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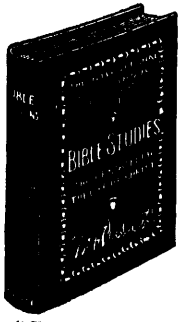
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When milk is used in tumblers wash them first in cold, afterwards rinse in hot water.

Weak spots in a black silk waist may be strengthened by sticking court-plaster underneath.

A correspondent of the London *Lancet* points out that when sugar is partly burned in a gas flame it is destructive to mice.

Bread and cake bowls or any dishes in which flour or eggs have been used are more easily cleaned if placed in cold water after using.

For frying always put a pound or two of fat in the pan. This is no waste, as the same fat can be used over and over by pouring it through a strainer into a crock kept for the purpose.

Malachite, agate and azurine when broken, may be cemented with sulphur, melted at low heat, so as not to change its color, in which different pigments are stirred to give it proper tints like the stones.

The cardinal rule in a kitchen is to clean up as you go, and if attended to this saves half the labor and fatigue cooks suffer from who pursue the old method of having a grand and comprehensive "clean up."

No matter how large the spot of oil, any carpet or woollen stuff can be cleaned by applying buckwheat plentifully, brushing it into a dust pan after a short time and putting on fresh until the oil has disappeared.

When it is required to use carbolic acid as a disinfectant it should be mixed with boiling water. This promptly overcomes the usual antagonism between the acid and the water and converts them into a permanent solution which will keep for weeks.

To prevent mouldy cheese the housekeeper should leave the cover a little open when the cheese is in the pantry. A revolving cheese dish is a capital arrangement for keeping cheese fresh. It has a cover that does not require to be lifted off when the cheese is on the table.

Cold boiled potatoes sliced and placed in milk gravy, and boiled till warm, are very good with any kind of pork, especially ham and bacon. They are more delicate if the gravy is thickened with cornstarch and enriched with butter. This is a way of saving potatoes, as the gravy forms much of the dish.

When you are making your pastry take the bits that may be left and roll as thin as writing paper spread with grated cheese, fold and roll again. Repeat this three times, then cut in strips 'as wide and as long as your finger. Brush with beaten egg and bake in a quick oven. Watch carefully as they burn quickly and require to be only delicately brown.

Here is a recipe for cleaning delicate laces which an old lacemaker who has woven many a gossamer web for the great connoisseur and lovers of laces, Mme. Modjeska, gave to her pupil and patron: Spread the lace out on paper, cover with calcined magnesia, place another paper over it and put it away between the leaves of a book for two or three days. Then all it needs is a skilful little shake to scatter the powder, and its delicate little threads are as fresh and clean as when first woven. Mme. Modjeska is quite an adept at the art of lace-making and fashions many dainty patterns with her deft fingers.

A physician is quoted as having obtained good results in an outbreak of boils by the administration for eight days of ten to fifteen grains of boric acid a day, divided into two doses: At the same time, four or five times a day, the inflamed areas were washed with a hot solution of boric acid in the strength of 4 per cent. Between the applications of this lotion compresses were applied to the diseased parts, which had been wet with the same solution. In this way he claims to have been able to reduce the boils which had already formed and to do much towards preventing the other outbreaks. By this means he thinks it possible to avoid surgical intervention.

A lamp burning badly develops more heat than usual; the light is red and the combustion imperfect, producing a disagreeable odor. Science says this may arise from the air not being properly reverberated against the flame, or from the shape of the chimney, allowing of back currents, or from the lamp being dirty, the airholes clogged, the wick damp or dirty, the presence of a trace of vegetable or animal oil in the vessels used for filling or from the oil itself, the presence of heavy oils or refining chemicals. When the oils are not homogeneous, a light and heavy oil being mixed, the heat developed is greater than with either oil separately, this result being more pronounced when a poor wick is used.

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can never rest on a body frail from disease any more than the lovely lily can grow in the sterile soil. When Consumption fastens its hold upon a victim, the whole physical structure commences its decay. At such a period, before the disease is too far advanced, Dr. Pierce's Golden Medical Discovery will arrest and cure it. So certain is this, that an offer is made to refund the money paid for it when a failure can be found under the condition of a fair trial.

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THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, FEBRUARY 28th, 1894.

No. 9.

Notes of the Week.

A notice of motion for the use of the ballot being made optional with local boards in the election of separate school trustees, is already on the list. If this method of election is found on good grounds worthy or necessary to be adopted to so large an extent as it is now in all elections, it will be very hard, since it has been asked for, to make out a valid reason why the request should not be granted. If any number of Roman Catholics wish for the ballot, what good reason is there why they should not have it? Even if people could always be kept in leading strings, it is not desirable that they should be. "Trust the people," was a maxim of the late Mr. Howland quoted in the last prohibition convention with respect to the plebiscite. So we would say to the Roman Catholic Hierarchy, "Trust the people." If, after having had them so long in training, they cannot be trusted, there has been something wrong in the training, and the speediest method to make them worthy to be trusted is just to trust them.

The decision of the Supreme Court in the questions submitted to it in the Manitoba School case, illustrate well the glorious uncertainty of the law. It is not only doctors who differ, men of the most mature judgment, of great legal experience and ability, acting under a sense of great responsibility, come to a directly contrary judgment as to what is law. Thus to question third, Mr. Justice Fournier answered "no" to the same question other judges answer "yes." The language of Chief Justice Strong, as quoted by a contemporary, will commend "itself to the public in general." The Chief Justice spoke strongly in favor of the Province of Manitoba having the right to pass its own laws, and against the imposition of any disabilities by the Dominion Parliament beyond that which existed at the time of the union. The Dominion ought not to take away from the Province that which was given to it as its organic life. The Province had the right to repeal its own laws. It will now be interesting to watch what will be the next move.

The most notable recent convert to the ranks of the Salvation Army is Prince Galitzin, of Russia. On a tour round the world in the interests of the Imperial Geographical Society of St. Petersburg, he was in Washington in October last. There he happened one evening to attend a Salvation Army meeting, was impressed, and returning another evening was converted, and has consecrated himself to the work of the army for life. He proposes to devote his life to Salvation Army work in Siberia, and is now on his way to consult with General Booth in London, with respect to his plans for Siberia, which is much in need of Christian help. He is a tall, stately man, forty-five years old, with soft, refined features and expressive brown eyes. To a reporter he said: "I have given up my life to God and the Salvation Army. I am so thankful that I have at last found a use for myself and my income. I will translate 'In Darkest England' into the Russian language first. It is not Siberia that is so bad. It is the trip thither, and my idea is to establish houses along the terrible path where so many have died when they want food for both body and soul. I know I can get permission from the Czar. I am sure I can interest him to help on the work."

The liberty of public meeting for almost any reasonable object has now for a long time been supposed to be a British right that could not be interfered with. This does not seem to be understood fully yet by the mass of Roman Catholics. We have had proof of it not so long ago in Canada. In Cork, Ireland, a band of evangelists and Christian ministers of different denominations, engaged in street preaching on a recent Sunday, was broken up and very roughly handled by the police. Of course the matter will not be allowed to rest there. In the

United States Catholic mobs have broken up meetings of the American Protective Association in a number of places in the North-west. A despatch from Bay City, Mich., says:

Walter Sims, the A.P.A. lecturer who was arrested in Appleton, Wis., on February 6, issued an open letter to-day to Governor Peck, demanding protection by that official, and demanding that the right of free speech be protected. Sims informs the Governor that he intends to deliver a lecture at Kaukauna, where his address was interrupted last month; that between 1,000 and 2,000 men will go with him, and that if they are not given protection by the authorities they will protect themselves. A full investigation of the Kaukauna and Appleton affairs is also demanded.

It is a characteristic and significant fact, that Catholics of the lower classes will prevent free speech on the part of persons who publicly expose the doctrines and abuses of the Roman church, and public officials decline to redress the outrages for fear of losing their votes at the polls.

It is very delightful to turn from subjects which awaken political party strife, important as these may be, to others, generally the best kind of measures, on which all good men can heartily agree. Of the latter kind is the Act for the Prevention of Cruelty to and Better Protection of Children, a piece of legislation of which we in Canada may justly feel a pardonable pride. Mr. Wood, in his able speech in moving the adoption of the address, spoke in the following wise and appropriate terms of this Act.

"Taking it all in all, the Act for the Prevention of Cruelty to and Better Protection of Children was perhaps one of the most important of last session. It was received with very great favour by the people and it has pleased His Honour to mention that fact in his address. It might be the first duty of a government to look well after the material interest of the State but it certainly was not its only duty. If it was the duty of the State to protect the property and legal rights of children (and it was), then surely it was much more its duty to provide the necessary machinery for the protection and care of that class of children who were not only poor in dollars and cents but who, through no fault of their own, were helplessly subject to circumstances calculated to drag them down to lives of degradation and crime. The strong arm of the law was set in motion to punish the criminal. Justice demanded that punishment, but, if they could prevent the crime by the rescue of the criminal, they had saved the pain and the expense of the punishment. They had done far more; they had started a current of influences that could not fail to make society better. The public had discovered in the new law the great principle that 'prevention is immensely better than cure,' and that if they were to succeed in reducing the amount of pauperism and crime in the country they must begin at the source."

At a late meeting of the North London Presbytery, the Rev. David Fotheringham moved the transmission of the following overture to the Synod, namely: "Whereas the Church of England, established by law, is a national institution of great influence, and its condition and relations to the State are matter of just concernment and grave responsibility to the whole country; whereas, among other things calling for attention, the teaching and practice of so-called Catholic doctrine and ritual within that church have, of late years, largely increased, to the serious imperilling of the principles of the Reformation which are dear to this Presbytery as the truth of God and a source of national well-being; and whereas, continued silence on our part as a church, might involve us in complicity with what is evil and injurious to religion, and the best interests of the people; it is therefore humbly overtured by the Presbytery of London North to the venerable the Synod of the Presbyterian Church of England, appointed to meet in London on the 30th of April, 1894, to take the premises into consideration, and act, in the matter as to it, in its wisdom, may seem best." The mover, in support of his motion, having reviewed the present situation of the Episcopal Church at some length, the Rev. Dr. Morrison seconded the motion. Sir George Bruce moved, and Rev. C. Anderson Scott seconded, as an amendment, that the overture be not transmitted. The Rev. Dr. Matthews and Rev. C. Moinet took part in the discussion in a sense favorable to the transmission of the overture; and after some discussion the debate was adjourned till next meeting of Presbytery.

ECHOES OF THE MISSIONARY CONVENTION.

On Wednesday afternoon, after Dr. MacKay, came as a great contrast in many ways, but with the same intensity of conviction and ardent devotion, a Jew, Herman Warszawiak. The story of his life is a very wonderful one, too long to tell here, but was told and listened to again and again with unflagging interest. It would appear from it that he has been a chosen vessel raised up and fitted in the providence of God to do a great work among his own people. He spoke of the "Jews and Scripture." Not only the neglect, but even the hatred of the Jew widely shown were referred to, and the failure to a large extent, according to the common opinion, of missions to the Jews, was spoken of and combated. It was shown that at the present time there is a remarkable spirit of inquiry and readiness in God's ancient people to receive the gospel. A most interesting account was given of this spirit as it is seen in New York, where, next to Warsaw, in Poland, there is the largest Jewish population of any city in the world. To a very large number the statements made would be entirely new, and the work is one of the most wonderful among the many that at the present day are to be seen in different lands and among widely different people.

The Rev. John MacVicar, our returned missionary from Honan, in one of his addresses, presented in a very forcible way, the pride of the Chinese, and, to a stranger, their almost inconceivable suspicions of every kind which made them at first so unapproachable by the gospel at the hands of foreigners. Mrs. Stevens, a member of the China Inland Mission, referred to the same feature of Chinese character, but mentioned also, how by living among the people, in the continual practice of self-denial and devotion in Christ to their highest good, the people were first won to trust and love the missionary and through this means to love Christ. She gave many beautiful instances of this which she had met with in her own experience. The Rev. Dr. MacKay also mentioned how he had to encounter the same difficulty, but now, by the very means Mrs. Stevens had spoken of, he said they had got beyond all that in Formosa, and he would defy any man to get Formosans to believe any such stories as still meet our missionaries in Honan. In view of these statements the unspeakable importance and superiority of a native ministry becomes at once apparent, and consequently that raising up such a ministry, should be one of the paramount aims of the missionary.

The Rev. J. W. Saunby, a Methodist missionary from Japan, in an address very forcibly brought out and placed before his audience the waiting, seeking attitude of Japan for light and salvation. He referred especially to the case of the editor of the principal Japanese newspaper, a man of great ability and independence of character, but with no love for Christianity, saying that "Japan was sinking lower and lower, and if there is any religion that can save us let us take it; if it is Christianity, then let us take Christianity."

The Rev. Dr. McKay, in speaking of the Church at Home in Canada, made these points: The Church at Home should have more prayer; it should be more like the Apostolic Church in its spirit of consecration and in zeal; it should set itself to remove obstacles in the way of the church's advance. Under this head, he referred especially to the treatment of the Chinese in this country and the United States; the Church at Home should do more for the Bible field, which is the world. If she thinks she can live and grow at home without this, her position is unscriptural, it is unhistorical, it is anti-spiritual. This was, in our opinion, his most powerful address, and to look over the great audience and observe their eager, earnest, serious and humbled looks as he laid before it his high ideal of what the Church at Home should be, was a most interesting sight.

Our Contributors.

A LIVELY AND TIMELY NEW BOOK.

BY KNOXIAN.

Professor Young in recommending a book to his class—the book was on church government if we rightly remember—said it was written by a number of Irish ministers and was one of those “triumphant” controversial books such as Irishmen alone can write. Irishmen do sometimes write controversial books in a triumphant style, but they are not the only men who can write in that way. Joseph Parker can do it. The Fleming H. Revell Company have just published a new book by the great London preacher, the title of which is “None Like It—a Plea for the Old Sword.” On every page of the two hundred and seventy the author brings down the “old sword” on some of the higher critics in a style that might well challenge the admiration of the most accomplished Irish gladiator. The book shows Parker at his best and Joseph Parker at his best is good enough reading for anybody.

We have met ministers who said they could not read Parker. We shall not say these brethren were indulging in a little priggish clerical affectation. Perhaps nature constructed them with a dislike for Parker. We would be very sorry to throw any such responsibility on nature, but nature does some abnormal things and there is a remote possibility that nature may have built some men in such a way that they cannot read *Ecce Deus* or *ad clerum*, or the City Temple, or the People's Bible, or the “Plea for the Old Sword.” We have heard a number of ministers, and among them one preacher of continental reputation, declare that they could not read Spurgeon's sermons. A Calvinistic preacher who does not read Spurgeon's sermons for their *tone*, for their spirit, for their unrivalled power of direct address, must have peculiar ideas, but of course some men have ideas of that kind. We have heard of literary men who could not read *Paradise Lost* and have known several people not specially ignorant that could see no sort of sense in *Shakespeare*. It is sad to think that there are men in this world who do not admire *Macaulay*. We could forgive a man for individuality in spelling, for not putting such words as “only” and “at least” in their proper places, for not keeping up a proper connection between pronouns and their antecedents, for being shaky in the use of shall and will, but it goes hard with this contributor to forgive a man for not admiring *Macaulay*. We admire any writer that has a style of his own and unless stern duty calls for the sacrifice, we never read a book that any fairly educated man in a thousand might have written. Parker has a style, you may call it *Parkerish* if you choose, but all the same it is a style with well marked characteristics, a style that no one can successfully imitate, a style that displays intense individuality, a style the study of which would do good work in the way of breaking up what *Principal Willis* used to denounce as “pulpit soporific.” This new book, as already stated, is Parker at his best. The condensed sentences, the brilliant suggestive flashes, the irony, the humour, the sparkle, the egotism, some critics would say, are there. Pervading all there is the author's intense love for the Word of God, a love that shines out in all the books *Joseph Parker* has written, but in none with a steadier or clearer lustre than in this “plea for the old sword.”

We intended to make a few quotations but find a selection impossible. Anywhere you turn one thing is about as good as another. There is a piece of very effective work at the close of the first chapter. After urging the destructive critics to “dig deeply and speak fearlessly,” the author suggests the reconstruction of “the canon in the light of present day knowledge” and coaxes the critics to take up the work. If the present Bible is full of errors, he sees no reason why those who are so much exercised about the alleged errors, should not give us a revised canon with the errors left out. Is there any reason? Is not Parker's request perfectly fair and reasonable? Well does *Joseph Parker* know that the destructives will never venture

on any such work and that if they did not two of them would agree upon the material for the new canon.

The attempts made by preachers and other good people to please the “dear and sensitive infidel” before whom they stand “in white-faced awe,” are well handled, and so are the excuses made by those who say they would become Christians and take the communion if certain alleged discrepancies in the Bible were cleared. Dr. Parker does not believe they would do anything of the kind. In a chapter styled “notes and comments” he goes after one or two of his clerical neighbours of the extreme school of Higher Criticism in a style that is quite exhilarating to the reader but must have made the neighbours wince more than a little. The chapter addressed to pastors and written from the standpoint of a preacher in actual service is worth many times the cost of the whole book.

MEANS OF GRACE.

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

In the charming and tender little brochure by Miss E. T. McLaren on “Dr. John Brown (the author of ‘Rab and his Friends’) and His Sister Isabella,” we receive a very distinct impression of what the genial humorist and the thoughtful prose-poet was at home among his friends. We are indebted to Miss McLaren for the faithfulness of her touches in these lovely sketches. We always want to know a little more of the personal history of our favorite authors, and Miss McLaren has in a most satisfactory way done this in reference to the author of “Rab.” She introduces us to their intimacy and tells us of the pleasure she had in getting a drive in his carriage, and in course comes this note, which gives us our text for this paper: “Many years after, when one day he spoke of driving with him as if it were only a dull thing to do, I told him that when he asked me I always came most gladly, and that I looked upon it as a ‘means of grace.’ He smiled, but shook his head rather sadly, and I was afraid I had ventured too far. He did not refer to it again, but weeks after he came up to me in the dining room at Rutland street, and without one introductory remark said, ‘Means of grace to-morrow at half past two.’ And means of grace it was then and always.” It could not be otherwise. To sit by the side of a man so kind, so true, so thoughtful, so observant, so Christian, and be thrilled by his talk, and shot through with the bright arrows of his thought, and uplifted by his quickening and influential presence, could not but be a means of grace of the most comprehensive and efficient kind.

Our fathers were wont to limit the phrase ‘means of grace’ to the ordinances of God's house. They looked upon them as being ‘the Word, sacraments and prayer.’ And, no doubt, these are the principal means, but God's quiver has in it many an arrow beside these. No one, however, will dare to say that these, whatever they may be, are not edged, or fashioned, or clothed with energy, in one way or another, by the principal means. Any nature is refined, or increased in its magnetic mass, or endued with new affinities, or filled with a richer and more godlike love by these. The principal means underlie and give value to all other means. But we do ourselves an injury if we close our eyes to all other means except the principal means. The other means of grace are not infrequently the most effective. And they are that, just because they help men where they need it most, and so appreciate it most.

In our Lord's time the feeding of the hungry, the healing of the sick, the blessing of little children, the kindly sympathetic word, were all means of grace. And so it is to-day. The manifestation of the Christian spirit in the most ordinary and homely way is a means of grace. Hence, no good man need put on his Sunday coat, or go out of his way in the least, or turn aside from his ordinary avocation to be a means of grace to some one. Indeed, God has strewed His people among their fellows, as He has set the stars in the sky, to discover His glory in the depths of the darkness. And He has laid upon them this injunction, that needs no interpretative clause to make it plain. “Let your light so shine before men, that they may see your good works, and

glorify your Father which is in heaven.” The light that is in a man must shine out. The peace that is in him must pour through him. The joy of his heart will illumine his face. The confidence of his soul will give elasticity and firmness to his step. All that goes to make up the mass of his character will be recognized and felt.

As gas cannot be confined in a skin, and as water may be pressed even through gold, and air sweeps through the densest rock, so what is in a man will discover itself. It will shine or darken in his eyes, set its mark upon the face, make itself felt in the grasp of the hand, touch with its magnetic power the tones of the voice. What is in a man—what a man is, cannot be hid. A Chinese convert who recently died had this said of him: “There is no difference between him and the book.” David Sandeman, a devoted Christian and afterwards a zealous missionary in China, was often revolving this question in his mind: “Why have I not a walk with God as close as McCheyne's?” revealing to us the wonderful influence McCheyne had. Dr. Jas. Hamilton, of London, speaking of this same David Sandeman, says: “It was good to be in his company. His bright intent and holy walk was quickening to any fellow traveller who received even the shortest convoy.”

