ten years he is on the islands. Not, however, for pleasure seeking, but under the Mission Committee of the church supporting it. As they arrange, he conducts daily meetings, pleading the cause of the mission in their congregations and Sabbath schools, and raising money for the support and the extension of the work—not pleasure seeking, but a change of work, climate, and society in continuous work for the mission till his furlough expires, and he and his return to the islands.

Third, as to the "fathers," Roman Catholic priests on our islands, whom the age at praises in the Blue Book. It is an historical fact that Frenchmen and their Romish priests did not try to come and settle on our New Hebrides Islands while their lives and property were in danger. With covetous eyes they looked on at a safe distance, and left us British Presbyterian missionaries to struggle on, doing the pioneering, difficult, dangerous work, in which six of our members lost their lives, and a number of our first converts and native teachers were also murdered by the savages, and station after station broken up and plundered by them, and in which work the sainted Bishop Patterson, of the Church of England Mission, was also murdered in revenge for the wickedness of the Kanaka labour traffickers, who, to deceive the islanders, personified him. But when by continued perseverance in God's work by us, through the teaching of Jesus Christ, He had made life and property safe on twenty islands, and comparatively safe on the whole group, and given us about fifteen thousand converts, the French followed, hoisted their flag, saluted it, placed armed soldiers and marines in charge of it, and virtually took possession of the group. And for what? To make it a great penal settlement at the door of Australia. The French Senate had resolved to place one hundred thousand of France's most degraded criminals on the New Hebrides as free men and women, to live as they could and go where they would, on the one condition that they did not return to France. Australia was alarmed at this, as she had hundreds of French convicts already in her prisons for crimes they had committed since coming from New Caledonia to Australia. At last by united Australia's protest and British influence, the French had to give up their scheme for a time and withdraw their soldiers from our islands.

But I hope the honour of Britain and the zeal and faithfulness of our British Protestants will not allow such false accusations to remain uncondemned in a Blue Book. I defy the writer to produce one reliable witness to prove his statements to be correct, whereas from the best sources I can produce hundreds, yes, thousands, to prove they are utterly false; yet, false as they are, appearing in a Blue Book by a Colonial Secretary, they have been, and no doubt will be, used by many enemies of the Lord's work, and by periodicals unfriendly to it, to shake the confidence of people in our mission and curtail its support, and to damage Protestant missions generally.

AT the meeting of the Presbytery of Toronto on the 2nd of January, the Rev. Dr. Robertson superintendent of our North-west Home Missions, delivered an earnest and most forcible address, the substance of which he has put into the shape of a leaflet, and which is to be scattered broadcast over the church. He set forth in clear and strong language the causes which have this year led to such great pecuniary difficulties among our people and ministers in the North-west, and that unless these can be met by effort put forth in other parts of the church real suffering must result to our missionaries and their families. The self-denying character of the men who occupy these new fields, the difficulties they have to encounter in their work, the zeal and liberality of the people in helping themselves, all unite in presenting the strongest claims upon the help at this juncture of all who can lend their aid. Mr. Robertson gives the most encouraging accounts of the success of the work in the past so that the communicants from 1,153 in 1881 have risen to 15,091 in 1893, and revenue in the same time has risen from \$15,100 to \$239,273. The future progress of our church, both at home and abroad, he plainly shows, depends upon our nursing now this portion of our church which has in it the potency and promise of such resources and strength in the time to come.

## The Family Circle.

### DEATH OF THE OLD YEAR.

Miserere: toll the bell,  
Let the earth send forth a knoll,  
For a great soul takes his flight,  
None know's whither, in the night—  
Miserere!

Stretched upon his snowy bier,  
Dying lies the good old year;  
And upon the midnight gale,  
All may hear his parting wail—  
Miserere!

In the old king's choquered roign,  
There were mingled, joy and pain;  
Friends proved false, while foes were  
true,  
Sinners many, saints—a few—  
Miserere!

There were hearts that suffered wrong,  
Bore it bravely, and were strong,  
Hearts there were, so black within,  
Satan wondered at their sin—  
Miserere!

Garners full of fruitful store,  
Measures pressed, and running o'er;  
Famine in the streets at night,  
Doing deeds too dark for light—  
Miserere!

Rang the church bells for the wed,  
Tolled they also for the dead;  
In one home a joy was born,  
From another, joy was torn—  
Miserere!

Such earth's sorrow, such its sin,  
All must end where they begin;  
Snow which wraps the New Year's feet,  
Is the Old Year's winding sheet—  
Miserere!

Now his spirit goeth fast,  
Midnight hour will be his last;  
To your knees, earth's worn and weary—  
Miserere, Miserere.

—Charlotte Jarvis, in *The Week*.

### QUEER DESIGNATIONS.

NICKNAMES APPLIED TO MANY ILLUSTRIOUS PERSON-  
AGES IN PRESENT AND PAST TIMES.

But no great man has been able to escape the fate of the American Presidents, for the funny man has in turn laid hold of each and given him the name by which he is often better known than by his family designation.

Samuel Adams was the American Cato, the Last of the Puritans, the Yankee Cromwell; Alexander the Great, even in his own time, was Macedonia's Madman; Thomas Aquinas was the Dumb Ox; Pietro Aretino was the Scourge of Princes; Atilia delighted in the nickname given by his soldiers, the Scourge of God; Beauregard was the Little Napoleon; Boswell was the Bear Leader, an allusion to his familiarity with Johnson; Lord Brougham was the Foaming Fudge; Brummel, the Dandy Killer; Wordsworth, Old Ponder, and the Great God Pan; Cardinal Wolsey's enemies did not scruple to denominate him the Butcher's Dog; the Duke of Wellington was the Iron Duke, and William Warburton the Literary Bulldog; Voltaire had a host of nicknames, among the least complimentary being the Literary Ape; and Swift was proud of being called the English Kebab; James Francis Edward Stuart, son of James II., is better known as the Old, and his son Charles is always mentioned as the Young Pretender. Edmund Spenser, the poet, was called Mother Hubbard, and Southey's name was horribly punned into Monthy.

