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MISCELLANEOUS.

At the instance of Lord Onslow the New Zealand Government have taken measures to preserve the native fauna from the destruction which has been going on, especially amongst birds, ever since white men settled there. Many of the wild birds of New Zealand are amongst the most remarkable in the world, and certain kinds are to be specially protected in future. Two Islands have been set apart as menageries where trapping and shooting will be strictly prohibited.—English Mechanic.

Blow, blow, blow! That disagreeable catarrh can be cured by taking Hood's Sarsaparilla, the constitutional remedy.

A correspondent of Science, has the following anecdote on the Sense of Direction:—Some time in the fifties, in Oregon, a party of prospectors took a mule team, wagon, and camping equipage on a prospecting tour. In order to be correct in their local geography, and to retrace their steps should they find anything worthy of a re-visit, they took a civil engineer along, who took the bearing of every course, and the distance was chained. When they gave up the prospecting enterprise, their route had been so tortuous that they decided to take the direct route for the home camp. The engineer footed up the latitudes and departures of the courses run, and made a calculation of of the course home, and all struck for the home camp. When they reached the end of their course, night had overtaken them, and they found themselves, not in the home camp, but in the woods, with no objects or land-marks that any of the party could recognize. As the engineer took no "back-sights," or check bearings, he said that local attraction somewhere in their journey had thrown him off a little, and that they were in the neighborhood of the home camp. At this, the driver turned one of his mules loose, which went directly to the camp, about three-quarters of a mile distant. As the mules were not allowed to run at large, for fear of wandering off or being stolen by Indians, this mule had never before been over that route, and must have had a sense of direction. It was a joke on the engineer which he did not relish, though it had great "staying qualities."

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For three years I have made a special study of the habits of the yellow-bellied, or sap-sucking woodpecker (*Sphyrapicus varius*), as found in the White Mountains of New Hampshire, writes Mr. Frank Balles in Science. The birds arrive in that region near the middle or 20th of April, and remain until about the middle of October. During the whole of this period they derive the more important part of their food-supply from sap-yielding holes which they drill through the bark of red maples, red oaks, poplars, white and gray birches, the white ash and some other trees and shrubs. In every instance where I have found a well-marked drinking-place established by the sap-suckers, humming-birds have been regular attendants upon it during the summer months. I have paid hundreds of visits to these "orchards" of the sap-suckers, and have watched them for many hours at a time. By so doing I have ascertained that, as a rule, one individual humming-bird seems to acquire a sort of easement in the sap-fountains of the woodpeckers, and if another ruby-throat attempts to drink sap at his spring violent resistance is offered. The humming birds, at "orchards" where they are not molested by the woodpeckers, drink scores of times in the course of the long summer day. When not drinking they are usually perched on twigs a few yards from the holes, keeping their nervous heads wagging from side to side while watching for intruders. In a few instances I have seen humming-birds perch upon the bark below the holes in order to drink long without being forced to keep their wings moving while enjoying the sweet sap. In some cases I have placed small birch-bark cups upon trees frequented by the sap-suckers and their guests, and in each such instance the humming-birds have been as quick as the woodpeckers to discover the diluted maple syrup with which the cups were filled, and to drink it in considerable quantities. I remember seeing one drink for sixty seconds, with a ten seconds' rest in the middle of the minute. Most of the "orchards" at which I have seen humming-birds as visitors from year to year have been composed of red maples or gray birches. At one of the birch orchards I shot two humming-birds, a male and a female, in order to ascertain whether more of their kind were visiting the holes. Only nine minutes elapsed before another was at the holes drinking.

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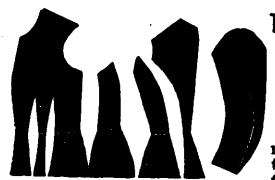
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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, JANUARY 18th 1893.

No. 3.

Notes of the Week.

Professor Sayce, of Oxford, says: "Monumental research has not only proved the truth of the events recorded in Scripture; it also proves that the accounts of these events must have been written by contemporaries. On no other hypothesis is the minute accuracy which distinguishes it to be explained."

Travel on the new Palestine railway will be rather expensive. The round trip from Jaffa to Jerusalem is four dollars. The distance by the carriage road is not over thirty-five miles; the distance by rail being somewhat longer. Camels and donkeys will not be in such demand as formerly, especially in the carrying of freight.

The famine in North Finland is increasing and there is a movement in Sweden to renew the subscriptions of last year for the aid of the starving Finlanders. Although the famine is raging in Russian territory, yet the Finns, on account of their old attachment to Sweden, look to the Swedes rather than the Russians for aid.

The St. Petersburg correspondent of the London Standard says: "A British Consul, who has visited the famine districts of Kieff, Bessarabia, Khartoff, Koursk Razan, Orel, Tula and Vorenesh, reports that the peasants are dying like flies of hunger and disease. There are no signs of relief from the horrors of a hard winter."

The Parliament House in Dublin is now occupied by the Bank of Ireland. In the event of Home Rule, the governors are said to be willing to allow the first session of the Irish parliament to be held in what was the House of Peers. But it is more likely that provision will be made in any Home Rule Bill for the compulsory acquisition of a building with such historic associations as this has.

The Canadian Pacific Railway Company sold 38,551 acres of land to settlers in November, as compared with 9,451 last year, the former for 124,029 dols. and the latter for 42,047 dols. For the eleven months to date the acres sold are 378,537, as compared with 84,252, and the money result 1,320,334 dols., as compared with 348,771 dols. The Company has also sold town sites to the amount of 403,603 dols., which brings the total of the year up to 1,723,937 dols.

The strict impartiality of British justice was well illustrated at Northampton recently, where a trial for murder was in progress. The jury having been permitted to partake of a lunch in their room, one of their number profited by the opportunity to step out of doors and post a letter. The judge, to whom this act was reported, promptly gave the offending juror a sharp lecture and fined him \$250. He dismissed the jury and a new one was impaneled.

A missionary who has witnessed the change that has taken place in Madagascar through the influence of the Norwegian Mission, writes: "It is the Bible which has transformed Madagascar. There are now 1360 Christian congregations on the island, and these are the work of the Bible. Other books are considered useful, in so far as they throw light upon the Scriptures. The Roman Catholics began missionary work here in 1616, but not a trace is left of their labours, because they did not give the people the Word of God."

The Telegraph, St. John, N.B., commenting on the indifference of women to exercising the franchise, says: The reluctance of women to become voters must have

some good foundation in the instincts of the sex and to many thoughtful minds gives the impression that the world would not be greatly advantaged by shifting one half the cares and duties of political life upon that "better half" of the race which has hitherto been content with its sphere of usefulness in the home, the social circle and the religious, moral and literary movements of the world.

The late Dr. Duff devoted part of his estate for the establishment and endowment of a quadrennial course of lectures on some department of foreign missions. The last course of lectures was delivered four years ago by Sir Monier M. Williams, whose subject was Buddhism. In 1890 the trustees selected Rev. Arthur T. Pierson, D. D., of Philadelphia, at present in charge of the Metropolitan Tabernacle, London, as lecturer for the present quadrennium, and he is to deliver, in February, a course of lectures in Edinburgh, Glasgow, Aberdeen and Dundee. His subject is "The New Acts of the Apostles, or a Century of Modern Missions."

Mr. Gladstone likes plain and faithful preaching. On a recent occasion he said: "One thing I have against the clergy both of the country and in the towns. I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts and bring up their whole lives and action to the bar of conscience. The class of sermons which I think are most needed, are of the class which offended Lord Melbourne long ago. Lord Melbourne was one day seen coming from church in the country in a mighty fume. Finding a friend, he exclaimed, 'It is too bad. I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best, the kind of preaching which men need most; but it is, also, the kind of which they get the least."

New York Sun: The Jews are much more numerous and wealthy to-day than ever before in the history of the world. In the days of the greatest prosperity and power of the Jewish kingdom, under David and Solomon, they probably did not number, all told, more than five millions. Now they number considerably more than twice as many. In Asia, their original home, there are not more than half a million, settled in Syria, Persia, Arabia, India and China. Perhaps half a million more are to be found in Africa, chiefly in Morocco, the descendants of those Jews who, in the year of Columbus's discovery of America, were expelled from Spain. A considerable contingent is to be found in America. But the chief modern home of the Jew is Eastern and Central Europe, where they settled in the days of the crusades. At one time the kingdom of Poland contained nine-tenths of all the Jews in the world. Two years ago there were in the Russian empire, chiefly in its Polish provinces, fully five million Jews. In the Polish provinces of Austria there are two millions, and in Germany 750,000, and in the United States one million.

N. C. Presbyterian: There is nothing to be allowed or done in proper Sabbath observance that will depreciate the origin and purpose of the day, dishonor God who gave it and is to be worshipped, or fall of a blessing to the whole man and to all men in all generations because, "The Sabbath was made for man."

J. H. Taylor, founder of the Chinese Inland Mission, says that if success be really desired there must be Christly giving and Christly service, not that which is done for Christ's sake merely, but that which is done after Christ's pattern.

It is two years since a band of missionaries assembled at Shanghai, China, issued a call for 1000 men for China, to be sent within five years. It was a large draft but is likely to be honored. It is said that draft but it is likely to be honored. It is said that 350 of the recruits called for are already in the field. This is the work in which the famous young Oxford students have taken so strong a part.

At the last annual meeting of the British and Foreign Bible Society one of the speakers referring to the 4,000,000 copies, in whole or in part, of the Word of God issued by the Society in one year, said "Suppose these could be printed in Chinese and distributed on Chinese soil. Before the task could be accomplished of placing one copy in the hands of each of China's 380 millions, 95 years would have rolled by and three generations of mortal men would have passed away."

An old Scotch woman used to give a penny a day for missions and for the sake of doing so, went without some things that she might otherwise have had. One day a friend handed her a sixpence so that she might buy herself some meat, as an unusual luxury. "Well now, thought the old woman, 'I've long done very well on porridge, and the Lord shall have the sixpence too. In some way the story came to the ear of a missionary secretary who told it at a missionary breakfast. The host was much impressed by the simple tale, and, saying that he had never denied himself a chop for God's word, subscribed \$2,500 on the spot. Several of the guests followed his example, and \$11,000 was raised before the party separated."

Christian Guardian: The opening of the Exhibition on Sunday will deprive thousands of the needed day of rest. It means that the Exhibition will be used to compete with the churches for the attendance of the people on Sundays. It means that the sanctions of national authority shall be thrown around the open violation of the Sabbath. This cannot be done without tending to break down the sacredness of the Lord's Day all over the country * * * The secularizing of the Sunday for months at the Exhibition will have almost as demoralizing an influence in Ontario as in the State of New York. The general observance of Sunday is a wall of protection around religious work and worship. To break down this wall is to open the gates for an influx of demoralizing laxity, that would work great mischief to religion and morality.

Under the scheme for the improvement of the slums in Edinburgh 830 houses will be removed and 2650 people displaced.

From Dublin there is a rumour that Lord Houghton will grace his first year of office as Viceroy by bringing a bride to the Castle. The lady named is the youngest daughter of the Earl of Faversham, and sister of the beautiful Duchess of Leinster.

The Rev. Dr. Cameron Lees considers one sermon a day quite enough. He thinks the members of his congregation, instead of returning to the evening service, would be better employed looking after their children at home, or doing some Christian work.

PULPIT, PRESS AND PLATFORM.

A poor colored man in the West Indies brought to one of the missionaries the sum of \$13 to help in spreading the gospel, and when asked if that were not too much for him to give replied, "God's work must be done, massa, and I may be dead."

Independent: The vote (in the Briggs case) is a vote for a toleration wide enough to cover the views of an erratic mind that prefers the Martineau type of Christian to the Spurgeon type; that honours the Unitarian, who rejects the supernatural in the Scriptures and depends upon his own reason for divine authority; that lauds Cardinal Newman, who prefers the Church to the Bible.

Christian at Work: Wisely have a large number of the clergy of New York agreed to hold no Sunday funerals hereafter except in cases of absolute necessity. The ground for this action is the all-sufficient one of hard labour and full occupation on that day which should not be added to. A point in favour of week-day funerals is fewer carriages and less junketing display. We hope the rule will be enforced.

United Presbyterian: Those who reject the Bible and affirm that Christianity is dying, never seem to grow weary of the statement that this is an age of progress. Progress towards what? A better state of things? Are we to infer that this "progress" will in the course of time bring us to an ideal condition of society, when class differences will be settled, evils exterminated, vice vanquished, oppression overthrown, social problems solved, and when everybody will be prosperous and happy and free? The Bible will do all this for us at once, if men will receive it as the word of God and practice its precepts. They only are making true progress who are following where the Bible leads.

The Templar: "Keep politics out of the pulpit and out of your Religion, too," say some very good and very well-meaning people. To all intents and purposes that simply means "Keep politics in the gutters and moral cesspools." Such people are nearly always talking about "the dirty pool of politics," and all that. It is a shame and a disgrace to the Christian church and to the patriotic citizens if the country's politics become a dirty pool, or disgraceful at all. The indifference, or indolence, or inactivity, or downright cowardice of good-meaning and pious people has too much to do with the fact that the public affairs of the country are too largely in the hands of schalewags and schemers. It is our duty to render unto Caesar the things that are Caesar's, as well as unto God the things that are God's.

Herald and Presbyterian: Presbyterians may have some differences of opinion. That is all right. They are the people who stand for the right to have opinions. They have been having them right along, and they have made kings and priests and infidels, in fact, the whole army of the oppressors of our race as uncomfortable as the champions of truth and freedom could make them. And they propose to keep on thinking and making trouble for those who do not like it. But their differences as to thinking are inside the bounds of evangelical truth, and their differences as to liberty stop within the bounds of Christian life.

Our Contributors.

ARE CANADIANS HUMOURLESS?

BY KNOXONIAN.

The speech delivered in London the other day by the Hon. Edward Blake when presenting the portrait of Gladstone to the National Liberal Club was in the honourable gentleman's own peculiar style, and will no doubt rank as one of his best efforts. The occasion was great enough to call for the best that is in any Liberal leader, and no doubt our Canadian orator put his best foot foremost. Some of the press-men, however, tell us that the effect was somewhat disappointing. The speech was lofty in tone, severely classical in style, and was delivered in capital form, but it was not the kind of speech an English, Scotch, or Irishman wants to hear after dinner. John Bull can be severe when severity is the proper thing, but he wants no severity after dining. The speech was good—perhaps too good—but it was not the kind of speech expected. British after-dinner oratory is supposed to be humorous; and Mr. Blake, though he has good Irish blood in his veins, never was very successful in putting Irish humour into his speeches.

Are Canadians lacking in humour? Is it lack of humour that makes many Canadian speakers even of the first class dull almost to stupidity, while the British speaker generally has more or less sparkle? Of course there are marked exceptions on both sides. Joe Howe and Sir John Macdonald were lively, bright speakers. Sir Oliver Mowat is serious enough when he lectures on Christianity, but the honourable gentleman rarely speaks on the platform without saying something that tickles you a little and makes you indulge in a quiet healthful little laugh. Laurier is the one Canadian who is bright every time. On the other hand there are intolerably stupid men in the public of Great Britain. It is said that one prominent Gladstonian—a Q. C., whose name is well known in Canadian legal circles—lost his seat at the general election simply because he is a bore. Making all due allowance, however, for exceptions, the rule is that Canadian oratory is likely to be strained, severe and destitute of sparkle, while the best British oratory is as a rule genial, humorous, good-natured and without strain. The cause of the difference is easily found. The typical man who speaks in Britain is a well fed, well clad, well educated gentleman, who takes plenty of sleep and has a good balance at the bank. He has time to make a few impromptu jokes for each speech. The Canadian public speaker is often an underpaid, over-worked, under-slept man, who has no balance in his favour at the bank and perhaps one against him at the establishment of his tailor and grocer. There is all the difference in the world between a rich man who follows statesmanship as a profession and a man who takes the hours given to public affairs out of his own daily struggle for bread and butter, and who knows that every hour given to the public makes the butter on the bread thinner.

Still it would be a good thing if our Canadian oratory were formed more after the British model. The difference between the styles may be strikingly seen by comparing a speech recently delivered by Lord Rosebery, and most of the speeches delivered at the Board of Trade Banquet in Toronto the other evening. Rosebery is one of the grandest men in the world, a man of high character, noble aims and splendid ability. But he did make a witty speech on Scotchmen. Even when he talked politics he was humorous and bright; and though he made one or two points for the party, he made them in such a neat, happy way that even Lord Salisbury could not have objected. Now just compare that speech for a moment with the speeches delivered by Sir John Thompson and the Finance Minister at the banquet the other evening, and you get a clear idea of the difference between the

British and Canadian styles. Sir John Thompson started out well but he did not go far until a change seemed to come over him, and the part of his speech that dealt with toleration was almost menacing in tone. Mr. Foster's effort might have done for part of his budget speech, but no Englishman of even third rank would like to have delivered it after dinner. If compelled to do so, he would have put the matter in a more attractive form. Sir Oliver Mowat comes nearer the British model than any public man we now have. Even Lord Rosebery himself cannot make a pawky allusion or sugar-coat a pill more successfully than Sir Oliver does. Sir John Macdonald's humorous, anecdotal style was formed on British models, and his mode of delivery for years was what is known as the House of Commons style. Laurier is unique. He has the polish and easy grace of a Frenchman combined with the hard thinking of a typical Scotchman and the humour of an Irishman. This combination gives him an immense advantage over most other men and will doubtless always keep him in the front rank.

In Canadian ecclesiastical oratory the contrast with the British style is equally marked. The British speech is likely to be dignified, quiet, easy, argumentative, and occasionally humorous. The Canadian effort is likely to be strained, nervous, jerky, laboured and perhaps at times a trifle ill-natured. The Canadian is too likely to look as if he were standing guard over his learning, his dignity, his orthodoxy and several other things real or imaginary. The old country man of the first class sweeps along in easy style as the ex-Moderator of the Kirk did in the Montreal Assembly, last summer, and allows the learning and dignity and orthodoxy to take care of themselves. Of course there are marked exceptions on both sides.

The adoption of the British style, in so far as we nervous, over-strained Canadians can adopt their style, would be an immense advantage to both church and state.