This world is so truly God's world, and He so lovingly works in it, and through it, in all its various departments, that it would be very hard for us to exclude anything, or any act, from the possibility of being used as a means of grace. All things work together in the most subtle and surprizing way to bring about high spiritual ends. A smile has drawn a whole family to follow a minister to church. A kind act has melted a hard heart and given indubitable evidence of a true Christian faith. A simple business honesty has illustrated the reality of a godly profession. It was the title of a book, “Emmanuel, God With Us,” seen by the late Adolph Saphir, D.D., in a bookseller's window, that took hold of his mind, and puzzled him so that he set about enquiring what it meant, and eventuated in his conversion. That title was a means of grace to him. It was the prayer of a little boy for his mother, accidentally overheard by her, that awakened her to deep concern about her eternal welfare, and led her to go to Mr. Moody to receive instructions as to the way of life. We are told that when Dr. Chalmers was at the very zenith of his popularity, he was walking home one evening with a friend, who told him of a person who had been converted through the instrumentality of a sermon which he had preached. Immediately the teardrop glittered in the good man's eye, and his voice faltered as he said, “That is the best news I have heard for long. I was beginning to think that I had mistaken the leadings of Providence in coming to your city; but this will keep me up.”

That little bit of information was a means of grace to the truly great man, and no doubt would put new energy into his grand gospel declarations.

A pleasant nod of recognition on the street has kept alive faith in godliness in many a desponding soul, which was beginning to say to itself, “No man careth for me.” A warm hand-grasp has had the same effect as it has intimated in the quietest and most unobtrusive way the true brotherhood of all God's children. “Means of grace!” why, everything may become means of grace to men, if the sweet, gracious, benign Spirit of Jesus only control our hearts and place its stamp on our nature.

A gentleman of some standing in his community, had been seriously impressed by the searching preaching of Dr. Nettleton, the well-known American Evangelist, and after having a private interview with him said, “Dr. Nettleton, I will thank you not to speak of my case to any one, for it is doubtful what the result may be.” “I quite agree with you,” said Dr. Nettleton, “that it is best your case should not be known; and I engage to keep it entirely to myself; and if you do the same it will not be known. It is as you say, very doubtful how the case will turn out. You may give up the subject and lose your soul.” This was a bow drawn at a venture. And it was effective; a means of grace indeed. The man was soon so deeply distressed that he cared not though all the world knew it, and very soon he found peace in believing.

No act, word, or manner, shall be void of the heavenly investiture of light, if we use the prayer of the holy George Herbert:

“Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee.”

Written for THE CANADA PRESBYTERIAN.

JOHN RUSKIN, SCOFFER.

BY W. H. M.

It was with deep regret that I read, in the CANADA PRESBYTERIAN of Feb. 7th, a quotation from Collingwood's biography of Ruskin, accompanied by a comment, not justified even by the misleading extract, which is calculated to give a very wrong impression concerning the life and work of that remarkable man, and thus detero their great loss many religious persons from reading him. The comment was not justified, because it is not stated that Ruskin scoffed at Christ, but that he seemed to scoff at the evangelical creed—a very different thing. Christ has not in this century had a more faithful and reverent servant than John Ruskin. From the time, when a boy of three, he preached to the assembled household his short sermon, “People, be good,” it has been the occupation of his life to advance the Kingdom of God on this earth. No man has preached a loftier or holier ideal, or kept closer to the Bible text, and no man has more consistently lived up to the ideal he preached. Whether he wrote on art, political economy, or religion, the Bible was the confessed foundation of all he said; and for practical obedience to its precepts he, throughout his whole life, pleaded. And this is the very reason why he is not, except to a small circle (and except in a general sense), a leader in modern life. For religious fervour, for passionate and authoritative proclamation of the Right, and stern and fearless condemnation of the Wrong, we have to go to the pages of Hebrew prophecy, or to Paul for a voice like John Ruskin's. And to many of us who have not ceased to believe that it is the inspiration of the Almighty that not only hath given, but doth give us understanding, His voice is authoritative in these times, and to be disobeyed at our peril. But mankind ever has preferred to build the tombs and garnish the sepulchres of the dead prophets rather than listen to and obey the living ones, who come not to destroy but to fulfil what was spoken by them of old time. That John Ruskin endeavored not to destroy, but to fulfil what Christians hold sacred, I hope to make abundantly manifest.

Certainly, the view suggested by the comment referred to is not the one current in the English religious world; for the following appreciative words, in connection with the biography, appeared lately in that widely-informed and fine spirited journal, the *British Weekly*: “His pure and generous nature is seen in his life, even more than in his books.”

On deeper consideration we may see that the career which, looked at from this side, seems most tragic and broken, may from the other be seen as victorious and complete.” I may speak with some authority as to Mr. Ruskin's religious position; for I have been continuously for five or six years a student of his works (during which time I have reverently copied many of his pages into a certain monkish book I keep, wishing they might be letters of gold). I have also read Collingwood's biography.

But let Ruskin speak for himself. I quote almost at random from different works written after he had been delivered from the narrow creed of his early manhood, in which he had been zealously educated. The incident referred to occurred in 1872. (1867, age 48).—(There is) “an infinitely wise and kind Father above all of them and us, if we can but find our way to Him, and ask Him to take us for servants, and put us to any work He will, so that we may never leave Him more.” (Time and Tide).

(1876, age 57).—“Say to yourselves every morning just after your prayers: ‘Whoso forsaketh not all that he hath, cannot be my disciple.’ That is exactly and completely true; meaning that you are to give all you have to Christ to take care of for you, and

you must be resolved that as all you have shall be God's, so all that you are shall be God's." (Fors.) Was there ever such impiety!

It is quite true that, during a period commencing before 1867 (I have not the means by me to ascertain the dates), Ruskin's faith was disturbed, and full of sorrowful questionings. He had believed completely, and, trusting entirely in the final strength of the right, had through many years fought valiantly with unflinching hope. But disappointment followed disappointment, and, though his success was to most eyes extraordinary, he felt he had but stirred the surface of a small portion of English life. He was keenly alive to the faithlessness of the ordinary professedly religious person (especially in his own, the Anglican Church) and grew to despise the evangelical churches, which seemed to him to tolerate and even approve an entirely pagan spirit in commercial and social life. No wonder his faith yielded, and he was heard to cry out like Elijah, in the bitterness of his spirit. We cannot understand the sorrow and bitterness of the great man, disappointed in his trust, we, who have little faith to lose, and whose purposes are small. Yet even in those days he could write thus:

(1877, age 58).—Referring to the words, "He shall deliver thee from the noisome pestilence." "If of the two, I must choose between drains and prayer—why look you—whatever you may think of my wild whirling words, I will go pray . . . I am myself so nearly . . . faithless to less than the least grain of mustard, that I can take up no serpents and raise no dead. But I don't say, therefore, that the dead are not raised, nor that Christ is not risen, nor the head of the serpent bruised under the foot of the seed of the woman. I say only, if my faith is vain, it is because I am yet in my sins. And to others I say, what Christ bids me say. That simply, that literally, that positively, and no more, "If thou wilt believe, thou shalt see the Salvation of God. (Fors.)

One more "scoff": (1883, age 62).—"All the world is but as one orphanage, so long as its children know not God, their Father: and all wisdom and knowledge is only more bewildered darkness, so long as you have not taught them the fear of the Lord." (Fors.)

Evidently the lady referred to, though heroic in her devotion, was of an unusually narrow sect. It can hardly be said that, even, at his darkest period (which closed in 1877,) the man who always had Spurgeon for a warm admirer, and whose dearest friend and confidant was the saintly Dr. John Brown, would have been a mate unfit for a Christian woman.

I have not the book by me to quote during 1872-5, but I vouch that the extracts given are characteristic of Mr. Ruskin's most faithless years. The last recorded words of the now grey-bearded seer, I know of, were spoken a year or two ago to a gathering of children, and they are the commonest and simplest that fall from Christian lips. "What we need most of all," he said, with pathetic earnestness, thinking doubtless of his own many confessed mistakes and failures, "What we need most of all, children, is to have our sins forgiven; we cannot do without that." Of such is the Kingdom of Heaven. Now, I trust that the PRESBYTERIAN is truly penitent.

[The PRESBYTERIAN is truly penitent and thanks "W. H. M."—ED.]

A WOMAN'S APPEAL.

A large part of the community in Toronto and Hamilton is represented as having been stirred to its depths by the earnest appeals of men of great power in the presenting of truth at the missionary convention just closed. What is to be the fruit of it all?—"By your fruits ye shall know them." Is it to be merely a little pleasurable excitement for a few days? or are the effects to be permanent and to have some results?

In your paper of this date, alongside of the report of these meetings, and the apparent enthusiasm of the audiences, are the letter of Dr. Cochrane on the state of the "Home Mission" finances, and Dr. Reid's statement of the general financial position of the missionary schemes of our beloved church in Canada. These and the accounts of the mission convention have only

to be placed in juxtaposition—was it done purposely—to tell their own tale and suggest the remedy, that is, if true sincerity has been the marked feature and the prevailing motive in the endorsing of the truth as presented to these packed audiences. Not all Presbyterians, of course, but, I trow, none of the Presbyterians present have been behind hand in their earnest enthusiasm while the conferences lasted.

Do you remember the story of the old gentleman, a member of the Society of Friends, present at a great and disastrous fire in a poor district of London? Finding himself one of the excited crowd, gazing at the destruction of property, he removed his hat, which he certainly would never have done as a mark of mere worldly courtesy, and dropping a bank note in it, passed it round among the crowd, with the significant hint to each, "Friend, how much sorry art thou? I am £5 sorry!"

What is to be the test of our sincerity at the present juncture of affairs? Are we going to make an effort? There only remains a very short portion of the financial year in which to retrieve our shattered fortune—nay, our honor, for are we not under obligations to implement our solemn undertakings upon which so much that is momentous hangs? Is it to be *laissez faire*—are we just going to let things slide along in their present crippled state, like a parcel of hopeless fatalists, without faith or hope? What of our faith? Do we remember that "faith without works is dead?"

Will not some of our good earnest, much moved Presbyterian people take the matter in hand "with a long pull, a strong pull, and a pull altogether," and set things right? An effort begun in the proper spirit for Christ's cause and in humble dependence on Divine aid may be looked upon as a thing accomplished. The not meeting of our obligations is our dishonor, even if these were gone into on too sanguine a scale, so long as a little extra effort or it may be even sacrifice on our part, can still compass them. The members of the Canada Presbyterian Church are not yet, surely, quite bankrupt! A. B.

Hamilton, Feb. 21st, 1894.

AGED MINISTERS.

Mr. Editor:—From the number of letters that have appeared in THE CANADA PRESBYTERIAN lately, on the question of locating ministers, it is quite evident that there is a general feeling throughout the church that all is not right.

An elder of thirty-one years' standing, points out a number of evils which are seen from his standpoint, and have been overlooked by the ministers. Dr. J. M. Gibson, of London, England, says that the weak point in our system is the want of spiritual oversight and suggests the appointment of an official to do such work as is done by a bishop in the English Church. Are not all Presbyterian ministers bishops, and why do they not exercise as much spiritual oversight as bishops in the English Church? "Knoxonian" makes the same complaint, and suggests that if the present system were properly worked, it would meet all the requirements. He is quite right. He further suggests that more brains and conscience are required, but he does not tell us how or where those useful ingredients are to be found. It is remarkable that in all the letters that have been published, next to nothing has been suggested in the way of a remedy.

Neither the Methodist itinerancy nor any other revolutionary action is needed. The system is far too itinerant already. The main cause of all the trouble is, that the church has so largely departed from true Presbyterianism. All that is required is to return to the good old Presbyterian way. 1st—The probationers' scheme should be ended. 2nd—The distinction between vacant congregations and mission stations should be abolished, and both be brought under one system. The Home Mission Committee should be reconstructed, and instead of the members being appointed nominally by the General Assembly, but practically by the committee itself, as at present, should be appointed by Presbyteries for a term not exceeding three years. The time of one third should expire at the end of each year, and their places should be filled either

by electing new members or re-appointing the old. Instead of the powers of Presbyteries being limited as at present to nominating, they should be empowered to appoint ministers to stations for a term not exceeding one year, and to re-appoint as often as the interests of the work might require. It should be the duty of the Home Mission Committee to prepare a list of all the ministers within the bounds of the Western section of the church, who are able and willing to work with all other workers wishing employment, and appoint them to the different Presbyteries in proportion to the number of vacancies in each. The order of precedence in making appointments should be: 1st, Ordained ministers; 2nd, Probationers; 3rd, Theological students; 4th, Literary Students; 5th, Catechists. If a little judicious management were used in appointing the ministers who are somewhat aged and infirm, to easy appointments where they would have only two services in the day, not more than four or five miles apart, many ministers on the aged and infirm list could fill them and the A. and I. Ministers' Fund would be to some extent relieved. If this system were adopted and judiciously worked, the Presbyterian Church would be in the same position as the Methodist and English Churches. There would be neither vacant churches nor ministers without charges, and this pitiable spectacle of ministers, simply because they are upwards of fifty, turned out to dig, or beg, or starve, or live on the charity of friends, or go into some kind of employment for which the life of a clergyman has unfitted them. Congregations would have constant supply and would not get divided over the choice between different so-called candidates. Congregations would, however, have a larger choice than under the present system. They could, through their representative elder, who is a member of Presbytery, have as much of a choice in their supply as in the present system of calling, with this advantage that at the end of any year, if their supply should prove unacceptable, they would have only to say so and they could obtain relief without the painful necessity of starving him out.

This system should not apply to settled charges, but as soon as a pastorate was dissolved both minister and congregation would come under this regulation. A minister who had ample opportunity of judging gave it as his opinion that a majority of the ministers in settled charges would prefer a change if they could be transferred without trouble to other charges. An equal proportion of congregations would no doubt welcome a change if it could be effected without the disagreeable necessity of asking their minister to resign or of starving him out.

If the next General Assembly could spare a little time to make those few simple changes, it would be a great boon to both churches and ministers. Yours truly,

D. MCNAUGHTON.

Rev. A. B. Simpson of the *Christian Alliance*, New York, under the heading "Wanted," asks for volunteers for the foreign field. He says: "We have many candidates on our lists, but we want God to put it into the hearts of His chosen ones to offer themselves for the fields which at present so much need reinforcements. We want several for Thibet, men and women who can 'endure hardness as good soldiers of Jesus Christ.' We want half a dozen for Southern China. We have two accepted workers, but we want four more young men of the strongest type, and better who have some experience in Christian work. We specially want men 'who count not their lives dear unto themselves, that they may finish their course and the ministry which they shall receive of the Lord Jesus Christ.' We want two or three brave, wise, consecrated volunteers in Anam; men who can speak French preferred; and in any case, they will have to learn this language. We want a party for Malaysia and the islands and shores of South-Eastern Asia. For all these fields, we have a nucleus already, but we want to make up small parties, and we ask our readers to make it a subject of special prayer that God will choose the workers and that we shall make no mistake."

REV. ALEX. GILRAY, 91 Bellevue avenue, Toronto, has used Acetocura for eighteen years and recommends it for colds, sore throat and indigestion.

Christian Endeavor.

OUR BIRTHRIGHTS AND HOW THEY ARE LOST.

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

March 4.—Rom. viii, 12-17; 31-39.

Under the Law of Moses certain birthright blessings belonged to the eldest son in the family. It is not certain that he was regarded as a priest in the family, though some of the Rabbis taught that he was. It is certain, however, that he was highly honoured; that he had considerable authority and that he inherited a double portion of his father's property. But though these privileges came by right of birth they might be lost. Reuben lost his by unfilial conduct; Esau lost his by gratifying a fleshly appetite—he sold his birthright for a mess of pottage (Gen. 35, 24; Heb. 12; 16).

In this country, the first-born in an ordinary family enjoys no special privileges. Why, then, should the topic make mention of birthrights? There are at least two birthrights to which special attention may be directed.

First, Presbyterians believe that the child of Christian parents is born with certain privileges. He is regarded as a child of the church, and from the time of his baptism he is looked upon as a member of the church, though not yet in full communion. This is undoubtedly a great and precious privilege.

But this blessing may be lost. It may be lost through the carelessness of the parents. When parents present a child for baptism they are admonished thus:—"You are to teach him that he is a member of the church, under its care and subject to its discipline. And that when he comes to years of discretion, if he be free from scandal and has sufficient knowledge to discern the Lord's body, and so witness a creditable profession of personal faith, it will be his duty and privilege to come to the Lord's Supper." (Dr. Hodge's Manual of Forms, p. 13). If, then parents neglect this duty, the probability is that the blessings which should have been entailed to their child will be lost. Or if the child himself fails to realize the blessings, fails to recognize his rights, neglects to take advantage of them or declines to be profited by them, they may be lost. If he lives to the flesh he dies to his rights. If he turns his back upon the church he cannot enjoy its privileges.

Second, by the new birth believers come into possession of certain rights which never can be lost. Those rights are theirs forever. They become the sons of God, and the whole arguments of the apostle in this text is calculated to show that the rights and privileges of God's children are secure. When they become sons of God, they also become heirs of God and joint-heirs with Jesus Christ and just as His inheritance is secure, so is theirs. The Holy Spirit bears witness with their spirits that they are the sons of God, and as the Holy Spirit cannot bear witness to what is untrue, their salvation and all its accompanying blessings are guaranteed to them. Moreover, the fact that God has given His Son for their salvation is a pledge and proof that He will give all else that they require. Still further, His love does not change and nothing shall separate them from it. The love which secured their justification will make ample provision for all their needs. They shall be more than conquerors over all their foes, their obstacles and their difficulties. This birthright is as secure as the love of God can make it; moreover the merit, the power and the intercession of Christ are engaged to make it certain.

To the Chinaman the parabolic mould of a great part of the Bible is a puzzle. A Hupoh Chinaman who had through hearing the missionary's teaching, been led to destroy all his idols and become a diligent student of the Bible, was in a strait about the words "taking up the Cross." He seemed to have thought a great deal about it, and, holding out his arms, he said to the missionary, "Would that size do?" He was thinking he actually required to carry a cross. It was quite a relief to him when he heard that "bearing persecution" was bearing the Cross, for he had been doing that for a long time and was accustomed to it.

Pastor and People.

FEED MY SHEEP.

That was a narrow street
Where trod Thy blessed feet ;
And that a noisy throng
That followed Thee along ;
And many a one was such
We scarce would deign to touch ;
But Thou wast pressed upon by the unfolded sheep.
And very close to them Thy place didst keep.

And it is thus
Thou sayest to us
"O, if ye love Me, feed My sheep !"

And that was a toilsome way,
That a sultry day,
When Thou didst, by the well,
Of living water tell,
And kindly speak to one,
As if that one alone,

The straying one, of all the world had need most deep.

And Thou no thought but to reclaim Thy sheep.
And it is thus
Thou sayest to us :
"O, if you love Me, feed My sheep !"

That was a loveless word
Which, by strange spirit stirred,
Forbade the children grace
To see Thy shining face ;
But Thou didst call them near,
And smile away their fear ;

And one such little one the symbol seemed to Thee

Of Thy great heavenly kingdom yet to be !

And it is thus
Thou sayest to us :
"O, feed My lambs, if ye love Me !"

That was a green hillside,
By Galilee's soft tide ;
And sweet the garden's shade
By ancient Olives made.
We often follow there
Thy words of life to share.

But O, the multitude of Thine untended sheep !
Speaks there a voice within our spirits deep,

Thy voice to us,
And speaks it thus :
"O, if you love Me, feed My sheep !"
—*The Advance.*

OLD AGE. PSALM LXXI.

BY REV. JAMES STALKER, D. D.

Our century receives much credit for attention to the young. Services for children are multiplied without number ; and it is impossible to open the paper on Saturday without seeing notices of sermons to young men. This is a good sign of the times ; a great deal of care should be expended on those who are just entering upon the journey of life or are feeling for the door of the kingdom. But we never hear of a sermon to old men. Yet age has also its claims ; Christ has a message for the old as well as for the young. Preachers may neglect the aged, but the Bible does not ; and the Psalter, which voices all the moods of the soul, supplies expression also for the memories, the trials, the testimony and the faith of old age.

I.—Its Memories (vv. 1-6). This Psalm was composed by an old man, and it is the privilege of old age to grow eloquent on the memories of the past. This singer's most outstanding reminiscence is that God has been his trust from his youth. This has gladdened his days, and, like Halyburton, who on his deathbed said, "Bless the Lord that ever I was born," he expresses (verse 6) his gratitude that he has been privileged to enjoy the gift of living. He puts in several forms his experience of the Lord's loving-kindness ; but it is principally summed up in this, that God had been to him a strong habitation whereunto he could continually resort (verse 3). It was fabled in ancient times that the heroes whose mothers were divine were sometimes protected in battle by being rendered invisible at critical moments. But it is no fable that those who have learned to know God can at any moment pass from time into eternity. In the busiest scenes of common life they have always beside them a little wicket gate, by which they can disappear from the presence of man and instantly be in the presence of God. Prayer is the door of a fortress, in which the man of prayer can at once take refuge, and find peace and strength in the midst of turmoil or opposition. If at any stage of life we have discovered this secret—though it be after spending the half of our existence in the service of the world—it is a theme for eternal gratitude ; but happiest of all are those who have been guided into the narrow way at the beginning of life and, looking back, can say that they have trusted God from their youth.

II.—Its Trials (vv. 7-12). A lifetime of godliness does not always exempt from trial ; and this psalm was written in a time of great suffering. So great were the writer's calamities that he says (verse 7), "I am a wonder unto many," just as it was said of another, "Many were astonished at thee ; his visage was so marred more than any man, and his form more than the sons of men." His suffering was aggravated by his old age ; for age has not in itself the powers of self-assertion and self-defence which belong to youth. His enemies, therefore, thought that he was their prey, not knowing the help on which he could reckon.