The nicknames given to Shakespeare are too numerous to be mentioned. While Scott had nearly a hundred, the best being the great Unknown, Richelieu was called innumerable names by his enemies, who went so far as to style him the Pope of the Huguenots, and Alexander Pope was the Wasp of Twickenham. Pericles was called Onion Head by his political enemies, and Napoleon III. Rantipole. Moore was the real Bard of Erin, Mirabeau the Hurricane, and Milton the British Homer. Martin Luther could not escape the title of Hotheaded Monk, nor Louis XIV. that of Louis Baboon. Even in his own country John Knox was the Religious Machiavel, and Ben Jonson was half affectionately denominated Rare Old Ben. Hogarth, the painter, was Painter Pay, and Henry VIII.

was Bluff King Hal. Among his enemies Gustavus Adolphus was the Antichrist, among his friends the Lion of the North. Oliver Goldsmith was the Inspired Idiot, Goethe the Prince of Poets, and George IV. the Beau of Princes. To his friends Garrick was little Davy, to his foes the Coxcomb, and Frederick the Great was Der Alte Fritz, Alaric Cottin, or the Philosopher of Sans Souci, according to the view taken of his character. Franklin was the American Socrates; Charles James Fox, the Man of the People. Queen Anne of England was Brandy Nan, Elizabeth was Good Queen Bess, Bloody Queen Bess, the Glory of Her Sex or the Untamed Heifer, according to the opinion of the speaker. Disraeli was Dizzy. Gladstone is still the Grand Old Man. The vocabulary of hatred was exhausted, however, in the case of Oliver Cromwell. He was the Almighty Nose, the Blasphemer, the Brewer, Brother Fountain, Copperface, the Coppernose Saint, Glorious Villain, Great Leviathan, his Horseship, the Immortal Rebel, the Impious, the Impostor, King Oliver, Man of Sin, Old Holl, Old Saul, the English Town Bull, the Wise Usurper, and many others, some unfit for repetition. If a man's greatness is to be judged by the number and variety of nicknames given him, old Oliver must have been one of the greatest men who ever ruled a nation.—*St. Louis Globe-Democrat*.

### THE BRONTES IN IRELAND.\*

In the history of English genius there are few chapters more entirely impressive—partly from the strength and nobleness of its characters, partly from its grave tenderness—than that occupied with the Brontë sisters. The books of these gentle, but most able, girls are of incomparable quality, and their life, as one sees it in the pages of Mrs. Gaskell, is even more distinguished. Since that rich and beautiful Biography much has been published on the subject, and by writers of high ability, for there was a good deal left unexplained, and the work of criticism is never done. It is simple justice to Dr. Wright to say that "The Brontës in Ireland" is the most important book in a long series: that it is by far the most interesting; and that, in itself, and apart from the Brontës altogether, it is a piece of work of unique value. He has unlocked a door never open till now, and in the house of the Brontë life and memory there is no more sacred room than this. One wonders whether even the sisters knew all that is treasured there; and feels that, if it were possible for Charlotte herself to see what has been written, to this book she would turn with the most exclusive interest, for it is the book of her ancestry, of the old days, and of those heart-shaking stories to which she used to listen by the dying fire in Haworth, when her father drew his girls beside him and told them the weird memories of his childhood.

Seldom, indeed, has there been such a cycle of romance. It opens with a mystery; and the swarthy derelict child, found on a Liverpool steampacket, is the centre of the first group of tales. This is pure tragedy—a gloomy and repulsive picture, almost too closely painted. What follows—the second group—passes into the light of gallant adventure and of love; it is charming as an idyll, and very felicitously told. In this the hero is Hugh Brontë, but, in the Wonderland of his stirring life, one never sees him without his beautiful Alice. As the family history develops it forms a third and distinct scene; and there are few more curiously attractive sketches; one seems, watching the ways of these young Brontë athletes and their sisters, to catch a glimpse of the Homeric age. The last group of memories is concerned with Patrick Brontë, father of the novelists; and, as the book closes, we pass into the light of our common and modern day.

All this has naturally a value and an interest quite its own. It is a picture of manners and of a type of character now beyond recovery. Some of the chapters will be treasure-trove to students of folk-lore, and there are others which throw welcome light on several matters of social and political concern.

\* "The Brontës in Ireland," etc. Truth Stranger than Fiction." By Dr. William Wright. Hodder & Stoughton: 1893.

But the primary value of the story is in direct relation to the Brontë sisters. The literary work of these girls has always been touched with a certain mysteriousness; it is eminently imaginative, yet every character is, as a rule, worked from an actual original. On this point Charlotte's statements are explicit, and she has indicated, in various instances, the rough material which she and her sisters moulded into form. But the statement was hardly sufficient. There are figures in the scenery of the novels, and there is a certain allusion and manner, for which the girls' own experience and personal knowledge do not account. Clearly the entire territory of the Brontë life and mind had not been explored; there was something more to be discovered, and it was something on which the whole seemed obscurely, to rest. It has been discovered at last, so far, probably, as it ever can be. Dr. Wright, a native of the Brontë country in Ireland, has turned to the old home, and, with the instinct which led him to the grave of the Hittite Empire, he has found in the family history of the Brontës themselves the *sons of origo* of much of the misunderstanding and the mystery which have perplexed so many.

This is the main significance of the book as a piece of serious research. It is a proof of its admirable handling and manner that it is at the same time a narrative of engrossing interest. The style is remarkably natural, and, like natural things, it varies with every circumstance, sometimes moving irregularly, as when one passes over broken ground; but habitually striding lightly and strongly forward, and from time to time flashing into colour, as when the cheek glows with exercise and against the wind—always straightforward and explicit.

### GRANDPARENTS.

Judged from the stand-point of the average child, there is nobody so delightful as the average grandparent. Grandfathers are the jolliest of playfellows, the most charming of companions. They are apt to be absorbed in business, with little time to devote to the amusement of their boys and girls, but grandfathers are no longer in the midst of the conflict; they can potter about, help in making kites and building boats, tell stories by the hour together; they can sympathize with "a fellow" in his daily trials and triumphs. A grandfather is very much nearer a boy of five or ten years old than the boy's father is apt to be. He looks through older yet more childlike eyes, and appreciates the boy's difficulties and temptations more readily and more truly than the younger man does. It almost seems at times as if a man must be a grandfather before he entirely enters into the fulness of fatherhood.