A professional humourist without a high moral purpose soon becomes the most wearisome kind of man. A speaker with a light play of humour on a deep moral substratum, one who has high aims and noble purposes, who sparkles naturally and often unconsciously, will always be the most influential and attractive. A really strong man is seldom severe in anything. The highest kind of men are not grim.

THE LATE REV. WM. FRASER, D. D.

The late Rev. W. Fraser, D. D., was born on May 19th, 1808, at McLellan's Brook, near New Glasgow, in the County of Pictou, Nova Scotia. He was of Highland Scotch ancestry, his paternal grandfather, Hugh Fraser, of the parish of Kiltarlity, Invernesshire, was one of the pioneer band of Scottish emigrants who came to Pictou on the ship "Hector" in 1773. He brought with him three young children, the eldest of whom, Donald, known afterwards as Donald, "miller," was the father of the subject of this sketch. The maternal grandfather, Thomas Fraser, of the parish of Kirkhill, arrived later in 1784.

His childhood and youth were spent under his father's roof at McLellan's Brook, his minister being the apostolic Dr. James McGregor. He received his academic and theological education in the Pictou Academy, of which Dr. Thomas McCulloch was the head, a man of light and leading, whose name is inseparably linked with the beginnings of higher education in the Lower Provinces. Prior to his ordination, Mr. Fraser did missionary work in various places, travelling as far as New Richmond on the Bay Chaleurs. At the age of 26 he was ordained and was sent as a missionary to Upper Canada, and after a year devoted to missionary labors in the north western portion of the Province, was settled in 1835 at Bond Head, in the County of Simcoe, where he remained during all the succeeding years of his active ministry. His field was in connection with the Missionary Presbytery of the Canadas,

afterwards the United Presbyterian Church. He was the last survivor of the pioneers of that body.

From the first he heartily identified himself with his chosen sphere of labor and with this western country, but retained till his dying day the fondest recollections of his old home and an ardent love for his native Province, which he revisited on several occasions. He followed the course of public and ecclesiastical affairs in Nova Scotia with close and unflagging interest; and possessed of a singularly retentive memory for time, place and circumstance, his reminiscences of men and things in the earlier days there were vivid and entertaining. Nova Scotians, and especially Pictou county people, wherever he met them, found immediate access to Dr. Fraser's heart.

Bond Head was but struggling into existence when the young minister was placed there in 1835. The country, since one of the finest portions of Ontario, was new and rough, and the settlers scattered. It was a wide field, embracing, in whole or part, the townships of West Gwillimbury, in which Bond Head lies, Tecumseth, Essa, Innisfil, and King. Mr. Fraser's labours were necessarily abundant; but possessed as he was of a sound constitution and unvarying good health, and always methodical in his duties, he was able to overtake them with efficiency, as well as to attend to the cultivation of a small farm, with which the very scanty stipend of the minister of those days was eked out. Nor were his labours in vain. The cause took root. The soil was good. The little congregations grew, if not rapidly, at least with a wholesome and encouraging growth; and as he withdrew successively from the outlying portions of the field, confining his labours, at length, to Bond Head alone, he had the satisfaction of seeing several strong and fully equipped congregations occupying the ground.

From an early date Mr. Fraser took an active part in the educational work of the district, and as Local Superintendent of Schools and Secretary of the Board of Public Instruction for South Simcoe, was connected with the administration of the Common School system from its organization till the year 1871, when the local superintendencies and the County Boards of Examiners gave way to the present arrangements. On more than one occasion the teachers under his jurisdiction united in handsome testimonials of their regard. As a young man in his native Province, Mr. Fraser had stood out as a total abstainer and an ardent advocate of total abstinence, when such a position made one quite singular. The only change of view on this point was in the direction of more urgency. He was always to be found in the front rank of temperance reformers. As secretary for many years, and afterwards, until his removal from the locality, President of the Bond Head Bible Society, he rendered important service. His interest in public affairs was keen. There were few better informed on the great questions of the day; but, as is usually wise for a minister to do, he refrained from active interference in local contests.

Mr. Fraser was one who gave good heed to the vow of conscientious attendance at the courts of the Church. To go to Presbytery or Synod meant something in those primitive days. If, as sometimes happened, Presbytery met as far east as Newcastle, 90 miles distant from Bond Head, the horse back ride thither and return, with the sederunts of the Presbytery, meant a whole week's toll. In the Church courts, even when length of days and service gave him the right to take a leading part, Dr. Fraser spoke but seldom, and then briefly. But his knowledge of Church law and procedure, his calm and judicial spirit and excellent business qualities were early recognised, and in 1851 he was appointed to succeed the late Dr. W. Proudfoot as Clerk of the United Presbyterian Synod. At the Union of 1861 he became associated with Dr. Reid in the clerkship of the Canada Presbyterian Synod, and at the Union of 1875, with Dr. Reid and Prof. McKerras

in the clerkship of the General Assembly of the Presbyterian Church in Canada. His work, that of recording the minutes, was done with unvarying care and accuracy; seldom was a criticism offered or sustained; and, blessed by nature with a clear, distinct, and commanding voice, even the reading of the minutes and the calling of the roll became in his hands a not uninteresting exercise. The duties of the clerkship were laid down only in June last, when he had entered on his eighty-fifth year. The tribute then paid by the General Assembly to their venerable officer was felt on all hands to have been well earned by his forty years of admirable service. The Assembly of 1872 of the Canada Presbyterian Church had honored him with the Moderator's chair.

Shortly before his retirement from the active duties of the ministry at Bond Head in 1879, Queen's University, Kingston, conferred upon Mr. Fraser the degree of Doctor of Divinity. In 1881 he removed to Barrie, the county town and seat of Presbytery, where he resided till the close of his life, giving help to brethren as opportunity offered, and maintaining uninterrupted interest in the work of his Presbytery. A little more than two years ago he was seized with neuralgia of the heart, but rallied sufficiently from the first attacks, which were very severe, to be present at the General Assembly at Kingston in 1891 and to do a portion of his work as clerk. From that time he slowly and gradually failed in strength. He was strongly desirous of attending the meetings of the Presbyterian Council in Toronto in September last, and, to the surprise of his family and friends, was able to come to the city and be present at several of the sessions, taking a keen pleasure in the proceedings. Early in December his weakness increased, and it became evident that the end could not be far off. His general health was almost perfect, but there was a fatal decay of heart power. For several days before his death the failure of strength became very urgent. He was in much distress through weakness. The end came on Christmas Day, when he gently fell asleep.

Funeral services were conducted at Barrie, and afterwards at Bond Head, where a large concourse of old parishioners and friends assembled to look their last upon his face and to commit his body to the dust. His pastor, Rev. D. D. McLeod, made touching references at both services to Dr. Fraser's religious experiences, and at Bond Head, Principal Caven, the Moderator of the General Assembly, and a dear and valued friend, reviewed his public life, especially in connection with the General Assembly. It was a remarkable tribute to one who always reckoned himself as a very humble servant of the Church.

In person, Dr. Fraser was of medium height, but firmly built and erect, and of calm and dignified bearing. In his later years he was a venerable and imposing figure. Of strictest integrity, unvarying punctuality, and rigid fidelity to duty, he yet held to a high ideal of kindness. "I have never known any man," said Principal Caven from the Moderator's chair at the last Assembly, "who united in himself more completely two qualities not always found in the same man, extreme accuracy and perfect courtesy. I never saw him fail in his duty as a Christian gentleman. He was a perfect model to us all." What he was before the public he was also in the more private walks of life, and his hand and purse were ever open to the poor.

As a preacher, he was characterized by a strong evangelical spirit, fulness of knowledge, care in preparation, and clear and plain delivery. His later sermons were more elaborate in style. He was a conscientious pastor and through his long ministry in one place, came to be looked upon as a father in many homes. Not many months before his death he was sent for to perform the marriage ceremony for one of the third generation. He had married the parents and the grandparents. He was early in his advocacy of missions

and took great pains to keep the subject prominently before his congregations and to have a thorough canvass made for missionary funds, at a period when many larger and stronger congregations were doing little or nothing in these directions. He served the church for some years towards the close of his active ministry on the Foreign Mission Committee.

With his neighbors of all denominations Protestant and Roman Catholic alike, Dr. Fraser stood well. It could not be otherwise; for he was a man of peace and of broad charity. When he left Bond Head to reside in Barrie, the community as a whole, irrespective of denomination, united in a public expression of affection and esteem.

In his various public capacities outside the work of the Church, Dr. Fraser was highly regarded for his diligent and faithful discharge of duty, and his thorough conscientiousness. He was known, too, as a man of wide and accurate information. But it was only in the inner circle of his family and intimate friends that his keen sense of humor and his love of good fellowship were allowed free scope. He was a delightful companion, abounding in anecdote and reminiscence, and the happiest hours of his later years were when his children or old friends or neighbours came to visit him in his quiet home in Barrie.

To these also in his later days he opened his heart, as he had not done before, in reference to the deepest and most sacred things of Christian experience. His trust had always been strong, but now the expression of that trust and hope became frequent and joyous. Within the last few months he had committed to memory the hymn, "My faith looks up to Thee, Thou Lamb of Calvary," and it was almost constantly on his lips, as he saw the end evidently at hand. Christ Jesus, crucified, risen, enthroned, the great and present Saviour for sinners, was the sum of his theology and the uppermost thought in his mind; and in the faith and hope of Him he departed.

Dr. Fraser was thrice married; in 1834 to Miss Jane Geddle, of Pictou, Nova Scotia, in 1844 to Miss Nancy McCurdy, of Onslow, Nova Scotia, and in 1866 to Miss Maria James Nicholas, of Cuyahoga Falls, Ohio. One daughter predeceased him in 1874. His surviving children are Mr. E. E. Fraser, teacher, Shelburne, Mr. J. D. Fraser, J.P., farmer, Newton Robinson, Mrs. G. H. Robinson, Toronto, Rev. J. B. Fraser, M.A., Annan, Rev. R. D. Fraser, M.A., Bowmanville, Miss Fraser, Barrie, Professor W. H. Fraser, University of Toronto, Professor G. A. H. Fraser, University of Montana, and Miss Emma Fraser, under graduate of the University of Toronto.

Christian Endeavor.

TOPIC OF WEEK.

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

JANUARY 22.—God's Covenant. If thou wilt, then.—Zech. iii. 7; John xv. 7-8.

What is a covenant? Webster says that the word as used in theology expresses the promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man, as obedience, repentance, faith, etc. Though the term "covenant" is a Scriptural one, yet it can be used only by way of accommodation when it refers to a transaction between God and man, because man cannot in any way be regarded as an independent covenanting party. And yet, though man cannot be regarded as an independent party, the Bible frequently represents God as condescending to treat with him as if he were. Thus he entered into covenant with Adam, Noah, Abram and David. This is the representation which is set before us in this topic. The fact is that the C. E. pledge is practically a covenant made between the Endeavorer and his Saviour. The person who takes this pledge practically promises to fulfill the conditions on which this covenant with Joshua, the high priest, was based. It is to be observed that this covenant which is mentioned in Zechariah

was made with Joshua, but as he was regarded as the representative of the Church, the compact was really made with all God's people, and so it suggests the thought that God is willing to make a similar compact with every true believer.

1. The terms of the covenant.—Joshua was to walk in the ways of the Lord. This implies that his will was to be in harmony with God's will, for two cannot walk together unless they be agreed. (Amos 3: 3.) It implies also that he was to be obedient to the divine law. He was to love God and keep His commandments—commandments which are not grievous. (1 John, 5: 3.) A willingness to obey the divine law is the great test of our discipleship. We need not wonder that Luther should have said that he would rather obey than work miracles. Christ is become the author of eternal salvation to them that obey Him. The Holy Spirit is given to them that obey God. (Acts 5: 32; Heb. 5: 9.) If the pupil is told to study history but chooses to write instead, the excellence of his writing will not merit the approval of the teacher. Obedience! obedience! how it is insisted upon! Samuel said to Saul, "Hath the Lord as great pleasure in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice," (1 Sam. 15: 22.) Jesus said, "Why call ye Me Lord, Lord, and do not the things that I say?" And again, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

A second condition was that Joshua was to keep God's charge. He was to be faithful in the discharge of the duties pertaining to the priesthood. He was not, like Nadab and Abihu, to offer strange fire upon the altar, Lev. 10: 1. Neither was he, like Hophni and Phineas, to so act that worshippers would despise the service of God, (1 Sam. 2: 17.) But he was to be earnest and conscientious in the discharge of the duties devolving upon him in his high position. This suggests to us that we are to be faithful in doing our work—faithful to whatever trust is committed to us. We can each sing, "A charge to keep I have."

2. The promises—Joshua was assured that if he were faithful and obedient he would be continued in his office and that he would have a certain measure of success in it. Doubtless he regarded it as a great favour that his name would in future be associated with such names as Aaron, Abiathar, Eleazar and Zadok. Should not we feel honored that we are called to be co-workers with God? Some, however, lightly esteem this honor. They would prefer to have a seat in a municipal council to any office in the Church. Not so thought Moses. He refused to be called the son of Pharaoh's daughter. Not so thought the Psalmist. He was willing to be a door-keeper in the temple of God. Not so thought Nehemiah. He gave up a lucrative and honourable position that he might cast in his lot with God's people, Paul, as the apostle to the Gentiles, magnified his office. How sad Peter would have felt had he not been restored after he had denied his Master! And if we had a true conception of the nature of the Church and the character of her Lord we would be glad to be used in any way in advancing her interests; Dr. Pentecost says, "I can think of nothing more desirable than to be taken into partnership with the Lord in the great work of saving men, and to be honored with distinguished service."

Again, Joshua was promised that he would have places to walk among them that stood by. These words are somewhat difficult to understand, but they seem to imply, at least, that he would have access to the temple, and through it, to God. God would commune with him there, as He had done with Moses from above the mercy-seat. And have we not reason to believe that, if we are obedient to God and faithful in our sphere, we shall have fellowship with the Father and with His Son, Jesus Christ? These words apparent-

ly suggest also that Joshua would walk among the angels as his attendants. What an honour! But is it not true that the angels wait upon us now? They are ministering spirits sent forth to minister to them who are heirs of salvation. We can say as General Gordon once did, "The hosts are with me—Mahanaim!"

THE AGED POOR.

There are few more pathetic sights in a world which is full of pitiable spectacles than that of the aged man who has been defeated in the battle of life and finds himself, as the days of helplessness draw near, cast upon the tender mercies of a world in which he has found more of cruelty—the cruelty of thoughtless selfishness and indifference—than of sympathy or generosity. Even in this western land, where industry for the most part goes hand in hand with opportunity, we meet with such cases almost daily. No keen observer can fail to recognize the symptoms of conscious defeat in the bowed shoulders, the downcast, weary look, the purposeless step, whether the figure be clad in the rough garments of the labourer whose whole life has been one long struggle to keep the wolf from the door, or in the shabbily genteel garb of him who has had higher ambitions and seen, it may be, "better days," and who now realizes perhaps even more keenly than the other that the game is up, and that his remaining days, be they few or many, are to be spent in humiliating, possibly distressful want. And if such instances be all too numerous in this land of room and plenty how must they abound amidst the crowded populations of the old world? Surely it is time our Christian civilization did more than it has hitherto accomplished to make such things rare, if not impossible.

For some time past special attention has been directed to the question of the condition of the aged poor in England, and to the necessity of making some better provision for them than the present poorhouse system affords. Recently Mr. Arthur Acland and Mr. Charles Booth have been engaged in collecting facts and statistics bearing upon the problem. They have published a Preliminary Report which is said to be full of facts which are of the most interesting and instructive kind, bearing on the problem, and which at the same time show the need of a more careful and scientific study both of the condition of this unfortunate class, and of its causes than has yet been had. Among these causes the general impression that there is a constant flow of the young and strong from the country districts to the towns and cities is confirmed by this Report. And here the question suggests itself whether, in consequence of the extraordinary strength in Canada of this tendency towards the towns and cities, and especially towards those across the border, there is not much danger that many of the aged in our own country may be left to suffer similar hardships, in days to come.

Among the proposals for the solution of the difficulty which are under consideration in the Mother Country, that of some form of State provision for old-age pensions is at present attracting most attention. But the objections to any such arrangement, whether on the voluntary principle which Mr. Chamberlain proposes, or on the compulsory plan of Canon Blackley, are so many and cogent that there seems to be small probability of its adoption in England. Some of these objections are, it is true, far from convincing. One writer, for instance, says, "History shows that nations have become strong and continued strong, by leaving the amplest scope to individual energy." But history has no example of a state of things under which there was not destitution and suffering among the aged poor, such as this scientific and Christian era ought to find means of preventing, and such as it will not, we hope, rest until it has found means of preventing in a large measure. As to the historical question, it is quite possible that in no age or nation in the past has the lot of the aged poor, or the poor of any class, been freer from hardship and suffering than in the present, in

Great Britain and her dependencies. Less attention was paid in former times to such matters. The comfort of the masses was of small account. That is probably the real difference. It should be the glory of the present age that it will not tolerate such misery among the masses as has passed almost without observation or comment in less favoured days.

Nevertheless it seems impossible to resist the arguments which go to prove that State pensions in any form would be pauperism under a different name; that they would tend to the deterioration of national character by lessening the spirit of independence and self-help; by taking away the strongest inducements to thrift in the years of vigour; by putting a premium instead of a penalty upon laziness; by taxing the industrious and thrifty for the benefit of the drones and loafers. Nor would it be the least of its attendant evils that it would greatly enlarge the sphere of officialdom, and so add to the number of those non-producers who derive their support directly from the taxes of their fellow-citizens.