Old age brings inevitable infirmities ; and, as friends die, and activity is circumscribed, and power fails, and the glory of manhood passes away, life seems to lose its value. Secular poetry has always said,

That age is best which is the first.
When youth and blood are warmer,
But, being spent, the worse and worst
Times still succeed the former.

Age, too, from the religious point of view, has its own peculiar temptations. There have been eminent men of God, like Eli, Solomon and Asa, who have suffered shipwreck in their old age. The trials of certain natures are at the beginning of life, when the fires of passion blaze out in flames that are difficult to stifle but, being past, leave the man in comparative safety ; but there are other natures, filled with less combustible materials, whose real trial comes at the close of life. Hence there is always need at every stage of a religious career to turn to God with renewed faith, and the cry of this psalm is becoming to the lips of all who are growing old. "Cast me not off in the time of old age ; forsake me not when my strength faileth."

III.—Its Testimony (vv. 13-18). Although the psalmists complain much of their sufferings, and denounce their enemies, it is a beautiful trait that the deepest fear in their minds seems always to be lest their calamities should reflect dishonor upon God and discourage those who might otherwise become His servants. It is for this reason that in the present case the sufferer appeals to God to help him. He has been all his life a witness for God (verse 17) ; and now he desires to be delivered from his great calamity, that he may show God's strength to his own generation and His power to every one that is to come (verse 18).

The testimony of the aged is among the most precious possessions of the church. Those who in their youth have accepted Christ are sometimes fervent in their witness-bearing ; and this sometimes exerts an irresistible influence. Yet it is open to scoffers to say, "Wait a little ; give their excitement time to cool ; they will soon exhaust themselves and desist from such heroics." But, when those who have served God for a lifetime are able to testify that it had been a good thing to trust in the Lord, and when their testimony is backed by a sunny disposition and by weight of character, it is difficult for even the most sceptical to ignore the force of such an appeal. And it is a happy coincidence when their outward circumstances also add to the force of their testimony, carrying to young minds the impression that in every sense they have made the best of life.

IV.—Its Faith (vv. 19-24). Like many other psalms, this one rises gradually out of the depths to the heights : it begins with the minor notes of complaint, but it ends with the music of the psaltery and the loud notes of the harp (verse 22). One advantage which age has over youth in the time of trouble is that in all probability it has been in similar straits before. To youth calamity is overwhelming ; it is a surprise, because life has all been looked upon as a happy dream. Youth imagines that there have never been sorrows equal to its own, and its first calamity is supposed to be also the last, because fatal to all the joy of life. But age is wiser. Not only does it remember its own past troubles, but it is aware that these are only the common lot. In verse 20 the Hebrew gives "us" instead of "me." The writer takes in all the saints, knowing his own experience to be only a sample of what has been common in all ages. This does not destroy the reality of suffering, but it enables the heart to see beyond it. There is no first gloom for the

children of God. Black as the night may be, the day-spring will yet break from the east ; and the darkest hour just precedes the dawn.—*Christian Leader.*

CHILD CONVERSION.

BY EDWARD JUDSON, D.D.

Becoming a Christian is like crossing a river from bank to bank ; passing from the worldly country to Immanuel's land. Now, if we follow a river up beyond its affluents, we find it keeps getting smaller, and at last it is only a silver thread, winding through the meadow. You have to part the grasses to find it. Like Jean Ingelow's streamlet—

"A tiny bright beck it trickles between."

Only a step will take you across, and you may even pass from bank to bank without knowing it.

Child conversion is like that. The change of position is imperceptible, but there is a world-wide difference in the ultimate result. Now, suppose a person does not cross the river near its source where it is so slender that the grasses touch each other about it—in other words, is not converted in childhood, but travels along down the stream on the wrong bank, pursuing the natural course of the worldly life. By and by the river becomes wide and deep and arrowy. He says at last to himself, "I must cross the river." He plunges in. He buffets the waves. At last he gains the opposite shore. Drenched and panting, but full of joy, he clammers up the bank. There he meets a person who crossed the river when it was a tiny stream, and has been travelling down the right bank in Immanuel's land. These people are sure to misunderstand each other. The one who has forded the stream lower down will have a long and stirring experience to relate of the anguish he endured while wrestling with the flood, of the joy which he felt upon arriving at the bank, and which he can scarcely find words to express. The other, who crossed the stream near its source, will reply : "I never experienced anything of that kind. In fact, I hardly know of the exact time when I crossed the stream." Then the other may say, "Then you never have crossed the stream at all." "But," the answer will come, "I seem to be on the same bank you are on. I am conscious of forgiveness. I am living the Christian life. I love the people of God. His word is sweet to my taste." "Well," the other will say, "that makes no difference. Unless you have passed through experiences similar to mine, you are not a Christian."

What a mistake this is ! The fact is, that many of the best Christians in our churches crossed the stream in early childhood, and so cannot tell you the exact date of their conversion. Those who are converted in maturer life, and have such wonderful experiences to tell, are prone to bring with them, into the church, worldly habits ; they are less docile, more worldly wise. Happy the church in which the children are growing up whose second birth follows close on the first ! Bless the garden in which these tender plants are springing up like willows by the water-courses ! —*S. S. Times.*

A GOOD INVESTMENT.

BY MRS. ANNA ROSS.

In these days of financial quaking, good investments are in demand. I would much like to draw attention to one that has been strangely overlooked, which is absolutely safe and bears a high rate of interest.

Jesus Christ our Lord has a great enterprise on foot in this world : "To bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." To "deliver the needy when he crieth, the poor also, and him that hath no helper."

But this enterprise needs funds. He who commissioned our Lord to this work foresaw that, and gave Him a promise of an adequate supply. "Yea, He shall live, and to Him shall be given of the gold of Sheba." But something seems to be wrong. The "gold of Sheba," even that abundant share of it that has been put into the hands of our

Lord's own blood—bought followers ; gets away in other directions, in bank stock, mortgages, and sundry curious and often shaky speculations.

Who will try Christ's enterprise of preaching the "glad tidings to every creature," His work for the myriad "poor and needy," as an "investment ?" The principal is absolutely secured by a note of hand properly drawn out, signed, sealed and published. "He that hath pity on the poor lendeth to the Lord, and that which he hath given will He pay him again." The rate of interest is publicly announced. "Verily I say unto you, there is no man that hath left house, brethren, sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold now in this time . . . and in the world to come, life everlasting."

Will those who have money to invest please look thoughtfully at the offer ? The principal guaranteed by a note of hand of the King of Kings Himself. Interest at one hundred per cent. to be paid in this life—not merely the next—promised by Him upon whose faithfulness each one of us has already counted it safe to risk our own soul's salvation, and promised in terms that have the full solemnity of an oath, for they are preceded by His emphatic, "Verily I say unto you."

I bespeak for the Indore College, not gifts, but the taking of shares as a business investment with the certainty of handsome profit. Who will risk his hundreds or his thousands on the same security that he has already deemed safe enough to be trusted with his soul ?

A SKEPTIC CORNERED BY A BLIND MAN.

A noted skeptic was travelling in a railway carriage in company with several clergymen, and thought it a splendid opportunity to ridicule Christianity and exhibit his cleverness before the other passengers.

After some discussion which grew rather hot for the infidel, he noticed a blind man away in a corner of the compartment, and addressed himself to him in the following strain : "Do you sir, believe in a God who has made this beautiful earth, and the sun to shine upon it, and who has adorned the heavens with myriads of stars and without any cause on your part, has deprived you forever of the power of beholding them ?"

"I am surprised, my dear sir," replied the man, "that you should ask me such a question. I believe in the existence of God as firmly as I do in my own, and I could doubt the one as easily as the other. There is, however, one thing that strikes me as being very peculiar in what you said. When you reason of God you do not seem to be governed by the same principles as when reasoning about men and the common affairs of everyday life."

The skeptic denied the inference, and the blind man continued : "When we shall have reached our destination, the sun, of which you so eloquently spoke, shall have withdrawn his light, and the earth will be enveloped in comparative darkness. Suppose, on reaching your home, and on entering your room, you find a lighted lamp upon the table—what will be your conclusion ?"

"Why," answered the infidel, with a sneer, "I shall conclude that some one placed it there."

"Well, then, when you look up into the heavens and see those innumerable lights of which you have spoken, why do you not come to the same conclusion, that some intelligent being placed them there ?"

The skeptic declined to talk any more upon the subject, but it was evident to all the passengers that he felt thoroughly humbled and uncomfortable.

There were two blind men in that company. One was blind in body and the other was blind in soul. And what the one lacked the other had. The man to be envied as the happier was the one who had his spiritual sight, and could see glories which were far beyond the confines of an earthly horizon. The spiritual sight of the Christian would one day be perfected, but the temporal sight of the infidel was destined to go out, and leave him in eternal darkness if he did not repent.—*Rev. John Mitchell.*

Missionary World.

AN INCIDENT IN CAMP IN INDIA.

BY S. H. KELLOGG, D.D.

While in camp last winter on a missionary tour among the villages in the Doab, we found much difficulty at one time in getting needed supplies for the table. Such every-day necessities as fowls, eggs, milk and wood were sometimes almost impossible to procure, although there was no lack of these in the rich agricultural district in which we were. I had made in those days the acquaintance of a Mohammedan *tahsildar*, a worthy man, who appeared more than usually ready to consider the claims of the gospel, and who in many ways showed us a very decided friendliness. When talking with him, on one occasion we happened incidentally to allude to this difficulty of procuring the necessaries for daily consumption; when he said he was exceedingly sorry that in his jurisdiction we should have had any such trouble: and that he would henceforth place one of his *chaprasis* at our command, who, since he was well known through his district, would have no trouble in getting us whatever we needed. This kind offer was thankfully accepted and the *chaprasi* entered on his duties. From that time supplies came in as needed, in abundance, and all was going as smoothly as possible, when a rumor reached my ears that this man was taking from the villagers by force, under threats, whatever I happened to require, declaring that it was "*sarkar ka hukm*," the government order from the sahib in the camp. On investigating, I found that it was even so; that this worthy, in league with my *khansaman*, had been taking from the villagers hither and thither whatever the latter happened to require for our daily meals, by force, never paying them a cowrie for my supplies; while meanwhile my *khansaman* was presenting me daily big bills for these, assuring me that things were much dearer than in the city, and he and the *tahsildar's chaprasi* were dividing between themselves the money I meekly paid for my supplies! It is needless to say that I at once informed that *chaprasi* that I had no further occasion for his services; and delivered my soul to my *khansaman* concerning the eighth commandment and the crime of oppressing the poor, in a way that at least did my soul good, whatever its effect on him; and informed him though we should go without the most ordinary articles of food, or send his little boy into Allahabad thirty miles daily for everything we ate, there should be no more of this robbery; and further directed that in every case where he bought anything from a villager, the poor men or women who brought the things should be brought before me, that I might pay them the money due with my own hand.

The incident is suggestive and instructive. If I mistake not, there is much more deep-rooted disaffection and hatred of British rule among the poor masses of India than men like our late Commander-in-chief, Lord Roberts, like to believe: at least, I have heard enough of it in every direction in this year that I have now been again in India. For this there are no doubt some causes which are grounded in good reason. The relation of the government to the liquor traffic, and its infamous sanction of and provision for licentiousness in the army, are enough of themselves to make it an offence in the nostrils even of a decent heathen; and, I fear, with such go far to neutralize what might be the good effect of its impartial administration of justice and truly beneficent care for the poor, especially in times of famine and pestilence. But the incident related enables one to see how there are wide-spread grounds of discontent and hatred of the foreigner among the ignorant and impoverished masses which seem beyond the power of any government to prevent or remove. For what occurred with me in a small way occurs throughout India continually on a large scale. Every cold season regiments are in march all over the country, in transfer from station to station: and, as I have been repeatedly assured on authority I cannot doubt, whenever a regiment pitches a camp, supplies of every kind, grass, grain, wood, etc., are taken from the helpless villager under threats

of vengeance if they refuse, either often without pay, or with but a fraction of what they ought to receive. Yet this cannot justly be laid to the British officer in command, who is always made to pay well for all that the regiment may require. For supplies cannot be collected except through the agency of natives, and all around who are engaged in this are in league together to cover up the facts and save each other at all risks. If a private individual with only a family to provide for finds it hard to get his payments into the hands of those to whom they are due, one can see how nearly impossible it would be when a thousand men or more, and several hundred horses, have to be provided for.

Is it any wonder that the country villages, so poor, groaning under a taxation which amounts in toto to from 55 to 65 per cent. of their fields, and as ignorant as they are poor, when they are thus robbed, and are told when they remonstrate that this is by the order of the colonel or the government, and that they will find themselves in trouble if they hold back—become year by year more sore and bitter, and often think and say that almost anything which would put an end to British rule would be welcome; since whether the Russians or any other power succeed, things could scarcely be worse; while with the chance meanwhile of plunder there might be, to some, some short relief?

Nor is it hard to see the bearing of this on missionary work. I little wonder that multitudes, densely ignorant and abjectly poor, ascribing all their wrongs and spoliation to their foreign rulers, and identifying the missionary in general with these rulers, should wish to hear nothing of the religion which he presents; and often suggest, as they do, that we would be well first to teach our own people not to oppress them, before we ask them to accept the conqueror's religion?

Let any one imagine, for instance, my own position last winter, in preaching to villagers who, through their own countrymen, unknown to me, were being daily robbed to supply my table, and were assured that it was my order to take these things, and give no pay! Is it not clear that, so far as this was believed, the missionary's influence would be about on a par with that of a home pastor, who, with or without reason, was believed to be supplying his table off his neighbors' hen roosts?

But, despite such things, many a village receives the missionary with evident kindness, and that hundreds each year come out for Christ, is all the more wonderful and cheering. It shows us for our encouragement that as the years go by the people are coming more and more to understand our real character and intentions. And it will easily be understood that in many a village last winter I found the relation of the experience given in this letter, and the expression of my intense indignation at the unrighteousness practised by their own countrymen in my name, an excellent passport to a ready hearing; and a good foundation for a plea alike for the Gospel of Christ, the poor man's friend, and—what is greatly needed here in these days—a plea for a better judgment as to the justice and righteousness of their ruler, who could not well be held responsible for robberies by their Hindoo and Mohammedan underlings, which, practically, it would seem that they were almost of quite powerless to prevent.—*Presbyterian Messenger, Pittsburg, Pa.*

The self denying deeds of Sarah Hosmer, of Lowell, are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian mission seminary for \$50. Working in a factory, she saved this amount and sent it to Persia, and a young man was educated as a preacher of Christ to his own people. She thought she would like to do it again and again, and did it five times. When more than sixty years of age, living in an attic, she took in sewing until she had sent out the sixth preacher. She was a missionary in the highest sense.

The centenary of the London Missionary Society is to be held in 1895, when an effort will be made to liquidate arrears and raise the annual subscriptions to a minimum of £125,000. This would seem an appropriate occasion for renewing the invitation to Rev. Griffith John of Hankow, to come home and take the part of chairman of the Union.

PULPIT, PRESS AND PLATFORM.

Westminster Endeavor: We are said to be justified by works because genuine faith certainly and necessarily produces good works. If the heart sincerely accepts the Lord Jesus, if he really abides with us by His Spirit, he moves us to a life of holy obedience.

Philip Schaff: The world will never become wholly Greek, nor wholly Roman, nor wholly Protestant, but will become wholly Christian, and will include every type and every aspect, every virtue and every grace of Christianity—an endless variety in harmonious unity, Christ being all in all.

The Christian Sentinel: The church which our Lord came into this world to establish and to infuse with His life, is spiritual. The church is to represent Christ to the world. It should be the study of every pastor, elder, office-bearer and member of the church to have his church the reflection of his Lord and Master.

New York Observer: We are quick to envy others the possession of gifts. We forget that God's plan is unfolded by the use of such abilities as He has given, and that He alone knows the secret of fitting each influence into its place. The helpful souls who are most lovingly remembered and the longest missed are those who have been mindful of small opportunities.

Sir Charles Hibbert Tupper: What country has the making of a better nation than Canada? We have the best people of all great nations, and a climate that is the best and most invigorating in the world, and the only difference between the two great political parties is that each is trying to do the most good it possibly can for the country by the policy which it believes to be the best.

The Globe: George William Childs was one of the few newspaper proprietors whose name was probably better known throughout the United States than his newspaper. For 30 years he was connected with the *Philadelphia Public Ledger*, and during that time he had stamped the paper with his common-sense, his quiet conservatism, and his love of fair play and decent treatment of opponents.

Sunday School Times. One of the surest ways of getting a person to show out his best side, either in spirit or in work, is to expect it. The employee who has an impression that his employer thinks him good for nothing, the child who feels himself treated as though he had no right motives except those that are pounded into him, is not likely to show himself at his best in aspiration or energy. Many an unruly scholar can be easily tamed by showing faith in him, and every one can be made better by drawing more surely than by driving.

Rev. Dr. Thomas: "The Incomparable Book." Nothing else like it. The prophecies of its enemies have not been fulfilled. Not one in ten thousand has ever read a page of their writings, but the intelligence and scholarship of the world gather about the old book to-day as never before. The more it is examined, the more it is scattered abroad, the more its excellencies shine out. Other books can be mastered—not so the Bible. There is still something new to be learned from it. The wisest and most scholarly have to exclaim in regard to it, "How marvellous are Thy riches."

Archdeacon Farrar: Oh, do not let any of us be so proud as to think that we should be safe. If men of the highest genius have fallen under this temptator, if even an Addison, a Burns, a Hartley Coleridge and hundreds of others have been tempted by the excess of their intellectual work to rekindle the vestal flame upon the altar of genius by the unhalloved fires of alcohol, I, for one, will not be the one to abstain from saying to anyone, "Let him that thinketh he standeth—how ever superior he may think himself to the same possibility of temptation—still let him beware lest he fall."

Teacher and Scholar.

Mar. 11th } JACOB AT BETHEL. { Gen. xxviii.
1894 } 10-22.

GOLDEN TEXT.—Behold I am with thee and will keep thee.—Gen. xxviii, 15.

Famine led Isaac, as it had his father, to turn his steps towards Egypt, but advised of God he went not farther than Gerar. There he repeated Abraham's deception in the same place, but was mercifully preserved from what might have been its consequences. His prosperity was so great as to displease the Philistines. They filled up the wells which Abraham had digged, and contended for their possession, when Isaac had them again opened. Removing thence he settled in Beersheba. In his old age, Isaac proposed to bless Esau ere he died. Jacob, however, instigated by his mother, anticipated Esau, and by personating him, deceived his father and secured the blessing. Esau bitterly bewailed his loss, and in a rage resolved on Jacob's death. Accordingly he was sent away to his mother's kindred for safety, and with the further purpose of obtaining there a wife, Esau's Hittite wives being a grief to both Isaac and Rebekah.

I. The Vision.—The place afterwards known as Bethel, about fifty miles from Beersheba was reached by Jacob after nightfall. The homeless wanderer, taking one of the stones for a pillow, lay down beneath the open sky. The outward form of the vision that followed was suggested, probably, by the scene on which his eyes had been resting just before. The hillside with its ledges of rock rising tier above tier, presents from some points an exact resemblance to the steps of a stair. So the vision took the form not of the narrow, unsupported structure we understand by the word ladder, but of a vast staircase towering away and upward into the open sky, on it angelic forms, going up and down. The vision may have had a deeper reason in Jacob's state of mind, for he saw in it an answer from God to his distress (Ch. xxxv. 3), a distress which in these days of lonely wandering had induced earnest prayer to God. The vision assures him that he is not cut off from God. The Lord stands either beside him (R. V. margin), or at the other end of the stairway that reaches from his side, communion between heaven and earth is opened, and divine messengers, real, though unseen, are at hand for comfort and protection. A yet deeper significance is given to this vision, and the real ground of this free intercourse disclosed in our Lord's words, John i. 51. He is the great uniter of heaven and earth through whom every believer has access into the grace wherein he stands.

II. The Revelation.—The vision was accompanied by words in which God most explicitly revealed what it symbolized. In this first revelation made to Jacob, the God of his fathers confirms the blessing received from Isaac, and makes over to him in all its parts the promise given originally to Abraham. He is now made heir to the land. He is to be the seed like the dust of the earth. Through him and his seed is the blessing to be mediated to all the families of the earth. Jacob is now directly and personally recognized as the child of the promise, the privileges and responsibilities connected with it are transferred to him. But yet more, Jacob's circumstances draw out an additional promise. He receives the assurance that God is with him, and that his presence will be a continual protection and guide so that in due time he will be restored to the land which he is now leaving.

III. The Consecration.—Jacob's feeling on awaking is of surprised reverential awe. He had not thought of the God of heaven and earth as being equally accessible in all places. The consciousness that he was in this very place filled him with the reverent fear which the true sense of God's presence is ever fitted to create, Is. vi. 5; Judg. vi. 22. His direct contact with God here makes this in a peculiar sense God's house, the gate to the spiritual world. A place or passage associated with some specially deep religious experience in a child of God will afterwards have to him a special sacredness. In the early morning Jacob marked the sacredness the place had come to have for him, in a common ancient mode (Josh. iv. 9), by making his stone pillow a pillar, and pouring on it oil in consecration. He further responded to the divine revelation by a solemn vow. The recital of the promise is not any making of conditions, but simply Jacob's acceptance of what God has so graciously covenanted. He on his part, vows to make this a house of God, which he afterwards did by building an altar there (Ch. xxxv. 3), and dedicates a tithe of all he will possess in recognition that the whole is given of God.