As for grandmothers, no family is complete that lacks one. A grandmother over the way, in the next street, in the next town, is a blessing, but a grandmother resident in the family is a gift for which to thank God fervently. Who else so tender, so sweet, so dear? To her quiet room young and old bring their perplexities, to find the patient wisdom and the ready common-sense which explain whatever was baffling, and devise a way into freedom from care. Grandmother's chair is moved into the sunniest corner of the kitchen when grave household enterprises are afoot. It is her receipt by which the wedding-cake is compounded for the bride, and the mince-meat prepared for the winter's supply.

Grandmother always has court-plaster and witch-hazel and arnica and toothache drops in the little cabinet in her room. She can spread poultices and bind up wounds, and her sweet words and smiles go as far toward healing bruises as her material remedies do.

Grandparents are accused by their sons and daughters, with a fair show of reason, of being decidedly more lenient with juvenile offenders, less sternly disposed toward discipline, than they were to their children in an earlier day. They would spoil the grandchildren if allowed, declare the fathers and mothers, serenely confident in their own discretion, and quite sure they are right in their sternly repressive methods.

Never mind. The wheel of time in its ceaseless revolution is bringing on the day when the man who now laughingly reproves

his parents for their fancied weakness will himself stand in awed pleasure gazing into the round eyes of the second generation, and feeling himself the founder of a line. Then it will be his turn to emulate the grandparent, as the grandparent has been from the beginning.—*Harper's Bazar*.

### POWER AND INFLUENCE OF THE IRISH AND SCOTCH.

The *Scottish American* says:—The appointment of the Earl of Elgin to be Viceroy of India puts the coping stone on Scottish appointments abroad, remarks a contemporary. At this moment Greater Britain is virtually ruled by Scotsmen. Canada has the Earl of Aberdeen for its Governor, Cape Colony is under Sir Henry Loch, a Midlothian man; New Zealand is under the Earl of Glasgow, Victoria under the Earl of Hopetoun, South Australia under the Earl of Kintore, New South Wales under Sir Robert Duff, British New Guinea under Sir Wm. Macgregor, the Mauritius under Sir Charles Cameron Lees, St. Helena under Mr. Grey Wilson, an Ayrshire man, and the Barbadoes under Sir J. S. Hay. All in their turn are under Mr. Gladstone, whose father was a Leith man. The Foreign Affairs are entrusted to the Earl of Rosebery, the army is controlled by Mr. Campbell-Bannerman, and home affairs are managed by Mr. Asquith, a Scottish member of Parliament. This should go some way to avenge Flodden.

We take the following from an exchange:—It is not only in New York and Brooklyn and the United States generally that the sons of Erin have secured a place among the leaders of the people. This fact has been called to mind by the circumstance that while all France was mourning one illustrious Irishman in the person of honest old Marshal MacMahon, the masses of the population of Austria-Hungary were acclaiming another Irishman, the Irish peer Viscount Taaffe, who holds the post of Prime Minister of Austria, for bringing forward a bill in favor of universal suffrage. In Spain one of the most influential military leaders is a general of Hibernian origin, O'Ryan by name, who held the post of Minister of War during the former administration of the present Premier; while the Queen Regent's private secretary and most-trusted adviser and friend bears the name of Murphy. The little king's governess is also an Irishwoman; and so, too, is the governess of the young Queen of Holland. The tutor of the Emperor William was an Irishman named Audanne.

### GOOD-NIGHT.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. Good night! The little one lisps it as, gowned in white, with shining face and hands, and prayers said, she toddles off to bed. Sisters and brothers exchange the wish; parents and children; friends and friends. Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are, as voyagers, putting off from time to time upon an unexplored sea. Our barks of life set sail and go onward into the darkness; and we, asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An unsleeping vigilance watches over us, but it is the vigilance of one stronger and wiser than we, who is the Eternal Good. Good and God spring from the same root, and the same in meaning. "Good-by" is only "God be with you." "Good night" is really "God-night," or "God guard the night."

It would be a childish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say "Good-night."—*Selected*.

Good nature is worth more than knowledge, more than money, more than honour, to the persons that possess it, and certainly to everybody who dwells with them, in so far as mere happiness is concerned.—*Henry Ward Beecher*.





ing on the ground of age and infirmity, was accepted the pulpit to be declared vacant on the 31st Dec. by Mr. McNaughton. Mr. Bloodworth was appointed Moderator of session during the vacancy. Steps were taken to secure for Mr. Ewing a suitable retiring allowance. In the evening, in St. Paul's school room, a profitable conference was held on the state of religion.—Wm. Bennett, Clerk.

Presbytery of Victoria met in St. Andrew's church, Nanaimo, on the 18th Dec. The following as matters of more general interest may be reported. The clerk was authorized to grant Mr. Alex. Fraser, late of Comox, a Presbyterial certificate. Also a Presbyterial certificate to Mr. Alex. Young, Wellington, if he should desire such. The matter of arrears of stipend due to Mr. R. J. Adamson, from Alberni, another supply of this field, was left in the hands of Mr. D. A. MacRae, convener of the H. M. Committee. A deputation from Wellington intimated the congregation's ability to become self-sustaining and guarantee a stipend of \$1,000 and a manse. The Presbytery's satisfaction was recorded and a special meeting of Presbytery appointed to meet in the church, Wellington, on the 3rd Jan to moderate in a call and take other necessary steps in connection therewith. Mr. C. A. Colman, assistant Chinese Missionary, made application for the Presbytery's supervision in a special course of study, with the view to ordination. A committee was appointed to confer with Mr. Colman and the clerk instructed to communicate with the General Assembly's Foreign Mission Committee in reference to this matter. The attention of the Presbytery having been called to the letters of the Rev. D. D. McLeod, of Barrie, which appeared in the daily Globe of the 10th and 16th Oct. last, on motion of Mr. A. B. Winchester, seconded by Dr. Campbell, the following was adopted:—That the Presbytery, whilst expressing extreme regret that any minister of our church could be guilty of writing letters so untrue, unjust and uncharitable—letters which impugn the motives and integrity of every member of the Presbytery, reviews the official action of the court and holds it up to public contempt in the secular press—nevertheless the Presbytery feels that its honor and dignity is perfectly safe in the judgment of the whole church, and agrees to take no further notice of the matter.—D. MacRae, Clerk.