But to our thinking the strongest, the crucial objection to any system of old-age pensions is that it would not cure the evil. At the best it would but alleviate its consequences. In fact this is all it would profess or aim to do. Under its operation the numerical proportion of the aged poor would probably increase rather than diminish. Those who had to depend upon the weekly dole would be none the less paupers, though the stigma of public assistance might not burn quite so deeply as that of private, or even of poor-rate charity. This, however, though by no means unimportant, is not just the point we set out to make. That point is that any system of pensions is unscientific because it fails to strike at the root of the evil. It attempts no radical cure. It fails to search out the primary causes of the diseased condition, much less to eradicate them. Those causes are to be found largely, no doubt, in the conditions of modern life which result in an unfair division of the products of labour. There is something wrong at bottom in the system under which it is possible for a few individuals to appropriate millions out of the products of the labour of many workers, whose starvation wages render saving for the needs of old age almost and in many cases utterly impossible. Any system, whether it be co-operation, or profit-sharing, or even State-control of industries, which tends to remove this inequality and to make it easier for the thrifty workman to lay by something weekly for old age or a rainy day, tends in the right direction, that of prevention and cure, rather than of simple counteraction. The cry of "socialism" raised against the pension, or any other system, will in itself have no weight with thoughtful men. It is not the name but the thing which is of importance. Governments are supported and necessary in these days, not so much to keep up armies and navies to fight foreign enemies, as to protect the rights and foster the true interests of good citizens of all classes, especially of those who most need such care and safe-guarding. This refers, of course, only to the industrious and thrifty. The feeble and the unfortunate, the idle and vicious classes would still be with us, the one demanding gratuitous aid, the other the apostolic regime, work or starve.—The Week.

The four Protestant congregations of Thorold, the Baptist Church of England, Methodist and Presbyterian have united in extending an invitation to the Rev. Messrs Crossley and Hunter to hold a series of evangelistic meetings in that town. They entered upon their work on Sabbath 15th Inst with encouraging prospects of a large awakening there to an interest in the things of God.

On the afternoon of the 4th Inst., Rev. J. R. Craigie was inducted as minister of the Hanover and Hampton Presbyterian congregations. The Rev. Perry, of Chesley, preached, Dr. James addressed the minister and Rev. McDuff addressed the people. After the services the ministers and people were invited to the residence of Mr. Robt. Pace to partake of a dinner provided for them.

Pastor and People.

SNOW-FLAKES.

Through the chilly winter morning,
Through the gloomy veil of mist,
Came the snow-flakes, thickly falling,
Hiding everything they kissed—
Every window-sill and doorstep,
And the stones beneath the feet,
Till a pall of perfect whiteness
Covered all the silent street.

Soon the feet of busy people,
Passing to their daily toil,
Trode the whiteness out and marred it.
With the grimy stain of soil ;
Till the trampled mass presented
But a sad and painful sight—
Painful in its wretched contrast
With the snow of yesternight.

In the chilly winter morning
Came a little soul one day,
Sweet as any mountain daisy
Growing in its bed of clay.
Fair the face that shone above it,
Lithe the limbs that made its prison :
It was fairer than the snow-flakes
Ere the morning sun had risen.

Soon the hasting feet of Passion
Trode the soul that beat it down ;
And a sinful hand defiled it
In the markets of the town ;
Till the face had lost its beauty
And the limbs grow wan and thin,
With the wretchedness that follows
In the deadly track of sin.

Sullied snow is never whitened,
Never can be fair again ;
But there is a purifying
For the sinful souls of men ;
And the print of evil footsteps
In the downward path we trod,
May be blotted out forever,
By the mercy of our God.

—Chambers' Journal.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

THE BRAVE PELIGNIAN.

He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.—Proverbs xvi. 32.

Between two and three hundred years before Jesus Christ came to Bethlehem, and long before that too, there lived in the northern part of what is now Naples, a brave and hardy people called the Pelignians. They dwelt among the mountains that skirt Lake Celans on the east, rearing great herds of cattle, which they drove, from time to time, down into the plains and sold to the people dwelling there in town or country. These Pelignians and their brother Samnites, had fought long wars with Rome, and in one of these they captured the whole Roman army ; but, instead of killing their prisoners, as many nations did in those days, they only set two stakes in the ground, and binding their tops together, made every proud Roman walk under the arch, to show that he was a defeated foe and the slave of his conqueror ; then they let them go free. But, about fifty years before our story begins, the Samnites grew tired of fighting, and agreed to make their peace with Rome. So the Pelignians went back to their cattle-rearing in the mountains.

Among these mountains, towards the southern end of the lake, lay the little town of Nersae, a little town walled all about and made strong, filled with old-fashioned houses and shops, and having a citadel or place of refuge in the centre. The poet Virgil speaks of this town, and tells how its king, Ufens, helped Turnus to fight against his hero, the pious Æneas. But Virgil makes a mistake when he gives it to the Æquians, for an inscription has been found that tells how the ruler and people of Nersae had a medal struck for them by a neighbouring city in honour of their countryman, the brave Pelignian whose story I am going to tell. There was a family living there whose name the Romans called Vibius, but it is likely that they called themselves Uobos. They were of noble descent, but the Roman wars had made them poor, so that in order to live they had to work with their own hands, which is not a bad thing to have to do. Yet, though poor, they were still fair to look upon, independent of spirit, honourable and kind.

The youngest boy in the house of Vibius was called Vibius Accaeus, just as in Alsace and other parts of Europe, the Christian name follows the surname. When he was but a little child, his mother took him into the famous temple in Nersae, where an aged augur or priest, looking upon him,

prophesied that he would become lord of the town, the first man in it. The mother was pleased to think that her son would restore the fallen fortunes of the family, but wondered why the youngest should be chosen for such a purpose rather than the eldest. She told all the members of her household and her friends also, what the augur had said, so that the prophecy soon became common talk in Nersae. As young Accaeus advanced in years, much care was taken with his education, so that he could read the Samnite and Latin tongues, and write them as well. He sought to learn words of wisdom, such as the Samnites used in their daily speech. "Let him who does not know enough to pray to God, take to the sailor's life ;" "One eye is enough for the seller, but the buyer needs a hundred ;" "Great rogues hang little ones ;" "The mountain is not necessary to the mountain, but man is necessary to man." Then he found that sayings like these used by the common people, had been made by great philosophers, who thus gave the experience of long lives of study for the world's good.

His teacher told him one day of a philosopher, who had lived hundreds of years before his time, among the Greeks of southern Italy, where there were so many Greek colonies, that it was called Magna Graecia or Great Greece. This philosopher's name was Pythagoras, and he was reported to have been a very wise man. Like king Solomon he made many proverbs, and these had been translated out of the Greek into the Latin language. Accaeus learned these with ease and pondered over them, and especially over two : "Do not stir the fire with a sword," and "Do not devour your own heart." He wondered what they meant. The last he soon found out. There was a man in Nersae that everybody knew. He looked like a black thunder-cloud. No smile ever sat on his lips, no kind word ever came from them. Some said he was mad, and so in a way he was, but he was one of those men who drive themselves, or allow the evil devil to drive them, to madness. A man had injured him many years before, and he had not been able to be revenged on this man. Vengeance was slumbering in his heart, and he was not going to be happy again until he had done to his enemy as much harm as that enemy had done him or even more. "Poor man," thought Accaeus, "he is devouring his own heart, and losing all the joy of life." So Accaeus bethought himself that it is better to forget wrongs done to one than to make them a continual and a bitter burden. This was one good lesson. Later he went into a smithy and saw the smith put a strong bar of iron into the furnace till it became red hot and so soft that it could be hammered into any shape. "If such is the case with so thick a bar," he thought, "how would it be with the thin blade of a sword ?" He learned that to stir the fire with a sword would be to destroy the sword ; that the great devouring fire of hatred in the world will swallow up our little acts of striking back, and make us part and parcel of the great world of hate. These two hard lessons for human nature he gained and determined that he would try to put them in practice.

Now the king of Nersae at this time was an old and childless man, one Herennius. Had he had a little child, a son or daughter, in his citadel, he might have been better, his heart might have been drawn out to others than himself ; but he had not. He was a tyrant and a suspicious tyrant. The Romans made him pay tribute to them, and he feared lest they might take away his little kingdom and give it to some one of his people. He had heard the prophecy about Accaeus, and made the poor old augur suffer for his prophetic words. Accaeus was now grown up, a young man, handsome, strong and brave. In spite of his learning, he did not despise useful work and manly sports. He had hunted wild beasts among the mountains, herded the cattle, cut down the forest trees, swam in the Atemus, sailed his boat over lake Celano, cheerfully followed the oxen at the plough, and as he did so he thought of the wise words : "Stir not the fire with a sword ;" "devour not your own heart." He had no wish to stir the fire or devour his heart, but gleefully sang the songs of the Pelignian mountaineers as he went about his daily tasks.

One day, returning from his labours into the town, he met the king, Herennius, followed by a retinue. Accaeus stood to one side and doffed his bonnet to the gloomy old monarch, who stopped to look at the young man. Accaeus was moving on, when the voice of the tyrant called him to stop. He did so, and Herennius asked, "Who are you ?" The youth replied : "I am the unworthy Accaeus of your majesty's servants, the family of Vibius." "Aha !" answered the king, "so it is you who are to be king of Nersae, is it ? Take that, you dog." And, with these words, he raised his staff and struck his victim full across the face. It was a cruel blow, and had Accaeus been weaker than he was, would have felled him to the ground. He stood, however, his face all livid save where the broad red scar crossed it. Accaeus knew that the king had no real power, that the Romans would not allow him to treat his people thus, that he could raise a hundred fighting men in a few hours who would put the tyrant down. One hand was on the pike he used as a staff ; the other on the darts or javelins that all the Samnites carried in their belts, lest they should meet a robber or a beast of prey. But the wound on his face was not so deep as the words in his heart. "Stir not the fire with a sword," it said. Here was the opportunity he had looked for, so he withdrew his hand from the javelins, once more lifted his bonnet to the king, and in silence passed away. That night the old king devoured his own

heart. He knew that his people were revengeful—that they were taught to be such from their infancy—and he did not know how soon, or in what way, Accaeus, and all the house of Vibius, would repay the insult and the injury.

Accaeus did not devour his heart, although his friends tried to make him do so. Herennius sent him money in the morning to make amends for his hasty and cruel deed, but his victim would not accept it. Without a word of reproach he sent it back, saying : "Accaeus does not sell his honour ; when he forgives, he forgives freely." The old king wondered at this, but was glad to think that he had been forgiven, and that the house of Vibius intended no evil against him. Young men met Accaeus in the street—men whose heads his strong hands could have knocked together—and taunted him with being a coward. Young women asked him whose slave he had been, to be beaten and go about with a mark of shame on his face. He bore it all, and answered them never a word. "The honour of an old family is at stake," said his brothers and relations. He replied that revenge and hatred are never honourable, for savages and wild beasts excel most in these. Though tempted much to devour his own heart, he resisted and went on his cheerful, kindly way, doing what good he could in the world.

There came a time of great disturbance in Italy. The Carthaginians, landing in Spain, marched northwards across the Pyrenees, then through southern Gaul and over the Alps into Italy. They beat the Roman armies one after another, until terror was struck to the very heart of Rome. The Carthaginian soldiers, the fierce Numidian cavalry, the wild Spaniards, and, above all, the elephants that accompanied them, filled the Italians with dread ; and, many tribes, as Hannibal and his generals marched southwards, opened the gates of their cities to him and swore enmity to their masters, the Romans. Then the Romans, in their dire distress, sent to all their allies, begging them to come to their help and fight the invader. They even armed the slaves, and promised them their liberty if they conquered the enemies of Rome.

The Pelignians and their allies were safe among the mountains when Hannibal and his great army passed into the south of Italy along the roads that skirt the Adriatic Sea, ravaging the beautiful country as they passed through. So great was their waste of the good things nature and man's labour had provided that the soldiers are said to have bathed their very horses in wine. Returning in their steps, the Carthaginians took the Roman arsenal and fortified camp at Cannae, when great booty fell into their hands. Now, the Roman Consuls at this time were Varro and Æmilius, brave men and good generals as well as the twin heads of the Roman Republic. When they heard of this disaster, they went straight to Cannae to take it back ; but soon the Carthaginians surrounded them. Bravely fighting, the Consul Æmilius fell, and, with him, a hundred and fifty noblemen, three thousand knights, and forty thousand foot soldiers, while Varro, with seventy knights only, escaped to a city called Venusia. From thence he made his way to Rome to tell the terrible story. What remained of the Senate—for eighty Senators had fallen in that disastrous battle—and the people came forth to meet him, and, instead of putting him to death as the Carthaginians would have treated one of their generals bringing such a tale, they thanked the Consuls that he had not despaired of the Republic.

Soon after this a Samnite chief who had joined Hannibal came to the Pelignian valleys with news of the great victory. "There is no hope for Rome," he cried ; "we shall be free once more. Capua has opened its gates to the conqueror, and all the south of Italy is on his side. Cities, like Averrae and Casilinum, that will not submit, he besieges and takes by storm. Shake off the Roman yoke, or the fierce Africans will be upon you and great will be the slaughter." Old Herennius was there at the Pelignian Council when these words were uttered, and the younger kinglets, as they called themselves, being lords of towns or districts, cried : "What says Herennius ?" Now, Herennius was a tyrant—suspicious, unjust and cruel—but he was no coward, and, as we have seen, he could appreciate a good deed when it touched him closely. He folded his arms and replied : "Elephants may travel on the well-beaten roads, and shake the level fields and meadows with their tread, but a single day will be enough in which to make such barriers as will keep them out of our valleys. Our thousands of horned cattle, well dog herded, will drive the Numidian horse into the lake when it is their time to go to water. There are rocks enough on our hills to crush their footmen, be they millions instead of thousands, into nothingness. When we were weak and the Roman strong we made a treaty of peace and friendship. Now that Rome is weak it is not in the Pelignian heart to let her stand alone against those who, perchance, may be, if left alone, worse masters to us than the Roman Senate has been. Brethren, have I spoken ?" The Council applauded the words of the savage but faithful old warrior ; then cried : "Thou hast spoken, O Herennius ?" So Herennius turned him to Hannibal's envoy and thus addressed him : "Go back, Dasius, to your friend, the ravager of Italy's fair fields, to the slayer of our friends and allies, and let him know that in all Pelignia there is no false man, no traitor to his oath, but that, before he has time to think, his plundering niggers will meet our mountain men in deadly fight." With a pale face the traitor Dasius turned up a quiver and scattered its arrows on the ground, took out a dagger and flung it point downwards into the earth among them ; then strode away back to the Carthaginian quarters.

(To be continued.)

Our Young Folks.

THE SPIDER-WEB.

Whenever I see
On bush or tree
A great big spider-web,
I say with a shout,
"Little fly, look out!
That web seems so pretty and white,
But a spider hides there and he's ready to bite."
So if any one here
Drinks cider or beer,
I say to him now
With my very best bow,
"Have a care of that lager or cider;
For there hides a wicked old spider;
And it fills him with joy
To catch man or boy
And weave all about him with terrible
might.
The meshes of habit—the rum appetite.

NEATNESS IN GIRLS.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy to start with, is better looking than a girl, but his clothes are of a different sort; and not so many colors in them, and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven; and no one likes to look at her. Her face may be pretty and her eyes bright, but if there is a spot of dirt on her cheek, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. Learn to be neat, and when you have learned it, it will almost take care of itself.

A FINE SCENE.

Two boys were in a school room alone together, when some fireworks, contrary to the master's express prohibition, exploded. The one boy denied it; the other, Ben Christie, would neither admit or deny it; and was severely flogged for his obstinacy. When the boys got alone again—
"Why didn't you deny it?" asked the real offender.
"Because there were only we two, and one of us must have lied," said Ben.
"Then why not say I did it!"
"Because you said you didn't, and I would spare the liar."
The boy's heart melted. Ben's moral gallantry subdued him. When school re-assembled, the young culprit marched up to the master's desk and said—
"Please sir, I can't bear to be a liar. I let off the squibs," and he burst into tears.
The master's eyes glistened on the self-accuser, and the undeserved punishment he had inflicted on the other boy, smote his conscience. Before the whole school, hand in hand with the culprit, as if he and the other boy were joined in the confession, the master walked down to where young Christie sat, and said aloud:
"Ben, Ben, lad, he and I beg your pardon: we are both to blame."
The school was hushed and still, as older schools are apt to be when something true and noble is being done; so still, they might almost have heard Ben's big-boy tears dropping on his book, and as he sat enjoying the moral triumph which subdued himself as well as all the rest. And when, from want of something else to say he gently cried, "Master forever!" the loud shout of the scholars filled the old man's eyes with something behind his spectacles, which made him wipe them before he sat down again.

The Prince of Wales denies that he intends visiting the World's Fair.

By anticipation we suffer misery and enjoy happiness before they are in being. We can set the sun and the stars forward, or lose sight of them by wandering into those retired parts of eternity when the heavens and earth shall be no more.—Addison.

British and Foreign.

Of the twelve largest cities in the world three are in Japan.

Mexico has public bath houses in every town, however mean it may be in other respects.

The death penalty has just been resumed in Switzerland. For twenty-five years it had been abolished.

England and the continent of Europe are suffering from a severe cold spell, accompanied by a heavy fall of snow.

A chair of Hygiene will shortly be endowed in Queen's College, Belfast, by a prominent merchant of the city.

At the Manse, Lochwinnoch, on the 23rd ult., in his 50th year, died Rev. Robert Zuille Gilfillan, M.A., B.D.

The Rev. John McNeill says that Edinburgh is centuries behind the age because it does not have a Town Hall.

President Harrison has issued a proclamation granting amnesty to Mormons who have forsworn plural marriages since 1890.

In thirty years the proportion of Protestants to Catholics in Ireland has changed; then it was 22 to 78, now it is 25 to 75.

Isaac Pitman, the inventor of the system of phonography named after him, celebrated the 80th anniversary of his birth in London on the 4th inst.

The death is announced at Colombo, on the 26th ult., of Mr. A. M. Ferguson, at the age of 77. He was editor and proprietor of the Ceylon Observer.

Rev. Dr. Scott maintains that during the last thirty years the moral, social and religious condition of the working classes has immensely improved.

The veteran Henry Russel, composer of "Cheer boys, cheer," "A life on the ocean wave," "Woodman spare that tree," and other songs, on the 25th ult. entered his eightieth year.

Mr. Wm. Wood, C.A., who married one of the daughters of Rev. Dr. Chalmers, died on the 15th ult., aged 80. An elder in St. George's he gave much aid to its financial work.

The Earl of Kerry, who comes of age on 14th January, is the eldest son of Lord Lansdowne, and the heir to 145,000 acres scattered over nine counties, and having a rent roll of 53,000 pounds.