THE CANADA PRESBYTERIAN,

—PUBLISHED BY THE—

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

NEW SUBSCRIPTIONS may commence at any time during the year.

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COMMUNICATIONS SHOULD BE ADDRESSED:

The Presbyterian Printing and Publishing Co., Ltd.,
5 Jordan St., Toronto.

The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, FEBRUARY 28TH, 1894.

THE good people of Zion Church, Brantford, have offered their pastor a trip around the world. No doubt it was their intention to give him a long holiday. They forgot that a man of Dr. Cochrane's activity can go round the world in a very short time. If they want to give their pastor a long rest, they should send him to Mars or some other planet. There is no trip on this planet long enough to occupy the Doctor's time more than a few weeks.

THE man who called upon the Democrats the other day to "govern or get out," had patriotism and good sense as well as a good turn for condensation. Every one knows that the business of sixty millions of people is kept in a state of uncertainty and depression by the wrangling over the tariff bill, and yet the Democrats do not pass it though they have a sufficient majority. This prolonged faction fight at Washington, and the months of senseless opposition to the Home Rule Bill in the English House of Commons, have done much to discredit parliamentary government.

IN the present state of public opinion in Ontario it is the easiest thing imaginable for a Christian man to drift unconsciously into a most unchristian attitude towards the public men of the country. "The powers that be are ordained of God," is a verse that the Higher Critics might strike out of the New Testament without any considerable protest from many people who call themselves Christians. The Israelites were commanded not to curse the ruler of the people, but it might be argued by some that the command was a part of the Mosaic law, and therefore does not apply to Ontario. Judging from some of the speeches that we hear about, and occasionally see reported, cursing men who have given their lives to the public service has become the first duty of a patriotic citizen. Fifty years ago the leaders of the Family Compact contended that the people of this Province were not capable of governing themselves, and when one reads the tirades of blasphemy and vulgar abuse that some of the people have been listening to lately, one cannot help asking whether the Family Compact Tories may not have been about half right. Fair discussion is a good thing, even criticism from a party standpoint may be a good thing, but indiscriminate, filthy abuse heaped upon decent, clean men, by foul-mouthed designing demagogues, is a bad thing, and men who like to listen to it, and laugh at it, and applaud it, show they are unfit for free government.

THE third annual conference of the Theological Alumni of Queen's was well attended and the interest surpassed that of any previous meeting. The programme of study was so comprehensive that the greatest stickler for variety must have been satisfied. It began with Genesis and came down to the economical development of Canada. Danfe, the

English constitution, the development of Greek thought from Æschylus to Plato, the Book of Job, English literature, elocution and we know not how many other interesting and important subjects were attended to. Bruce's Apologetics and Fairbairn's Place of Christ in Modern Theology were discussed in the evenings. The study of these two books alone would make a good post-graduate course. These post-graduate sessions will do much good. The social element is desirable and it is even still more desirable that pastors should at least once a year take their bearings in the matter of study. An almost invincible will is needed to keep up generous, systematic study amidst the incessant calls and worry of pastoral work. Few men have wills bordering on the invincible. The most studious pastor needs all the help he can get from environment and the best environment is the college. There is no use in scolding at the demand of high class preaching. It is often unreasonable and sometimes cruel, but the only way to meet it is with the old gospel preached in a style that will knock the conceit out of every snarling critic in the church in the first five minutes.

CANDIDLY now, is there any good and sufficient reason why there should be a serious deficit in any of the schemes of the church when Dr. Reid closes his books on the 30th day of April? It is true that in some localities there has been more or less depression in business, but in others business has been fairly good. It is a fact that wheat has been lower in price than for many years, but it is also a fact that almost all other articles of farm produce have brought fairly good prices. The McKinley tariff, and the crisis in the United States and the uncertainty about the American tariff and about our own have done something in the way of making business slow, but there is no crisis in this country and not the slightest probability that there will be one. The business of the country is on a sound basis and if some places are suffering from the inevitable reaction after a boom, the suffering is caused by a healthy community trying to throw off the malign effects of the boom. There has been world-wide depression and Canada is coming through more easily than most other countries. But if the depression were a hundred-fold greater than it is, is the cure to be found in lessening our gifts to God. Can we remedy matters by allowing God's cause to suffer? Should economy begin and very likely end with the house of God and the work of God? Nay, verily. If we are suffering financially—if God is punishing us for our national sins—there is all the more reason why we should humble ourselves and deny ourselves for His cause. Very little self-denial on the part of all our people would give a surplus to every scheme in the church. We need more grace quite as much as we need more money.

CONGREGATIONAL MEETINGS.

WHAT is interesting reading is a matter purely of taste or of necessity. The reports of the stock market are of no interest whatever to very many, are severely let alone; to others they are the most interesting of all reading. Judging from the amount of space given to sporting news in our secular press, they must be eagerly sought for by many, and by many they are never looked at. Congregational news to great numbers are as dry reading as a dictionary of dates would be, to a very large number of our readers these will be of more or less interest; some will scan them over, and some will read them closely. To ourselves we confess they have proved to be of no slight interest and in many respects may be found instructive.

A very pleasing feature of nearly every one of them, is the encouraging and hopeful spirit and tone pervading them. However great and real the causes of anxiety to business men have been in 1893, these do not appear in the majority of cases to have operated injuriously to individual churches. "Largely attended," "pleasant," "reports encouraging," "harmonious," "healthy condition," "much activity," "gratifying success," are the terms continually recurring respecting congregational meetings and congregational affairs. We have no reason to doubt that these terms, used with regard to congregations reporting through the press, will apply equally well to the hundreds which have not so reported. If this be so, they give a very bright picture of the state of our church as a whole. Surely this is a matter for gratitude and thanksgiving to God, and should find expression in more earnest and devoted service and consecration to Him to whom we owe this genera-

ly happy, peaceful and prosperous state of the congregations of our church. An increase of salary here and there, or voting an annual holiday in other cases, is the way in which individual congregations are showing appreciation of the faithful labors of their pastors and their gratification at their prosperity.

A somewhat new departure in the case of a few congregations reporting, and no doubt in the case also of some not reporting, is that of making all sittings absolutely free to all. First come, first served. While this method is not in accordance with the traditions of our church, and will run directly counter to the personal preferences of many, it is a plan which for many reasons has much to recommend it, and which we believe will yet largely prevail in our church. The seating according to their different tastes and desires of the various applicants for pews, downstairs, or up in the gallery, in the front where it is supposed is a socially higher grade of worshippers, or at the back, at the right-hand or the left of the pulpit, is a delicate and difficult task, and anything more unchristian than the dog-in-the-manger conduct of many so-called pew owners, who do not occupy them themselves, and look as black as a thunder cloud if anyone else dares to do so, one would not wish to see in the house of God, or anywhere else. This at least, and a good many other difficulties, would at once be overcome, if the rule applied to all, high or low, rich or poor, saint or sinner, were seats absolutely free and open to all, and that the first comers should get the first choice.

Comparing the conditions of church life now with what it was in the time of our fathers, or even in the earlier days of those who are past middle life, one cannot but be struck with the amount of machinery and the number of organizations now existing. A board or committee of management and the session comprised then the whole church machinery. Now, to use the words of the Rev. Dr. MacKay, older people at least are "bewildered" and can hardly keep track of their number or names, or tell very precisely the object of each different society. If the gospel is not spread, if souls are not saved, if Christians, young and old alike, are not edified, it cannot be said to be for want of societies. It is reasonable to suppose that a need has been felt for them else they would not have sprung into existence, and that much good is being done by them, especially in the way of leading young people earlier to an open profession of faith than was once the case, and of training them for usefulness in the church. That this phase of modern church or Christian life is not without its dangers, is felt and very generally admitted and certainly calls for the wise guidance of pastors and sessions. If it could be done, it is not desirable to attempt to repress this youthful activity and forwardness, and the wise and only course left, therefore, is to seek to guide it. Though youth is very often full of self-sufficiency and not very willing to be guided, yet in the case of professedly Christian young people, communicants in the church, we look for a better spirit and a desire to work in harmony with the office-bearers in the church constituted according to the Scriptures. If this is not done, there certainly is great danger of supposing that belonging to Christian organizations and being busied about what is called Christian work is to be a Christian, of the young being puffed up with conceit, and of the creation of an organization within the church not always in accord with its spirit and work and not amenable to its authority or discipline. Perhaps the greatest danger of all, one which cannot now be dwelt upon, is, through the multiplication of societies and meetings, the almost complete breaking up of family life, the one thing which God in His providence has constituted as the very basis of a well ordered society whether of church or state.

THE FINANCIAL SITUATION.

LAST week we published communications from the two chief authorities of our church on all financial questions affecting it, the Revs. Dr. Reid and Cochrane. Although Dr. Cochrane says that "He does not wish to be an alarmist, or unduly to exaggerate the condition of our funds at this date," it is yet evident that he considers the position serious. Dr. Reid's comparative statement accentuates the warning of Dr. Cochrane, and should awaken the immediate activity of our whole church from the Atlantic to the Pacific. The total shortage at February 17th of this year as compared with last amounted to close upon \$11,500.00, not including that of the French Evangelization Fund which a few weeks ago was such that the committee felt itself compelled to notify some of its agents that, in all probability, they would not be able to

continue to employ them. It is not too much to say that the financial outlook for our church at this date has not been so grave for many years. At the end of March \$90,000 will be due for Home Missions and Augmentation. It is humiliating to curtail work such as our church is engaged in for want of money which our people have and by means of which this could be avoided. It is more humiliating still not to be able to pay our debts to missionaries and ministers on small stipends, when the means to do so are in the hands of members of our church. It makes one's heart ache to think of what this means to many a hard working missionary or underpaid minister and his family. "Bear ye one another's burdens" is a divine command resting upon all Christians, resting with special weight upon brethren of the same denomination. The members of our church have now a splendid opportunity to illustrate the beauty and excellence of this precept. Judging from communications on this subject sent us, such as that of Dominion in last week's issue, and others which we publish this week, there is a spirit of anxiety beginning to pervade the church and a desire to come to its help at this crisis. From the reports of congregations also, it does not appear that deficit at the close of the year should be unavoidable. Generally they are most encouraging and many of them speak of a balance on hand of contributions for the schemes of the church. Such balances should at once be forwarded to Dr. Reid. No doubt many in our church have only by the exercise of self-denial been able this year to keep up their former rate of giving, and many have had to reduce their amounts. But yet there is no doubt the money is in our church to meet every obligation, and can be spared, if only all will rise up to their duty and their privilege. While if only the matter is rightly gone about, a great number, we are persuaded, will make an effort to help at this time, there are two classes upon whom a special responsibility rests, and who if they are only willing are able by the blessing of God to meet this emergency, and should rejoice to do it. They are, first, our ministers, and next our members whom God has blessed and entrusted with wealth. In a large number of our churches are men so situated through God's goodness to them, that the stringency of business for one year affects them but little if at all. If our ministers in such churches are duly alive to the great interests of the work and kingdom of Christ as represented by our church, and have a heart of compassion for their brethren who must suffer real hardship unless relief comes to them, they can avert the evil which is threatened. Let them in whatever way they consider wisest and best, appeal to their congregations, and especially to the wealthy, now to render to the Lord what they owe Him for all His benefits, to prove by actual trial that "it is more blessed to give than to receive," and we are confident that the year will close upon us without a deficit, without our missionaries' hearts being saddened and discouraged, their families suffering and their work dragging or arrested. There is great force in the arguments urged by our correspondent "A.B." and surely it cannot, will not be, that all this enthusiasm for missions and for the cause of Christ which has been kindled in this city and beyond it by the late convention will end in a mere effervescence of sentiment with no practical, visible results in the way of self-sacrifice, and an increasing, hearty, liberal giving both of ourselves and what we possess for the support and spread of the cause and kingdom of our blessed Lord, whether at home or abroad. Our church at the present juncture is making a loud call to all her ministers and men of wealth especially to come to the help of the Lord.

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN CANADA.

THIS is one of a series of pamphlets which our Foreign Mission Committee proposes to publish concerning all our mission fields under its care. The one before us is on Central India, and has been written by Rev. Dr. MacLaren. No one probably in the whole church is better qualified to give a full account of this mission than is Professor MacLaren. He knows its whole history from its inception up to the present moment. On the last page of the cover is a map of India, showing Central India and all our stations there, quite a thing of interest in itself. On the first inside page of the cover is a list of all our missionaries now in the field, the stations where they are placed, and

the date of their appointment. In addition is a list of those who have been retired, or removed by death, and when, with the date also of their designation. The pamphlet gives in brief, compact, and readable form a large amount of information, which cannot be got gathered together anywhere else of the peoples and religions of India, their claims upon us, the origin and growth of our mission, the difficulties, discouragements and encouragements it has met with, the various agencies at work, its present needs, and the tokens of success and blessing which God has granted to the prayers and labors and gifts of His servants on the field and those at home. As we have said, others are to be prepared dealing with other fields. The pamphlet is neatly got up, so compact, so readable and cheap, four or five cents, that it should be scattered by tens of thousands over the church and read in every household. If hearty efforts are made in this direction by ministers and others interested in missions, valuable results should follow the publication of this series on the Foreign Missions of our church.

THE meeting of Mission Bands and Woman's Foreign Missionary Auxiliaries called in Old St. Andrew's last Thursday evening to hear an address from Miss Marion Oliver, M.D., from Indore, was well attended and interesting. Mrs. Ewart presided with her usual ability and on the platform beside her were several ladies well known for their interest in the work of the W. F. M. S. The subject of Miss Oliver's address was "Open Doors" now in India for missionary work. Railway travelling and the multiplication of railways were mentioned as making an open door for mission work. There was now an open door and a great necessity for a truly Christian literature for India, and as education spreads an increasing necessity. There is a wide open door for medical missions, and Zenana work. The Mass movement among the Mangs and other tribes is an open door, and, above all, Sunday schools and the instruction of the young under Christian influences is a wide open door and in the young lies to-day the hope of India. The meeting was closed with an earnest appeal from Mrs. Ewart for more definiteness of prayer on the part of those present as to what their specific work for Christ should be, and where He would have them labor.

THE subject of education in connection with missionary work was referred to again in the missionary convention and while it was not denied or spoken lightly of, it was the concurrent and strong opinion of all who spoke, that there should in every case be first conversion, then education, but until conversion, education was waste if not something worse than waste of money and effort. First disciple, then teach.

SPEAKING of the Church at Home, Dr. MacKay said its condition when he went to Formosa might be called the Ice age; thirteen years ago when he was here it was the Water Age; the ice had begun to thaw; now it was the Steam age. There was machinery, machinery until he was bewildered and lost amid all the societies, activity on every hand and so many meetings that he was afraid that family life was in danger of being altogether lost. This danger he emphasized and it needs to be, for here is the basis of all else.

IN one of his missionary addresses, the Rev. Dr. Gordon, in referring to the idea of getting the whole visible church on earth united into one great compact body, said that he had no sympathy with such an aim. History showed that the tendency of such large organizations was to become sluggish. With regard to the church's great work to preach Christ and reflect His divine character, he used this illustration: A mirror is useful to reflect the image of the observer. One mirror will do that, but suppose it falls and is broken into a hundred pieces, each piece will equally reflect the features of the beholder, so each Christian church holding by the Head, preaching Christ, living Christ serves to reflect His likeness before men and win them to Him.

On account of press of matter of various kinds, many reports of congregational meetings, and some of Presbyteries, and Presbyterial W. F. M. S. meetings, are unavoidably delayed for the present, but will appear as rapidly as possible.—(ED.)

Books and Magazines.

LOOKING WITHIN. THE MISLEADING TENDENCIES OF "LOOKING BACKWARD" MADE MANIFEST. By J. W. Roberts. New York: A. S. Barnes & Company.

The novel with a purpose has always been more or less a subject of controversy among critics. We have had social, moral, religious, political, agnostic and theological novels, and now we are getting socio-economic novels. Dickens assails the evils of some kinds of private schools, of poor houses, of the Court of Chancery and the Circumlocution Office, and Charles Reade those of Trades Unions and private mad-houses; but Dickens and Reade were literary artists whose example should not be rashly followed by every one who has a theory to exploit or imagines he has a mission to reform or remodel the social and economic conditions of the world. This book, as the title indicates, is intended to counteract the influence of Bellamy's "Looking Backward," which, on account of its novelty and to some extent its opportuneness, had an extraordinary and, as we think, an undeserved popularity. As must be inevitable in such a work the story, which of course is quite subordinate, is smothered by argument and endless discussion. The result is that very few will be tempted to read the work for the story and those who are interested in the problems with which it deals will be inclined, without examination, to ignore or despise it. The object of the book is to demonstrate the utter futility of Bellamy's ideal paternal government. "Any system which removes personal interest in what one does, or personal responsibility for the manner of doing it, or for actions in general, from the individual to the central power, must fail. What a man has no personal interest in, he cannot love. What he cannot claim as his own, he ceases to cherish. The governmental care of all things removes all incentive to activity or desire to excel. . . . Apathy is the word which most nearly expresses the feeling of men, and the spirit which pervades all the avenues of activity—or what should be activity—in the land. It is an apathy which is the precursor of dissolution or the harbinger of speedy decay. As a story it cannot be commended, but as a presentation of social, political and economic theories those who are interested in such studies may find in its pages food for thought and reflection and possibly a stimulus for effort.

The following Easter music, etc., is from W. A. Pond & Co., New York. Two anthems, Alleluia! Alleluia! tenor and bass solos, soprano and contralto duet, octavo, R. W. Crowe, Mus. Doc. Cantab, and Lift Your Glad Voices. Soprano and alto or bass solos, octavo, W. E. Haesche; No. 9 of Easter Sunday school services, by H. P. Danks; Easter Carol Annuals Nos. 20 and 21, and a large number of bright, new Easter Carols in cheap form by such authors as H. P. Danks, etc.; also, I will Lift up Mine Eyes, trio; All Hail to the New-Risen Lord, Easter soprano song; Sing, my Soul, His Wondrous Love, trio, J. B. Marsh; Come see the place, soprano, R. Lloyd; Easter Morn, soprano and alto keys, W. O. Wilkinson; The Conqueror, festival song, soprano, E. A. Parsons; Sweetest Words, love song, soprano, D. Gillette; A simple Fantasia, on Old Black Joe and others, F. W. Meacham; Eulalia Quickstop, for guitar and two mandolins, C. de Janow; Busy at the Club, comic song, J. Gro.

With the February number the *Canadian Magazine* completes its first year of publication, and the success it has achieved in this short time should be extremely gratifying both to the editor and the publishers. The number opens with a learned, but very readable paper on "the American Indian" by Prof. John Campbell, of Montreal. Hon. David Mills, Rev. Frederick George Scott and Dr. Scadding contribute articles, while the poetry of the number is by Miss Machar, Chancellor Rand, A. F. Chamberlain and others.

The *Arena* for February opens with a paper by Rev. W. J. Savage on "The Religion of Browning's Poetry," a fine portrait of the poet being the frontispiece of the number. Other articles in a strong number are "The relation of the Land Question to other Reforms" by J. G. Bellangee, "The new Bible" by Washington Gladder, D.D., and a symposium on "National Dress Reform," with many illustrations.

We have just received two fine Easter anthems, also a church solo, from J. Fisher & Bro., New York. Jesus Christ is Risen To-day, and Wake, ye that Sleep, both by the well-known anthem composer, M. A. Melvil. Lead, Kindly Light, by J. Wiegand, a really pretty duet for soprano and alto to the familiar hymn of Mr. Newman.

That indispensable monthly for young folks, *St. Nicholas*, looks more attractive than ever in its very pretty and artistically designed cover. The contents of the February number are unusually attractive, "Tiger! Tiger!" by Rudyard Kipling being one of the most noticeable pieces. Other contributors are Brander Matthews, Mark Twain and Mrs. Jamison.

In the February *Cosmopolitan* Mr. L. Marold, a distinguished French artist makes his first appearance as a magazine illustrator on this continent, the frontispiece and the illustrations to Mr. A. S. Hardy's "A Rejected Manuscript" being from his pencil. The number is rich both in pictorial and literary matter.

In the February *Sanitarian* there is an interesting article by our old friend Wolfred Nelson, on "Jamaica for Health and Pleasure." Dr. Nelson speaks very highly of Jamaica and says its Government is doing everything possible to make it "the winter island for excellence for Americans and Canadians."

The *Knox College Monthly* for February has, in addition to much interesting editorial matter, a number of able and thoughtful papers on timely subjects by such writers as Rev. H. Gracey, Rev. J. Somerville, M.A., Rev. J. B. Edmondson and Rev. J. MacGillivray, B.D.

A new song is Always be True to your Mother, C. Baker, published by F. W. Helmick, 265 Sixth St., New York.

The Family Circle.

COURT YOUR WIFE.

BY GEORGE HOLTON.