The Presbytery of Kingston held its regular meeting in St. Andrew's Church, Belleville, on the evening of Thursday, Dec. 19th. Rev. J. L. George, M.A., of John Street Church, Belleville, was appointed Moderator for the ensuing six months. Reports were received from those appointed to visit augmented congregations, and from some of those who had been appointed to visit mission fields within the bounds and dispense ordinances. A committee was appointed to consider and report to next meeting of Presbytery as to the best means of checking the evil of irregular attendance upon the part of some members of Presbytery. The committee appointed at last meeting of Presbytery to consider and report as to the best means for stirring up an increased interest in the general schemes of the church, whether by the holding of missionary meetings or otherwise, submitted their report which, with its several recommendations, was adopted as follows: 1. Increased circulation of the Record, the official organ of our church. 2. Frequent reference to the great subject of missionary work in the pulpit ministrations. 3. Occasional exchange of pulpits by pastors of contiguous charges. 4. The issuing of an annual pastoral on the subject of missions, to be read from all our pulpits on two consecutive Sabbaths. 5. The placing of a number of volumes of the best missionary biography in all our Sabbath School libraries. 6. The securing addresses as often as may be convenient by those who have had practical experience in home and foreign mission work. 7. The holding of an occasional Missionary Institute, such as took place recently in Central and Knox Churches, Galt, Ont. 8. The setting apart of a special day of prayer, when this subject shall be the burden of petition. The members of the Presbytery were

instructed to carry out the forgoing recommendations as far as possible. The Presbytery took into consideration the remit from the Assembly with regard to mission stations being represented in the church courts, and expressed approval of the proposed change in the law, provided that the limitation of Section — of the Book of Rules, etc., be applied so as to group the sessions of the charge under one missionary for purpose of such representation. Attention was called to the indefinite one in the addendum to the proceedings of last General Assembly, and the Presbytery recorded its opinion that it is not competent for a Presbytery to appoint to act as an assessor with others in a hall-session anyone who has not been regularly ordained to the eldership, although one so ordained, though for the time being not an acting elder, may be appointed. The Presbytery also considered the remit sent enlarging the powers of Synods, and expressed approval of the principle involved, complaining, however, of the indefinite terms in which the remit is sent down to Presbyteries, inasmuch as all cases of complaint and appeal may in a sense be said to involve doctrine or polity. The Presbytery suggests that a comprehensive scheme for rendering the Synods more practically useful by assigning to them jurisdiction in many matters which now lie under the direct jurisdiction of the Assembly, but which, being of a local interest or mere matter of detail, might more profitably be assigned to the inferior judicatories and thus relieve the Assembly of much of the work with which it is now burdened, be drafted and sent down to the Presbyteries for their consideration. It was agreed to hold an adjourned meeting of Presbytery in St. Andrew's Church, Kingston, on Tuesday, Jan. 23rd, 1894, at 3 p.m., for the consideration of the remit on the Relation of Colleges to the Church, and on Proposed Changes in the Hymnal, etc., as well as for other competent business. The consideration of the Aged and Infirm Ministers' Fund was also deferred to the adjourned meeting. A resolution on the temperance question with reference to the approaching plebiscite similar to that adopted by many Presbyteries was passed. The Convener of the Home Missionary Committee was also instructed to arrange, if possible, for the transfer of Rev. J. McIlroy from the Poland Mission Field to the North Hastings district as a colleague there with Rev. George Porteous. Matters concerning Matawatchan, Sharbot-Lake, etc., were remitted to the Presbytery Home Mission Committee.

OBITUARIES.

There died recently at Perth, Ontario, Mr. Alexander Kippen, sr., at the venerable age of ninety years and nine months, being the oldest man in Perth. Mr Kippen had enjoyed unusually good health in his old days until the terrible la grippe fastened itself upon him a short time ago, and at his advanced age he was unable to shake off its effects, and the attack proved fatal. Deceased was born in the parish of Kenmore, Perthshire, Scotland, in 1803, and came to Canada with his family in 1832. He was a member of the Free Church since the Disruption, and before that of the Church of Scotland, and died an elder in Knox church Perth.

Mr. R. P. Sutherland, of Cobourg, died last Sunday morning at his residence on Tremaine street, as the result of a severe attack of la grippe, which has called forth many expressions of profound regret. He was born in Aberdeen, Scotland, March 31, 1844, and migrated to the United States in 1867, where he lived for some years in the State of Missouri. In 1878 he came to Cobourg, and with the exception of a short interval, had resided here ever since. Mr. Sutherland's father, Alexander Sutherland, and his mother are still living in Scotland. The deceased was an elder in the Presbyterian church there, and was held in high esteem as an upright citizen and business man. Brief services were held at the house, Rev. J. Hay, B.D., officiating and the long funeral cortege escorted the remains to Union cemetery.

Another of the conspicuous figures in our church was removed on the 23rd of Nov., by the translation of elder Malcolm McPherson, of Kincardine, to the church triumphant. He held office as an elder for nearly sixty-three years—perhaps a longer term than has been served by any other in the history of our church. He was born in Perthshire, Scotland, in June 1806, emigrated to Perth, Ontario, in 1815 and was elected to the eldership on the 29th of May, 1831, when scarcely twenty-five years old. He was a man of marked individuality, who held his convictions firmly and was fearless in asserting them. Having more than ordinary gifts, education and enterprise, he soon became a prominent contractor in the country of his adoption and as a surveyor he had charge of the laying out of roads and other public works in two counties. In all departments of church work he took an active interest. He also became an ardent worker in the Temperance cause (when it was not as it is at present strong) and in the cause of the Bible Society of which he continued to be an office-bearer till his death. He moved to Kincardine in Feb. 1854, and soon made his presence felt as an honest, upright, intelligent citizen and filled many important municipal positions in the council and school-board of the rising young town. His constant activity in the church of Christ, in Sabbath School and session and in every philanthropic and religious movement claiming his attention, has left many monuments to his memory for generations to come. He was one of the purest, and most guileless of men and one who was ardently attached to his friends and generous to his opponents. He spoke ill of no man. In his home he was a devoted husband and a faithful, affectionate father. Since April, 1878, he has been a widower and he leaves behind him to mourn his departure five sons and one daughter. His end was peace.