Glasgow U. P. Presbytery have granted to Wellington congregation liberty of moderation in a call of a colleague-successor to Rev. Dr. Black. The two salaries will be equal.

The largest Baptist church in the world is that of the Metropolitan Tabernacle, London. Its returns for this year give a membership of 5328. There are 23 mission stations in connection with it, supplied by 136 lay preachers and others. In the 27 Sunday and ragged schools there are 8001 children, with 592 teachers.

"THE LAST SHALL BE FIRST."

We stood by a rugged pathway, my unclothed soul and I,
And watched the throng to the Judgment sweep triumphant or trembling by;
For I thought that the call had sounded to the everlasting birth,
And there came at the awful summons the fruit of the travail of earth.

Not, as my thought had pictured, a silent and shadowy band,
Came they from the land of shadows, wearing the crown or the brand,
But each as the life had left him—from desert, from mine, or from wave,
From the field of battle-carnage, and from quiet churchyard grave—
From the forest's black recesses, from the bone-bleached mountain pass,
From the slime of the reedy river, from the depths of the still crevasse—
From the hidden dark of the jungle, from the Arctic's frozen thrall,
Came the dead of all the ages to answer the trumpet call.

There were eyes with rapture lighted, there were cheeks with horror pale,
There was guilt with a red hand dripping, and purity virgin-veiled.
There were lips yet curled with the laughter that was choked when the death-stroke fell;
There was joy for the winning of heaven and anguish for terror of hell.
And each bore the mark of the slayer—of fever and famine and fire,
There were glorified wounds of the martyr, who smiled at the funeral pyre.
There were scars of the patriot soldier, who through death won his crown of fame;
And the ball-riddled breast of the traitor whose breath paid his forfeit of shame.
There was bruise of the midnight collision, there was victim of levin and storm,

And the stern signet stamp of the frost-king on the rigid, inanimate form.
There was bane of the bowl and the reptile, brand of axe and of rope and of knife—
Of each thief that had entered and ravaged the frail habitation of life;
And a woful and grisly regiment, with a swift and silent tread,
Marched under the grim commander who marshals the hosts of the dead.

But not for the terror nor pity did I and my awe-struck soul
Give heed while the ghostly column sped on to the final goal.
For each phantom carried (and breath came hard and blood ran slow at the sight),
The sum of his deeds in the raised left hand and a burning torch in the right.
And the blaze of death's torch illumined, with a just and an awful glare,
As never the light of life had done, the black and the seeming fair.
And oh, what reversal of verdicts! for not with the sight of the past
But to cleared and pure-eyed vision are all things made known at the last.
And the veils were drawn that had hidden the secrets of faces and hearts;
And revealed at once and forever stood the "Truth of the inward parts."
From the greed-stricken soul who gave grudging each coin of his hoarded store,
From the fair, soft speech of lip-service that failed in fulfilment's hour,
From the hypocrite, prudent-pious, who would prate but who would not pray,—
From tyranny masked as justice—the cloaks were stripped away;
No more lurked in darkness the poison of the liar's tainted breath;
And the kiss of the sweet betrayer was known for the seed of death.

But the torch of the sputred and the guilty shed hope on the sin and gloom,
The coward who blenched in the battle bore his brother's felon-doom.
There were forsworn lips that had solaced the widow's need and grief,
And the heaven-blest cup of cold water was held in the hand of the thief;
The deserter, false to his colours, could point to his captain's life
Saved once at his deadliest peril in the hottest storm of the strife;
And the trampled daughter of sorrow lifted eyes whence the dews of shame
Were wiped by Divine compassion, her love and her tears her claim.

Then I turned to the shade beside me—"Oh soul of my soul!" I cried,
"Knowest thou thy place or fortune, with the lost or the glorified?
When the great account shall be given, and thou bringest thy deeds in thy hand,
On which side of the solemn balance will thy record of judgment stand?
When the roll is called wilt thou answer when the pardoned are summoned by name?
Or, when thy torch is kindled will it flare on the path to shame?"
I turned—but the shade had left me—I stood in the dark alone;
The light, and the throng, and the turmoil of joy and of fear, were gone.
Was the vision a dream or a forecast? Who knoweth?—And who dare say
What deeds shall bear the shining of the torch of the latter day?

ANNIE ROTHWELL, in The Week.
Kingston.

Teacher and Scholar.

Jan. 29 } THE SPIRIT OF THE LORD. { Zech. 1V
1893. } 1-10.

The preceding vision, (that of last lesson), gave assurance that the religious head of the nation was reinstated. The present gives assurance that Zerubbabel, the civil head, is also God's anointed. It discloses the inexhaustible source of grace, through which the church is to shine, enlightening the world. It is designed to give the people confidence in their ruler, and to encourage him amid the formidable difficulties with which he has to contend.

I. The Vision. Some little interval probably separates this from the preceding vision. The angel comes again. Zerubbabel is stirred to keen attention, as one awakened out of sleep. The golden candlestick with seven lamps which he sees, clearly has for its basis, the seven-branched lamp of the Mosaic tabernacle. This lamp, (Exod. 25, 31.), with its artificial light was needed for the windowless tent. But in addition it symbolized the whole church or people of God, (Rev. 1, 12, 20), precious as gold, enriched with the oil of the Spirit, and set to shine as a light in the world. Matt. 5, 14; Luke, 12, 35; Phil. 2, 15. The seven lamps on one stand, indicate not merely multiplicity in unity in the people of God, but also perfection, which as yet finds its reality only

in the head of the church. The oil by which the light is maintained, is specially prepared from the olive, (Ex. 27, 20), in the Old Testament, a characteristic symbol of the Spirit of God. The light is not the natural knowledge of God, but one furnished over and above nature, a reproduction of the light of Him, who is the light of the world. It refers also to divine saving grace in general. The vision reminded Zechariah, that the handful of Jews in Jerusalem, was at this time a light preserver for the whole world, and the instrument through which saving grace would be indicated to all. The candlestick seen by Zechariah had, however, features peculiar to itself. Instead of requiring daily to be supplied with oil by the priests, it has a bowl, a reservoir of oil, upon the top, from which seven pipes (R.V.) are conveyed to each of the seven lamps. The number indicates the complete supply of oil afforded. On the right and left of the bowl stand two olive trees. On these Zechariah discovers (v. 12) two fruit bearing branches, the olives on which spontaneously discharge their golden oil into two golden pipes, (R.V. spouts), through which it is poured into the bowl and thence reaches the seven lamps. This distinctive feature would suggest to the prophet that the supply of the light-giving oil was continuous and inexhaustible. It flowed from a living fountain.

II. The Explanation. The prophet would at once think of the general significance of the Mosaic candlestick, but the peculiarities observed here lead him to ask an explanation from the angel. He is told that this is the way Jehovah of hosts takes of saying to Zerubbabel—Not by might (i.e. an army) nor by power, but by My spirit. The greatness of the task and the weakness of his resources might well discourage Zerubbabel, at whose command lay no great world force. But above the might of earthly armies, higher than the greatest power of physical strength, is the Lord of hosts. His spirit is the source of every enlightening action that glorifies His name. He is the fountain of grace, His stores of divine knowledge, of holiness are sufficient for all spiritual activity that is to be put forth. The vessel of the lamp may be small, but so long as the channel, connecting with the living fountain is kept open, there need be no fear that grace will be awaiting for any actual duty. To Zerubbabel the difficulties in the way might well seem a mountain, huge, insurmountable. There were difficulties from the total lack of all political independence and uncertainty regarding the attitude of the Persian king, difficulties from the avowed hostility of surrounding tribes, and from apathy among the Jews themselves. But in the power of God's spirit they will all be overcome. Every mountain and hill shall be made low. Faith holding fast unto God by his promises, can say to the mountain,—Be thou removed, and it shall be done, Matt. 12, 20; 21, 21. Ultimately, the headstone, for whose hewing and carving the Lord of hosts has made himself responsible (Ch. 3, 9), will be brought forth and placed in its right position amid the loud acclamations of the people. Their shoutings, "grace, grace unto it," will express their joyful acknowledgement that the work has been carried on and completed by the gracious power of Jehovah, and will form an earnest prayer that His redoubled favour will be shown to the finished work, and the stone kept long in its place. The completion is a new beginning. In plain language the Lord then states that Zerubbabel is to have the honour of not only commencing, but of completing the temple. With the blindness men often exhibit to contemporary great men, his countrymen might look on him as weak and incompetent, thinking that no great work would be done by such a man. But the Lord of hosts by fulfilling His promise, will give a distinct proof that He has commissioned the interpreting angel to declare this prophecy. To the ancient men who had seen the first house, it might seem the day of small things, when the foundations of the temple were laid, Ezra 3, 12. But who that seeks to accomplish anything great despises a real beginning, even though small? The result will justify the day of small things. Those seven eyes, which see everything on the earth (Prov. 15, 3; II Chron. 16, 9.) which were directed towards the stone (ch. 3, 9) will rest with joy on Zerubbabel, plummet in hand, fitting it into its place, as the headstone of the temple (see R.V.). The universal perfect providence of God, will continue to be exercised on behalf of this stone, until the work, which God's spirit has aroused Zerubbabel to undertake, is completed. More generally by the positive communication of God's grace all obstacles are overcome and the establishment of His kingdom effectually secured.

Lessons:
The people of God are golden light bearers to the world.
Light bearing is conditioned on continuous living union with the fountain of light.
All work for which God's spirit is pledged is sure of success.

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The Canada Presbyterian

WEDNESDAY, JANUARY 18TH, 1893

The politicians on both sides have been wrestling vigorously with the question: are the people of Canada prosperous? The correct reply is, some are and some are not.

Canadian politicians who think it good form to speak disparagingly of our neighbours across the line might do well to remember that many years ago Lord Macaulay described the Americans as "a great people, whose veins are filled with our blood, whose minds are nourished with our literature, and on whom is entailed the rich inheritance of our civilization, our freedom and our glory." Thomas Babington Macaulay did know something about nations.

Frenchmen and Irishmen have always taken the palm for fine oratory in the politics of this country; but in the matter of holding office they are a long way behind the Scotch. McGee was a charming orator. Edward Blake is easily holding his own among the first men of the Empire. Laurier is perhaps the most magnetic speaker that ever stood on Canadian soil. Sir John the first, or Sir Oliver could give any of them points in the practical work of government. It is a good thing that our public men have a diversity of gifts.

The Christian Guardian is of the opinion that "the Presbyterian ministers who preached from their pulpits against Gladstone, and the Irish Methodist ministers who left their work and stumped English counties in behalf of the late government, are hardly in a position to be severe on the priests" whose conduct voided an election in the south of Ireland the other day. That may be quite true; but we think our contemporary will find that no class of people will denounce the priests as roundly as the political parsons who left their spiritual duties and went on the stump, or turned their pulpits into a stump the Sabbath before polling day. That kind of a gospel minister is always severe on the priests, if they are on the other side.

Some intelligent critics who have been studying the Hon. Wilfred Laurier's style for the purpose of finding out the secret of his magnetic power have come to the conclusion that a Frenchman, who masters the English language, has a positive advantage over Englishmen who know only their mother tongue. Undoubtedly, English with a foreign flavour is more interesting than the ordinary every day article. English, learned from the English classics, the school in which Laurier learned his, is certain to be much more elegant than English learned everywhere, the street among other places. Laurier would of course be elegant and eloquent in any language, but his peculiar accent and constructions make him charming to an English audience. Father Chiniquy belonged to the same school. His French way of speaking English always made him intensely interesting.

Trying to account for Sir Oliver Mowat's unique success as a public man people sometimes say that he is not a speaker of the first rank. If saying the right thing at the right time and in the right way constitutes good speaking Sir Oliver will compare favourably with any public man we have. Even in the matter of pol-

ishing up a peroration no visitor of last week, not even Laurier himself, did anything better than this paragraph, which closed the veteran Premier's speech: "I call upon you to remain Canadians forever, resolved that Canada shall ever remain Canada, if you can make it so. I hope our watchword will ever be 'No surrender.' I hope that our aim and determination shall be 'Canada for the Canadians'—for Canadians by birth, whatever their race; for Canadians by adoption, from wherever they come; and for all persons, whatever their objects, who settle among us and become citizens, accepting our laws and proving faithful to our autonomy." (Loud and continued cheering.) So say we all. This is our country. It is as noble a heritage as God ever gave to any people; and it is for Canadians to make the most and best of it that they possibly can.

The Christian at Work has this to say of the heir apparent to the British throne: "In a list of English notabilities who won heavily 'on the turf' last year we notice the name of the Prince of Wales. It was this same Prince who failed to attend the obsequies of Lord Tennyson, preferring a horse-race instead. The Christian people of England must be overjoyed at the prospect of having this rouse and gambler for their future king. A fine example he sets to the young men of England." The Christian people of England are not overjoyed at the prospect of changing their sovereign. No event could give them deeper, more wide-spread grief. But if the Prince does come to the throne he may change his conduct; and even if he should not he is an apostle compared with the rings that rule the Christian people of New York. The future sovereign of England is not what he ought to be, but he compares rather favourably with the sovereign people of the United States who sell their votes for sums ranging from one to five dollars. The Christian people of the United States are engaged in a fierce struggle just now with an organized band of Sabbath breakers who wish to open the Columbian Exposition on the Lord's Day and keep open bars on Sabbath for revenue purposes. It will be time enough for our neighbours to sympathize with the Christian people of England when they have done something effectual in putting and keeping down the public rascalities of their own country. Albert, Prince of Wales, is not the kind of man the son of a mother like his ought to be, but he is at most a mere figure-head, while some worse men across the lines have tremendous power.

In an address delivered last week, in the Presbytery of Montreal, Prof. Scrimger contended that there should be reading rooms, a gymnasium, a swimming bath in connection with each church—city church we presume the professor means—and provision made for such other innocent recreations as may be useful for meeting the wants of our young men, and awakening their interest and keeping them close to the church. The church building he thought should be open seven days in the week instead of one. The object aimed at by the learned professor is to stop the leakage between the Sabbath school and the church. That the leakage exists every one knows who has given the matter the slightest attention. While Professor Scrimger's plan is being discussed we beg leave to suggest another way by which the leakage may be lessened. Ours is an old fashioned way but it has the merit of being the way provided by the constitution of the Presbyterian church. It is simply this: Let the elders do their duty. The leakage arises in no small part from the practical heresy that members in full communion and they alone are under the care of the session. The theory of the church is that every baptized person in the congregation is under the care and jurisdiction of the session; the practice is to look after the members in full communion and in too many cases not much after them. A boy leaving the Sabbath school is just as much

an object of sessional care as a man who has been a member in full communion for half a century. If there is any difference it ought to be in favour of the boy; for a member of fifty years standing should be able to help himself.

Unusual interest was awakened in political circles by the visit to Toronto last week of the Opposition leader and thirteen members of the Ottawa government. Never perhaps in the history of the country have thirteen Cabinet ministers attended a public meeting together; and their presence in such numbers at such a distance from the Capital may, we think, be fairly conclusive evidence that they believe considerable unrest exists in the country, and a little in the ranks of their own party. The principal feature of the meeting was of course the speech of the new Premier. With the party issues discussed in that speech this journal has nothing to do. We may, however, be permitted to say that Sir John Thompson's utterances seem to us to have a harsh, menacing tone, which contrasts painfully with the tone of the speeches of any living British statesman, with the tone of Sir Oliver Mowat's speeches, or that of Laurier's and in a still more marked degree with the tone of most of the speeches delivered by Sir John Macdonald. Sir John could be severe enough when he liked but as a rule he was on good terms with the other side. Alluding to his opponents he would, unless in very bad humour, likely call them his "Grit friends." Sir John Thompson would be almost certain to describe them as "the enemy," a very unhappy term, which has become somewhat common since Sir John Macdonald passed away. Sir John Thompson may not intend to be offensive to any class of citizens and certainly there is no reason why he should assume a menacing manner. Never in the history of this country, nor perhaps of any other British colony, did any subject of Her Majesty get promoted so rapidly and on such slender evidence of superior ability. There is nothing to show that he is a superior man to either Mr. Meredith or Mr. McCarthy, if indeed he is the equal of the latter; and yet, by a peculiar combination of circumstances, he finds himself Premier of Canada. He should study British models and try to adopt the tone of a British statesman. The menacing tone is not British—it comes from another part of Europe.

REVIVAL OF RELIGION IN THE HOME.

Sometime before or at the dawn of history a dramatic poem of singular power and beauty was written and has been preserved to the present. The theme of the poem is the afflictions of the upright: their source and purpose. In the preface is a description of the house of a man of piety and wealth. The solicitous care of the father for the spiritual welfare of his household will be apparent from the following quotation: "And it was so when 'the days of their feasting was gone about that Job sent and sanctified them and 'rose up early in the morning and offered 'burnt offerings according to the number 'of them all; for Job said, It may be 'that my sons have sinned, and cursed 'God in their hearts. Thus did Job continually."

A poet of these latter days, who has glorified the common things of life by his great, if errant genius, has also left on record a felicitous description of a similar scene in "The Cottar's Saturday Night": The cheerfu' supper done, w' serious face, They, round the ingle, form a circle wide; The sire turns o'er w' patriarchal grace The big ha' Bible, ance his father's pride. * * * * * The priest-like father reads the sacred page, * * * * * Then kneeling down, to Heaven's Eternal King The saint, the father, and the husband prays.

Separated so widely by time, in both these pictures, typical of their respective countries, the father is represented as the high priest of the family, presiding over and conducting the devotions of the home. It is in a general resumption of this holy office ordained by God for the good of the home, and in a wise administration of its sacred functions, that we must look for a revival of religion therein. No amount of church services will atone for neglect here; nor can the Sabbath School, or any other organization having the good of the young in view, supply the want experienced when the head of the family fails to consecrate a portion of his time to the sacred and necessary duties of home religion.

One of these duties and the most important is the conducting of family worship, and this, if intelligently done and conscientiously prepared for, is anything but dull to the children, although it may be formal. There is no book that opens up to the young mind so many avenues of thought as the Bible, and no book so varied in its many-sided presentations of life, hence the multitude of questions which the child pours out to the mother about it. Family worship, as it is conducted in many families, enables each child to obtain a fair knowledge of the Bible before they leave the home. It sweetens the atmosphere and sanctifies the memories which gather around the home-fireside; and in many a home in this new world the treasure most prized is the old Bible used in worship by grandsires now in the Kingdom above.