O middle-aged man, I've a word with you,
As you sit in your office this morn;
Has the worry of life, with its worry and strife,
Pierced your heart like a festering thorn?
Does the touch of your gold feel too clammy and cold,
Are you weary of flattery's scorn?

Alas for the days when the passion of youth
Burns low in the desolate heart!
When the laughter and tears of our innocent years
Nevermore from the sympathies start,
And the hideous mien of indulgence is seen
'Neath the flattering mantle of art!

Perhaps you've tried friendship, and only have found
Deception and selfishness rife;
Perhaps you have poured to the needy your hoard,
To be pricked by ingratitude's knife;
And perhaps you have been through the whole round of sin,
Did you ever try courting your wife?

No? Then take my advice, and I think you will find
'Tis a pleasure as charming as new.
Follow memory's track till at last you are back
To the days when you swore to be true—
Yes, dream more and more, till she seems as of yore
To be watching and sighing for you.

And when you go home to-night buy a bouquet
Of the flowers she used to admire.
Put them into her hand when before her you stand,
With a love-like kiss of desire.
And oh watch her eyes when they open with surprise,
'Mid flame up from a smouldering fire!

Then all through the evening be tender and kind;
Hover near her with eager delight;
Call her "Darling" and "Sweet," the old titles repeat,
Till her face is with happiness bright;
Try it, world-weary man, 'tis an excellent plan:
Go a-courting your wife to-night!

A VISIT TO THE WEST INDIES.*

BERMUDA.

The inhabitants of the "Land of the Lily and the Rose" are hospitable, well informed and agreeable. A stranger is at once impressed with the marked courtesy of the people; from the highest to the lowest, one will receive the most polite attention. On the whole they are comfortable, with here and there a family possessing ample means. The negro women are really pretty, polite, and as well dressed as anybody, attend church regularly and are interested in the schools, have their own secret and benevolent societies. The Bermudians pride themselves on the fact that there are no beggars, or any such thing as pauperism here; there may be poverty, but absolute want does not exist. Instead of the tumbledown shanties of our cities, here the negro dwells in marble halls; the houses of the richest and the poorest are built of the same material, a snow white coral formation, which underlies every foot of soil on the islands. When first quarried it is soft, and cut into blocks with a saw. It hardens by exposure, and is durable and will last for centuries.

Life is not so dull in Bermuda as might be supposed; there are plenty of outdoor amusements, driving, rowing, yachting, etc. As Bermuda is a British army and navy station, it has a society elite. There are two regiments stationed here, and during winter it is the station for the North American fleet; this gives tone to society. Strangers bringing letters of introduction meet with ample attention. Some of the most lovely and desirable residences are owned by Americans. At "Fairy Land" resides General Hastings. Mrs. Hastings is a niece of Ex-President Hayes; they are very hospitable and kind to visitors. If the moon and tide are right, one of the most beautiful sights that can be imagined is presented here. You row into little coves, then around islands into inlets where is the mangrove, every leaf glistening in the moonlight; you can almost see the faintest dancing. Many more Americans would love to dwell here, but no alien

* We continue the letters of W. B., on Bermuda and the West Indies, of which, though so near to us, we know comparatively so little. They will be read with interest, especially in view of the increasing commercial importance to us of these islands.—Ed.

can own or inherit real estate in Bermuda, and Americans seem to have an antipathy against being naturalized.

One of the greatest needs of Bermuda today is a good system of public schools and trained teachers. At present all the educational work is done by a few earnest people, whose labors are not appreciated and poorly rewarded, but what education there is is compulsory. The pupils pay a fee of 4 cents a week, though no child is excluded if unable to do so. The antagonism of races is very strong; the whites absolutely refuse to attend the same school with the black. Those who can afford it hire private tutors, or send their children abroad to be educated.

The Episcopal Church is the Established church here, and more than one half the population are of that denomination. They have twelve parishes and two chapels-of-ease. There are nine Wesleyan churches, two Presbyterian, one Reformed Episcopal, one Methodist Episcopal. The latest census show the number of each as follows:

Church of England.....	10,600	members
Wesleyan Methodist.....	1,516	"
African.....	1,292	"
Presbyterian.....	624	"
Roman Catholic.....	565	"

The ministers of the Presbyterian Church are Rev. W. Robson Notman, M.A., and Rev. Dr. Burrows.

The churches are very plain, built generally in the form of a cross, surrounded by the church yard. The oldest church is St. Peter's, at St. George's; the communion plate of massive silver was presented by King William III, in 1684. Trinity Church, known as the Cathedral, was a beautiful structure, erected in 1850, but was destroyed by fire 1884. A new cathedral is now being built on the old site.

There is a society in Hamilton for the propagation of the gospel, but what it accomplishes I am unable to ascertain.

Bermuda, in a military sense, is the Gibraltar of the West Indies. No naval power in the world or all combined, could ever take possession of it. It is surrounded by a chain of coral reefs and sunken rocks, through which is only one navigable opening (although the Admiralty are in possession of a secret outlet in case of war), and which is very intricate and dangerous. This natural defence is supplemented by heavily armed forts and batteries at suitable points. In case of necessity the buoys could be sunk instantly. The channel is lined with torpedoes, and subterranean mines. This makes Bermuda a naturally impregnable fortress, second only to Gibraltar.

A stranger coming here wonders why this speck of land in the midst of the Atlantic ocean should require a fort on every exposed point; why there should be batteries and martello towers at every turn; why red-coats and marines should meet you at every corner; why from 8 to 10 of the largest war vessels are stationed here? But it should be remembered that this is the rendezvous of the British fleet of the Atlantic ocean, and here are vast supplies of coal, arms and ammunition stored in case of necessity. The importance of Bermuda to England cannot be estimated. In case of war her strong position here would give her an immense advantage, as a base of naval operation against the enemy. Up till 1863, convicts were transported to this island, and it is on record that over 9,000 convicts arrived in this colony, the great dockyard having been built by convict labor. In addition to the forts and batteries already mentioned, there is a large submarine mining establishment, by which torpedoes and other subsidiary means of defence can be put down at short notice and movable road batteries are in readiness to supplement the stationary defences. Bermuda can never be conquered so long as England remains mistress of the seas.

There are many private gardens in the vicinity of Hamilton that are beautifully laid out and kept in perfect order; some of them contain magnificent specimens of the Indian rubber tree. One very near the Hamilton House can be seen that was sent here 35 years ago from Essequibo. It has now grown to be an enormous tree, the trunk 14 feet in circumference, running up three or four feet

from the ground, and then dividing into five large limbs rising in all nearly 50 feet from the ground and covering with its dense shade space all around to at least 70 feet.

There are numberless walks and places of interest to the visitor. Those who have visited the museum at Edinburgh, Scotland, will probably have seen a splendid stalagmite with the following description:—"Stalagmite of carbonate of lime, sawn from the floor of a cave in the Island of Bermuda." This cave is known by the name of "Walsingham Cave." The height of the cave where the stalagmite stood was 15 ft. above the floor, and it reached to within 4 feet of the roof. There were five spots in the roof from which the water, percolating through the limestone rock and saturated with calcareous matter, was frequently dripping and depositing on the stalagmite. It was cut and sent to Edinburgh by the late Admiral Sir David Milne, commander-in-chief of Bermuda in 1819. In 1863 his son, Admiral Sir Alex. Milne, who held the same position, visited the cave. He found the stump and observed that the five drops had during the previous 44 years formed on its surface several small knobs of new matter each of which he measured. The quantity of matter in these knobs amounted altogether to scarcely 5 cubic inches. As the stalagmite contains about 44 cubic feet, a period of 600,000 years would appear to have been required to form it, if during the entire period the stalagmite was forming, the drops falling from the roof upon it were not more numerous and did not fall more rapidly than in 1863. These caves are very curious and beautiful; from the roofs innumerable stalactites, perfectly white, several yards long and coming down to the delicacy of knitting needles, being in clusters; stalagmites also rose up in pinnacles and fringes throughout the water, which is so exquisitely still and clear, that it is sometimes difficult to tell where the marble tracery ended and its reflected image began.

Early in the morning of the second day after leaving Turk's Isle we were on deck in order, if possible, to catch a glimpse of Jamaica. In this we were not disappointed, for far away in the distant horizon could be seen the land of "Wood and Water." After breakfast, however, we approached sufficiently near to realize the grandeur of the mountain scenery stretched out before us. The "blue" mountains (for their color resembled their name), with their towering peaks ascending into the clouds, and on their sides great ridges and canyons resembling a piece of crumpled paper, was a sight never to be forgotten. From the shores of the ocean till far away up they are covered with forests of the rarest cabinet woods.

Those great gorges so plainly visible, are caused by the heavy rains at certain seasons, causing rivers to flow down, and digging their way into the mountain's sides. No visitor should miss a view of the mountains from the sea, with their denticulated ridges, gullies and gorges.

All along the coast are undulating plains covered with tropical verdure of all kinds. Now we have an excellent view of a sugar plantation, with its cluster of white cottages, while right before us lies Port Royal, with its batteries commanding the sea in every direction.

We take our pilot (negro) on board and in a short time we "lay to" opposite the old decayed town above mentioned. It has, however, a most eventful history, having occupied no unimportant part in West Indian story. It has been devastated by fire, depopulated by pestilence and destroyed by earthquake, and now little remains save parts of the fortifications and sea wall. The town includes the Royal Naval Dockyard and many new fortifications have been constructed lately.

Kingston Harbor is almost surrounded by a peninsula called the Palisadoes, on which is built Port Royal; the position is very similar to that of Toronto, the Island occupying the position of the Palisadoes. We enter by a narrow channel and come to a stand-still alongside the war-ship *Urgent*; we transfer our naval sailors and officers to this grand ship with regret.

It is related that, during the great earthquake of 1692, a wealthy merchant named Lewis Galdy, who lived at Port Royal, was

swallowed up by the earthquake, and by another shock thrown back into the sea, and was saved. There is a memorial stone bearing an inscription as above in the old kirk.

There is in addition to the white troops, a garrison of West Indian soldiers, a fine body of men. On the opposite side of the entrance to the harbor is situated Apostles Battery, and farther seaward is another, Fort Clarence, and armed with guns of the largest calibre.

Half an hour more and we are alongside the wharf at Kingston. Our impressions of this town as we approach were very meagre, as subsequent events prove. It lies low and has an unhealthy appearance from its position. The streets are narrow and uneven, while the side-walks are a mere apology, and cannot be used but as stairs leading up to one entrance then down to another. The sewage runs down the centre of the streets, exposed to a scorching sun, while the scavenger work is well and faithfully performed by the Moon-goose, a large East Indian bird, imported for that purpose. This bird resembling a crow, but three times the size, does good service from a sanitary point, devouring as it does all kinds of filth thrown out on the streets. They are very tame and never interfered with.

All places of business close at 6 p.m. excepting the groggery stores, of which the number is legion. Every second or third door bears an inscription "licenced to sell ale and beer, and spirituous liquors." This is a desperately hot climate, but the quantity of liquor of all kinds consumed is in proportion. Some of the drinking places are mere holes; all that is necessary is to pay a small fee and put up a shingle, nor is this confined to the city, but outside, along the various drives, are miserable huts with "ale and beer" above the entrance, and some no entrance at all, as the whole front is an entrance. This is one of the saddest sights in Kingston. I am informed that there is more liquor consumed in Jamaica than in any other country of equal population, and from observation, and conversation, I am convinced that until the white man ceases to impose upon and destroy the powers of the black man, little genuine progress can be made. This is a profitable market for liquor men, and they will continue to retain it as such as long as they can. It seems as if all the money and influence spent in the propagation of the gospel are gone, nothing to be seen on the surface but loss of time, influence and money. The natives are as ignorant to-day as ever they were and are perfectly satisfied with their condition.

The Church of England in Jamaica is the largest, most influential and energetic. They have lately erected a theological college and are making every effort to keep to the front. The Presbyterians are a very weak body; the natives take more to the Methodists, as they do in Bermuda. In the Presbyterian church not one black person was seen, while in the Methodist church over 100 were present. What is the matter with our church?

The population of Kingston is 48,000, and of the whole island 640,000; the black population being 500,000, and colored (mulattoes) 120,000. It is calculated that the population is 20,000 less now, owing to immigration to the Isthmus of Panama, during the progress of the canal.

The public buildings in Kingston are entirely devoid of any pretension to architectural elegance, the lower portions being used as stores and the upper flats for offices. The Town Hall is a large and severely plain apartment over the post office. The only other buildings of any note is the Colonial Bank.

(To be continued.)

Deseronto Tribune: There is a growing tendency even among members of the different churches to indulge in Sunday evening parties, entertainments and suppers, thus destroying the reverence and respect for the Lord's day, which every working man, and indeed all classes, should be jealous of preserving. The so-called continental Sunday should be of all days the family and children's day, the day on which parents should make a point of spending many hours pleasantly and profitably with their sons and daughters. Let all classes of the community unite to preserve the sanctity of the day.

Our Young Folks.

FORGIVE ME, MOTHER DEAR.

BY MARY THACHER HIGGINSON.

Tempests and clouds made dark the day
For fitful Madge and me;
At length repentance had its way,
And brought her to my knee.

The softened eyes revealed a tear;
But hope is brave at ten.
"Will you forgive me, mother dear?
Can I begin again?"

"O child," I said, with weary sigh,
"Too often you begin;"
"Yes, mother," and the calm reply
Showed victory within.

In this remorseful heart sank deep
My lambkin's pleading glance;
What if the Shepherd of the sheep
Denied me one more chance?

NAT'S PRAYER.

There was a loud cry from the play-room.
Mamma dropped her sewing, and ran to the
rescue just in time to see Nat striking Mamie's
white chubby hand with his whip.

"You are just the meanest girl I know,
Mamie Wallace, and I hate you, I do."

Nat stopped suddenly, for there in the
doorway was mamma. Mamie ran sobbing
into her arms, but Nat stood sturdily defi-
ant.

"I—I didn't—mean—to break it—mamma,
sobbed Mamie.

"You're always breaking something of
mine, and then saying you didn't mean to;
but I'll never forgive you for this," said Nat
angrily, surveying the fragments of the pretty
toy velocipede that Uncle Nat had given him
not long before. Anything coming from
Uncle Nat was doubly precious.

Mamma, without a word or even a look to
Nat—naughty, cross Nat—took Mamie with
her to her room, leaving him to his own re-
flections. Do you know what he wanted to
do? He wanted to have a good cry and
do? "make up, with mamma and Mamie; but
something naughty within him said 'Don't.
Mamie was naughty to break your pretty
velocipede, and mamma ought to punish her.'"

And all the time Nat knew very well that
he was the one that deserved to be punished;
but he stayed there alone in the play-room,
just as miserable as you can imagine a little
boy to be. You see it had been such a
wretched day from the very beginning. It
was Saturday, and papa was going to take
him into the city that very day, but the first
thing he heard in the morning was the rain
pattering against his window-pane. Then he
felt so disappointed that he forgot to say his
prayers, so you see he was soon to have
trouble. Well everything went wrong, and
Nat kept growing crosser and crosser until
the worst thing of all happened when Mamie
broke his velocipede. Poor Nat! You can-
not guess how miserably wretched he felt all
the rest of the morning, for he was too
naughty and proud to go and tell her he was
sorry.

"If she'd only come and ask me, maybe I'd
tell her I was sorry," he said to himself, but
no mamma came.

Dinner-time came at last, however, and
Nat made his way, rather shamefacedly, I
must confess, to his place at the table. But
no one spoke a word to him, and there was
such a lump in his throat at this strange
treatment, that even though they had his
favorite apple dumplings, he could scarcely
swallow a mouthful. After dinner, feeling
sure he could never endure another solitary
season in the play-room, he followed meekly
after mamma as she went back to her room.

"Mamie," she said, after a little time,
"would you please go down stairs and get me
the paper?"

"I'll go," said Nat quickly, before Mamie
could get her playthings out of her lap.

"Thank you, but I had rather have Mamie
wait on me," was the grave reply.

That was too much for Nat: he turned
quickly and fled to the lounge in the play-
room, and sobbed as though his heart would
break. Was mamma never going to love him
again? And all the time he knew he ought
to go and take his naughty words back, but
he would not. "They've been cross to me,
too," he said, by way of excuse.

By-and-by he sobbed himself to sleep, and
knew nothing more until the tea bell rang.
He looked stealthily out from his eyes to see
if mamma showed any signs of relenting.
Once, just once, he caught her eye; and it
was such a loving, pitiful look she gave him
that he nearly broke down, and had a great
time choking.

"When she comes to hear my prayer I'll
tell her I'm sorry," he resolved forthwith, and
felt better for even that much. But lo and
behold, to his astonishment, bed time did not
bring mamma to his side at all. He and
Mamie had a little room together; and mam-
ma tucked her snugly in, heard her say "Our
Father," but she did not come, as was her
wont, to do the same for Nat. She had
reached the door. Nat sat up in bed.

"Mamma," he said, "you haven't tucked
me in, nor heard me say my prayers, nor kiss-
ed me." The last came out in almost a sob.

Mamma came back and sat down by his
side, but her face was very, very grave.

"I think you had better not say your pray-
ers to night, Nat." And Nat could say noth-
ing from sheer astonishment. From his baby-
hood up he had said "Our Father" every
night. What could it mean?

"You know if you said your prayers you
would have to say "Forgive us our trespasses
as we forgive those that trespass against us."
And you know you are never going to forgive
Mamie her trespass against you, so you would
be asking God never to forgive your trespasses
against Him."

That was a new idea to Nat. No, of
course he could not say his prayers unless—
there he hesitated—unless he was ready to
forgive Mamie. Now, you must know that
Nat felt himself very much superior to Mamie.
Was he not a boy? did he not go to school?
and had he not been into the city on the cars
all alone once? Of course he was very much
superior to Mamie, and to think of having to
beg her pardon! Besides, she ought to beg
his pardon for having broken his velocipede.
Nat lay down on his pillow once more, and
mamma went slowly and sadly down stairs.
It grew very dark, and the rain had a dreary
sound. Mamie was sound asleep, but Nat's
eyes refused to stay shut. He felt afraid, he
wished that mamma would come up, or even
that Mamie was awake. Then he began to
think over the day, what a long, wretched one
it had been, how unhappy he had been him-
self, and how naughty.

Finally, before he knew it, just as he was
thinking how sorry mamma had looked, the
naughty spirit within him died. He jumped
out of his bed and ran over to Mamie's.

"Mamie," he said—"Mamie, I know you
didn't mean to break my velocipede, and I
want you to forgive me for being so hateful
about it!"

"O Nat, I was dreadfully sorry! I thought
I'd never be happy again," said Mamie, put-
ting up her mouth for a kiss, and dropping off
to sleep again in less than no time.

"Mamma," called Nat from the top stairs
—"please come up, for I can say my prayers
now."

Five minutes after—will you believe it
—Nat was just as sound asleep as Mamie!

A LITTLE ERRAND FOR GOD.

Helen stood on the door-step with a very
tiny basket in her hand, when her father drove
up to her and said: "I am glad you are all
ready to go out, dear. I came to take you to
Mrs. Lee's park and see the new deer."

"Oh, thank you, papa; but I can't go just
this time. The deer will keep, and we can go
to-morrow. I have a very particular errand
to do now," said the little girl.

"What is it, dear?" asked the father.

"Oh, it is to carry this somewhere," and
she held up the small basket.

Her father smiled and asked: "Who is the
errand for, dear?"

"For my own self, papa; but, oh, no, I
guess not, it's a little errand for God; papa."

"Well, I will not hinder you, my little
dear," said the good father, tenderly. "Can't
I help you any?"

"No, sir. I was going to carry my orange
that I saved from dessert to old Peter."

"Is old Peter sick?"

"No, I hope not; but he never has any-
thing nice, and he's good and thankful. Big
folks give him only cold meat and broken bread,
and I thought an orange would look so beau-
tiful and make him so happy. Don't you
think that poor, well folks ought to be com-
forted sometimes, as well as the poor, sick
folks, papa?"

"Yes, my dear, and I think we too often
forget them until sickness and starvation.
You are right, this is a little errand of God.
Get into the buggy, and I will drive you to
old Peter's and wait till you have done the
errand, and then show you the deer. Have
you a pin, Helen?"

"Yes, papa, here is one."

"Well, here is a \$5 bill for you to fix on the
skin of the orange. This will pay old Peter's
rent for four weeks, and perhaps this will be
a little errand for God, too," said the gentle-
man.

Little Helen, who had taught a wise man
a wise lesson, looked very happy as her fingers
fixed the fresh bill on the orange.—*Sel.*

A TERRIBLE EXPERIENCE.

EIGHT LONG YEARS OF PAIN AND SUFFERING.

A Well Known Goderich Lady Restored to Health
and Strength After Physicians Had Failed—
Gives Her Experience for the Public Good.

From the Goderich Signal.