The Rev. William Graham, of Egmondville, who died at his residence, Clifton College, Egmondville, on the 16th ult., was born at Comrie, Perth-

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

MARRIAGES.

On Dec. 27th, 1893, at the residence of the bride's father, Glamis, Bruce, by the Rev. George McKay, M.D., Kincardine, Ont., Henry G. Clark, Cargill, Bruce, Ont., to Flora H. McDonald, Glamis, Bruce, Ont.

By the Rev George McKay, M.D., at the residence of the bride's father, Armow, Kincardine, Ont., Dec. 26th, 1893, Albert Swallow, Glamis, Kincardine, Ont., to Lillie Kerr, Armow, Kincardine, Ont.

Married at the residence of the bride's mother, Mrs. Jane Turner, on the 27th Dec., by the Rev Alex. U. Campbell, B.A., James Mustard, of Scot Township, Ont., to Jennie Turner, of the town of Uxbridge.

On Dec. 27th, 1893, at the residence of the bride's mother, Kinross, Bruce, Ont., by the Rev. George McKay, M.D., Kincardine, James Elliott, Bervie, Kincardine, Ont., to Annie Ross, Kinlough, Kinross, Bruce, Ont.

At Belleville, Ont., on January 1st, 1894, by Rev. J. L. George, M.A., James Thomas McNally, accountant, G. T. R., of Chicago, to Margaret, daughter of Mr. John McLennan, of Belleville, formerly of Brockville.

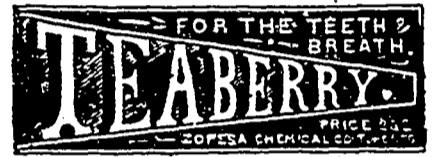
shire, Scotland. He was licensed to preach the gospel in 1841. He was married to Miss Mary Fletcher, of Leith, on the 20th of March, 1843. The next day after his marriage he left his native land and sailed for Canada. After landing in Canada, he preached in Galt, London, Paris, Guelph, Hamilton, Simcoe, Caledonia, Fergus, Wellandport, Ayr, Dunnville and a good many other places. He was called by the congregation of Stanley and Tuckersmith to be their minister. He accepted the call and was ordained over that congregation, January 15th, 1845. The late Dr. Boyne, of Galt, held him in the highest respect, and interested himself much in getting Mr. Graham settled. In 1866 his wife died, leaving two sons, both still living, and two daughters, both of whom have since died. In 1867 he was married to Miss Elizabeth Gowankle. Some years before this the congregation built what was considered at that time a fine, large church in Egmondville, and for twenty-nine years Mr. Graham continued to labor among them as their most beloved pastor. In 1874, he accepted a call to the congregation of Pine River, near Kincardine. The work there was of a kind that required a good, strong frame, which he never had, and so in 1878 he resigned his charge and retired from the active duties of the ministry, and lived all the rest of his life in Egmondville among his old friends. Although physically never very strong, his mind was always active. He was a great reader, and loved to make known to others what he thus gathered himself, and so long as his strength enabled him, he gave supply to the congregation of the late Rev. John Ross, of Brucefield, till October, 1892, when he found it necessary on account of increasing infirmity to cease preaching. For some months past it was evident he was wasting away. He saw himself that his sun was fast settling down, and though of a timid, reserved cast of mind, he made all arrangements for his departure. His last illness was short, and he quietly and peaceably passed to the majority on Saturday morning, December 16th. The subject of this sketch was a remarkable man in many ways. He was not a man of the world. He never meddled with politics, nor did he very often let his voice be heard in church courts. He seemed to shrink from everything which put him in apparent conflict with his brethren; still he formed his own opinion on all matters which came before him, and if pressed would give a clear and decided opinion upon them. But he was a man more than ordinarily gifted in the pulpit. When his theme was Christ and the way of salvation, there were few who could equal him in gathering the statements of the Scriptures on the subject in the richness and eloquence of the language employed. He had the happy faculty of selecting from his reading the richest expressions and weaving these along with the most striking portions

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of Scripture, and these things gave him a power in religious exercises few men possessed. He leaves behind a widow and daughter. He was deeply attached to his home surroundings and he will be greatly missed. The widow and daughter are held in high respect and have the tenderest sympathies of this community. He desired that his funeral should be conducted in the simplest way, and if there was any one thing apparently he desired to keep distinctly prominent as his last message to the world, it was, that he was a sinner saved by the grace of God. He was buried on Tuesday, December 19th, in the Egmondville cemetery.—Selected.



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### British and Foreign.

Dr. Baynes, the new Bishop of Natal, arrived at Durban on 23rd November, and was accorded a hearty reception.

The Bishop of Cork has been elected Archbishop of Armagh and Primate of Ireland in succession to Dr. Knox.

Rev. Prof. Story was a speaker at a meeting on Monday evening to inaugurate the reopening of St. Thomas's Wesleyan church, Glasgow.

Donation day at the Philadelphia deacons home netted about \$500 in money and a large stock of supplies. Some 300 partook of the supper.

Rev. Dr. Alexander Whyte has been presented by the Bible classes of St. George's, Edinburgh, with a picture of a spot on Bon-skeid estate by Sir George Reid.

The city of Pittsburg, Pa., has undertaken to aid the poor, by giving them work. It is proposed to raise \$1,000,000 by subscription, and expend it upon city improvements.