Should not these duties also include a supervision of the Sabbath School lesson? It would help the earnest teacher and remedy some of the mistakes which are made by immature ones.

It means further that one of these duties is a strict supervision of the literature and conversation of the household. If our children have constantly paraded before them the achievements of godless men who have secured position or wealth at the sacrifice of every principle which Christians hold dear, we cannot be surprised if they strive to imitate them. There is such a wealth of noble, self-denying characters in the annals of living Christianity, that we are inexcusable if we do not place them before our children to stimulate them to higher and nobler ideals of life than mere financial success.

One thing still, it seems to us, is required of the earnest Christian father before the sum of his higher duties to his family is exhausted, and that is direct personal dealing with the child for Christ. He knows the child as no other one can know it, and after an honest endeavor to discharge the other duties pertaining to him as the head of his family he crowns it by so dealing with the child that it yields itself submissively to the service of Christ and joins him in it as a co-worker; there is no joy of earth that can compare with that which wells up in that parent's heart when he so finds that his labor is not in vain in the Lord.

Thus family religion would be revived, and the life so renewed in the home would which tends to elevate the homes of the people should have the hearty countenance of the church; for it can only flourish and tell on the church and the community, as no other revival could do. Hence it appears to us that every modern movement prosper as the home life becomes more pure and spiritual.

MISSION CONFERENCE.

A Missionary Conference was held in the rooms of the Presbyterian Board, 53 Fifth Avenue, New York, on the 11th and 12th inst. The meeting was called upon the recommendation of the Pan-Presbyterian Council, held in Toronto last Septem-

ber, and proved more profitable and delightful than was expected by its most sanguine promoters.

The first day was exclusively Presbyterian. Eight Boards were represented. The second day took a wider range. Delegates from twenty-three different missionary associations were in attendance. The Canadian Presbyterian Church was represented by Dr. MacLaren, John Charlton, M.P., and Rev. R. P. MacKay, Secretary of the Foreign Mission Committee; the Canadian Methodist Church by Dr. Sutherland, Secretary of Missions; the China Inland Mission by Mr. Steven; and the Medical Students of Toronto by Dr. Avlson.

If any criticism could be offered it is that too many topics were discussed in the time allotted, or that three days might have been devoted to the conference instead of two. But even these points were scarcely felt to be faults by those present, inasmuch as the pointedness of the discussions by men of long and wide experience made all feel that the subjects, in almost every case, were thoroughly sifted and fundamental principles reached—and that in questions of very direct and practical interest in all our mission fields at the present time.

The Canadian contingent having been delayed by the storm, missed the discussions on such subjects as "Salaries for Missionaries and Native Helpers" and "Co-operation in Institutions for Higher Instruction and Publication." Some of these questions came up later in other connections, especially that on the salaries of native helpers. It appears that a great deal of harm is done by different grades of salaries in missions, inasmuch as it places a temptation before native helpers that it is very difficult to resist in a country where the struggle for existence is so severe. It used to be and is still the case that missions bid for each other workers, and did and do irreparable harm to the work, not only by the spirit of antagonism created, but by cultivating a mercenary spirit in the natives themselves. There was entire unanimity in the conference on this question, and if the twenty-three sections represented co-operate in giving effect to the resolution passed regarding that matter a great evil will be minimized if not entirely overcome.

Another aspect of the same question is; how to deal with natives who come to Europe or America for an education and then wish to return with the status of our own missionaries. It was unanimously agreed that natives should be discouraged from leaving their own country for an education; that the teaching institutions of the missions should be so strengthened as to make it needless; and that missionaries should discountenance them from coming. In cases in which they did come, however, and wished to return to their own land, they should do so with the status of native preachers, and not that of foreign missionaries. In the whole conference there was no difference of opinion on that point. Whilst some beautiful instances of unselfish, consecrated lives were reported, yet the rule is that natives do not withstand well the influences of European civilization, and when they go back they find it very difficult to return to the manner of life of their own people. Their own people do not generally receive them kindly, regarding them as in some sense disloyal and denationalized. If, on the other hand, a salary adequate to a different manner of living is given, there will at once be trouble amongst other native helpers.

A spirited discussion took place on "The Lay Element in Mission Work," and in this it may be said that there was some difference of sentiment in the Conference. Some held that only men with thorough educational equipment should be sent by the Boards, because an educated man costs no more than an uneducated one, and that, all things being equal, the educated man is the best investment. Others concluded that it is most unwise to ignore the tendency of the times; that many lay men are in the field and are manifestly blessed; that many more are going; and that many organizations, such as the London Mission-

ary Society, the Southern Presby. Church, United States, and the China Inland Mission, etc., have adopted the policy of sending laymen out, and that now is the time for the church to consider her position, and control and utilize the forces so largely at her disposal. The prevailing opinion was that some course of training should be provided for such as cannot take a full college course, and yet feel themselves called by God to carry the Gospel to the heathen. The most important element in any man's equipment is this distinct call, and it must be admitted that there is nothing very distinct in the lives of many who are sent although they have graduated in a theological college.

Closely connected with this subject was another; how best to utilize the Y.P.S.C.E. in the interests of missions. From their ranks are to come many who will be offering their services in the years to come. Just now they are waiting to be used. One cent per week per member would raise the missionary contributions of this continent fifty per cent. They are perfectly tractable and if the church misses the opportunity of leading and controlling them, the loss will be inestimable. What should be done is to provide them with a literature; touch their conventions and give them suggestions; utilize them in some work, and try and direct their latent energies.

Discussion took place on such other themes as cannot in a brief notice be touched upon, as, for instance, how to overcome the difficulty of receiving communicants into our missions that are under suspension in another; how to cultivate the spiritual life of the native churches; and the comparative value of evangelistic and educational work in missions. When it is remembered that a large number of those present were themselves in the foreign field it will easily be understood how interesting the various discussions became. Especially will all those present remember the closing afternoon when the two last named subjects were discussed, and instances were related in which the Holy Spirit used the simplest agencies when he was recognized. It was felt by all that God blessed all methods used when the men employing them were imbued with the Holy Ghost. The principal conclusions arrived at were embodied in the form of resolutions, and will be published in due time. A committee was appointed to arrange time, place and programme in the not very distant future. It was good to be there, and undoubtedly the missionary fields will be greatly benefited as the result of this conference.

AN ARGUMENT FOR UNION.

The following is the paper read by Rev. John Burton at the last meeting of the Toronto Presbytery, and the motion made in reply thereto.

"In accordance with a practice happily prevailing in these days, mutual greetings of fellowship and regard were expressed at Montreal between the General Assembly of the Presbyterian Church in Canada and the Congregational Union of Ontario and Quebec. The brethren from the Presbyterian Assembly in holding out the hand of fellowship, practically invited closer corporate union. We take these utterances to be sincere and that they indicate a prevailing sentiment among the churches represented, a sentiment growing and strengthening. It is to be assumed also that the position is not taken which practically our Anglican friends in deploring division appear to hold, viz., that to attain the desirable end, the other contracting bodies shall forego all their historical continuity, leave behind all their hallowed associations, and unite as the proverbial lamb by being swallowed up in the wolf.

"Reciprocating the utterances of these brethren, we, a few of the pastors of Congregational churches address you, believing that the time has come for something more than platform deliverances, helpful as they have been, and seemly as they are. We do not address you representatively, the peculiar position of the Can-

adian Congregational churches here would forbid that, nor do we at this stage presume to speak for any but ourselves; for this reason we address ourselves to you, brethren of the Toronto Presbytery, knowing that you cannot treat with any authority on the subject; nevertheless you have the privilege of overture, of initiation, and with that must necessarily be the right to take into consideration that which might become the subject of overture, and we submit that the question of closer union is one well worthy of your consideration.

"We need not remind you that the present churches of the Congregational order together with the Presbyterian bodies which your united church represents, emerged alike from the struggle known as the Protestant Reformation. Moreover, that the symbols known as the Westminster Standards were the results of united counsels in which were influentially both Presbyterian and Independent divines. It is well known that these symbols remained the recognized standards of the Congregational churches of New England, and that they form still the ground of the trust in many title deeds of Congregational churches in old England. We venture also to say that those same symbols in reality are as faithfully retained by the Congregational churches as by those of the Presbyterian order.

"For proof of this we refer to the statement on doctrine put forth by a committee of the National Council of the Congregational churches of the United States; and accepted by the Congregational Union of Ontario and Quebec at its meeting in Ottawa, A.D., 1866. We desire to institute no comparisons, but to prevent misconception, would refer to facts well-known in further support of this statement. The Unitarianism of New England must no more be laid to the charge of Congregational polity than the same change of doctrinal views in the Presbyterian churches in England. Moreover, among divines and writers of the present generation, neither side can claim a monopoly of either conservatism or of departure from acknowledged standards.

"If there is substantial oneness of essential doctrine, polity ought to be of second import. In the constantly growing liberty accorded to individual congregations in the Presbyterian body, and the manifest seeking for closer fellowship among Congregational Churches, may be found a basis upon which ultimately a closer union may be perfected for the now, and in many cases, rival constituencies. We desire, and for ourselves offer a conference with you or with such brethren as you may appoint, on the subject of union. If we must remain apart, it is well that we should know why, that the Christian Churches should know why. If there is no valid New Testament ground for the division, you with us are equally desirous that the unity of our faith should be more manifest.

"We believe that the days for exclusive claim for either of our polities as the express pattern of the Apostolic Church to be past; life, not form we own as the all-embracing essential. We desire to shew our readiness to heal another breach in the Lord's Zion, and therefore address you.

Signed... C. Duff M. A., Toronto; B. B. Williams, Guelph; Robert Aylward, London, D. M. McCormack, Georgetown; E. Barker, Toronto; J. Unsworth, Toronto; J. G. Sanderson, Danville; R. K. Black; N. Harrin, West Toronto; J. G. Hindley, Cranby.

Attested... John Burton, Toronto.
Toronto, Jan. 10, 1893.

"The Presbytery cordially welcomes the Congregational ministers, and agreed to appoint the following members of Presbytery to meet and confer with ministers of the Congregational Churches on the subject of union between these churches, at such times and places as may be mutually agreed upon by both parties; and to report the result to Presbytery; viz., The Revds Prin. Caven, (Convener); J. M. Cameron, Dr. Carmichael, D. J. Maedonnell, Dr. Gregg, G. M. Milligan; with Messrs John. A. Paterson, and David Millar.

Books and Magazines

WHO IS THE MAN? A Tale of the Scottish Border. By James Selwin Tait. New York: Tait, Sons and Company.

The scene, as indeed the title implies, is laid in Scotland, but 'Who is the Man?' is undoubtedly an American production. It is a sensational novel, in which "character painting, for excellent reasons, has been neglected. A series of ghastly murders are committed in a small town in the Lowlands. The interest of the story is centred upon the discovery of the murderer, who is none other than a poor imbecile possessed of an unreasoning hatred of a prosperous banker, upon whom suspicion is fastened. The author can describe contests between men and beasts with a vividness not often surpassed, and it is the clearness and emphasis of his dramatic situations which serve to make this a readable book.

UNCLE REMUS AND HIS FRIENDS, By Joel Chandler Harris. Boston and New York: Houghton, Mifflin and Company. Toronto: Williamson & Co. 1892.

The stories contained in this volume are to be regarded simply as stories and not as more or less successful gropings in the region of comparative mythology. The dramatis personae are an old negro and a little boy. It is difficult to discriminate as to these tales, simple and homely—in the true sense of the word—they form as it were a literary world of their own. Uncouth and irregular, without the charm of polished diction, or of dramatic situations, there is about them, "close to the earth," as Mr. Harris himself observes, "a stroke of simplicity ringing true to life." The rabbit is as usual the hero and comes off successful in his encounters with the fox, the bear and even the lion; for, as Uncle Remus tells us, "Dem what got strength ain't got so mighty much sense." This edition of these irresistible tales is ably illustrated, and by the time we have read the book through Brer Rabbit and Brer Wolf Brer Mud Turkle, and the rest, are very near to us.

THE LOST ATLANTIS, AND OTHER ETHNOGRAPHIC STUDIES. By Sir Daniel Wilson, LL.D., F.R.S.E., etc. New York: Macmillan and Company; Toronto: The Williamson Book Company. Price, \$4.00.

A melancholy interest attaches to this well-printed, large 8vo. volume of 413 pages, as a posthumous publication of its late lamented author. His end came before he was able to read all its proofs, so that the completion of the work devolved upon his daughter, Miss Sibyl Wilson, who, in brief and touching language, tells its story in the preface. In addition to "The Lost Atlantis," the volume contains articles or chapters of varying length on "The Vinland of the Northmen," "Trade and Commerce in the Stone Age," "Pre-Aryan American Man," "The Aesthetic Faculty in Aboriginal Races," "The Huron-Iroquois: a Typical Race," "Hybridity and Heredity," and "Relative Racial Brain-weight and Size." The late Sir Daniel was always felicitous in composition, whether oral or written, and in this respect the volume in question sustains his reputation. He was an extensive reader in many departments of literature and science, with a special bent in the direction of anthropology; hence all the eight studies in the book betray research, and are full of those pleasant scraps of information and fancy which the general reader, as well as those interested in ethnology, might delight in. Were one asked what addition the volume has made to scientific knowledge, it would be hard to answer the question. Sir Daniel was more a pleasant stater of problems than a solver of them. He gave hints and descriptions, stimulated curiosity, and practically left his reader to draw his own conclusion. The last chapter, on his favourite study, Craniology, is probably the most scientific, although less generally interesting than the others to the majority of readers. Otherwise one does not care to criticize the work of one who has left us so recently, and the motto, *nil de mortuis nisi bonum* should be operative in the case of his last work, who has left behind him a fragrant memory. Taking it altogether, "The Lost Atlantis" is a worthy memorial of the man.

Men do less than they ought unless they do all that they can.—Carlyle.

Affection endeavours to correct natural defects, and has always the laudable aim of pleasing, though it always misses it.—Locke.

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

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

Choice Literature.

GRANDFATHER'S FAITH.

BY JULIA A. MATTHEWS.

"But, Will, I am frightened, for we'll have to confess, and it will be worse than ever now that we have denied it;" and poor Charlie looked up into Perkins' angry eyes with a very troubled face.

"Confess! I'd like to catch you at it," said Will, giving him a sudden shake. "It would have been bad enough before; but if you betray us now, Charlie Stockton, I'll—I'll!"

He was trembling with passion, and paused as if to find a threat strong enough to terrify the boy into compliance with his wishes.

"I don't want to tell," said Charlie, shrinking back from him; "but we'll have to, for Clifford knows; and when Mr. Braisted has us up to-morrow, he'll have to tell, if we don't."

"Why will he have to tell?" said Will, angrily.

"Why, Mr. Braisted will ask him, and Clifford couldn't tell a lie," said Charlie, with an assured trust in Harry's truth, which struck a chill to Will's heart.

"How does he come to know anything about it? Did you tell him?"

"Yes, I told him last night. He was awake when I went into my room. He asked me what was the matter, and I told him that we four fellows were in a scrape. I never thought of its doing any harm."

"You little fool!" said Will, fiercely. "Didn't you know that he was safe to blab it all out, if he was asked? What are we going to do?"

"Let's go right to Mr. Braisted and tell him. It will be an awful dose; but it won't be so bad as to hear it out before the school; and we won't feel so mean either. Let's us go right off."

"I won't do it, and you shan't either. I'll take care of Clifford. Where is he?"

"I don't know. But you'll never get him to lie about it, never."

"We'll see about that. You go up toward the house, and try if you can find him. If you do, tell him I want to speak to him at the brook."

"But, Will, if I do send him down, he won't promise you to hide it. I know he won't. Oh, Will, I'm miserable! I'd rather go right up to the study, and tell Mr. Braisted all about it. Let me go; I won't say a word against you or the other boys, not even if he expels me for refusing to let on; but I must tell him about myself, Will. You don't know how I've disgraced and dishonoured myself by telling that lie."

"I know how you'll disgrace and dishonour me by confessing it," replied Will, his face dark with rage. "I'd rather you'd have told everything in the beginning, fifty times rather. Why, we'll all be expelled, every one of us!"

"I won't say one word about you, Will. I promised you before that I wouldn't; but you can't possibly know how awfully ashamed I am. I promised my grandfather so faithfully never to be false again, and he believed me, and now I've deceived him, and told a lie."

It must have been a cruelly hard heart that could answer with such words the look of shame and pain and grief which was lifted to Perkins' face as Charlie spoke. But Will's heart was hard.

"And because you are sorry that you have told one lie, you want to tell another," he said scornfully. "Because you have broken faith with your grandfather, you want to play the traitor to your friend, do you? Do you think that your grandfather will be better pleased with two falsehoods than with one? Oh, Brownie, Brownie! I never thought you could be false to me!"

His angry voice had changed to one of tender reproach; and he held out his hands as if entreating the boy to return to his love. Tortured by his remorse, confused by Will's sophistry, easily led at any time, especially by words of love, Charlie

stood looking at his companion with all his bewilderment and distress plainly written on his face.

"You will be true to me, Brownie, won't you?" pleaded Will, with his arm about his neck; and Charlie faltered—"Yes, yes, I will."

IX.

A BRAVE STRUGGLE.

They were still standing together, and Perkins was reflecting on the fact of Harry Clifford's knowing who the guilty parties were, and on what he had better do in the case (for he was afraid now to let Charlie meet Clifford alone, lest Harry should again turn him from his allegiance to himself), when Charlie's name was suddenly called.

He looked up into Perkins' face as if uncertain whether to answer the shout or not.

"All right," said Will. "We'll see what we can do with him. Tell him you're here."

"Hallo, Clifford: we're in the copse," shouted Charlie. "Come on."

The next moment Harry bounded through the narrow pathway which led into the secluded spot to which Will had taken Charlie and for the first time since they had parted in the hall after breakfast, the two boys faced one another. One quick look, and then Charlie's glance fell; he could not meet the grave troubled eyes which looked back into his.