The marvelous change which has taken
place in the physical condition of Mrs. Cullo-
den Fraser, Britannia street, during the past
twelve months has been the chief topic of con-
versation among her many friends and acquaint-
ances of late, and to all who know of the terri-
ble manner in which she has been afflicted,
her lifting up appears to have been little short
of miraculous. Mrs. Fraser has a wide circle
of acquaintances in Goderich and vicinity,
having resided in this town for over thirty
years—ever since her husband, who was a
merchant in Bayfield, retired from business
and located here. Having heard of the won-
derful change that had been brought about in
her physical condition, a representative of The
Signal called upon Mrs. Fraser at her pleas-
ant home to congratulate her on the im-
proved state of her health, and to find out in
what manner the happy change had been
effected. He was graciously received and the
following statement was voluntarily given by
Mrs. Fraser:

"It is now over eight years since one
morning as I was performing ablutions, and
when passing my hand over my face, I experi-
enced a pain on the cheek similar to that
which is felt when a thorn which has pene-
trated the flesh is touched. The pain contin-
ued after that and appeared to move all over
my face and head. From the cheek it went
to the upper lip, then to the lower lip, then to
the forehead and head and then to the eyes.
So intense was the agony which I suffered that
I was unable to touch my hair and eyebrows,
and my eyes felt like veritable balls of fire.
My gums were so affected that I was unable to
masticate my food, and as a result I suffered
greatly from lack of nourishment. My face
became so contracted from the effects of the
pain that my best friends could hardly recog-
nize me, and the only relief I could get was
from chloral and the use of opiates. Finally
my local physician, who had been tireless in
his efforts to help me, said he could do nothing
further for me, and my case seemed utterly
hopeless. I then went to Clinton and consult-
ed one of the most skilled practitioners in that
town, who diagnosed my case and said he could
recommend no treatment that would benefit me.
I came home utterly broken down and not know-
ing what to do. I had read in the newspapers
of the marvellous results accomplished by the
use of Dr. Williams' Pink Pills, but as I had
never placed much confidence in proprietary
medicines so widely advertised, and had relied
more on the methods of skilled practitioners,
I had not given the matter of using them much
thought. As a last resort, however, I deter-
mined to give Pink Pills a trial, and had two
boxes purchased at the drug store of James
Wilson. From the first box I cannot say that
I experienced any noticeable benefit but by the
time I was half through with the second box I
knew I was mending rapidly, as the terrible

pains had ceased, to a great extent, and I had
begun to feel more like my former self. That
was last fall, and when my friends heard that
I was recovering they began to drop in rapid-
ly and congratulate me. As a result of the
excitement consequent upon the fact that
sometimes as many as ten or a dozen would
come in to see me during the course of a day,
I had a relapse—a return of the old pains—
but I continued to take Pink Pills, and am
pleased to say that I gradually got back to my
normal condition, in which I am to-day. This
summer, since August, I have been entirely
free from the malady, which has never been
the case during the previous seven summers,
but I occasionally take the Pink Pills, as my
doctor advises me that it is well, so as to ward
off the disease. I attribute the marked im-
provement in my health solely to the use of
Dr. Williams' Pink Pills, and have not failed
to recommend their use to many of my friends
who have made enquiry as to the benefit
derived by me from them."

In conversation with Jas. Wilson, drug-
gist, it was learned that Dr. Williams' Pink
Pills have a very large sale in Goderich,
and that many can testify to their great value
as a blood builder and nerve tonic. Mr.
Geo. A. Fear, druggist, also speaks highly of
the results attained by the use of Pink Pills
among his customers, and says he finds them
the best selling remedy in his store.

Such remarkable cures as that of Mrs.
Fraser have been but too few in the past.
Thanks to the better knowledge that the
people are obtaining of Dr. Williams' Pink
Pills they are now becoming more numerous.

This medicine contains in a condensed
form all the elements necessary to give new
life and richness to the blood, and restore shat-
tered nerves. They are an unfailing specific
for such diseases as locomotor ataxia, partial
paralysis, St. Vitus' dance, sciatica, neuralgia,
rheumatism, nervous headache, the after
effects of la grippe, palpitation of the heart,
pale and sallow complexions, that tired feeling
resulting from nervous prostration, all diseases
depending upon vitiated humors in the blood,
such as scrofula, chronic erysipelas, etc. They
are also a specific for troubles peculiar to
females, such as suppressions, irregularities,
and all forms of weakness. In men they effect
a radical cure in all cases arising from mental
worry, overwork, or excesses of whatever
nature.

Dr. Williams' Pink Pills are sold only in
boxes bearing the firm's trade mark. They
are never sold in bulk, or by the dozen or
hundred, and any dealer who offers substitutes
in this form should be avoided. The public are
also cautioned against other so-called blood
builders and nerve tonics, put up in a similar
form intended to deceive. Ask your dealer
for Dr. Williams' Pink Pills for Pale People
and refuse all imitations and substitutes.

These pills are manufactured by the Dr.
Williams Medicine Co., Brockville, Ont., and
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Medicine Co., from either address, at 50 cents
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One of the oldest seats of learning in Eur-
ope, the University of Valladolid, celebrated
recently its sixth centennial as an established
university. In 1293 King Sancho IV., of
Castilla and Leon, gave a charter to this school.
But it had been in existence long before the
Christian era. The Roman Consul, Sertor-
ius, founded a school here, and the Moors ex-
tended it greatly in the eighth century.
Valladolid became then especially famous for
the study of medicine, a reputation which has
not altogether been lost in our days.—*Don
Fuan Ortega Rubia, in the Revista Contemporanea,
Madrid.*

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ARD'S LINIMENT.
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I WAS CURED of loss of voice by MINARD'S
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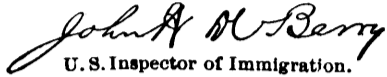
Dear Sirs—From early childhood I have suffered from a sluggish liver with all the disorders accompanying such a companion. Doctors' prescriptions and patent medicines I have used in abundance; they only afforded temporary relief. I was recommended to try Dr. Pierce's Pleasant Pellets, I did so, taking three at night and two after dinner every day for two weeks. I then reduced the dose to one "Pellet" every day and continued this

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antees a CURE**

OR MONEY RETURNED.

practice for two months. I have in six months increased in solid flesh, twenty-six pounds. I am in better health than I have been since childhood. Drowsiness and unpleasant feelings after meals have completely disappeared.

Respectfully yours,



John A. Barry
U. S. Inspector of Immigration.



REV. GEO. CRAW, Barrie, Ont.—Your medicine has— with the blessing of a gracious Providence—proved quite a boon to me. Having labored in these parts for nearly thirty years, my recovery is widely known, and several hearing of my case have been induced to give K. D. C. a trial, and in almost every case it has done good.

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A combination of Milk Granules with the finest barley which has been subjected to a treatment by which it is made readily digestible.

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Heart's Blood**

Is the most important part of your organism. Three-fourths of the complaints to which the system is subject are due to impurities in the blood. You can, therefore, realize how vital it is to keep it pure. To do this nothing can equal

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The record of progress presented at the thirteenth annual meeting of the North American Life ought to be most gratifying to all its policy-holders, and considering the great general stringency in business during 1893 is remarkable. Last year was the most successful in its history. Excellent men are at its head. A single sentence from the report of the consulting actuary and one from that of the President, Mr. J. L. Blaikie, should be satisfactory to our readers. The former said, "the excellent condition of the company and its financial management is an augury of future strength, based upon a business that appears to be eminently satisfactory in every detail and requirement." Mr. Blaikie said, "the progress during the last five years has been something remarkable; the assets have increased by 157 per cent., in insurance in force by 67 per cent., the cash income by 75 per cent., and the surplus in which the policy-holders are most interested has made the wonderful increase of 481 per cent. The perfect confidence of the public in the character and business ability of the Board of Directors and in the agents and officers of the company who transact its business is no doubt the secret of this now unusual success. To the Managing Director, Mr. McCabe, the efficient Secretary, Mr. Goldman, and the able Board of Directors great credit is indeed due for this unparalleled success.

Ministers and Churches.

The *Christian Sentinel*, published by the Reform- ed Presbyterian Publishing Company, has completed its eleventh year.

It is announced that Rev. John McEwen, Provincial Normal S. S. Instructor, will hold an Institute in Guelph towards the end of May.

The Rev. Prof. Ross, of Montreal, has lost by death his little daughter Marion, after a very painful illness. The little one was about five years old.

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

The old church building at Avonton was sold by auction last week. The last service will be held on the 1st of April. Work on the new building will commence in May.

The Rev. Wm. Shearer delivered a very interesting lecture Friday evening the 9th inst., in the Baptist Church, Sherbrooke, Que., to an appreciative audience, on Martin Luther.

Rev. Dr. Stewart, of Orangeville Presbytery, filled the Presbyterian pulpit of Omemece on Sabbath the 11th inst., very acceptably. No choice has yet been made for the vacant pulpit.

Rev. J. W. Macmillan, of Mount Pleasant Presbyterian Church, Vancouver, B.C., lectured on the 22nd inst. on Poetry, the proceeds of the oratorical treat to go in aid of the Woman's Missionary Society.

At a meeting of St. Andrew's congregation, Picton, the rebuilding of the church was discussed. It was decided to commence work next spring. The church will be rebuilt as near the old lines as possible, but improvements will be made in the seating, etc.

A Missionary Institute was held in Guelph on the 19th and 20th inst. There were morning, afternoon and evening sessions held on the latter day. The object of the Institute is to bring before the public the work in connection with the missions of this church.

Upon his arrival at McDonald's Corners, with his bride, Rev. James Binnie, Presbyterian, was presented with a purse of \$30, together with a congratulatory address. The Elphin and Snow Road congregations gave Mr. and Mrs. Binnie suitable presentations.

The Guelph City S.S. Association held its annual convention on the afternoon and evening of the 12th inst., in Trinity Baptist Church. The attendance of S.S. workers was good considering the very inclement weather which goes to show the great interest taken in this work.

The members of Zion Church, Brantford, wish Rev. Dr. Cochrane to take a trip around the world at their expense for the benefit of his health, upon which his many, long, arduous and responsible labours are beginning to tell. Should the Doctor do this he will carry with him the good wishes of the whole church.

The death of Donald McKay, B.A., Ph.D., a graduate of Toronto University, took place at Embro on Sunday night the 11th inst. He was 35 years of age and had accepted a position on the professorial staff of the above University, but owing to failing health was compelled to give it up at the opening of last session.

The sacrament of the Lord's Supper was dispensed in the Presbyterian Church, Princeton, on a recent Sunday by the pastor, Rev. W. H. Shearer. There were six new members joined the church. Rev. Mr. Cockburn, of Paris, conducted the preparatory services on Friday, when he met many of his old friends and acquaintances.

The series of meetings in connection with the West End Mission, Deseronto, continue to be very numerous attended and Mr. Lowes and his assistants have been much encouraged. "It is one peculiarity of these meetings that the male element predominates, something altogether different from what obtains in other churches of the town."

Rev. A. H. Drumm, of Avonton, conducted the communion services in the Presbyterian Church on Sabbath, 18th inst. and preached the thanksgiving sermon on Monday. Mr. Drumm is an earnest, thoughtful preacher, and his sermons were highly appreciated by large congregations, and we are sure that all who heard him will be pleased to have the privilege of listening to him again.

The annual meeting of the Union mission bands of the Presbyterian churches of Ottawa, was held on the evening of the 21st, in Knox Church, the president, Mrs. Evans, occupying the chair. An interesting programme was carried out, including an address on Mission Work by Rev. Dr. Armstrong. The corresponding secretary of the Union, Miss Horsey, presented a report which showed the work done during the past year. Miss McNicholl, the treasurer, reported a good balance on hand.

Rev. R. H. Myers preached his farewell sermon in the Presbyterian Church, Norwich, on the 11th inst., to a large congregation of attentive hearers. There is a general feeling of regret among all those who are acquainted with Mr. Myers, as well as his own parishioners, on account of his leaving, as he has ever evinced the Christian gentleman in his intercourse with all. He has the best wishes and the deepest sympathy of many persons in the town, not only for himself, but Mrs. Myers, who was greatly esteemed and loved by those associated with the Christian work.

In a letter received by Dr. King, from Charles Gordon, who is expected to take charge of the Portage Avenue Mission, the rev. gentleman mentions the gratifying fact that he has now obtained promises of support for twenty-six mission fields in Manitoba and the Northwest, at the rate of \$50

for each, for a term in some cases of three and in others of five years. Mr. Gordon expects to close his extremely important mission in Scotland at the end of March. He is being pressed to visit Ireland also, in the same cause. If he consents it will be only for a week or two.

On the evening of Monday the 26th inst., a largely attended meeting of members and adherents of St. James Square congregation was held for the purpose of calling a minister to supply the vacancy made by the removal, eighteen months ago, of the Rev. Dr. Kellogg to an important sphere of usefulness in India. The Rev. Principal Caven, Moderator of Session, presided, and an almost unanimous call was extended to the Rev. Louis H. Jordan, B.D., who for the last three months has with great acceptance filled the pulpit, to become the pastor at the salary of \$4,000 per annum.

There was a good attendance at Knox Church, St. Thomas, on the evening of the 22nd, when Rev. A. Findlay, superintendent of Presbyterian mission work in Northwestern Ontario, gave an address on the needs of fields under his charge. Mr. Findlay has served as superintendent for eighteen years. During that time the country has been opened up, and mission work greatly extended. There are now sixty-six fields, with 201 preaching stations, and seven settled pastors. Services are often held in farm houses, and it is found impossible to keep pace with the development of the work. Mr. Findlay is authorized to visit the older parts of Ontario and interest congregations in raising a church and manse building fund for Northwestern Ontario. The district includes Muskoka, Parry Sound, Nipissing and Eastern Algoma.

Under the auspices of the Ministerial Alliance of Brantford, meetings were held in Zion Church on Thursday, Friday and Saturday of last week, at which a number of the prominent ministers and missionaries who were in attendance at Toronto, delivered addresses on foreign missionary work. They are on their way to Detroit where a large convention will be held, and are holding meetings in Toronto and Hamilton, Brantford and other places through the province for the purpose of exciting deeper interest in the work of Foreign Missions. Those who addressed the Brantford meeting were: Rev. A. F. Pierson, D.D., of Philadelphia, editor of the *Missionary Review of the World*; Rev. A. J. Gordon, D.D., of Boston, one of the associate editors of the same publication, and W. Spencer Walton, of South Africa, one of the conductors of the Cape Mission in South Africa.

On Wednesday evening, Feb. 7th, a large party of members and adherents of the congregation of St. Paul's Church, Thornbury, took the pastor, Rev. J. F. Simpson and his family by surprise at their residence and after spending a most enjoyable evening presented him with an address expressive of the good will existing between pastor and congregation, the high esteem in which he and his family are held and appreciation of the good services which he has rendered since his advent amongst them. The address was read by Miss Lottie Idle, accompanied with a well filled purse, which was presented by Miss Alice Grierson to Mrs. Simpson. Mr. Simpson responded appropriately, commending the congregation for their energy and success in congregational work during the past year and urging that by still greater and more united effort Presbyterianism may be given a more prominent position in this locality than it has hitherto enjoyed. After the singing of a hymn and prayer the gathering dispersed, having enjoyed a most pleasant and cordial evening together.

The annual meeting of the Toronto Presbyterial Society was held in the Leslieville Church on Friday, February 23. Mrs. Gray, of Brampton, presided. The morning session was largely devoted to business. Mrs. Murray, of Churchville, Mrs. McLaren and others gave suggestions on Bible study in Auxiliaries and Mission Bands. A vote was taken on two questions, "that representation at annual meeting be altered," lost; "that the annual reports be not distributed gratuitously," carried. Between sessions an excellent lunch was served in the pleasant school room by the ladies of St. John's and Leslieville Church. The officers elected for the ensuing year were: Mrs. Gray, Brampton, president; Mrs. Hamilton, 1st vice-president; Mrs. Ball, 2nd vice-president; Miss Janet Smith, 3rd vice-president; Mrs. Tibb, Streetsville, 4th vice-president; Miss George, secretary; Miss Reid, treasurer; Miss Phoebe Smith, leaflet secretary; Miss Craig, N. W. Supply secretary. There are 52 Auxiliaries, and 25 Mission Bands in the Presbytery, with a membership of 2,459. There are 784 members of general society, and 23 new life members. The amount raised during the year was \$5,874.50. The dedication prayer was offered by Mrs. Telfer. A solo, "Cast thy bread on the waters," was sung by Miss McDonnell, and Miss Martha Smith recited two poems, "The tapestry weaving," and "Voices in twilight." Dr. Marion Oliver gave a very interesting address on "Native Christian women," from which we give a few thoughts. They are very industrious and all try to make their houses homelike. They are neat and clean personally, and wear very little jewelry. The Christian women dress their little children, while the heathen mothers allow theirs to run naked till five or six years of age. In the matter of truthfulness there is a great difference, as you never find a heathen woman telling the truth if she thinks it might hurt her. Some of them are devoted, consecrated servants of God. Yesudabai, the matron of our hospital till her death, was an earnest worker. There was never a patient in the hospital 24 hours before she spoke to her about the way of life. Beneki, the head mistress of the Mahratti school, works in a quiet, conscientious way. The children take to her wonderfully. Another, whose influence is very beautiful to see, is that of the wife of Mr. Wilkie's assistant pastor, Mr. Jehory. Mrs. Serago and daughters are doing a work somewhat like that of Fundita Ramjhai, whom we all remember, the difference being, that theirs are purely Christian schools. Mrs.

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Serago was low caste and an Ayah to a Christian woman, who taught and helped her. She married a missionary, and they are working in Pura. She opened a school for wealthy men's daughters, which is self-sustaining. Then she has schools for widows and for low caste. In Madras the work is carried on by Ragahopal's daughters; they teach school and train Bible women. The order in their schools is perfect. The daughters of Narayan Sheshadri are faithful workers. Emily Goreh, writer of "In the secret of His presence," is in charge of a Church of England boarding school. In Nagarcoll about 80 lacemakers gathered to hear Misses Sinclair and Dr. Oliver tell about Christ. It was a sight never to be forgotten. Most of those being trained in the four Government medical schools are Christian girls. Prayers are asked for the native Christian women, especially those in important positions, that they be filled with the Spirit of God.

**ANNUAL CONGREGATIONAL MEET-
INGS.**

The annual report of St. Andrew's Church, Strathroy, for 1893, indicates a fair measure of prosperity. The membership is now 242, a net increase of ten. The total receipts from all sources amounted to \$2,078.08. The Sabbath School, under the superintendency of Mr. John Geddes, is in a flourishing condition; and the same may be said of the Ladies' Aid Society, the Society of Christian Endeavor, Woman's Foreign Mission Society and the Band of Hope. In all the varied departments of church work the pastor, Rev. W. G. Jordan, M.A., takes an active interest, with most beneficial results.

A pleasant and harmonious meeting of Cooke's congregation, Kingston, was held in the Sunday School room recently. A goodly number were present when Rev. S. Houston opened the proceedings with devotional exercises. The Committee of Management presented the annual financial report which showed the monetary affairs of the church to be in an improved and healthy condition. The statement was received and adopted. The condi-

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Horsford's Acid Phosphate is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by overwork, as found in lawyers, teachers, students and brainworkers generally."

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tion of the Sunday School. Young People's Society of Christian Endeavor, Woman's Foreign Missionary Society, Olive Branch Mission Band, and Willing Workers' Mission Band was stated to be satisfactory. The names of contributors to the funds, with the amount given by each, were duly reported.

The annual meeting of Knox congregation, Guelph, was held last Wednesday evening, 24th ult., the pastor, Rev. R. J. Beattie, presiding. Reports were read from the session, managers, treasurer, Sabbath School, Woman's Foreign Missionary Society, Mission Band, Missionary Society, Benevolent Society and Y. P. S. C. E. Upwards of \$3,000 were contributed to ordinary and church debt fund, and \$1,053 to the missionary funds. The Bible class pays \$250 to the support of a missionary in the North-west and the Y. P. S. C. E. gives \$50 to sustain a native missionary in India. There are 205 families in the congregation, and 560 communicants. It was decided that the pastor be given a month's holidays the coming summer. The congregation will complete fifty years of its history next autumn. A committee was appointed to collect material for a short history of the congregation.

The annual congregational meeting of the Locke Street Church, Hamilton, was held lately. Rev. T. G. Thomson occupied the chair. The pastor reported for the session. There were nineteen baptisms, and twenty-five were added to the communion roll and one removed by death, leaving sixty-seven members now on the roll. The Sabbath School reported 119 scholars, with seventeen officers and teachers, and an expenditure of \$61. From the Ladies' Aid report it appeared that \$75 had been raised by the voluntary contributions of the ladies of the congregation and handed over to the managers towards congregational expenses. The Young People's Societies of Christian Endeavor had contributed \$22 and \$20 respectively. These societies are both enjoying prosperity and doing much good. In the Boys' Brigade, No. 2, there were thirty four members; thirty-three dollars had been paid out by the company. The Managing Board presented their report. The receipts were \$675; expenditure, \$670; bills owing, \$22, but with assets more than sufficient to meet the liabilities. The total amount paid for congregational purposes was \$876. The congregation agreed to increase the amount contributed to the pastor's salary by \$80, and further agreed to pay a salary of \$25 to the organist. This happy meeting and successful year were brought to a close, the pastor pronouncing the benediction.