There are 44 Baptist churches in New York city, five of which are colored. The 39 white churches failed to make any gain last year; but sustained a net loss of 43 members.

The founder of a new home for aged and infirm colored men in New Orleans is an old negro named Thornie Lafon, who has also founded an asylum for destitute colored boys.

Rev. Dr. Crichton, of Annan, speaking at a bazaar there in aid of the liquidation of the debt on the Edward Irving statue, defended raffling as an innocent, interesting, and amusing thing.

Mr. Gladstone has appointed Lady Salisbury's brother, Canon Alderson, to the living of Lutterworth; it was in the chancel of this church that Wyclif fell from the paralysis that closed his life.

Hamburg has the largest charitable endowment of any city on the continent; the interest from the invested funds amounting to \$275,000 annually and aiding 61,343 persons. There are 400 distinct endowments.

Rev. J. Cromarty Smith, of Alexandria, challenges anyone to show either from Scripture or from the standards that any of the Scottish Church society's doctrines as stated in its constitution are false.

A number of the members of Newington Church, Edinburgh, have petitioned the Kirk session to introduce the use of the Church Hymnal into the service in addition to the Psalms and Paraphrases. The proposed change took place on December 10.

Rev. G. M. McGregor, of Aberdeen, Scotland, one of the best known clergymen of the Scotch Free Church, has accepted a call to the pastorate of Dwight L. Moody's church in Chicago. No contract has been signed because of the alien contract labor law.

Rev. Dr. Donald Macleod, speaking at the opening of Lawn Street Mission Hall of Paisley Abbey, said he did not like this separation between the churches and the mission halls, as he wished the poorest man to feel the same interest in the church as the rich man.

Rev. Dr. Stalker delivered a lecture on Burns last week, under the auspices of Hutchesontown guild, in Queen's-park United Presbyterian church hall, Mr. D. S. Salmon rendering several songs in illustration of it. The lecturer treated the poet with appreciation and discrimination.

The Rev. David Johnston, who has been recently appointed to the Professorship of Divinity and Biblical Criticism in the University of Aberdeen, is the son of Rev. Charles Johnston, who was minister at Monkwearmouth, Sunderland, of a Presbyterian congregation which still exists under the name of St. Stephen's.

The historic Scottish Presbyterian church in Fourteenth-street, near Sixth avenue, New York, so long the home of the New York Presbytery, and the scene of the Briggs trial, has been transformed into Metropolitan hall and leased for six months by Rev. C. H. Yattman, the evangelist. He will hold meetings every noon during the week, and twice on Sundays.

Rev. Principal Fairbairn, D.D., of Mansfield college, Oxford, is delivering in Aberdeen University the second course of his Gifford lectures, the subject being the philosophy of religion. In his first lecture he defined his subject as a scientific or intelligent inquiry into religions—an attempt at a scientific explanation of their origin, their growth, their evolution, their achievements, their ends.

The clergy have tried K. D. C. and recommend it to take away that feeling of oppression and over-fulness. Read testimonials, and try K. D. C.

Recently 166 descendants of the Waldenses, who bore such severe persecution in Europe in the middle ages, arrived in this country. They came from the Piedmont region in Italy, to settle on the Waldensian land near Asheville, N.C., where a colony has been established.

Professor Oppert has found Xerxes to be the King Ahasuerus, of the book of Esther; and shows the language to be true Persian; has read a cuneiform tablet with a reference to the drunken king's grand banquet; and believes the book to be historical. The higher critics will please revise their data again.

Several of the churches of Chicago have been opened and heated to furnish a place for the unsheltered hundreds of that city to sleep. The lodging houses, and police stations failed to accommodate all the homeless, and several hundreds had slept on the cold stone floor of the city hall during the first night of severe weather.

Glasgow U.P. Presbytery, after a long discussion of their disestablishment committee's report, which recommended important changes on Sir Charles Cameron's bill, such as immediate disendowment, have carried by a considerable majority a motion by Rev. Mr. Dickie in favour of a Government measure on the lines of that bill to be introduced on an early date and resolutely carried forward.

The Bishop of Bangor invites the Calvinistic Methodists to return to the church. He offers to retain for them their chapels as mission halls, but would take from them their practice of the communion, which would have to be in the parish church, and impose upon them the Episcopal form of government. But Welsh Nonconformists would hardly assent to the reducing of their ministers to lay evangelists.

If your appetite for every kind of food is entirely gone try K. D. C. It creates an appetite, makes good blood and gives the dyspeptic strength.

According to the *Political Science Quarterly* the proportion of separations and divorces for the several countries mentioned was in 1886 as follows: Ireland, 0.28 per thousand of population; Italy, (1885), 3.75; England and Wales, 3.79; Canada, 4.88; Australia (including New Zealand and Tasmania), 11.14; German Empire, 25.97; France, 32.51; Switzerland, 64.49; United States, 88.71; Japan, 68.45.

The great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

The Ven. Archdeacon of Armagh (Rev. Dr. Meade) was on Tuesday elected Bishop of Armagh. Dr. Meade is an extremely able and popular man, and will, we have no doubt, maintain with success the dignity of the high position to which he has been called. His election became necessary before the election of a Primate, because the latter is chosen by the full house of bishops, and until the Armagh See was filled there was one vacancy.

#### "ROCK ME TO SLEEP, MOTHER."

The poem, "Rock me to sleep, Mother," was written by Elizabeth Akers Allen, known otherwise as "Florence Percy." It is a general favorite, for it is a sweet little touch of home life. But there is another side to the picture. Many a mother rocks her child to sleep who can neither rest nor sleep herself. She is always tired, has an everlasting backache, is low spirited, weary, nervous and all that. Thanks be, she can be cured. Dr. Pierce's Favorite Prescription will do the work. There is nothing on earth like it, for the "complaints" to which the sex are liable. Guaranteed to give satisfaction in every case or money returned.

Dr. Pierce's Pellets are specific for biliousness, headaches, constipation, piles, and kindred ailments.