"Well, Clifford," said Perkins, almost before Harry was fairly within hearing of his lowered voice, speaking in a jaunty, friendly tone, "so you are in our secret, I hear. Of course you will keep it."

"Of course I will, if I can keep it honourably."

"You could scarcely reveal it honourably," replied Will, with an uneasy laugh. "But we can trust you through everything, I'm sure."

He laid his hand in an affectionate manner on Harry's shoulder, but Clifford drew back.

"If by 'trusting me through everything' you mean that you will trust me to sell my truth to shield you," he said, "you are mistaken. Just so far as I can help you by keeping still, I will; for no one hates tale-bearing worse than I do; but if Mr. Braisted asks me if I know who had a hand in the thing, I cannot and will not say no. If I can escape telling what I do know, nobody will be more glad than I shall be; but I will not tell a lie about it; not—not even to save Charlie," he added gravely, after a moment's hesitation.

There was no mistaking his strong, fixed resolution to stand firm on this point, and Will despaired of moving him by any coaxings or persuasions. Springing towards him, with his face flushed by passion, he caught the little fellow by both shoulders, and, holding him fast in his strong hands, said angrily,—

"You dare to stand there braving me with that girl's face of yours, and say that you will inform on us. I tell you, you shall promise to keep dark."

"And I tell you," replied Clifford, calmly, "that I will if I can; but I will not lie about it. If I did such a thing, I should not feel fit to kiss my mother."

"You big baby!" said Will, contemptuously; but somehow, even though he stood helpless in the grasp of those powerful hands, Charlie had never thought his friend so manly and so brave.

"You big baby!" repeated Will; "you shall go home to comfort yourself with your mother's kisses if you don't look out for yourself, for you'll find you can't stand it here;" and he gave him a sharp, sudden shake. "You was let into our secret by accident, and if you don't pledge yourself to stand by us, I'll thrash you on the spot."

"No, No," cried Charlie, springing forward, "you shan't hurt him. I'll tell myself first. Let him up, Will! Let him up!" for another rough shaking had cost his equilibrium. He had staggered backward, and, borne down by Will's greater weight, had fallen to the ground, one arm and shoulder striking across the sharp edge of a large flat stone which had lain behind him.

"Stand off, and don't meddle," said Will, enforcing his command with a thrust of his elbow as Charlie caught his arm to drag him away from Clifford. "Now, Clifford, promise."

"I have promised to stand by you as far as I can. More than that I will not do. Perkins, you will break my arm if you are not careful."

Will's heavy right hand was pressing on the slight arm just below where it crossed the sharp edge of the stone; but it only pressed the harder in answer to the warning.

"I'll break it in earnest if you don't promise," he said, fiercely. "Will you?"

"No, I will not."

"Oh, Will, don't, don't!" cried Charlie, in an agony, as he saw the colour fade out of Clifford's cheek and lips, and his forehead gather into a frown of intolerable pain. "Let go! Let go!"

He dragged Perkins' arm with all his force, but his strength was as nothing against that of the older boy. In an instant he had flung him off.

"Promise. Give me your word."

"Nev—nev—never!" broke from the white lips; and, to Will's horror, the slender arm bent with a little snap beneath his hand.

With a cry as sharp as that which burst from Clifford, he sprang to his feet, and stood for a moment looking down into the pallid face, which lay, with closed eyes and parted lips, upon the grass, white and still.

He had not calculated the power of his own strong hand, nor the fragility of the slight figure which held that brave spirit; and he was, for the moment, paralyzed with terror by the sight of his own work. But the next instant, selfish considerations rose even above his remorse.

"I must go down to the village. Tell Mr. Braisted I've had a telegram from home, and have gone down to answer it. Get some water from the brook, and throw it in his face; and then run to the house for some one to help you. Tell Mr. Braisted he had a fall."

Charlie had been standing, gazing with a horrified face at the prostrate figure, while Will spoke these hasty words; but as Perkins turned away, he sprang towards him crying out,—

"Oh, Will! don't leave me alone. I don't know what to do for him. Stay and help me!"

But Will hurried away, disregarding his plea. It was true that he had received a telegram. It had been handed to him as he left the house, but he had not intended answering it until after school-hours. Now, however, it gave him an excellent opportunity to escape questioning until he should have had time to prepare himself with satisfactory answers.

Finding himself left alone, Charlie hastened with a heavy heart, to carry out the first part of Will's advice; and filling his hat with water at the brook which flowed close beside the copse, he knelt down at Clifford's side, and began to bathe his white face with very tender hands, telling himself all the while with bitter self-reproach that if he had been as true and faithful as Harry had proved himself, this would never have come to him.

"Clifford! Clifford!" he cried out at last, as the dark lashes still lay motionless on the colourless cheek; "can't you open your eyes? Can't you speak to me?"

The next moment the heavy eyelids lifted themselves slowly, and with a great sigh, Harry looked up into his friend's face.

"Oh!" he said, wearily, and closed them again. But the great terror which had begun to creep into Charlie's heart was lifted from it now.

"Harry," he said, gently; "Harry." Clifford looked at him again.

"Where is Will?" he asked, feebly.

"Gone to Melville. He had a telegram from home. Is it very awful, Harry?"

"It's pretty bad. How will I get back to the house? It was mean of him to leave you alone, you poor fellow. I think he's broken my arm, it feels so queer; but I don't believe he quite meant to. We won't say anything if we can help it. He's bad enough off already. You needn't

say how I got the fall, unless we're asked. I'm afraid you'll have to go up for Mr. Braisted, Charlie. I feel so queer all over me when I try to move."

"But I'm almost afraid to leave you, for fear you'll faint again," said Charlie, looking wistfully at him. He wanted to say so much that he dared not say while Clifford was so weak, that his eyes spoke for him.

"Oh, no. I'll lie very still, and then I'll be all right. Hurry up, old man."

"Oh, Cliff, don't!" cried poor Charlie, overcome by the use of the name he had learned to love so much. "I'm not fit!"

Turning away with the words on his lips, he ran swiftly to the house, and in a twinkling stood in the school-room, breathless, eager, and half exhausted.

In their excitement, the three boys had not noted the flight of time; and the school had been in session nearly an hour when Charlie startled both teachers and taught by his abrupt entrance.

"Mr. Braisted, Clifford's sick. He's broken his arm. He's had a fall, and he's dreadfully hurt," he gasped out, catching his breath between each disjointed sentence. "He'll have to be carried home."

Mr. Braisted hurried at once to Harry's assistance; and finding the broken arm lying across the edge of a sharp stone, did not question the boy farther when he had answered his first query.

"How did you happen to fall in such a position?" asked Mr. Braisted.

"I stumbled backward, sir," replied Clifford.

"Was Charlie with you, or did he find you here?"

"I was with him, sir," said Charlie, as Harry's eyes closed heavily again.

"It was most fortunate that you were," said Mr. Braisted. "He might have lain here all the afternoon. By the way, Perkins is not in school either. Do you know anything about him?"

"He had a telegram from home, sir, and ran down to Melville to answer it," said Charlie.

"Without permission? It must have been important, or he would not have done so. Did it bring him bad news?"

"I don't know, sir. He only said he must go down, and asked me to tell you."

"He will explain it, I suppose. I am sorry he is absent in school-hours, but if there is trouble at home, it may prove excusable."

Mr. Braisted had lifted Clifford in his arms like a child, and while they talked, had been carrying him carefully toward the house. As they reached the door, and met Mrs. Braisted there, her motherly heart brimming over, both at eyes and lips, with sympathy for the injured boy, the master turned toward Charlie to send him in the school-room. But the face which looked up into his, as he glanced behind him, was almost as pale and exhausted as that which rested on his shoulder; and he saw, in a moment, that Charlie was utterly unfit for study.

"Why, my boy, this has been a little too much for you," he said kindly. "You had better go to your room and lie down."

"Couldn't I stay with Clifford?" pleaded Charlie. "I'll be very still," he added, following closely by Mr. Braisted's side, as he mounted the stairs with his burden.

"Please take me to our own room," said Harry, noticing that Mr. Braisted turned, at his wife's suggestion, toward the spare bedroom, a large apartment on the opposite side of the hall. "I like it better. And let Charlie stay with me."

"The doctor will be here in a few moments, and we will see what he says about your having company to-day," replied Mrs. Braisted. "Take him to his own room, Edward, if he prefers to go there. You may come in, Charlie, until the doctor comes; but you must not look so blue. You must cheer our boy up, now that he is laid by. Silly fellow! Can't you even stand steady on your own feet?" she added, bending to kiss the pale face which now lay on the pillow.

(To be continued.)

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

NORTH AMERICAN LIFE.

THE WALDEMAR MIRACLE.

A C. P. R. MAN RELATES HIS WONDERFUL ESCAPE.

Helpless With Rheumatism and Sciatica—Relief Comes after Doctors had Failed—The Story Corroborated by Reliable Witnesses.

Grand Valley Star.

There are few people in this vicinity who do not know Mr. Thomas Moss, of Waldemar. He has been for years the trustworthy section foreman of the C. P. R. in the division in which he resides, and the exemplary life he has led has given him a respectable status in the community. He is a gentleman who is thoroughly reliable, and when "Tom" Moss tells you anything you can depend upon it every time. This by the way of prelude to an interesting story the Star has to tell. For some time past a great deal of novel and entertaining literature has appeared in the columns of the press throughout the country, giving the particulars of cures bordering on the miraculous, in various parts of the country. Those who have read these narratives must have put them down either as clever and daring romances, or come to the conclusion that truth is indeed stranger than fiction. The Star must confess that it did not pay much attention to the reported miraculous cures until about a month ago, when it was told that a cure quite as notable as many of those published had been wrought within a few miles of Grand Valley. The fact is that great cures, or accidents, or tragedies, when they occur hundreds of miles away—no matter how exciting or how thrilling—do not usually arouse more than a passing interest where the actors or the central figures are entirely unknown. But let something occur in ones own neighborhood analogous to that reported from a distance, and with what different feelings is the news received. We had read of miracles wrought at Trenton, London, Hamilton and other places, through the use of Dr. Williams' famous Pink Pills for Pale People. But we were not acquainted with the parties restored to health; we were in the enjoyment of good health ourselves, and the memory of the great things done in other sections passed from our mind. When we were told, however, that we had only to drive down to the pretty village of Waldemar to get the full particulars of a miracle as striking as many that had been reported in the newspapers, we were at once interested. We were further told that Mr. Thos. Moss was the man who owed his restoration to health to the use of Dr. Williams' famed Pink Pills. Remembering that Mr. Moss had been laid up with rheumatism at intervals for years, and that there was a time last spring and summer when his familiar face was entirely missing from the railroad, the Star determined to see him and get a confirmation of the story afloat as to the cure by the use of Pink Pills. On seeing Mr. Moss and getting the facts from him, we found that his story was even more surprising than the one which had been going the local rounds. Mr. Moss had not only been troubled with rheumatism, but sciatica of a most painful type, and had also been afflicted with bronchitis which he had come to regard as chronic.

The Patient's Story.

"What you have heard is quite true," said Mr. Moss in reply to our query, "I have used Dr. Williams' Pink Pills with wonderful results. For years I had been a sufferer from rheumatism and bronchitis and had come to look upon both as chronic. Last spring I met with further trouble, when I had the misfortune to be afflicted with a severe attack of sciatica. I became so bad that I was laid up, and for some weeks was unable even to move. Many of the men on the line can tell you of the condition I was in. There was an accident on the road and I had to be carried to a hand car that I might be brought to the scene of the occurrence, in order that a proper report might be made to the railway authorities. I believe I would still have been helpless in my house, or perhaps with the silent majority, if a friend had not told me of the great merits of Dr. Williams' Pink Pills and urged me to try them. All other remedies had failed, physicians were entirely unable to cure me, and I had given them up in despair. You can imagine the despondent condition I was in when Mr. Rainey, of Grand Valley, mentioned Pink Pills to me. I had little hope that they would benefit me, but drowning men clutch at straws, and that was my frame of mind when I purchased the first supply of Dr. Williams' Pink Pills. I had not used the Pink Pills long when I began to find relief and this naturally made me hopeful and I persevered in their use until the cure was complete. The change wrought in me by Dr. Williams' Pink Pills is as delightful as it is marvellous, and for the first time in years I find myself free from pain. I was weak, helpless and hopeless; doctors and other remedies had done me no good, but Pink Pills have restored me to health and strength. The sciatica disappeared, the

rheumatism went with it, but stranger still, I am cured of the bronchitis I had come to regard as incurable. I say stranger still, because I notice that in the list of ailments for which Dr. Williams claims his remedy beneficial, bronchitis is not mentioned, and this forces me to the conclusion that Pink Pills have even more marvellous properties than they have been credited with. My case seems almost incredible but there are so many here who are witnesses of my cure that even the most sceptical must be convinced; and I firmly believe Dr. Williams' Pink Pills will cure any trouble with which man is afflicted. This may seem to be enthusiasm but I have the right to be enthusiastic after what they have done for me, and I strongly urge those afflicted with sickness of any kind to try Dr. Williams' Pink Pills—the greatest of modern medicines.

Mr. Moss' narrative was certainly of absorbing interest, particularly as the reporter knew he was not a man who would exaggerate facts.

The story of the case was corroborated by many neighbors, among them Mr. Wm. Lomas who had assisted in carrying Mr. Moss to the hand-car when taken to the scene of accident above mentioned, and also Mr. Buchanan, the popular C. P. R. agent. The reporter returned to Grand Valley, fully satisfied as to the great curative properties of Dr. Williams' wonderful discovery.

The Star interviewed the druggists of Grand Valley, and had the same answer from all. Pink Pills are the best selling and most popular remedy in their stores, and the sales are constantly increasing. Mr. Erskine of Dr. Hopkins' drug store and Mr. Stuckey of Mr. Beith's establishment told the Star they were amazed at the great and growing demand for Dr. Williams' Pink Pills. If the remedy is as popular in other parts as it is in and around Grand Valley great indeed must be the good accomplished by this famous cure.

Dr. Williams' Pills are not a patent medicine in the sense in which that term is usually understood, but a scientific preparation. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions and the 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. They build up the blood and restore the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams, Medicine Company, Brockville, Ont.; and Schenectady N. Y. and are sold only in boxes with the firm's trade mark on the wrapper, at 50 cts. a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Missionary World.

INDIAN BRAHMANS

A writer recently had this to say concerning the sect of Brahmans: "The thing that surprises me more and more every day and month I am in India is the marvellous progress Christianity has made, and the rapidity and length of the strides it is now making. It is impossible to understand the progress of Christianity in India by studying the missionary reports of the various societies, or by looking over the census returns of the government. One must be here on the ground, go in and out among the people, compare the habits and customs of to-day with those of fifty years ago. One must take into account the present state of Hindooism, especially in the upper classes, with what it was fifty or one hundred years ago.

Let me then begin with the altered faith of Hindooism under the influence of Christianity. One hundred years ago Hindooism was solid. There were practically no schisms in its vast body. The schools of the Brahmans were crowded; the temples were flourishing; the rites and ceremonies of their gross idolatries were

practiced universally by the great as well as the small, the rich as well as the poor. The Brahman reigned supreme everywhere, the spiritual lords of all the people. Widows were being burned in the name of Hindooism, and the rite was considered one of the most sacred and most pleasing to the gods.

The caste restrictions of India to-day are no more what they were 50 years ago than the relation of the English aristocracy is the same to the commons to-day as it was in the days of the Norman supremacy. Fifty years ago, or a little earlier, the gates of the cities and towns were shut at five in the evening, and not opened again till nine the next morning, and the low-caste people excluded, lest the shadow of some low-caste man under the slant rays of the sun should fall upon some passing Brahman, and so defile him. To-day the low-caste boy, even the son of a sweeper (the very lowest of low-castes) and the son of the Brahman sit together in the same school-room, engage with each other in the common sports of the school or college.

The railway trains are crowded with thousands of men of all castes and of no caste, and no thought is taken of it; whereas at the time of the introduction of the railway system into India separate carriages had to be provided for the different castes. A hundred years ago the Brahman was the protected and privileged caste; he did no work, followed no occupation except to receive the gifts and offerings of the people. He was not only a favored man and entirely supported by the people, but he was a god and must needs be worshiped. Even fifty years ago it was a common thing for men of other castes to prostrate themselves on the ground and openly worship a Brahman. Now Sir Brahman has ceased to be a god and a supported man, except in the comparatively few cases where he is still the guru, or household teacher, or a priest actually serving in a temple.

Brahmans to-day have to work for their living like other people, and are by hundreds and thousands performing the smallest offices in the employ of the government and private business establishments on salaries ranging from \$6 to \$25 a month, and count themselves happy if they can secure such positions. Moreover, they have to compete for their bread with the boys and men of the lower and even the lowest castes who come up from school and college as well as they and demand employment. It is true that caste is the chief outward obstacle to the spread of Christianity in India to-day, but it is safe to say that all the outworks of caste have been taken, and it is to-day fighting for life in the very keep of its castle.

The greatest curiosity of late years, according to the statement of a Texas paper, lives at Oak Hill, a post village. She is a blind girl, who has, from a few acres of land cultivated by herself, cleared 200 dollars each season by the sale of vegetables. She began, we are told, without capital on an unfenced piece of uncultivated land. There is now a neat fence around her domain, a well and pump in the centre, and, in addition to purchasing these, she has paid for a piano and a hack in which to take her vegetables to market, twenty miles away. Every evening during the dry season she waters a certain number of plants until she has gone over the entire piece, when she begins again and goes over it in the same way. She detects insect life, we are told, by her acute sense of hearing, and grass and weeds are easily distinguished by the sensitive fingers of the blind gardener.—Court Circular.

THE LAIN TRUTH is good enough for Hood's Sarsaparilla—there is no need of embellishment or sensationalism. Simply what Hood's Sarsaparilla does, that tells the story of its merit. If you have never realized its benefits, a single bottle will convince you it is a good medicine.

The highest praise has been won by HOOD'S PILLS, for their easy yet efficient action. Sold by all druggists. Price 25 cents.

The Annual Statement of its Affairs Promptly Forwarded to Ottawa at the Close of the Year.

On Saturday last there appeared a notice from the North American Life Assurance Company of this city tendering congratulations to its policy-holders for the successful year's work.