The annual meeting of Chalmers Church, Quebec, held on Monday evening, January 22nd, was very largely attended. The pastor, the Rev. D. Tait, B.A., occupied the chair. Interesting and encouraging reports were presented from the different organizations of the congregation. The treasurer's statement showed that after meeting all expenses there was a small balance in the treasurer's hands. The report of the Poor Fund was presented in printed form by Mr. G. C. Hossack. Very interesting reports were also read from the Sabbath School and Bible class, the Auxiliary of the Woman's Foreign Missionary Society, the Y. P. S. C. E. and the Mission Band. The report of the Missionary Society was presented by Mr. James Young. From all these reports it appeared that while the congregation was contributing liberally to ordinary revenue, it was also giving a large amount for mission work beyond its bound. There was contributed for ordinary congregational purposes \$3,347. In addition to this \$881 were given for Home Missions in the various departments; \$513 were given to Foreign Missions; \$110 to colleges and \$402 for other religious and benevolent purposes. Thus \$1,906 were contributed for missionary and benevolent purposes, being the largest amount contributed by this congregation for these objects for many years. The total amount raised for all purposes was \$5,253, being on an average at the rate of \$52 per family. Appropriate reference was made to the death of Rev. Dr. Clarke, and also to that of Mr. John Fraser, who kindly left \$750 to the church and Sabbath School.

It was decided that the above amount be applied in aid of a fund for a new building for Sabbath School and other church purposes. The meeting was closed with the doxology and benediction.

The annual congregational meeting of East Presbyterian Church, Oak Street, was held recently. Mr. S. Arnold occupied the chair. The attendance was large. The reports presented show that its finances are now on a sound basis; the membership is large; and grand work is being done. The session reported that for the first time in 24 years the church is without a minister. At the beginning of the last year the membership numbered 472. During the year 43 were added; disjoined by certificate, 83; removed by death, 2; leaving a present membership of 430. The treasurer's statement showed that the total receipts were \$4,502.77. The expenditure amounted to \$4,140.60, leaving a balance on hand of \$362.17. The membership roll in the Sunday School shows 400 scholars. The average attendance for the year was 363. The Y. P. S. C. E. has increased from 42 at the beginning of the year to 62 at the present time. A junior Y. P. S. C. E. has been organized, and has a membership of 45. The total receipts for the Ladies' Aid Society for the year amounted to \$107.10; expenditure, \$38.50; leaving a balance on hand of \$68.60. The Women's Auxiliary and other societies are in first-class condition, and doing good work. The funds for mission work are not in so good a condition as in previous years. A resolution was moved to the effect that seat rents and allotments be done away with. This finished the business and the meeting adjourned at 10.30. A meeting will be held on Friday evening, at which addresses will be delivered by laymen and others, and several members of the Y. P. S. C. E. admitted to church membership.

The 43rd annual meeting of St. Andrew's Church, London, was held on the evening of the 24th ult. The pastor, the Rev. T. A. Murray opened the meeting with prayer. The reports presented were of a satisfactory nature. Mr. James Mills, chairman of the Board of Managers, presided. It was largely attended. Each year is but a repetition of its predecessor as far as progress and prosperity are concerned. Mr. Charles E. Wheeler, the organist, who has occupied that position admirably for four years, had his salary advanced to \$600. Mr. R. A. Little presented a report of the committee having in hand the raising of subscriptions to the improvement and debt fund. The object of attainment is \$5,000. The total amount contributed up to date amounts to \$3,658. The ladies' toilet room in the basement of the church has been completed at a cost of \$301. The balance in the bank at present is \$661. The improvements on the Sunday School have been commenced, and these will be pushed forward as speedily as possible. Mr. C. McCallum, who moved the adoption of the report, said that the young men of the congregation had responded especially well to the solicitations made. He thought that no difficulty would be experienced in securing the full amount desired. The total receipts for the year ending Dec. 31, 1893, including the weekly contributions and collections, amounted to \$5,644.83, and the expenditure for ordinary purposes to \$5,516.48, which shows a slight increase of \$21.41 over the previous year; but owing to a large increase in some items of the expenditure your managers regret that they have not been able to meet these obligations for want of funds, and in order to raise the amount due to the Sabbath Schools they caused a notice to be read from the pulpit inviting donations by special envelopes in behalf of the Sabbath School during the month of December, which resulted in raising the sum of \$54.50; consequently the board was forced to borrow the necessary amount to pay all liabilities. The horse sheds, which collapsed last winter, have been repaired, and cost \$160. The possible expenditure for the ensuing year amounts to \$6,195. From which it is evident that there must be a material increase in the revenue, or the congregation must stay in what respect the above estimates are to be reduced, and your board will recommend that each contributor be asked to state the probable amount they will contribute for the year, payable weekly or monthly, for future guidance of the board.

PRESBYTERY MEETINGS.

The regular quarterly meeting of the Paris Presbytery was held recently in Dumfries St. church, Paris, Rev. R. G. Sinclair, Moderator, in the chair. There was a very full attendance. Mr. Hutt, of Ingersoll, submitted a motion, of which previous notice has been given, making total abstinence a term of communion in the church. Dr. McMullen moved an amendment, denying the power of church courts to alter the terms of membership laid down by Christ himself. The debate was adjourned to next ordinary meeting. Mr. Myers tendered the resignation of his pastoral charge at Norwich and Windham on account of the critical state of his wife's health, and the necessity of change. Representatives of the congregation were heard, testifying the deep regret of all in consenting to Mr. Myers' resignation. The Presbytery very reluctantly agreed and appointed Mr. McGregor, of Tilsonburg, Moderator of Session, during the vacancy. Mr. Burns, of Toronto, addressed the court on the Aged and Infirm Ministers' Fund, and a committee was appointed to co-operate with Mr. Burns in soliciting subscriptions within the Presbytery of Paris. Dr. G. L. MacKay was nominated Moderator of the next General Assembly. A lengthy report on the revision of the Hymnal was submitted by Dr. McMullen, concurring largely in the criticisms adopted by the Presbytery of Kamloops. The report was ordered to be printed, and the discussion is to be resumed at next meeting.—W. T. McMullen, Clerk.

A *pro re nata* meeting of the Presbytery of Minnedosa was held at Franklin on January the 31st, for the purpose of considering remits from Synod

and General Assembly and Home Mission business. The Synod remit anent Presbytery bounds being considered, it was agreed to ask Synod to divide the Presbytery of Minnedosa by a line beginning at the point of intersection of our southern boundary and the Little Saskatchewan River, from thence along the said river to where it crosses the line between range 18 and 19, thence north to the line between township 22 and 23, thence west to the line between range 25 and 26, thence north indefinitely. The congregations of Rapid City and Minnedosa, which are situated on the proposed line of division to be included in the eastern division, which will also retain the present name of Minnedosa. The remit anent Sabbath observance was considered and the clerk and moderator were appointed a committee to draft suggestions to be laid before the next meeting of Presbytery for consideration. The clerk was instructed to carry out the wishes of Synod in the matter of the Aged and Infirm Ministers' Fund. The remit of the Assembly's Committee on Hymnology was then considered seriatim, and it was agreed to adopt the recommendations of the "Committee" as a whole with the amendment to the sixth recommendation, "that it is thought best by this Presbytery to have a children's hymnal separate from the usual church hymnal."

The Great Success of a Leading Toronto Financial Institution is Favourably Commented on by the Principal Journals of the Dominion.

The report of the annual meeting of the North American Life Assurance Company is most satisfactory reading for Canadians. The sound financial position of all Canadian monetary concerns has been frequently commented upon by British and United States papers, and always in words of high praise and commendation. The manner in which Canada has passed through the recent financial crisis has won the admiration of the commercial world, and to the integrity and ability displayed in the management of such concerns as the North American Life Assurance Company is due this high standing of Canadian finance, and its ability to pass successfully through such periods of depression as those now happily passing away. The annual report of the Company must impress our readers still more with the soundness of the principles on which the Company is founded and the ability of its management.

The whole administration of its affairs would seem to indicate the desire to make the Company's financial position unquestioned and unsurpassed, and at the same time to afford its policy-holders a remunerative return for their investments. A Company that is able to accomplish these two supreme results is truly one which is filling most completely the functions which a life insurance company should perform. The record shows that 1893 was the North American's most successful year. It conducted a larger business and added a larger amount to its reserve and surplus funds than in any previous year, while the new business was secured at a relatively less cost than heretofore. The assets now foot up over \$1,700,000, while the net surplus for the security of the policy-holders, over and above the reserve fund of \$1,319,510, stands at the sum of \$297,062. The handsome increase in the latter fund will be especially interesting to the large number insured on the Company's investment plan of insurance, as also the information combined in the report of the Company's consulting actuary, who, in allocating the profits for 1894 to maturing investment policies, remarked that the results are in excess of the figures in the Company's tables in the hands of its agents. The important remarks of President Blaikie should be read by everyone interested in the subject of life insurance, as well as those of Vice-President Hon. G. W. Allan, and the other speakers. The strong financial position to which the North American Life has attained, is in a large measure due to the skill and ability which have been displayed in the direction of its affairs by its managing director, William McCabe, F.I.A., whose reputation stands high in the profession in Canada and elsewhere, who has been ably assisted by the Company's energetic secretary, L. Goldman, A.I.A.

The sixtieth annual report of the British American Assurance Company's Report presents a very creditable showing. The frankness of the statements made in the report should tend to produce confidence in its management. It acknowledges the "general depression of business which has prevailed over the entire continent and that this com-

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

INCORPORATED TORONTO HON. G. W. ALLAN 1888 PRESIDENT

CONSERVATORY OF MUSIC

COR. YONGE ST. & WILTON AVE. Artists' and Teachers' Graduating Courses. University Affiliation for Degrees in Music, Scholarships, Diplomas, Certificates, Medals. Equipment, Staff and Facilities Very Complete. ALL BRANCHES OF MUSIC TAUGHT, FROM THE RUDIMENTS TO GRADUATION. Free tuition in several departments, Pupils received at any time, Many "Free Advantages" for Students.

CONSERVATORY SCHOOL OF ELOCUTION, (H. N. Shaw, B.A., Principal.)

Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, &c.

CALENDAR of 132 pages, giving particulars of all departments mailed free.

EDWARD FISHER - Musical Director.



pany in common with others has suffered from this cause." In spite of this its "premium receipts show a considerable increase over those of the preceding year, while there is at the same time a diminished ratio of expense in conducting its business," two good features certainly. It is also shown that while "its losses last year exceed those of any of the past twenty years, yet its ratio of losses to premiums is considerably below the average loss ratio of all companies doing business in Canada." A hopeful feature is that during the closing quarter of the year the business of the company has shown a decided improvement over that of the previous nine months. In a word, at the close of the current year it shows an increase of capital of \$250,000; of cash assets of \$376,679; a handsome gain in premium receipts, a reduced expense ratio; and a loss ratio which, though large, compares favourably with that of other companies doing a similar business, and that after providing for all known losses and liabilities, the company shows a surplus at Dec. 31st, 1893, of \$471,934 as compared with \$427,709 the surplus at the same date in 1892.

MR. M. ROBERTSON (Revell) & Co.'s Bookstore, Yonge street, Toronto, says:—"My mother owes her life to the timely use of Acetocura."

FOR THE LITTLE STRANGER.

A useful and enduring gift. Ranging from \$1 in plate to \$16 in silver.

John Wanless & Co., ESTABLISHED 1840. 172 YONGE ST., - TORONTO.

The Puritan Pins Are Perfect.

Do not bend. Have needle points. Are beautifully tapered. Are the best in the world.

Any lady unable to obtain Puritan Pins in her town will oblige by sending postal card to

Gordon, Mackay, & Co. TORONTO.

Cottolene

A SHORTENING.

Down the street through the busy way
A lady passed on marketing day.
Who, pausing at a grocery store,
Stepped quickly in at the open door.
With bated breath and anxious mien
She queried: "have you COTTOLENE?"

The grocer, leaving off his work,
Interrogated every clerk;
But none up to that time had seen
An article called "COTTOLENE."

"What is it?" said he to the dame,
"That answers to this curious name.
What is it made of? What's its use?
My ignorance you'll please excuse."

"You're not the merchant for my dimes,
I see you're quite behind the times.
For COTTOLENE, I'd have you know,
Is now the thing that's all the go,
An article of high regard;
A healthful substitute for lard.
Its composition pure and clean;
For cooking give me COTTOLENE."

As from his store the lady fled,
The grocer gently scratched his head—
On his next order, first was seen,
"One dozen cases COTTOLENE."

Ask Your Grocer for it.

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

All the nourishment of

Prime Beef

is rendered available to the
Invalid and Convalescent

BY

JOHNSTON'S FLUID BEEF

which embodies the virtues of Prime
Beef in an easily digestible form.

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

Whittaker's "Protestant Episcopal Church Almanac" for 1894, which has just appeared, contains a number of new features that make it more than ever a necessary handbook for Episcopalians. During the last year 327 men were ordained to the ministry, a gain of 36 over the previous year. The number of communicants is given as 566,812, an increase of 17,957. The grand total of contributions was \$13,885,757.50, being an increase of \$320,711.19. A decrease is reported of 3,731 baptisms, 1,185 confirmations, 481 marriages, 1,266 burials, 205 Sunday school scholars and 29 mission posts.—New York Tribune.

Brown's Bronchial Troches give prompt and effectual relief in all Throat troubles. Mr. Amos R. Peachy, Hungerford, Berkshire, England, writes: "Change of climate (from South Africa) nearly cost me my life, as it produced the greatest prostration from Ulcerated Throat and Bronchial Inflammation. My friends are astonished at the remarkable change in my health from the time I commenced using BROWN'S BRONCHIAL TROCHES."

Although many inventions of suitable solder for aluminum have been reported in the last few months, there is a tendency among experts to doubt whether the problem has yet been solved satisfactorily. An Englishman who has been experimenting in this direction advises the use of soldering blowpipe, and alloys his aluminum with some fusible metal, so that it will "sweat" when heated, and thus give the solder a better grip. One great inconvenience experienced in this sort of work is that aluminum transmits heat so rapidly that by the time one end of a strip nine inches long is hot enough to take the solder the other is too hot to hold with comfort.

Are you troubled with bad taste, belching, burning in throat? Take K. D. C.—the king of Dyspepsia Cures. All druggists. K. D. C. Company Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

Many men's thoughts are not acorns, but merely pebbles.—Charles Buxton.

Minard's Liniment for Rheumatism.

British and Foreign.

Rev James Kilgour has been elected as minister in charge of the South congregation, Strathmiglo.

Martial law will cease in Brazil on Feb. 26, and the Presidential election will take place on March 1.

Bulgaria recently sent 20 common school teachers to Switzerland to investigate educational methods.

Lord Roberts says he has under his command in India 14,000 British soldiers pledged to total abstinence.

The Church of England contributed four-fifths of the London Hospital Sunday Fund last year; other churches the remaining fifth.

The Free Presbytery of Scotland have given six bursaries, amounting to £63, to students attending Belfast and other colleges.

The death occurred last week of Mr. Andrew Aikman, of St. Andrews, a prominent citizen who did good local work for the church in 1843.

Rev. F. A. G. Groth, who for many years was a prominent member of the Joint Synod of Ohio, died recently in Luebeck, Germany, aged 73.

The call from Paisley-road Church, Glasgow, to Rev. John Hall, of Cullen, is signed by 658 out of 712 members, and by 293 adherents.

Rev. John Bell, the oldest minister of the English Presbyterian Church, died in Newcastle on 26th ult., from the result of a fall three weeks ago.

The street preaching in Cork of Rev. F. W. Ainley has led to great rioting, he and his wife being pelted with mud on one occasion by an enormous mob.

A Congregational Temperance Association for Ireland has been organized with Rev. W. Newman Hall, a nephew of Rev. Dr. Newman Hall, as its secretary.

Rev. Wm. Peters, M.A., of Kinross died on 26th ult. in the 74th year of his age and 49th of his ministry. He was held in high esteem by the parishioners.

The Rev. Dr. Talmage, of the Brooklyn Tabernacle, contemplates starting on a tour of the world, preaching and lecturing at his principal stopping places.

The *Kearsage*, the historic United States corvette which sunk the *Alabama* in 1864, has been wrecked on Roncador reef, 200 miles off the coast of Nicaragua.

The papal revenues show a large decrease, which is partly accounted for by the displeasure of the French royalists. The Pope, however, looks to the United States to put things right.

An English Lutheran Church Extension Society has been organized in St. Paul and Minneapolis, Minn. The object is to care for the English young people of the Missouri Synod.

The annual report of Bridge-of-Weir church shows a revenue of £718, exclusive of the endowment, a reduction of £288 on the manse debt, and an addition of £20 to the stipend.

Rev. John Glasse, of Old Greyfriars, Edinburgh, in proposing the health of Prof. Pfeiderer at the Edinburgh Burns Club dinner, spoke of him as the greatest theologian in Europe.

Rev. F. A. Conradi, pastor of the Eastern Avenue German church, Baltimore, Md., has introduced English services every other Sunday. In this way he is enabled to hold the young people.

The death of Sir Gerald Portal removes one of the most capable men in the diplomatic service. He was but thirty-six, and had already come to be looked on as a successor to Lord Cromer in Egypt.

By the will of the late Sir Thomas M'Clure, Bart., a share of the residue of his estate is left for the promotion of religion and education in conformity with the principles of the Presbyterian Church of Ireland.

Rev. Ivie M. MacLachlan, who was the first minister of Uddingston Church, died on the 24th ult., at Bothwell, where he took up his residence after resigning his charge eight years ago owing to weak health.

Two hundred and four years ago George Fox, the founder of the Quakers, died in White Hart Court, Grace Church Street. A few days before he preached in the adjoining meeting-house, at that time the only Quaker resort in London.

Mr. Eugene Wason, M.P., speaking recently in Ayrshire of disestablishment, said he was lost in amazement that a sensible body of men should not seize gladly the present opportunity to put an end to the wretched squabble that was injuring the cause of Christianity in Scotland.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.'"

"In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

AYER'S HAIR VIGOR

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

WESTERN ASSURANCE COMPANY.

The annual meeting of the Shareholders of the above Company was held at its offices at Toronto on Thursday, 22nd February, 1894. Mr. A. M. Smith, President, occupied the chair and Mr. J. J. Kenny, Managing Director, was appointed to act as secretary to the meeting. The secretary read the following:

FORTY-THIRD ANNUAL REPORT.

The Directors have pleasure in presenting herewith the Forty-Third Annual Report of the Company, with the revenue and expenditure and profit and loss accounts for the year ending 31st December last and statement of assets and liabilities at the close of the year.

In conformity with the resolutions passed at the special meeting of Shareholders held on the 22nd of February last the paid-up capital of the Company has been increased to \$1,000,000 and the total cash assets now amount to \$2,412,642.63.

In regard to the business transacted during the year, it will be noted that the premium income shows a moderate increase over that of 1892; but while the rates of premium obtained have, as a rule, been such as, judging by past experience, would have been ample to yield a fair profit in an ordinary year, they have not proved sufficient to meet the exceptional losses which this Company—in common with others doing business in Canada and the United States—has sustained during 1893. Your Directors consider, however, that the causes to which no inconsiderable proportion of the excessive destruction of property by fire during the past twelve months is attributable, may be regarded as of a transitory nature, while its effects are likely to be experienced in succeeding years in the maintenance of adequate rates to fully reimburse companies for the losses they have sustained. The experience of this company in the past, as will be seen by a reference to its annual reports, confirms this opinion, and at the same time demonstrates the wisdom of accumulating in prosperous times an ample reserve to meet the demands of adverse years. In this connection it may not be out of place to refer here to the fact that from the earnings of the five years preceding the one under review we have been able, after paying dividends at the rate of ten per cent. per annum, to carry \$315,000 to our reserve fund; and although in a business such as that we are engaged in no reliable forecast can be made of the probable outcome of any one year, your Directors feel that they have every reason to anticipate that the future experience of the Company will prove at least as favourable as its record in the past.

The Directors feel that the thanks of the Shareholders are due to the officers and agents of the Company for their work in a year which has been a particularly trying one to all concerned.

Summary of Financial Statement.

REVENUE ACCOUNT.	
Total income.....	\$2,525,808 09
Expenditure (including appropriation for all losses reported to 31st Dec., 1893).....	2,426,776 93
Total assets.....	2,412,642 63
Reserve fund.....	1,000,000 00
Surplus for policy-holders.....	2,098,086 68

The President, in moving the adoption of the report, said:

In the report you have just heard read, the Directors have placed before the Shareholders what I think must be regarded as a clear and intelligible statement of the transactions of the Company for the past year, and of its financial condition at the close of 1893. We have referred to the experience of the Company in the past and to our anticipations for its future, and briefly alluded to the exceptional conditions which have prevailed throughout the financial and commercial world; but it may not be inappropriate for me to extend my observations somewhat, and call your attention for a few moments to the general experience of companies, during the trying times through which we have passed, in the

business in which we are engaged. Insurance has been called the hand-maiden of commerce, and it must be admitted that without the protection it offers, the trade and commerce of the country would become paralyzed. Upon the security afforded by insurance companies every merchant and manufacturer is largely dependent, and upon this same protection our banks, loan companies and other financial institutions rely for immunity from the risk of loss by fire and marine disaster; in fact, underwriters may be regarded as endorers, in a limited sense, of almost every commercial and financial transaction of the business community. With these intimate relations existing it might naturally be supposed that insurance companies could not fail to be affected in no slight degree by the disturbed conditions prevailing in all branches of trade during 1893, and a few extracts from the statements of the companies which have been published in Canada and the United States, will afford conclusive evidence that this has been the case. The thirty-seven companies licensed by the Dominion Government to do business in Canada report total premium receipts for the year of \$6,740,958 and total losses of \$4,970,266, a ratio of losses to premium of 73½ per cent., or 12 per cent. in excess of the average ratio of the preceding six years; and in the United States, although the total figures of all the companies doing business there have not yet been compiled, we find in the report just issued by the New York State Superintendent of Insurance, unquestionable evidence that the business of the country has been done at a considerable loss to the companies. This report embraces the statements of one hundred and twenty-eight American and foreign companies doing fire and marine business in the United States, and shows a shrinkage of nearly \$10,000,000 in the combined surplus funds of these companies compared with that which they had a year ago, due to the extraordinary losses of the past year and to the decline in the market value of many of their assets.