Liverpool of all the cities is perhaps the one where a league for the prohibition of the sale of intoxicating liquors to children should find its home. Hundreds of photographs have been taken in the slums and elsewhere of children going to and coming from the public-house. "Snap-shots" have actually been secured of children in the act of tasting the contents of the bottles, etc., and sucking sweets given them by the publicans as an inducement of such trade. And police records undeniably prove that hundreds of these little ones are "arrested" annually for being drunk.

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

The sermon preached by his minister, Rev. F. H. Georgeson, St. James, Glasgow, on the Sunday after the funeral of Sir Michael Connel, has been published by request (Glasgow: J. N. Mackinlay, Sauchiehall St.) It is an unusually able sermon from



### Saved Her Life.

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

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

### AYER'S Cherry Pectoral

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

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COCOA and CHOCOLATE

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

On the following articles, namely:

- BREAKFAST COCOA,
- PREMIUM No. 1 CHOCOLATE,
- GERMAN SWEET CHOCOLATE,
- VANILLA CHOCOLATE,
- COCOA BUTTER,

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

SOLD BY GROCERS EVERYWHERE. WALTER BAKER & CO., DORCHESTER, MASS.

AGENTS WANTED for our marvellous picture. The Illustrated Lord's Prayer and Ten Commandments, which is a creation of genius, a masterpiece of art and an attractive household picture, beautifully executed in eight handsome colors, printed on heavy plate paper 16x23 inches. Sample copies sent by mail on receipt of 25 cts. Special terms.

C. R. PARISH & CO., 59 Queen Street East, TORONTO ONT.

#### Minard's Liniment Cures Dandruff.

the well-known text—"David, after he had served his own generation by the will of God, fell on sleep." A good man should serve—there are limits to the extent of his service—his generation, and Christian service is a present service, his own generation—thus Mr. Georgeson speaks of the life and work of Sir Michael. The tribute here paid to his memory is well worthy of preservation.

In a sermon preached by Rev. Robert Collyer on his seventieth birthday, that venerable minister said: "The dream of three-score years and ten has come true, and during all that time I have never been absent from my pulpit on a single Sunday from sickness, and I have never been sick in bed one day in my life. I would not exchange my lot with any human creature I know. Nor would I have chosen any other seventy years for my life. None of the great eras of the past would I have exchanged for this present one. There is none so beautiful in the way of great accomplishment. I am glad to look back on all the years; glad that I was born in the good mother land, England, and glad that I was born again in this beautiful America."

#### TAKE - NOTICE.

During the year the space devoted to advertising MINARD'S LINIMENT will contain expressions of no uncertain sound from people who speak from personal experience as to the merits of this best of Household Remedies.

C. C. RICHARDS & Co.

### R. R. R.

### RADWAY'S READY RELIEF.

CURES AND PREVENTS

Coughs, Colds, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, RHEUMATISM NEURALGIA, Frost-bites, Chilblains, Headache, Toothache, Asthma,

DIFFICULT BREATHING.

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

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

It was the First and is the Only PAIN REMEDY

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

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

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

25 cents per bottle. Sold by all Druggists.

### RADWAY & CO.,

419 St. James Street, Montreal.

### RADWAY'S PILLS,

Always Reliable.

Purely Vegetable.

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

### RADWAY'S PILLS

Have long been acknowledged as the Best Cure for

SICK HEADACHE, FEMALE COMPLAINTS, INDIGESTION, BILIOUSNESS, CONSTIPATION, DYSPEPSIA, AND ALL DISORDERS OF THE LIVER.

Price 25c. per Bottle. Sold by Druggists.

# CANADA'S . . . BEST POLICY

. . . THE . . .  
DOUBLE MATURITY  
POLICY.

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

## DOUBLE MATURITY POLICY OF THE MANUFACTURERS LIFE

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

INDISPUTABLE AFTER THE FIRST YEAR

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

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**TEN  
USEFUL BOOKS**

For Family Reading and Reference.

The Practical Poultry Keeper.  
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The Family Doctor Book.  
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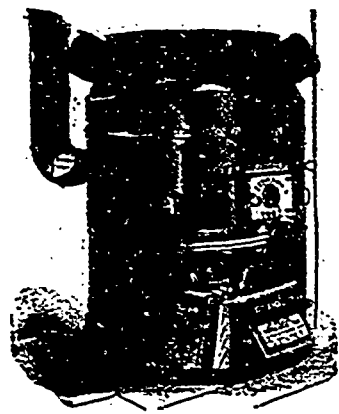
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...FOR EVERY...  
**CANADIAN HOME**



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

### - PEASE -

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

SEND FOR OUR CATALOGUE  
**J. F. PEASE Furnace Company,**  
191 Queen St. East, Toronto.

The "Economy" Warm Air Furnace.

## The Highest Standard of Excellence in Point of Flavor, Nutrition and Digestibility Has been attained by **JOHNSTON'S FLUID BEEF.**

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

### MISCELLANEOUS.

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

The oldest ruins in the world are probably the rock-cut temples of Ipsambul or Abou Samboul, in Nubia, on the left bank of the Nile. They are over 4,000 years old.

Persons whose temples are fuller above the eyes than below, whose heads enlarge above the ears, are usually more gifted with musical taste than those with contrary characteristics.

Two famous Parisian prisons will shortly cease to exist. They are the Roquette, near Pere Lachaise Cemetery, and the Prison of Ste. Pelagie, with its sorrowful souvenirs of the Reign of Terror.

A process of forming artificial whalebone from animal hair, consisting in subjecting the hair to a softening bath, then to a bath of acetic acid, and finally placing the mass under great pressure, has been invented.

The Woman's Suffrage Association, of Belgium, shows by the latest census held in Europe, that among 16 European nations the female sex preponderates. It does so most strongly in Portugal and Norway; least in Belgium and France.

Herter's memorial monument of Heine, with its sculptured group of the Lorelei and other figures from the poet's works, has been secured by the Arion Club of New York, and is to be erected in that city as soon as a suitable place shall be selected.

There are some curious superstitions concerning waves. The Arab sailors believe that the high seas of the coast of Abyssinia are enchanted, and whenever they find themselves among them they recite verses which they suppose have a tendency to subdue them.