Since then the company has completed its annual report, and, as heretofore, the full statement of its affairs, which is required to be furnished to the Insurance Department at Ottawa, was completed and mailed on the night of the 31st ult.

Notwithstanding the business depression that has prevailed throughout the Dominion during the past six months, it appears that the North American Life Assurance Company has had a wonderfully successful year, and the figures show that the remarkable progress which was made in every department in 1891 has been repeated during the past year. When the report is presented at the annual meeting, which, we learn, will be held about the close of this month, it will be found that the figures will show that the insurance issued excels the previous year, while the amount in force is in excess of \$12,000,000. The cash income, both for premiums and interest, will show a substantial increase, totalling about \$450,000. What will doubtless be of great interest to policy-holders and others concerned in this progressive company is that, notwithstanding all the increases that have been made, this was accomplished at a lower ratio of expense than that of the previous year. The business has evidently been conducted in a conservative and careful manner, for the amount put by during the year foots up over \$200,000, making the amount of assets held by the Company at the close of 1892 over \$1,400,000. The amount of cash in bank is given at a moderate amount showing that the assets were kept actively employed, which is of course an important feature towards the success of every moneyed corporation. An exceedingly gratifying feature is that the report will show that the funds have been so well invested that not one single dollar is required to be written off for losses on investments. A large addition was made to the reserve fund, which now stands at over \$1,100,000, while the surplus has very largely increased during the year, and is now over \$225,000. If the paid up guarantee fund of \$60,000 be added to this it shows that, over and above every liability, the Company holds for the security of its policy-holders a surplus of \$285,000, proving, if anything, that the holders of policies in this Company have undoubted security, besides a large surplus being accumulated for their benefit.

While the figures quoted all tend to show that this progressive Company has met with marked success during the past year, it is also gratifying to note that while receiving large sums they are also paying considerable amounts for the benefit of their policy-holders, and during 1892 they disbursed in this way for matured endowment profits and death claims over \$120,000. It is to be hoped that when the reports of other Canadian companies are ready for publication they will show a like satisfactory state of affairs as that of the North American Life.

At the recent sale in Paris of the furniture of the late M. Guiraud, the two autograph scores of Offenbach were knocked down at £10, and that of "Le Prophete" of Meyerbeer at £8. There was a quantity of Oriental curios, jewels, plate, and gold medals that brought £1,600. The Cross of the Legion of Honor of the deceased was bought by a relative for £8, and his palms of the Academy for £2. The auction room was crowded with professors of the Conservatoire and other musical personages of note.

RACING WITH WOLVES.—Many thrilling tales has been told by travelers of a race with wolves across the frozen steppes of Russia. Sometimes only the picked bones of the hapless traveler are found to tell the tale. In our own country thousands are engaged in a life-and-death race against the wolf Consumption. The best weapons with which to fight the foe, is Dr. Pierce's Golden Medical Discovery. This renowned remedy has cured myriads of cases when all other medicines and doctors had failed. It is the greatest blood-purifier and restorer of strength known to the world. For all forms of scrofulous affections (and consumption is one of them), it is unequalled as a remedy.



FACE AND FIGURE show it, if you're a healthy woman. They'll have a beauty of their own, no matter what your features. Perfect health, with its clear skin, rosy cheeks, and bright eyes, is enough to make any woman attractive.

To get perfect health, use faithfully Dr. Pierce's Favorite Prescription. That regulates and promotes all the proper functions of womanhood, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health, flesh and strength.

For periodical pains, prolapsus and other displacements, bearing-down sensations, and "female complaints" generally, it is so effective that it can be guaranteed. If it doesn't benefit or cure, you have your money back. Is anything that isn't sold in this way likely to be "just as good."

A Skin of Beauty is a Joy Forever.

DR. T. FELIX GOURAUD'S

ORIENTAL CREAM, OR MAGICAL BEAUTIFIER



PURIFIES AS WELL AS BEAUTIFIES the skin. No other cosmetic will do it.

Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer,

aid to a lady of the *hautton* (a patient): "As you ladies will use them, I recommend Gouraud's Cream as the best harmful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. FERD. T. HOPKINS, Proprietor, 37 Great Jones St., N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.

Ministers and Churches.

The call of the Parkdale congregation to Rev. Robert Johnston, of Lindsay, has been sustained, the stipend being \$2,250 per annum.

Rev. S. Childerose, B. A., from the Presbytery of Kingston, has occupied the pulpit of Knox church, Beaverton, for the last two Sabbaths.

The congregations of Merrickville and Jasper, Brockville Presbytery, are extending a unanimous call to Rev. J. A. Morrison, licentiate.

After undergoing repairs, the Presbyterian church, Kintore, has been re-opened by Rev. W. S. Ball, of Vanneck, who preached twice to large congregations.

The talented lecturer, Rev. R. P. McKay of Parkdale, Toronto, gave an address last week in Knox church, Dundas, basement of the church on Tuesday evening.

The Presbyterian Sunday school Christmas tree in Ancaster, on Thursday night, the 29th Dec., was the last but not the least of our entertainments, the town hall being crowded.

At the Presbyterian Sabbath school, Deseronto, E. W. Rathbun, superintendent, has been presented by the teachers with a gold-headed walking cane accompanied by an appreciative address.

The Rev. Mr. Hunter, of Guthrie, Oro, preached in the Orillia Presbyterian church on Sunday with much acceptance. The Rev. R. N. Grant conducted the anniversary services at Guthrie church.

Rev. M. Rumball, of High Bluff, who received a call to Knox church, Morden, entered upon his duties there the first of the year. Twelve hundred dollars per annum and four weeks holiday have been guaranteed.

The Rev. Dr. D. L. McCrae of the Presbyterian College, Montreal, who has been called to Collingwood Ont, has intimated his acceptance of the call. The endowment canvass of the Montreal College will be continued by graduates and friends of the College under Dr. McCrae's supervision.

Rev. George Porteous has left to take charge of his new field of labor in North Hastings. He drove the entire distance, about 120 miles. He will have supervision of five Presbyterian missions in the winter months, and in the summer he will be assisted by a student from Queen's college.

The anniversary services of the Presbyterian church, Welland, were well attended last Sunday. Rev. T. L. Turnbull of Toronto, conducted the service, and on Monday night he gave a scholarly lecture on "The two books." The collections and proceeds from the lecture will net a goodly sum to the building fund of the church.

Principal Grant preached twice in Toronto on Sunday last, in the morning at St. Andrew's on the Kingdom of Heaven, and in the evening at Old St. Andrew's on the Second Coming of Christ. On Monday he lectured at St. Stephen's school house on a great Canadian statesman, the man being the late Hon. Joseph Howe.

The annual meeting of the Presbyterian Church, Thorold, was held on Wednesday evening. The chair was occupied by Rev. J. W. Mitchell, and Mr. Thos. McBride acted as secretary. The reports were uniformly of a cheering character, and mark advance in every department. Messrs. D. J. C. Munro, W. Munro, Jas. Paterson sr. and Thos. Forsyth were elected managers in room of those whose term of office had expired.

An entertainment was held in the Presbyterian church, Chesterville, in connection with the Sunday school, on the evening of the 29th ult. The Rev. Lennox R. Gloag, the pastor, occupied the chair, and was ably supported by Mr. Kellock, of Queen's University, and Messrs. McVicar and Ballentine, of Montreal College, who during the evening gave most eloquent addresses on subjects appropriate to the occasion. Mr. Jas. Moodie, of Chesterville, in his usual racy style gave a speech on "Looking-glasses." Songs, speeches and recitations were ably rendered by the choir and other friends.

The annual Christmas tree and entertainment in connection with the Union Sunday School at Morewood was held on Friday evening, Dec. 23rd, in the Forsters' Hall, which was crowded. Mr. Hunter, the superintendent, presided. Short addresses were given by the Rev. Mr. Scott, of Winchester, the Rev. L. R. Gloag, pastor, and Mr. T. R. Coulthart. Readings and recitations were given. The Rev. Mr. Scott kindly sang two solos, also one or two of the friends who were present. During the evening the Rev. L. R. and Mrs. Gloag and J. D. Hunter received some useful presents, the former a Persian lamb-skin cap and silk handkerchief, Mrs. Gloag, a beaver storm collar and muff; whilst Mr. Hunter had a handsome armchair from the teachers and scholars.

Don't risk dear, sweet life drinking polluted water, while there is a safe remedy offered.

(See St. Leon adv't.)

Rev. L.G. Macneill, St. John, N. B. was recently presented with a handsome silk gown by his congregation.

The anniversary social of the Mallorytown Presbyterian Church, held last week, was a great success. Rev. J.J. Wright filled the position of chairman and delivered a neat speech. Addresses were also given by Revs. Weeks and Service and Mr. M. J. Connolly.

The students of Knox college are looking forward to a very pleasant social gathering in the college on Tuesday evening, January 31, when the at home which was postponed from last term will be given. Preparations in connection therewith are being taken vigorously in hand and everything will be done for the comfort and entertainment of the visitors. The invitations will be issued in a few days. Graduates desiring tickets should correspond with J. A. Mustard, corresponding secretary. Number of tickets limited. Those desiring to attend must apply early.

The Presbytery of Peterborough met on the 10th January, 13 ministers and 10 elders being present. Not a few were detained by the intense cold. A scheme was adopted by means of which all the congregations will be visited presbyterially by the end of next summer. The congregations were arranged in groups and questions for use in the visitation of them adopted. A resolution of sympathy with Mr. Torrance in his severe sickness was adopted. Mrs. Beattie, widow of the late David Beattie, of Campbellford, was also remembered in her deep affliction in the sudden removal of her husband by death. The Home Mission business of the Presbytery was duly considered. It was found that the Halliburton and Harvey fields are both well satisfied with their present missionaries; and authority has been given to ask for their re-appointment. The following members were appointed to visit the augmented congregations, viz: Springville and Bethany, Mr. A. MacWilliams; Ballyduff, Janetville and Pontypool, Mr. Thomson; Bobcaygeon and Dunsford, Mr. Bloodworth; Havelock, Mr. Carmichael; Warsaw and Dummer, Mr. McEwen. Steps were taken for the legal sale of the Perrytown manse property. Dr. Smith was appointed to represent the Presbytery at the W.F.M.S. on the 8th February. The application for a continuance for the full grant from the Augmentation Fund to Springville was renewed. The next meeting of Presbytery will be held in Port Hope, Mill street church, on the 14th March, at 9 o'clock. Wm. Bennett, Pres. Clerk.

The Presbytery of Brockville met at Winchester December 12th. Reports from vacant congregations showed that Dunbar, Merrickville and Westport were still unprepared to call ministers. The latter made application for a grant of \$2 per Sabbath during the vacancy. The request was granted. Leave was granted to moderate in a call at Merrickville. Dr. Kellock was appointed moderator of the session of Oxford and Bishop's Mills. The resignation of Mr. Stewart, ordained missionary of Morton, was accepted, and it was proposed to leave the field under the care of Queen's College Missionary Association during the winter. It was agreed to discontinue Burritt's Rapids as a mission station and to attach it to Merrickville as a portion of that charge. Arrears claimed by Mr. D. O. MacArthur were considered and it was agreed that the field should be asked to pay one-half the amount claimed, and the Presbytery's Treasurer was instructed to pay the other half. The Presbytery H. M. Convener was instructed to secure arrears claimed by Mr. Hodges. Deputations were appointed to visit augmented charges as follows: To North Williamsburg, Messrs. Cameron and Scott; to Toledo and Athens, Messrs. MacKenzie and Wright. Messrs. MacFarland, MacDiarmid and Mulholland were appointed to visit Hyndman presbyterially, to report at the next meeting. Messrs. Stuart, Moodie and the clerk were appointed a committee to prepare an overture anent the plurality or non-plurality of sessions in a congregation. It was agreed to hold the next regular meeting at Iroquois, 2nd Tuesday in March, 1.30 p. m., Messrs. MacKenzie and Kellock to address the W. F. M. S. at that meeting.—George MacArthur, Pres. Clerk.

The Presbytery of Toronto met on Tuesday, the 10th of January. In the unavoidable absence of the Moderator, the Rev. J. M. Cameron presided. Reports were presented of the visitation of 21 congregations in the Presbytery, and were with few exceptions most encouraging. Evidently the work is being prosecuted with vigor, and in many instances hearty co-operation is being received from members as well as office-bearers. A communication from the Presbytery of Hamilton intimated that Mr. Thos. McLachlan had accepted the call addressed to him from the Congregation of Bolton and Vaughan and his induction was appointed to take place on Tuesday the 24th of January, inst, at two o'clock in the afternoon, in the church at Vaughan. The Moderator was appointed to preside, Mr. J. G. Potter to preach, Mr. Gandier to address the people, and Dr. McTavish to address the people, and Dr.

from the Congregation of the Parkdale Presbyterian Church to Rev. Robt. Johnston of Lindsay was presented, and after Commissioners had been heard in support was heartily sustained, and ordered to be transmitted to the Presbytery of Lindsay. A most interesting feature of the meeting was the appearance of three ministers of the Congregational Church in Canada, the Rev's Chas. Duff and John Burton of Toronto, and B. B. Williams of Guelph, who though not coming in any representative capacity, yet presented the views of at least ten Congregational pastors who had signed the document read, and of many others in the Congregational Church. Reciprocating the expressions of a desire for closer relations made at the last General Assembly, these brethren now appeared to ask that some steps be taken to bring this about. Claiming that there is essential oneness in essential doctrine, they would ask that the question of policy may be considered as secondary, and not an absolute barrier to union. They conclude, "We believe that the days for exclusive claim for either of our polities as the express pattern of the Apostolic Church to be passed; life, not form, we own as the all-embracing essential. We desire to show our readiness to heal another breach in the Lord's Zion and therefore thus address you." A conference was agreed upon, and Rev's Prin. Caven, J. M. Cameron, Dr. Carmichael, D. J. Macdonnell, Dr. Gregg and G. M. Milligan, with Messrs J. A. Paterson and D. Miller were appointed to represent the Presbytery at the conference. Mr. Stuart's motion to print the Presbytery minutes after each meeting and place in the hands of members before the next meeting of Presbytery was adopted, and the clerk instructed to have copies of present minutes printed and sent out. Prof Thompson's motion to send not less than one-third of the highest multiple of three not greater than the highest number of Commissioners to the General Assembly by election, was adopted by the Presbytery. A lengthy report was presented from the special committee appointed to visit Georgetown and Limehouse, and after a very full discussion was adapted, with some amendment, and the Committee reappointed to meet with the Congregations at their annual Meeting on Monday the 16th inst, and put the recommendations of Presbytery before them. The purpose is to obtain closer conformity with the recommendations of the Church in regard to those who shall hold office within the Church, and the Congregations show entire willingness to concur with the same. The resignation of Mr. Montelth, the venerable Clerk of Presbytery who has been suffering from a severe and long-continued illness, was tendered and laid upon the table, and the Presbytery by motion expressed its sincere sympathy with the Clerk, and prayer that he may be sustained by the Divine Grace. Mr. Greathead, who was certified as a Catechist at the last meeting of the Presbytery, was appointed to take charge of Hornby and Omagh for one month—R. C. Tibb, Assistant Pres. Clerk.

Headlong Plunge to Destruction.—That is the view Sir Henry Thompson, England's greatest physician, takes of people drinking impure water, to which a large percentage, and the deadliest forms of disease are traceable. Sir Henry says: Mineral water only is safe. St. Leon's equal has never been discovered, is a fact undoubted. While there are grave doubts about the Bay water, drink St. Leon. Drink and you will be happy.

Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

Horsford's Acid Phosphate.

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

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

Descriptive pamphlet free on application to
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For Sale by all Druggists.

The annual business meeting of Knox Church, Brussels, Ont., (Rev. D. Millar, pastor), was held on Monday, 9th inst., Mr. Thomas Strachan presiding. Notwithstanding the severity of the weather, there was a good attendance. The reports submitted were very encouraging, and showed that the congregation was in a prosperous condition. The finances are upon a solid basis—the congregation not being burdened with any debt. There have been added to the church roll, during the past year, 48 members—6 by certificate and 42 by profession of faith—13 families have been received. It was resolved to increase the pastor's salary. The chairman thought the members of the congregation had cause to thank God for the measure of success attained during the year.

The fifth annual meeting of the McLaren Auxillary of the W. F. M. S., Bloor St. Presbyterian Church, was held in the lecture room, on Thursday afternoon, 12th inst. The opening devotional exercises were conducted by the President, Mrs. W. G. Wallace, assisted by Mrs. McLaren, honorary President, who led in prayer. The Secretary, Miss Bell, then read her report which showed the work of the Auxillary for the year as most satisfactory. Meetings had been held regularly each month with an average attendance of 37 members. Increased interest has been shown by a larger number of members being willing to take part in the meetings, thus making them more interesting and instructive. Total membership 58. The Auxillary had been visited during the year by Mrs. Shortreed, Home Secretary of the W. F. M. Society, Mrs. Frost, China Inland Mission, Mrs. Kellogg, Mrs. Lindsay, and Mrs. Wilson, Neemuch, Central India,—the earnest, stirring words of these ladies doing much to quicken the zeal and deepen the interest of those who heard them. It was also the privilege of the Auxillary to have the annual meeting of the Toronto Presbyterian Society held in Bloor St. church on the 26th of February last. The Missionary Conference, held during the meeting of the Pan-Presbyterian Council, was also a source of very great pleasure and profit to all who were privileged to be present, the presence and words of earnest Christian workers from all parts of the world making an impression not easily effaced. The Treasurer, Mrs. Bryce, read her report, which was also most cheering. Though the membership was not as large as last year, the contributions are considerably in advance, the income for the year being \$229.01. At the Thanksgiving service, held in October, the Thank-offering amounted to \$75.15. The response to the appeal for clothing for the North-west was much more hearty than on previous years. Mrs. Wal-

lace, President, then gave a short address, after which the election of officers for the year took place. Mrs. W. G. Wallace was re-elected President; Mrs. Bryce, Treasurer, and Miss Ball, Secretary—also both re-elected. The Vice-Presidents are 1st, Mrs. Robert Wallace, 2nd, Mrs. Thos. Rodgers, and 3rd, Mrs. Fotheringham. Mrs. Harvie spoke shortly on some of the encouragements for more earnest work for the future; after which the meeting was closed with prayer and singing the Doxology.