Turning from these figures to our own experience we find that our loss ratio in Canada is nearly ten per cent. below the average of the companies as a whole, and that in the United States we compare favorably with the American and foreign companies doing business there. I feel, therefore, that I may sum up the result of our year's business by saying that, comparatively speaking, we regard it as a favorable one when we consider the general experience as demonstrated by the figures I have quoted.

In presenting the last annual report to the shareholders a year ago I pointed out that in the preceding twenty-seven years, during which I had the honor of occupying a seat at this board, we had, notwithstanding the adverse experience of several years in which expenditure exceeded income, been able, out of the earnings of the business, to pay \$1,015,000 in dividends to Shareholders, and to carry nearly \$900,000 to our reserve fund; and before resuming my seat it may be well for me to state briefly the grounds upon which the Directors base the opinions expressed in their report, and at least an equally favorable record may be looked for in the future.

First, let me say that our business is subject to elements largely beyond human control, as well as sensitive to the fluctuations and disturbances of the commercial world, and that we cannot reduce it to anything like an exact science nor estimate with any degree of certainty the losses which are likely to occur in any one year. Nevertheless the history of fire insurance shows—and our own records confirm this—that, notwithstanding the fact that we occasionally meet years which are liable to upset our calculations as to rates which should yield a profit, if we take a period (say of five to ten years) sufficient to equalize fluctuations such as I have referred to, we find that the premiums are sufficient to yield a profit to the companies after paying all losses and expenses. Further, we believe that the present rates of premium, speaking generally, are such as are likely to prove remunerative, and that with these maintained, as they doubtless will be, and a return to anything like a normal fire record, companies will be reimbursed for the loss of 1893, and I am glad to be in a position to say that during the past few months losses have steadily diminished and that thus far in the present year we have nothing to complain of in this respect. Our confidence in the future is also largely based upon the present strong financial condition of the Company, possessing as it does assets of upwards of \$2,400,000, which must continue to command for it a liberal share of the best business of this continent.

The Vice-President seconded the adoption of the report, which was carried unanimously, and a cordial vote of thanks was passed to the President and the Board of Directors for their services and attention to the interests of the Company during the year.

The election of Directors for the ensuing year was then proceeded with, and resulted in the unanimous re-election of the old board, viz: Messrs. A. M. Smith, Geo. A. Cox, Hon. S. C. Wood, Robt. Beatty, G. R. R. Cockburn, M.P., Geo. McMurrich, H. N. Baird, W. R. Brock and J. J. Kenny.

At a meeting of the Board of Directors, held subsequently, Mr. A. M. Smith was re-elected President and Mr. Geo. A. Cox Vice-President for the ensuing year.

Pure aluminum is too pliable for some of the uses to which it has been proposed to devote it, but experiments in alloying it will unquestionably increase the serviceability and applications of that metal in time. Chromium, the addition of which has such a good effect in hardening steel, has lately been tried abroad with aluminum. The result is gratifying, but the difficulties of effecting the combination are great. Wolfram, a mineral containing tungsten, iron and manganese, has also been alloyed with aluminum, and the product has lately been placed on the market in England. This metal is almost as light as pure aluminum, but more ductile and harder. It can be worked like mild steel.

Mr. P. D. Gallagher, Dominion Cotton Mills, Brantford, Ont., writes under date of Sept. 25th, 1893: "My ankles were much swollen with rheumatism, and looked ready to burst; in fact my stockings were removed with difficulty, and I suffered much pain. St. Jacobs Oil was applied, which eased the pain at once, and the use of one bottle performed a permanent cure."

GOUTTS, ACETOCURA

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

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

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

KENSINGTON SQUARES

Ayranin Squares

In plain centres and artist-like borders. Special Prices.

Japanese Rugs

All sizes.

Turkish Rugs

Possessing all the beauty of color and color-blending unique to the Orientals.

WE admit to having an overstock of Kensington Squares. Beautiful goods. Large assortment. Choiceest colorings and in all best materials—Union, All-Wool, Kidder. At any time marked at lowest figures, we will in meantime offer these for cash at

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

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

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

THOS. HOLLOWAY'S Establishment, 78 New Oxford St, London

And sold by all Medicine Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

MISCELLANEOUS.

Mutability of temper and inconsistency with ourselves is the great weakness of human nature.—Addison.

It is by imitation far more than by precept that we learn everything; and what we learn thus, we acquire not only more effectually, but more pleasantly.—Burke.

It is estimated that if a man lives to be 70 years old he passes at least 24 years in sleep. So, you see, a man is a pretty good sort of a fellow one-third of the time, bad as he may be the remaining two-thirds. Let us be charitable.

Customer: Waiter, this bullock's heart is very badly cooked. Waiter: Well, Sir, the fact is, cook's been crossed in love, and whenever he has anything to do with a heart, it so upsets him that he doesn't know what he's a doin' of.—Answers.

Newspaper misprints are often amusing. One of the funniest I have lately seen is the reference to "Mr. Hanson, lazy vicar and solo tenor, St. Paul's Cathedral." That printer had obviously never heard of a "lay" vicar.—London Figaro.

With soft, persuasive prayers woman wields the sceptre of the life which she charmeth; she lulls the discord which roars and glows—teaches the fierce powers which hate each other like fiends to embrace in the bonds of love, and draws together what are ever flying asunder.—Schiller.

The Egyptian Minister of Public Works proposes that Sir Benjamin Baker, M. Boule, of Paris, and Signor Torricelli, of Rome, should be invited through their respective Governments to proceed to Egypt in order to study and advise upon the question of a reservoir for storing the water of the Nile and utilizing it for irrigation during the months when the river is at its lowest.

Malaria is one of the most insidious of health destroyers. Hood's Sarsaparilla counteracts its deadly poison and builds up the system.

The Russian naval authorities have not been slow to take advantage of the lessons taught by the sinking of H.M.S. Victoria. An exact model of the sunken vessel is, it is said, being constructed in Cronstadt, and this, together with the information available as to the causes of the accident, will serve as an object lesson to Russian naval architects as to what shall be avoided in designing new vessels.

IN EVERY CASE.

In every case of dyspepsia, where it has been fairly tried, Burdock Blood Bitters has performed a complete cure. B.B.B. cures where other remedies fail.

Our Western cavalymen are keeping up their reputation for hard riding. The Third Cavalry travelled in all 18,000 miles last year—chiefly scouting on the Western border, and one troop of the regiment—G troop—covered as high as 85 miles in one day—the longest day's march made in 1893 by any soldiers in the United States Army. Last year's record—78 miles—was achieved by the same smart company, in the Garza campaign in Southern Texas.—Boston Journal.

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

An American girl, it seems, is the first woman to take the degree of Doctor of Mathematical Science at the Sorbonne at Paris. Her name is Dorothy Klumpke, and she is described in an English newspaper as a Californian of Dutch descent. Last year a young French woman, Madame Chauvin, took a degree in law at the Sorbonne, and was nearly mobbed by her fellow students when she got it. The young mathematical doctors were kinder to Miss Klumpke, and let her carry off her honors in peace.—Harper's Weekly.

As Old as Antiquity.

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

The longest drawbridge span in the world is that now being constructed between East Omaha and Council Bluffs. It measures 520 feet from end to end. That of New-London, Conn., is 503 feet long; and one over Arthur Kill, Staten Island, just 500. The new drawbridge of the New-York Central over Harlem River has an extent of only 389 feet, but it provides for four tracks, and is the heaviest one in the world, weighing 4,000,000 pounds. The one at East Omaha will weigh, when completed, about 3,000,000.

THE BEST TONIC.

MILBURN'S Quinine Wine is the best tonic for weakness, debility and lack of strength. It is an appetizing tonic of the highest merit.



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

Ayer's Sarsaparilla

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

Coal oil is used for fuel not only under steam boilers on land and afloat and in locomotives, but in furnaces for making crucible steel. A plant of this class was recently described by W. E. Crane, of Waterbury, Conn., before the American Society of Mechanical Engineers. Regarding such use of oil with engines The Iron Age recently raised an interesting point. In summer oil will flow freely through the supply pipes; in winter extra heat may be required to keep it in a fluid condition. Bursted pipes and other such repairs might modify the economy of using that sort of fuel.

EXCELS ALL OTHERS.

DEAR SIRS.—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.

An improvement has been made upon their air brake by the Westinghouse people, by which greater pressure is exerted if the train be running at very high speed. In fact, there is a valve which regulates the pressure to correspond with the speed of the wheels. As the velocity is reduced, the cylinder pressure is reduced. Some experiments were made not long ago with this improved brake on the Pennsylvania Railroad, and the performance was highly satisfactory. A train was stopped in 971 feet from a speed of 60 miles an hour. The ordinary emergency brake required 1,235 feet in which to stop the same train.

THE PINE FORESTS.

The pine forests yield up their healing virtues for the cure of coughs, colds, asthma, bronchitis and sore throat in the pleasant preparation known as Dr. Wood's Norway Pine Syrup. 25 and 50c. at druggists.

Nothing can be more misleading or in worse taste than the contemptuous way some ill-informed persons have of speaking of science, as if it was essentially heretical in its teachings, leading away from God. There are perversions of "science falsely so-called," which cannot be too strongly guarded against. On the other hand, that true science is as much God's truth as divine revelation in the Scriptures, is as true as that He who breathed into man the breath of life by which he became an immortal soul, also formed this world of ours and set it swinging in its mighty orbit.—Christian at Work

IMPORTANT TO WORKINGMEN.

Artizans, mechanics and laboring men are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled we would recommend Haggard's Yellow Oil, the handy and reliable pain cure, for outward and internal use.

One man should conquer the world, not to enthrone a man, but an idea; for ideas exist forever.—Beaconsfield.

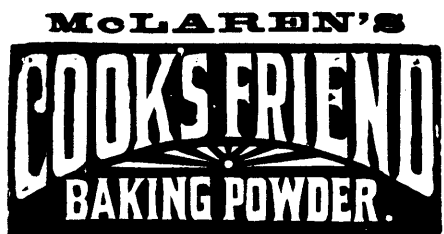
OBSTINATE COUGH CURED.

GENTLEMEN,—I had a very bad cough which I could not get rid of, but by using Haggard's Pectoral Balsam I was cured in two or three days. It is the best and surest cough medicine I know of.

JOSEPH GARRICK, Goderich, Ont.

Minard's Liniment cures LaGrippe.

Miscellaneous.



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

RETAILED EVERYWHERE.

Advertisement for a \$3 a Day Sure job, featuring a portrait of a man and text: "Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live."

Advertisement for Burdock Blood Bitters, featuring a large 'B' and text: "CURES BILIOUSNESS. Biliousness or Liver Complaint arises from torpidity or wrong action of the liver, and is a fruitful source of diseases such as Constipation, Dyspepsia, Jaundice, Loss of Appetite, Dizziness, etc."

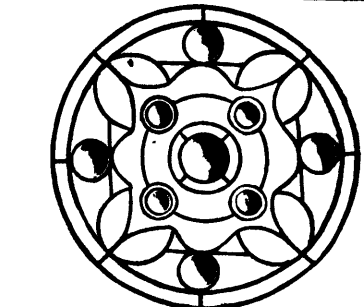
Advertisement for Imperial Baking Powder, featuring an illustration of a woman in a long dress holding a large banner that says "IMPERIAL BAKING POWDER". Text: "PUREST, STRONGEST, BEST."

Advertisement for Bailey's Reflectors, featuring an illustration of a lamp and text: "BAILEY'S Compound Light-spreading Oil, or, painted Ocorrugated Glass REFLECTORS. A wonderful invention for lighting Churches, Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free. Send for same. BAILEY REFLECTOR CO. 100 Penn Ave. Pittsburgh, Pa."

Advertisement for Campbell's Skrei Cod Liver Oil, featuring an illustration of a fish and text: "FAMOUS Cod Liver Oil. IT IS INVALUABLE IN CONSUMPTION, CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY, SCROFULOUS COMPLAINTS, WASTING DISEASE, GENERALLY."

MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury on March 13th, at 11 a.m.
BARRIE (Regular).—At Barrie, on March 20th, at 10.30 a.m.
BRANDON.—At Virden, on March 13th.
BRUCE.—At Walkerton, on March 13th, at 1 p.m.
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.
GLENGARRY.—In St. John's Church, Cornwall, on March 13th.
GUELPH.—At Hespeler, on March 19th, at 7.30 for conference; and 20th, at 10.30 a.m.
GUELPH.—In Hespeler, for conference on reports on March 19th, at 7.30 p.m. and on the 20th, at 9 a.m. for general business.
HAMILTON.—At Hamilton, on March 19th, at 2.30 p.m.
HURON.—At Seaford, in First Church, on March 13th, at 10.30 a.m.
KAMLOOPS.—At Kamloops, on March 14th, at 10.30 a.m.
HAMILTON.—In Knox Church, Hamilton, for conference on reports on March 19th at 2.30 p.m., on March 20th at 9.30 a.m. for general business.
LINDSAY.—At Cannington, on Feb. 20th.
LONDON.—At London, in Park Ave. Church, on March 13th, at 1 p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Feb. 26th, at 8 p.m.
MINNESOTA.—At Gladstone, on March 12th, 1894.
MINNESOTA.—At Gladstone, March 12th, at 2 p.m.
MONTREAL.—In Presbyterian College, March 17th, at 10 a.m.
MAITLAND.—At Wingham, on March 20th, at 11.30 a.m.
ORANGEVILLE.—At Shelburne, on March 13th at 10.30 a.m.
OTTAWA.—At Ottawa, in St. Andrew's Church, March 13th, at 2 p.m.
OWEN SOUND.—In Division St. Church, Owen Sound for conference on March, 19th, at 2 p.m., for ordinary business; on March 20th, at 10 a.m.
PARIS.—In Zion Church, Brantford, March 5th, at 11 a.m.
PETERBOROUGH.—In Mill St. Church, Port Hope, on March, 20th 1894.
REGINA.—At Indian Head, on second Wednesday of March, 1894.
ROCK LAKE.—At Manitou, in St. Andrews Church.
ROCK LAKE.—At Manitoba, in St. Andrew's Church, on March 5th, at 2 p.m.
SAUGEEN.—At Palmerston, March 13th, at 10 a.m.
SARNIA.—At Sarnia, in St. Andrew's Church, on March 13th.
STRATFORD.—At Stratford, in Knox Church, on March 13th, at 10.30 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
VICTORIA.—In St. Andrew's Church, Victoria, on March 6th, at 2 p.m.
WESTMINSTER.—At New Westminster, on March 20th, at 2.30 p.m.
WINNIPEG.—At Winnipeg, in Manitoba College, on March 13th, at 3 p.m.



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

ALERT ADVERTISERS ADVERTISE

THE CANADA PRESBYTERIAN KILGOUR BROTHERS, Manufacturers and Printers.

Paper, Paper Bags, Flour Sacks, Paper Boxes, Folding Boxes, Tea Caddies, Twine, Etc. 21-23 Wellington St. W., Toronto.

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NEW RECITATIONS, Dramatic, Humorous and Pathetic. For Terms, Dates and Circulars, Address: 481 CHURCH ST., TORONTO, CANADA. NOTE.—Pupils Received.

Miscellaneous.

WESTMINSTER Presbyterian * Church * Choir THIRD ANNUAL CONCERT OF SCOTTISH MUSIC Association Hall, Thursday, March 8

The Choir. Assisted by Mrs. (Maggie Barr) FENWICK, Soprano; MINNIE H. BAULD (Mrs. A. Moir Dow), Mezzo Soprano; Mrs. DRESCHLER-ADAMSON, Violinist; Mr. EDGAR J. EBBELL'S, Elocutionist; Miss MARIAN FERGUSON, Accompanist; Mr. ALEX. M. GORRIE, Choir-master. Admission 25c. No reserved seats. Concert at 8 p.m.

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

WHY?

An exchange tells of a woman who bought a new-fangled coffee pot from a pedlar. In the evening she showed it to her husband, a hardware dealer, who told her he kept the same thing in his store for half the price she paid. "Well," she said,

"WHY DON'T YOU ADVERTISE?"

Nobody ever knows what you have for sale."

Advertisement for Scales, featuring an illustration of a platform scale and text: "100 STYLES OF SCALES. Write for prices. C. Wilson & Son 127 Esplanade St., Toronto, Ont."

TELEPHONE NO. 105. ESTABLISHED 1873 TORONTO STEAM LAUNDRY Family Washing 40c. per dozen. G. P. SHARPE, 103 York Street, Toronto

PATRONIZE THE BEST Banner Laundry 387 Queen West. All mending done free. Telephone 2157.

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

Advertisement for Printing, featuring a large 'P' and text: "Printing OF EVERY DESCRIPTION AT OFFICE OF THE Canada Presbyterian FAIR PRICES GOOD WORKMANSHIP ESTIMATES GIVEN Church Reports, Sermons, Pamphlets, etc., receive special attention. ORDERS PROMPTLY FILLED PRESBYTERIAN PRINTING & PUBLISHING CO 5 JORDAN STREET TORONTO"

Miscellaneous.

STRONG AND PROSPEROUS. THE SUN LIFE ASSURANCE COMPANY OF CANADA.

SEMINARY. Special offer to boy, girl, or student who sends 5cts. for stamps and names paper. Not run for profit. Tuition free, 88th year, \$50,000 building. Opportunity surprises you. No one need lack education. Presbyterian, No. Granvil, N.Y.

MERIT WINS.

THE NIMMO & HARRISON Business and Shorthand College, Cor. Yonge & College Sts., Toronto, solicits your patronage on merit; proof, success of our former students. Call for particulars or send in your name and we will mail you our circular free. Book-keeping, Shorthand, Telegraphy, Penmanship and English Courses. Open entire year. R. D. NIMMO, PRINCIPALS JAS. HARRISON.

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Forms of Service.

REV. DUNCAN MORRISON, D.D.

"Useful in time of need to many an overburdened pastor."—Presbyterian Record. "Dr. Morrison has done his work with zeal, care, good taste, and fine devotional feeling."—The Empire.

Limp Cloth, 199 pp., 75c.; Plain Leather, \$1.00.

Mailed Free on Receipt of Price. PRESBYTERIAN PRINTING & PUB. CO., 5 JORDAN STREET, TORONTO.

Advertisement for J. Young, The Leading Undertaker, 347 Yonge Street, Telephone 679.

Advertisement for R. Jolliffe, Undertaker, 751 Queen St. West, Toronto. Telephone 1820. Open at Night.

Advertisement for H. Stone & Son, Undertakers, Corner Yonge and Ann Sts. Telephone 981.

THEN AND NOW!!

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

The Wise Man Knows

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

Miscellaneous.

Only a Step from Weak Lungs to Consumption, from Depleted Blood to Anæmia, from Diseased Blood to Scrofula, from Loss of Flesh to Illness.

Scott's Emulsion

the Cream of Cod-liver Oil, prevents this step from being taken and restores Health. Physicians, the world over, endorse it.

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

BELL PIPE ORGANS ESTABLISHED 1864. ALL REED ORGANS,

ARE PIANOS,

STRICTLY HIGH CLASS IN EVERY PARTICULAR.

RECOMMENDED BY HIGHEST MUSICAL AUTHORITIES FOR TONE & DURABILITY.

Send for Catalogues and full particulars regarding our late improvements.

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

Advertisement for Buckeye Bell Foundry, featuring an illustration of a bell and text: "BUCKEYE BELL FOUNDRY THE YARDEN & TIFT CO., Best Latent Copper Cincinnati, Ohio, U.S.A. and in India. Church Bells, Peals and Chimes. Price & Terms Free. Satisfaction Guaranteed."

Advertisement for Meneely & Company, West Troy, N.Y., Bells, featuring an illustration of a bell and text: "MENEELY & COMPANY, WEST TROY, N. Y., BELLS, For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others."

Advertisement for Cincinnati Bell Foundry, featuring an illustration of a bell and text: "CINCINNATI BELL FOUNDRY SOLEMAKERS OF THE BAYMERE BELL FOR CHURCH SCHOOL FIRE ALARMS Catalogue with 2500 testimonials. Prices and terms free."

NO DUTY ON CHURCH BELLS Please mention this paper.

Advertisement for The Largest Establishment Manufacturing Church Bells & Peals, featuring an illustration of a bell and text: "THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS PUREST BELL METAL, COPPER AND TIN. Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD."

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