The most eccentric nest builder among birds is the common wren. A wren will build anywhere. It is recorded of one wren that it built its nest inside the body of a hawk that had been nailed to a barn door as a warning to its predatory brethren. Another wren built in the throat of a dead calf, while a third made its nest inside a big pump, and gained access to it through the spout.

#### Not Crude Material.

Scott's Emulsion is Cod Liver Oil perfected and is prepared upon the principle of its digestion and assimilation in the human system; hence it is given without disturbing the stomach.

The most powerful dynamos ever constructed are the 5,000 horse-power dynamos for the Cataract Construction Company, Niagara. The dynamos in question will provide a two-phase alternating current, having a frequency of 25 alternations per second, and the voltage is to be 2,000.

#### THE ADVERTISING

of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation.

Hood Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

Mighty is envy, always, and mighty ignorance; but you become aware of their truly Titanic grandeur only when you attempt to touch their owner's pockets.—Charles Kingsley.

#### SCROFULA ENTIRELY CURED.

DEAR SIR,—I have suffered very much from scrofula and had blood for seven years past. Six months ago I commenced using B.B.B. internally and externally and can now say that I am entirely cured, and have been so for some time. To all sufferers I recommend B.B.B. as an excellent remedy for scrofula.

MISS A. B. TANNER, Pictou, N.S.

The citizens of Dijon, France, have just voted a tax for putting a railing around a tree which stands within the city limits. The tree bears a label which informs the sight-seer that it is the oldest poplar in France. The town council has a record tracing the history of the tree since the year 722 A.D. It is 122 feet in height and 45 feet in circumference at the base.—St. Louis Republic.

#### EXCELS ALL OTHERS.

DEAR SIR,—Your Burdock Blood Bitters excels all other medicines that I ever used. I took it for biliousness and it has cured me altogether.

WM. WRIGHT, Wallaceburg, Ont.

For withstanding heat, the bars of a furnace grate made by an English firm, Caddy & Co., Limited, and exhibited at Chicago, are tubular; and the air which passes through them not only cools the metal, but itself becomes heated, and thus is enabled to perform another function also; when it comes in contact with the unconsumed gases and carbons,

## Only the Scars Remain.

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



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

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

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

it affords oxygen for their consumption, and thereby reduces the smoke. The upper face of the bar is hardened by "chilling."

#### SCRAPED WITH A RASP.

SIRS,—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Dr. Wood's Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me.

MISS A. A. DOWNEY, Manotick, Ont.

France has had 67 queens, of whom 13, an odd number for luck, are said to have led comparatively happy lives.

#### A HOME TESTIMONIAL.

GENTLEMEN,—Two years ago my husband suffered from severe indigestion, but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease.

MRS. JOHN HURD, 13 Cross St., Toronto.

The first lighthouse in the United States was built on Little Brewster Island, Boston, 1715.

#### A POSTMASTER'S OPINION.

"I have great pleasure in certifying to the usefulness of Hagyard's Yellow Oil," writes D. Kavanagh, postmaster of Umfraville, Ont., "having used it for soreness of the throat, burns, colds, etc., I find nothing equal to it."

A clock tower which has been erected by the Chamber of Commerce of Rouen gives the time on three sides, and the height of the tide on the fourth, which fronts the harbor. The tide indicator consists essentially of a float, which, by means of a cord and counterweight hung on a drum, actuates a series of shafts with bevel wheel-gearing, and moves a hand or pointer on a dial like that of a clock, marked with the usual figures to show the level of the tide.—Invention.

#### HACKING COUGH CURED.

GENTLEMEN,—My little boy had a severe hacking cough, and could not sleep at night. I tried Hagyard's Pectoral Balsam for him and he was cured at once.

MRS. J. HACKETT, Linwood, Ont.

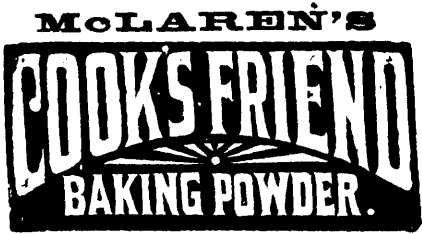
Propeller shafts, where they pass through the stern of a vessel into the water, often rest in a tube which is lined with lignum vitae. Several attempts have been made, not with very good success, to substitute metal for this wooden bushing. Fresh experiments with an alloy called "Magnolia metal," very recently made by a British firm, are said to have resulted much more satisfactorily.

An interesting study of the horse power of the whale has been made by the eminent anatomist, Sir William Turner, of the University of Edinburgh, Scotland, in conjunction with Mr. John Henderson, the equally eminent Glasgow shipbuilder. The size and dimensions of a great whale stranded several years ago on the shore at Longniddy, furnished the necessary data for a computation of the power necessary to propel it at the rate of twelve miles an hour. This whale measured 80 feet in length, 20 feet across the flanges of the tail, and weighed 74 tons. It was calculated that 145 horse power was necessary to attain the speed mentioned.

Minard's Liniment Cures Burns, etc.



Miscellaneous.



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

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OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF JOSEPH McCAUSLAND & SON 76 KING STREET WEST TORONTO.

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

VIRGINIA FARM FOR SALE 800 Acres. Land lays well. Well watered. Large amount of hard wood timber; near railroad. Dwelling and outbuildings. Price only five thousand dollars. Good title. Write for free Catalogue. E. B. CHAFFIN & CO., Richmond, Va.

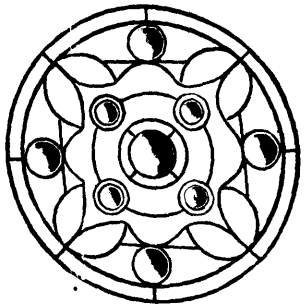
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AGENTS WANTED. Male and female. Clean, suitably new, able to sell our new Kettle Brand, Cakes and Paring Knives, Carvers, and Knives and Scissors Sharpener. No capital required. Easy sellers, big profits. CLAUDE SHERB CO., Lock Box 324, Toronto, Ont.

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

MEETINGS OF PRESBYTERY.

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



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Miscellaneous.

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

Miscellaneous.

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