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Is that impurity of the blood which produces unsightly lumps or swellings in the neck, which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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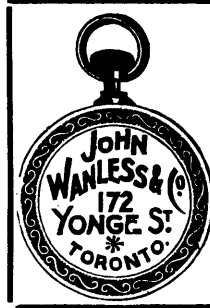
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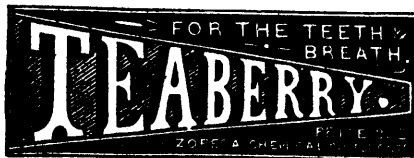
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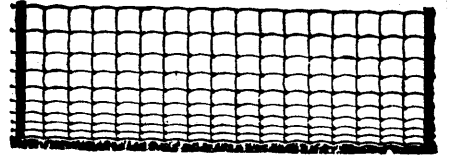
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Cures HEADACHE.
Cures HEADACHE.
Cures HEADACHE.

REGULATES
THE
KIDNEYS.

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



THE IMPERIAL BAKING POWDER
PUREST, STRONGEST, BEST.
Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.
E. W. GILLETT, Toronto, Ont.

A NEW INSURANCE
IS something that will interest almost everybody in the civilized world. The eminent and distinguished Dr. Guernsey, of Fifth Ave., New York, says that ADAMS' PEPSIN TUTTI FRUTTI not only insures perfect digestion, but also corrects any odor of the breath which may be present.
Insure Your Digestion!

Chase's LIQUID GLUE
STRONG—HANDY—DURABLE
A GLUE POT ALWAYS READY FOR USE WITHOUT HEATING.
Holds everything that Glue will Hold.
Small packages for household use. Special grades for Mechanics.
Don't Forget "CHASE'S."
Sold by all Druggists, Stationers and Hardware dealers, or sample by mail for 10 cents.
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SURE ELEVATION TO GLORY.



Wealth and exalted happiness is found by all using Nature's renowned blood-cleansing, healing, life-inspiring
St. Leon Mineral Water.
Its powerful absorbent forces, its penetrating gases and alkalines, remove the most putrid contaminations, saving life when beyond hope from blood-poisons, kidney, liver and internal diseases. St. Leon is king of disease conquerors.
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FARMS, MILLS AND HOMES
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Free Catalogue, R. B. CHAFFIN & CO., Richmond, Va.

MINARD'S LINIMENT for sale everywhere.

SCIENTIFIC AND SANITARY.

Filters—even the best—are, according to M. Dugardin-Beaumetz, of no use whatever, and thus another cherished illusion is likely to disappear. The only safe way to preserve drinking water from microbes is to boil it, as this is the only practical way to effectually sterilize it. All filters become soiled in time, and allow microbes which are very small and very dangerous to pass through them.—The Sanitarian.

Two French gentlemen, with the courage of their opinions to an extraordinary extent, says the Paper Record, have patented a hypodermic syringe all over the world. This fact arrested the attention of a writer in Le Figaro, who at once became curious to know the cost of the operation. It seems there are sixty-four countries where an invention can claim protection, or rather where patent fees may be paid. Sixteen of these are in Europe, eight in Africa, four in Asia, twenty-seven in America, and nine in Oceania. The total price of these sixty-four official scraps of paper amounts to the nice little sum of £3,600.

GENTLEMEN.—I have a little boy of five, whose greatest trouble is the croup, and I find that Haggard's Yellow Oil gives speedy relief, therefore I take pleasure in recommending it to the public.
Mrs L. H. BALDWIN, Oakland, Ont.

A great feat in telephoning and one which marks very important progress in this field was accomplished a few days ago when the new line between New York and Chicago was formally opened. This is not only the longest distance yet attempted, but it is twice as great as that of any other telephone line in use. Some idea of the magnitude of the undertaking is had from the fact that nearly a million pounds of copper wire are used in the line, and that the tariff is \$9 for five minutes' conversation, which for, say, twenty hours a day represents an income of over \$2,000 a day. It proved to work very successfully, even a whisper being distinctly audible.—The Electrical World.

As a Remedy for Coughs, Hoarseness and Sore Throat, BROWN'S BRONCHIAL TROCHES are reliable and give the best possible effect with safety.

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

Dr. Sanermann publishes, in the Gazette de Francfort, some interesting remarks about artificial colouration of birds. Canaries, he says, when fed with cayenne pepper, gradually change their color, passing from yellow to red. Cayenne pepper contains a tinctorial substance, an irritative principle, and an oil. When the last two substances are extracted by steeping in alcohol, pepper loses its colouring properties, but an addition of olive oil restores them. From this fact the conclusion is drawn that the oily principle of pepper is the necessary vehicle of colour. Experiments made with white hens gave similar results. These hens have also the quality of being able to indicate changes of temperature by a marked change of plumage. The yolk of their eggs is bright red.

GENTLEMEN.—I have found B. B. B. an excellent remedy, both as a blood purifier and general family medicine. I was for a long time troubled with sick headache and heartburn, and tried a bottle, which gave me such perfect satisfaction that I have since then used it as our family medicine.
E. BAILEY, North Bay, Ont.

In the city of New York and vicinity, owing to the extreme variations of the temperature and climate from day to day. It is indeed a rarity to find among the people who have lived here any time a perfectly healthy nose and throat. Such repeated sudden extremes of hot and cold damp weather, which are so common in this location, are ruinous to the throats of even temporary visitors with perfectly healthy respiratory organs; and the effect is so marked, the condition so universal among the inhabitants of this city, that children of catarrhal parents are born with a swollen, catarrhal condition of the inside of the nose and throat, which within very few years closes the nostrils so that proper respiration is impossible, and the child becomes what physicians call a "mouth-breather." We meet these children constantly in the streets. The climate of Brooklyn is even worse in this respect. From the condition of a "mouth-breather" it is but a short step to one of two results—more often both: deafness, and that peculiarly stupid, sleepy, inane, foolish expression of countenance so characteristic of the "mouth-breather." To parents who have the welfare of their children at heart, such a warning as this should be of sacred importance. As soon as the child gives evidence of a tendency to breathe constantly through its mouth, just so soon should intelligent medical investigation be made of its nostrils, preferably by a proper specialist.—From Deafness, and the Care of the Ears, by Dr. A. M. Fanning, in The Popular Science Monthly for December.

The Charles A. Vogeler Co., Toronto:
GENTLEMEN—Your St. Jacobs Oil hands after all other treatment failed and painful, and for a time I was to the magic touch of St. Jacobs relieved, and ultimately, en- have a bottle of St.

TORONTO, Ont. Sept. 30th, 1891
The Charles A. Vogeler Co. Toronto:
GENTLEMEN:—Some time since whilst washing some clothing my hands suddenly became cramped and drawn, so much so, as to make me practically helpless. Doctor spent four weeks on my case, without giving me relief; I was then advised to try the hospital, and was worse if anything after leaving there, and in addition was full

TORONTO, Ont., Oct. 2, 1891
cured me of Rheumatic Cramps of the me. My hands were much swollen nearly helpless; however, thanks Oil, shortly after its use I was tired cured. I now always Jacobs Oil in the house

Sincerely yours,
yours,
MRS. ROBERT SIMPSON
71 Berkeley St., Toronto, Ont.

ST. JACOBS OIL
CONQUERS PAIN

of bed sores. When I was about giving up in despair a neighbor advised me to use St. Jacobs Oil and gave me a small quantity; it helped me at once, and in one week I was able to use my fingers, and the second week I had taken off bandages. After buying and using three bottles, am back to my work again, although I was unable to do anything for myself, and had been treated by three different doctors. Gratefully yours, Mrs. L. Dixon, 12 Draper St.

MORSE'S HELIOTROPE TOILET SOAP.
FRAGRANT, LASTING AND PURE

JOHN TAYLOR & CO.
MANUFACTURERS & PROPRIETORS

A PERFECT BOUQUET IN YOUR ROOM

"To Save Time is to Lengthen Life."
R. H. O. R. A.
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CRAB-APPLE BLOSSOMS
FROM THE CROWN PERFUMERY CO. OF LONDON.
ASK YOUR DRUGGIST FOR IT

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2 of \$100, \$200.00
4 of 50, 200.00
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45 Prizes, \$1000.00
Poems not to exceed 24 lines, averaging 9 words. Competitors to remit \$1.00 and receive a cross of the new "Foot's" Pen and a combination Rubber Penholder. Write name and address on separate sheet. Send poems before Jan. 1, '93. Awards made by competent judges soon after. Send postal for circulars.
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OPPORTUNITY FOR WOMEN
IN A
CO-OPERATIVE ENTERPRISE
Owned, Managed and Operated by Women.

Owing to the unexpected demand, we have decided to offer another 5,000 shares of full-paid, non-assessable capital stock of our Company.

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TO WOMEN ONLY
at par value—\$10.00 per share.
"IS IT SAFE?" "WILL IT PAY?"

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

Present earnings warrant 10% yearly dividends.
A semi-annual dividend of 5% will be declared January 1, 1893.

All stock for which the purchasers have paid in full on or before December 31st, 1892, will participate in this dividend.

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

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

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

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

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

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

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

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

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

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

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

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POPULAR SOAP
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SOLD EVERYWHERE,
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AND MADE BY
THE ALBERT TOILET SOAP COMPANY.



MISCELLANEOUS.

Cease to brag to me of America, and its model institutions and constitutions. America, too, will have to strain its energies, crack its sinews, and all but break its heart, as the rest of us have had to do, in thousand-fold wrestle with the Pythons and mud-demons, before it can become a habitation for the gods.—Carlyle.

"There is probably no better test of the political genius of a nation," said Mr. W. E. H. Lecky to a Birmingham audience, "than the power which it possesses of adapting old institutions to new wants; and it is in this skill and in this disposition that the political pre-eminence of the English people has been most conspicuously shown."

ROBT. GEO WATTS, M. A., M. D., M. R. C. S., of Albion House, Quadrant Road, Canonbury N., London, England, writes: "I cannot refrain from testifying to the efficacy of St. Jacob's Oil in cases of chronic rheumatism, scia ica and neuralgia.

The benevolent work begun among the Zulus by the late Bishop Colenso, renowned alike for his heterodoxy and his arithmetic, is continued by his daughter. She has translated much of the Bible into the Zulu tongue, and has taught a number of the chiefs to speak English. It is to her intercession for Cetewayo and his people with the Queen and Mr. Gladstone that the former owe many concessions.—Harper's Bazar.

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

In an article on the cruel method of foot-binding, to reduce the size of Chinese babies' feet, a writer in the Japan Weekly Mail, who witnessed the process, says:—When the ligatures were loosened and the shocking succession of breathless screams ended in long-drawn walls of exhaustion and misery, the listener turned almost sick with horror and sympathy. Yet a mother was the deliberate torturer of the poor baby.

WAR WELL WAGED.—What greater enemy of mankind than disease, and what nobler work than to fight against this death-dealing enemy of humanity. The most successful war against disease is being steadily carried on by Burdock Blood Bitters for dyspepsia, constipation, bad blood, biliousness, etc., cannot resist its powers.

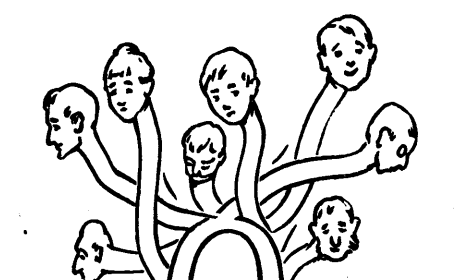
Dr. W. A. Tilden discovered some months ago that isoprene, which can be prepared from turpentine, under certain circumstances changes into what appears to be genuine india-rubber. Bouchardat had also found that the same change could be brought about by heat. The material so produced resembles pure Para rubber in every way, and whether it is genuine rubber or not, it may be equally good for all practical purposes. It vulcanises, for instance. It therefore seems possible that we may soon be able to make india-rubber commercially. If this is possible, a fortune awaits the inventor who can make good rubber from turpentine at a reasonable price. It is a subject well worthy of the devotion of prolonged labour.—Industries.

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

The year 1891 was certainly one of those in which new industrial applications of paper were most numerous. The idea of using paper in place of stone in the construction of houses is already old; but paper to take the place of glass in windows, of clay in flower-pots, of iron in railway rails, wagon-wheels, and horse-shoes, of porcelain in laboratory ware, of wood in barrels, it having already taken the place of that material in small boats, paper in pulleys, are applications as novel as bold. The manufacture of window-panes of paper was first tried in the United States. The panes have the appearance of milky glass, and the property of intercepting the light-rays while letting the heat-rays through, which makes them suitable for greenhouses. It is estimated that a paper window-pane ninety-four by sixty-three centimetres in dimensions in a wooden sash with iron appliances, will cost about eighty-five cents, and last on the average four years.—E. Ratton, in The Popular Science Monthly for December.

STRONG AND PROSPEROUS.

THE
SUN LIFE
ASSURANCE COMPANY
OF CANADA.



Necks
To
Nothing
—the labor of washing with Pearlina. The dirt comes out without scrubbing; the clothes are cleaned without wear and tear. Nothing can be hurt; nothing can be slighted. Use Pearlina and you won't be used up. You can't touch it without saving something. It costs little to begin with, but saves all the way through.

Beware of imitations which are being peddled from door to door. First quality goods do not require such desperate methods to sell them. PEARLINE sells on its merits, and is manufactured only by 271 JAMES PYLE, New York.

Are a **BLOOD BUILDER and NERVE TONIC.**
They supply in condensed form ALL the substances needed to enrich the Blood and to rebuild the Nerves, thus making them a certain and speedy cure for all diseases arising from impoverished blood, and shattered nerves, such as paralysis, spinal diseases, rheumatism, sciatica, loss of memory, erysipelas, palpitation of the heart, scrofula, chlorosis or green sickness, that tired feeling that affects so many, etc. They have a specific action on the sexual system of both men and women, restoring lost vigor.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

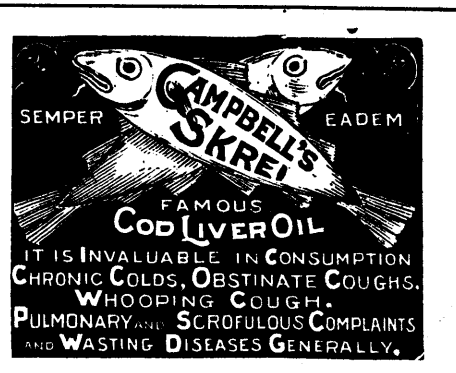
WEAK MEN
(young and old), suffering from mental worry, overwork, insomnia, excesses, or self-abuse, should take these PILLS. They will restore lost energies, both physical and mental.

SUFFERING WOMEN
afflicted with the weaknesses peculiar to their sex, such as suppression of the periods, bearing down pains, weak back, ulcerations, etc., will find these pills an unfailing cure.

PALE AND SALLOW GIRLS
should take these PILLS. They enrich the blood, restore health's roses to the cheeks and correct all irregularities.

BEWARE OF IMITATIONS. These Pills are sold by all dealers only in boxes bearing our trade mark or will be sent by mail, post paid, on receipt of price—50 cents a box or 6 for \$2.50.

THE DR. WILLIAMS MED. CO.,
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SEMPER ADAM
CAMPBELL'S SKREI
FAMOUS
COD LIVER OIL
IT IS INVALUABLE IN CONSUMPTION, CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY AND SCROFULOUS COMPLAINTS AND WASTING DISEASES GENERALLY.

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PURE
POWDERED 100%
LYE
PUREST, STRONGEST, BEST.
Ready for use in any quantity. For making Soap Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds Sal Soda.
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PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.
CONSUMPTION

Miscellaneous.

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

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CHURCH PIPE ORGANS.

We have added to our Piano business the manufacture of the above instruments, which department will be under the supervision of an expert from London, England.

We offer special advantages in the quality of our Organs, and in financial arrangements. Correspondence solicited.

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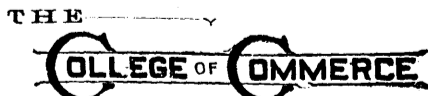
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on the Tubular Pneumatic and Electric Pneumatic Systems, superior to anything heretofore built in Canada. Intending purchasers should write us for particulars as to construction, and terms for payment. Old organs reconstructed, and fitted with our patented improvements.

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Write to W. A. WARRINER, Bloor Street east Toronto, for Prospectus. MINARD'S LINIMENT cures Dandruff.

Miscellaneous.

MEETINGS OF PRESBYTERY.

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

The Returns Anent Congregational Statistics

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



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MISS A. M. MACHAR (FIDELIS). Roland Graeme: Knight. CLOTH, \$1.00. PAPER, 50 CENTS. W. Drysdale, Montreal; Williamson & Co., Toronto; Messrs. Ford, Howard & Hulbert, New York.

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PURE CONCENTRATED COCOA

Is Highly Nutritious and Invigorating.

DOMINION PORTRAIT COMPANY, 3 Gerrard Street East.

Wish to announce that though rushed with work they will be able to finish their present Toronto Orders in six or eight weeks, or sooner. If those desiring work will be patient a little while longer they will get their Crayons and first-class work at less than half price.

Be Happy.

ENRICH THE BLOOD, BUILD UP THE SYSTEM, IMPROVE THE APPETITE, CLEAR THE COMPLEXION, BANISH SICK HEADACHE.

Columbian Health Tablets.

The Most Wonderful Health Restorer Known. TAKE NO SUBSTITUTE.

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Look up your old letters. For many of these pay from \$2 to \$5: a ch. Address, with stamp to

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Other Chemicals

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W. BAKER & CO.'S Breakfast Cocoa

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

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Miscellaneous.

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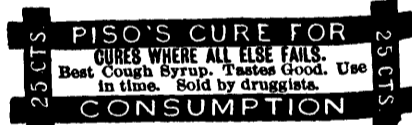
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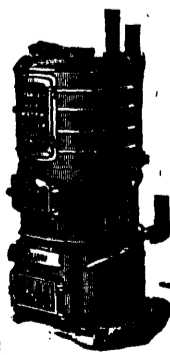
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